CHAPTER-I

MAULANA ABUL KALAM AZAD:
LIFE AND CONTRIBUTION

1.1. Introduction:

Mahatma Gandhi in his autobiography defends the objects of the journalism as follows: "One of the objects of a newspaper is to understand the popular feeling, and give expression to it; another is to arouse among the people certain desirable sentiments; and the third is fearlessly to expose popular defects." (1) Maulana Azad's journalism has not exception to these objectives, because he was a product of Gandhi an age in Indian journalism.

Maulana Azad has played a significant role in freedom movement in India. He was a top ranking freedom fighter as well as a towering journalist of his time. However, his role as a journalist remained neglected in the history of Indian Journalism. In this period several Urdu newspapers started. S. Natarajan has rightly observed that "Several important Urdu papers were also established in the British period. They include Maulana Abul Kalam Azad's Al Hilal (1912) from Calcutta, the Ham dam started from Lucknow by Abdul Bari etc."(2)
In this connection different aspects of Maulana Azad have been explained here. The life of any journalist reflects on his career as a journalist. Hence the life sketch of Azad can be studied here.

1.2. Pre Maulana Urdu Press (1857 onwards)

In this chapter a brief review of the origin and development of Urdu press has been undertaken to provide background to the rise of Maulana Azad as a Journalist.

The history of Urdu Journalism was very vast. Some of the most important newspapers and magazines which were published earlier are the essential part of Urdu Journalism, reflecting the entire aspects of that period, especially Urdu Journalism flourished by Maulana Azad.

The following newspapers/magazines can be indicated as prominent in Urdu Journalism

In the beginning of Indian Journalism at the end of the eighteenth century, the first newspaper in Urdu Jam-I-Jehan Numa, a weekly edited by Munshi Sada Sukh Mirazapuri, was published from Calcutta on 27th March, 1822. This paper became popular. Thereafter, from May 29, the said newspaper was being brought out completely in Persian language.

About this new first newspaper, Vijay Datt Sridhar has observed that "The editor of this newspaper was earlier related to prominent
Bengali newspaper “Samachar Chandrika” and this paper was published in Hopkins Press on every Wednesday. This paper was of the size of 8x11 inch. This paper consisted of 2 columns which was included with 22 lines. Earlier this paper was totally in Urdu, but after 8th issue this paper was brought out in Persian language. The Persian column became more popular and the editor had to shift from Urdu to Persian language. (3)

In the history of development of Indian language journalism, Urdu and Persian newspapers were marching in hand in hand. Raja Ram Mohan Roy, a prominent Indian reformer had also started a Persian newspaper entitled as “Mirat –Ul-Akhabar”, which was published on 12th April, 1822. He had pointed that in order to meet the ignorance of “Awam “(local people), he had aimed to publish a Persian paper in order to meet local information, needs, and for knowing international affairs. (4). It is true that “most of the newspapers happen to be a very powerful medium of social reformation movement. Most of the social reformers like Raja Ram Mohan Roy thought of a newspaper to mobilize their movement.” (5)

In 1936, prominent Urdu weekly “Delhi Akbar” was established by Syed Mohinuddin as printer and publisher. The name of editor of this paper went on changing from time to time. As one of the
editors was in the Government service, he was unable to mention his name as editor and due to this, new persons came to forefront such as Moinuddin Molilal etc. In his biography Mohd. Hussain referred that his father Mohd. Hussain was patron of first Urdu newspaper. (6)

In 1837 Syed Mohammad Khan, the elder brother of Sir Syed Ahemad Khan (1817-1898) launched another important weekly Syed-ul-Akhbar from Delhi edited by Syed. Abdul Ghafoor. (7) This paper was prominent at that time. However, another newspaper “Siraj-Ul-Akbar” was started in 1841, which reflected Muslim attitude against British Government. Here reference to some contemporary Persian newspapers can also be made like “Gatinuma” (1841) (8).

“Miraj- Ul-Akbar” was closely related to last Mugal emperor Bahadur Shah Zafar. It was as good as good as official document and the British records stated that 26 copies of this newspaper were published, distributed to the loyal followers of the king and one copy was also sent to Lt. Governor. (9)

Thus, Persian and Urdu journalism was responsible for awakening in the aristocrat ruling community.
During 1845, the Urdu newspaper titled “Fawayad-Ul-Nazarin” was published by Master Ramchandra from Delhi. This paper includes articles as well as news. (10)

During 1847 another Urdu newspaper entitled “Ahsan-Ul-Akbar” was first published from Bombay. This newspaper was providing interesting literary information from different circles. (11)

During this period Delhi, Agra, and Banaras had emerged as powerful centers of Urdu journalism. Delhi College was a conference center of traditional and modern views. There were traditional scholars like Maulana Imam Baksha and progressive Principal like Dr. Springer. From Delhi and Agra colleges students published media journals in Urdu language, which promoted Urdu journalism. (12) The Delhi College had published a 12 page weekly “Kuran-Ul-Saiddin”, which was a newspaper of progressive Western ideas. Principal Springer had also referred to the success of this weekly for extension of Western culture in India. (13)

During 1847, Master Ramchandra published one weekly titled as “Muhibre Hind” (earlier known as “Kairkhavha a-Hind”). This weekly was publishing rare information about history, culture and literature. (14)
During 1847 another newspaper “Matala-ul-Akhabar” was a turning point in Urdu journalism of Agra city. (15)

Earlier there were two weeklies known as “Jabadtul Akhabar” and “Sadar Ul Akhabar”. But due to publication of these newspapers, Urdu press became popular in the vicinity of Agra.

Urdu journalism in Lucknow began in the year 1847. “Lucknow Akhabar” was treated as the first Urdu publication of Lucknow. However, according to Mohd. Atik Siddique, the first newspaper in Urdu was “Lucknow Akhabar”, which was edited and published by Lalji. (16)

In the year 1847, as per Government records, an Urdu newspaper entitled “Jam-a-Jamshed” was published from Merut. It contained only news. According to news item appeared in the “Asad-Ul-Akhabar” in its issue dated 28-1-1850, Mr. Munshi Harsukh Roy was the editor of this paper. Later on the name of the “Jam-a-Jamshed” was changed as “Jam-a-Jahanumma”, which was being published from Agra. Accordingly the said newspaper was also being published from Agra from 1851 with a changed name under the chairmanship of Munshi Chamanlal and Ishwari Prasad. Along with local and other news, it also contained news of judiciary and gazette type Government information. The said newspaper could not publish any literary or other articles. According to one of the
Government reports, the said newspaper continued up to 1857. (17)

In the year 1849, "Malwa Akhabar" was published from Indor in Urdu on 6th March, 1849. In the beginning it was being published on every Tuesday, subsequently on Wednesday, and in the last years it was being published on Friday. It contained only news and details of visits of British officers. It contained 8 pages of the size of 11x8 inch. Pandit Dharmanarayan was the editor of the newspaper, who was a student of Delhi College. (18)

During 1850, Urdu newspaper from Lahore entitled "KOhinoor" was published. The size of the paper was 8x11 inch and in the beginning the paper contained six pages and later on it contained 16 pages. The paper was most popular and was widely circulated. Along with international news from Iran and Afghanistan, literary articles, Gazals, Government resolutions, advertisements, weather reports, etc. were also published. The Owner and editor of the paper was Mr. Munshi Harsukhraoy from UP. In the beginning it was being published twice in a week and later on it was thrice in week, but later on it was being published daily. In 1904 the publication of this newspaper was closed. (19)

On 1st January, 1852, "Akhbar Gwalior" was started by Maharaja Sayajirao Sindiya. It was being published in two languages i.e.
Urdu and Hindi. The editor and publisher of the paper was Munshi Laxmandas, who was superintendent of Alijaha Darbar press. The newspaper was being published on every Sunday. Later on Pandit Umacharan was the editor of the paper. In the year 1904, the paper was divided into two parts, one was “Gwalior State Gazettee” and another was “Jayaji Pratap”. (20)

In the year 1853, “Noor-a-Mashreki” Urdu newspaper was published by Syed Ali in the Hidayat press from New Delhi. In the said paper health reports, day to day programs of Bahadur Shah Jafar were being published. Some Gazals composed by Shah were also published. National and international news were covered in the paper. (21)

In April 1854, a paper entitled “Murtazai” in Urdu was published from Peshawar. In the said paper news items were being published and the editor and owner of the said paper was Hazi Dlikaram, who possessed traditional identity. (22)

On 23rd July, 1856, an Urdu newspaper titled “Taslim-a-Lucknow” was published from Calcutta. The cover page was most artistic type and in the first column some advertisements were being published. The news about Bahadur Shah Jafar and Wajid Ali Shah were published in the newspaper, along with other news items. (23)
In February 1857, a newspaper in Urdu and Hindi entitled “Payam-a-Azadi” was published from New Delhi. The editor of this paper was Ajimulla Khan, who was a strong supporter of the Quit India movement. One of the relatives of Bahadur Shah Zafar was the publisher of the paper. The editor of the paper was one of the prominent advisors of Nanasaheb Peshwa. The life span of paper was very short, but in a short period, it developed patriotic enthusiasm among the people against the British regime. (24)

For the first time in his history of Urdu journalism, the first daily newspaper entitled “Urdu Guide” was published in 1858 from Calcutta. Maoulavi Ajij Ansari was the editor and Maoulavi Kabir Ahmed Khan was the owner of the said paper. The total pages of the paper were four. The paper covered news about activities of the missionaries who were working under the ages of East India Company. In the said paper along with news, news about the activities of royal families was also being published. The paper was published on every Friday. The paper was well received by public and its standard was also ratified by a foreign scholar Garsa Datsari, who wrote that the paper is being published both in Urdu and English and balanced news are printed. (25)

In the year 1858, a weekly titled “Awadh Akhabar” was published from Lucknow. Munshi Naval Kisher was the editor of the paper.
Later on in 1871 it was published twice a week and in 1874 it became daily. The record shows that the paper was published up to 1878.

About this paper French scholar Garsan Dattasi wrote that it was a good paper. The paper was published on every Wednesday, and the pages were 6, which were increased to 16 and finally it reached to 48. The size of the paper was 18x22 inches.

In this context it would be noteworthy that after the failure of 1857 struggle, the Urdu journalism was somewhat smooth. During this period the East India Company shifted to Britain and UK royal family took over the regime in their hand at India. (26)

In the year 1859, a fortnightly "Shams-Ul-Akhabar" was published from Chennai. Later on it was transformed into weekly. It contained 4 pages. Syad Abdul Sattar was the first editor. Later on Mohd. Nasiruddin took over as the editor. The name and fame of the paper was reached in foreign countries like Europe, Russia, and Turkic etc. In the year 1878, it contained news about Rome and Russian war and it supported the cause of Turki. There is a building in the name of the paper in Chennai. (27)

In 1860 an Urdu weekly entitled "Mufid-Ul-Nam" was published from Fatehgad. It was printed at Matabah Dilkusha Press and published on every Thursday. Munshi Ramswarup was the
publisher of the paper and Munshi Shankar Swarup was the editor. The main purpose of the paper was to make aware the Islamic women from accepting the Isai religion. (28)

In the year 1861, "Delhi Institute Journal" was published from Delhi, under the able guidance of M. Williams. The paper contained 16 pages and was published both in Urdu and English. It invited news/articles from the readers, and in lieu of that the copies of papers were given free of charge to such readers. (29)

In the year 1865, "Merrut Gazettee" in the form of weekly was published from Merrut under the editorship of Munshi Wajahatali Khan. The owner was Swami Hakim Mukarrb Husain Khan. The paper was published from Matba Darululum. It contained 4 pages, and news items of other papers were also covered in the paper. (30)

In 1866, an Urdu weekly titled "Akhabar Scientific Society" was published on 30-3-1866 by Sir Sayad Ahmed from Aligarh. It contained 8 pages, and was published on every Friday from the Institute Press. One column in Urdu and another in English were published. It contained political articles. The writings in the paper were such that supported the Indians without hurting the Britishers. The standard of the paper was so high that it was compared with the UK based newspaper like "The Times". (31)
In the year 1868, a twin language newspaper i.e. Urdu and Hindi titled “Ratna Prakash” was published. The owner and editor of the said paper was Syed Mohd. Nizamuddin. The paper was published by Pandit Bikaji Ramchandra at Ratlam Press. The size of the paper was 11x7 inches, containing 12 pages. The national and international news were published, including covering of news items of other papers. (32)

On 24th December, 1870 a paper “Tahjib-Ul-Akhalak” was published from Aligarh. The paper contained 8 or 12 pages and published thrice in a month in Urdu and English. The editor of the paper was Sir Syed Ahemed and the publisher was Mohd. Istiyak Hussan. After three years the paper was closed. It was started again for some time and again closed. The news and traditional ideology which was being published in the said newspaper could not match with the ideology of young generation and this was also one of the reasons for the closure of the paper subsequently. (33)

On 24th March, 1971, a paper entitled “Umdatul Akhabar” was published from Bhopal. Hakim Azgar Hussain was the editor and the Director was Abdul Majeed. It contained 12 pages, covering advertisements, political, social and economic news, including literary articles, and religious/cultural write ups. The English news
items of other papers were translated and published in Urdu for the readers. The paper was very popular in Bhopal. (34)

During 1871 yet another paper entitled "Hyderabad Gazette" was published. It was a Government publication, in which news of judiciary, weather reports, market rates, notices, income and expenditure statements of Government were being published. (35)

In October 1879 a paper "Tervi Sadi" was published from Agra. Its standard was very high. It was published in Agra Press, containing 20 pages. The news about education, history, science, etc. was covered. The political news was rarely published. Maulana Nasir Ali was the publisher. There were two editors for the paper i.e. for Prose Nasir Ali was the editor whereas for the Poetry section Rahimullah was the editor. (36)

On 20-1-1883 a weekly titled Shana-a-Hind" was published from Merut. Maulvi Ahmed Hassan was the editor and publisher of the paper. The paper fought for Muslim-Hindu unity and supported the cause of congress. It protected the interests of Muslim community. (37)

In June 1883, a paper "Payam-a-Yar" was published from Lucknow. Munshi Nisar Hussain was the publisher of the paper. It contained two parts. In the first part prose was published and in
the second part poetry was published. The paper promoted Shayari cult prominently. (38)

In the year 1883, “Sadakat” Urdu newspaper was published from Bhopal. Munshi Abdul Karim was the publisher and editor of the paper. Since he was critical about royal houses, he was required to face numerous difficulties. (39)

“Rafi-ul-Akhabar” a weekly newspaper was publsiehd on 1st January, 1884 from Banaras. Munshi Syed Gulam Hussain was the editor and publisher of the paper. It contained 8 pages of the size of 10x5 inch and it was being published on every Wednesday. The paper covered news from national and international level. The paper also published letters from the reader without names. The newspaper was critical about British regime, but the attack was indirect. (40)

During 1887 Munshi Mehabub Alam brought out a paper entitled “Paisa Akhbar”. It contained popular articles, etc. and general public’s likings were given preference. It was most popular in masses due to its cost. Prominent personalities like Miya Din Mohd., Lala Deenanath and Mir Jalib were editors of the paper. It was a weekly containing 8 pages. Due to its popularity, it became daily at the end of the century. At the prevalent time, the economic conditions of other papers were also very critical and due to this
situation along with other newspapers, Paisa Akhabar was also closed after the death of Mehabub Alam in 1933. (41) During 1889, “The Muslim Herold” a daily newspaper was published from Mumbai. It was published in Urdu and English. Mohd. Yusuf was the publisher of the paper. It contained 8 pages. The news section was published on front page and on the second page editorial articles were published, with critical analysis of news. On the last page market rates were published. The news about judicial judgements, police cases were also published in the newspaper. (42)

In the month of January 1894, “Aligarh Magazine” was published from Aligarh. It was published in Urdu and English. The Urdu part was being edited by Maulana Shibili Nomani and the English section is being looked after by Thoyodor Bek. The magazine was published at Faij-a-Aam Press at Aligarh. In 1903 the name of the paper was changed as a Aligarh Monthly and the editor was Tashid Mohd. Siddique. During 1870 it was closed. The magazine contained various articles of prominent literary scholars like Iqbal, Ahasan, Galib, Akabar, Majaj etc. Due to this the level of magazine was elevated. (43)

On 28th August, 1894, a weekly titled “Deecan Gazete” weekly was published from Hyderabad. The paper was published on every
Tuesday, and contained 12 pages. The editor and publisher of the paper was Mohd. Sajjad Hussain Tahir. He was strong supporter of Congress. (44)

The weekly titled "Tafrih" was published in 1894 from Lucknow. The editor and publisher of the paper was Ramjidas Bhargav. The news of national and international level was published. The paper contained articles on current issues, poetry etc. The paper contained a column for questions to be asked by readers, and the answers were published in the paper without any cost. (45)

In the year 1894, a paper "Hamdard-A-Hind" a weekly was published from Lahor. It contained 10 pages. On the first page news from national and international level were published. In the following pages Lahor darbar news was published. There is no mention of name of editor or publisher.(46)

During 1895, a weekly titled "Vakil" was published from Amrutsar. It contained 12 pages and was published on every Monday. The publisher and editor was Mirza Hairat. Later on Mirza Jalib Maoulavi, Abdul Minhanse and Maulavi Shajuullah Shajawallah Hakim Feroz worked as editors. The news items were published with remarks of the editor, along with historical articles. Under the caption Islami News, news from Turki, Iran etc. was published and under the
caption “Historical news”, the news from European countries were published. (47)

In July 1898, a paper Tahajib –a-Niswa, a first Women magazine was published by Syed Mumtaz Ali. In the said paper special attention was given for the women’s problems and guidance to them was given through articles, etc. The magazine gave prizes to the women writers. The news about the deficiencies in the Government offices for women was given wide publicity and the concerned officer was asked to clarify the same. The news about Islamic countries was also covered in the paper. The advertisements were given only for the benefit of women. (48)

One magazine title “Khadim-Ul-Islam” was published in September, 1900 from Calcutta. This was published by the society Khadim-Ul-Islam. It contained 32 pages and Hafiz Mohd. Moosa were the publisher of the paper. The magazine was exclusively promoted the Islamic ideology. The paper was giving clarifications of the questions raised against the Islamic thought. It also published autobiographies of prominent Muslim personalities. (49)

The year 1912 was very important period in Maualan’s life, because in this year Maualana Azad started a very prominent and popular weekly ‘Al-Hilal’
It was a breakthrough not only in Urdu Journalism but also created full enthusiasm and spirit of nationalism in Indian Muslim community. It was a new approach to start a new era.

The Al-Hilal was being printed and published with illustrations, advertisements, description, type etc. based on new technology. It was a most prominent and popular leading weekly of the times, which was popular among the masses.

The contemporary weekly Tahzebul –Akhsaq edited by Sir Sayyed Ahemed Khan. Within a short span of time the said weekly became most popular. It contained peculiar features of Maulana Azad. Allama Shibli was much impressed by the writings and he became one of the well wishers of Maulana Azad

Alama Shibli was very well known writer of the artistic features of Maulana Azad. He knows the art to carve and shape the diamond. He recognized that Maulana Azad was very familiar to Urdu and in this background the writings of Maulana Azad were most impressive full with literary tenets.

The writings of Azad created a new dimension in the history of Urdu journalism in general and patriotism among Muslim community in particular.
The following writings in Al-Hilal are noteworthy:

“Jis waqat league Ayen Apne Dear-e-Uroj mein Kause Liman Al-Mulk-Ull-yun’ Baja rahi the is waqat Bombay mein Hum aur Maulana Shibu is ki Tulana Karwane par Hansi Uda rahi the. Hanasi Maulana Mein Aab tak agar kissi shaks ne is ka kam KO is ki Asal Rang mein Dekha hai to who sirf Maulana Shibli hain.”

From early childhood the journalistic attitude and interest was hidden in blood of Maulana Azad. At the age of 15 Azad wrote the first essay on “Fame-Akhbar Nauecsi” which was published in famous monthly Magazine from Lahor in May 1902. It was very lengthy Akbar ka Maujia.”.

England, France, America etc. countries in the earliest history of newspapers were described in the said essay. The information of prominent personalities and the art of news paper were described in the essay. The description contained detailed information regarding publishing newspaper in the world.

Maulana Azad rightly observed about the newspapers that “Hum ne-Jis Khader Apne Zimen le Liyan hai Rupeciun ke bal public ki Khaderdni Aur Rausai Kawn ke Wajord o Sakha ke Bharose per nahi balke sirf us ke Faryadon KO jab Martaba Sunheta hai to phir doosroon ki chanekhatorm per Kahi nahi Bhejta".
Azad firmly believed of newspapers which should contain the public issues, problems of masses and any news for monetary benefit of the paper is nothing but a inhuman act on the part of the editor of the said paper. He further believed that such news papers are blot on the journalism at large.

1.3. Birth and Family background
Maulana Abdul Kalam Mouhyuddin Ahmed was born on 11th November, 1888. He was a Muslim scholar and a senior political leader of the Indian Independence movement.

It can be observed that he was the first-Muslim leader, who supported Hindu Muslim unity. He had adopted his pen name Azad, and composed poetry in Urdu. He rose to prominence through his contribution as a Journalist publishing various Newspapers.

He was always critical of the British Raj and honoured the feeling of Indian nationalism. He became the leader of Khilaft Movement and he was the best supporter of Mahatma Gandhiji. Azad emerged as one of the most important national leaders of the time. In 1931 he promoted the causes of Hindu Muslim unity as well as promoting secularism and socialism. He became a Congress President from 1940 to 1945. During Quit India Movement
launched at the prevalent time, Azad was imprisoned with eminent Congress leaders.

He worked for religious harmony. As Education Minister, he must be credited for the establishment of a national education system with free primary education and development of modern institutions of higher learning. He has been also credited with the foundation of University Grants Commission for the promotion of higher education.

**Culture and heritage.**

Maulana Azad was among the major and unique figures in freedom movement struggle, which was waged against the British regim under the leadership of Gandhiji. Maulana Azad in several fields of his life was most-assuredly an outstanding scholar, a great journalist, a matchless orater. He was also a great statesmen who played a significant role in every crisis faced by India in general and the Indian National Congress in particular, to make our country free and Independent from the clutches of British rule. He had also his due share in shaping India’s destiny during the first decade of Independence. He was an outstanding member of the Union Cabinet.

Maulana Abul Kalam Azad was one of the architects of modern secular India. He was not only a Muslim political leader but also an
alim-e-din (Religious scholar) and supported the cause of secularism and Hindu-Muslim unity which was of great importance. Unfortunately the modern generation doesn't know about the Maulana's vision and mission.

In the thirty two year (1915-1947) history of National Liberation Movement and eleven years (1947-1958) after dawn of the Independence, Maulana Azad can be remembered as the best Journalist, a genius statesman and educationist. He was responsible for embodiment of sentiments of millions who were struggling to free India from the British rule. Hindu Muslim unity and nationalism were the most important aspects of his deep personality. He was a true representative of India's hopes and aspirations.

**Interest in Arabic music**

Maulana Azad's ears fast attracted towards Arab music in his childhood when his parents lived in Mecca and he heard in the morning the call for prayers in an extremely smorous voice from Shaikh-ul-Muzzinin Shaikh Hasan when he Visited Iraq Egypt and Syria he enquired about modern arab music. He listened to the music of Shaikh Ahemad sultana Tahira and others the egyption tahira was a kletichng beatuy with a voice which made ones heart beat faster
Early life

Maulana Azad was born on November 11, 1888 in a highly orthodox Muslim family. Azad's family descended from a line of eminent Ulama or scholars of Islam hailing from Hearat in Afghanistan and had settled in India during the reign of the Mughal emperor Babar. His Mother was of Arab descent, the daughter of Sahikh Muhammad Zahir Watris and his father Maulana Khariuddin was of Afghan origin.

The family lived in Bengal. His father left India during the Indian rebellion of 1857 and settled in Mecca the holy-city of Islam. He was given traditional Islamic education. Azad mastered several languages including Urdu, Persian, Arabic, Hindi, and he was also trained in the subject of Mathematics, Philosophy, World History and Science. Azad succeeded in completing the traditional course of study i.e. Darse Nizami at the age of 13.

All these aspects had enriched his life. The varied knowledge and information about all walks of life had induced his horizon, which can be treated as a base for his journalistic writings. His early life and education was thus responsible for creating awareness in his
mind about national issues and problems. The challenging task he had in national movement can be treated as base of his work.

1.4: Revolutionary and Journalist

Maulana Azad had a inclination for writing the miraculous start of the monthly “Nairange-e-Alam” in 1899 at Calcutta, when he was hardly eleven years of old. It was a periodical and a poetical collection of the contemporary poets. It was followed by the weekly “Al Misbah” in 1900 which carried articles on contemporary issues. It also contained revolutionary Journalism in 1908 when he undertook an extensive visit to Egypt, Syria, and France. Maulana Azad was contemporary of his followe Mustafa Kamal Pasha who was publishing a weekly from Carrio and Maulana Azad met the leader of the young Turks Movement.

The contact between Maulana Azad and the leader of the Young Turks of the Movement and his views against the British regime were very impressive. He was strong supporter of the freedom movement against British regime’.

The publication of “Al-Hilal” weekly was a land mark in the history of the press in India. Its circulation figures were 26000 copies. The message of Al-Hilal was patriotism and nationalism. It became popular among Indian society and weekly gained wide acceptance
among the masses. The British Government did not tolerate the popularity of the said weekly. In 1914 a security fine of Two Thousand Rupees was imposed, but the popularity of the weekly was on increasing scale. When these remedial measures failed, the Govt. banned it. When Maulana Azad deposited this amount, it was confiscated and a further security of ten thousand was imposed again. The Govt. banned Al-Hital in 1915. After that in 1915 barely five months after the ban of Al-Hilal, Azad started the publication of “Al-Balag” weekly. The Britishers asked Maulana Azad to leave Calcutta. Again in 1916 he was prohibited from Punjab, UP, Delhi. And Bombay also under the same Law. When he reached Ranchi, he was kept under arrest on 31st December, 1919 and released on 1st January, 1920.

But again after his reaching to Ranchi, he again started a weakly named “Paigame”. But it was also banned in December 1921 and Azad was arrested. In 1927 Maulana Azad restarted the publication of Al Hilal and this was continued to be published till the end of the year.

Thus Maulana Azad was a revolutionary force with perfect understanding and he has reflected his ideas in his writings.
1.5 Political Career of Maulama Azad

Apart from these publications; Maulana Azad was at the forefront of the freedom movement for the independence and Khilafat movement (1919-23).

The civil disobedience movement 1930-32 and the Quit India Movement- 1942, was strongly supported by Urdu speaking Muslims of India and the feeling of leaving for either East or West Pakistan was marginalized by the local population.

Congress leader:

Azad had become an important national leader. He served on the Congress Working Committee and in the offices of General Secretary and President many a times. In the year 1928 the political atmosphere came to be abnormal. The national outrage against the Simon Commission also took place. Azad endorsed the ending of separate electorates based on religion and called for an independent India to be committed to secularism.

Azad was also close to the young radical leaders like, Jawahrial Nehru and Subhash Chandra Bose and began exposing for socialism, fight against inequality, poverty and other national challenges. In 1938 Azad became intermediary supporter of Gandhji and vice versa.
1.6 Educational Activity

Azad's educational activity had been shaped for him rebellious, but due to his strong affinity for politics he turned himself towards journalism.

The Government of India celebrates the birth anniversary of Maulana Abul Kalam Azad on November 11 every year as Education Day. Maulana Azad National Urdu University was established by an Act of Parliament in 1998, for the promotion of higher education with Urdu as the medium of instructions. These steps can be described as befitting tributes by the nation to the person who had unchallenged credentials as a freedom fighter, revolutionary journalist, social reformer, champion of communal harmony and educationist with vision.

The eduction was a matter of keen intrest to Maulana Azad and journalism was also a base of his mass educational awareness.

1.7 Biography:

Maulana Abul Kalam Azad was a multi dimentional personality. He was a very prominant freedom fighter who devoted his life for freedom of India and he struggled hard in prison. He himself wrote in his biography, the hurdles he faced in prison. This can be descried as a shining page in the history of our country.
He devoted his life and contribution through his writing for the cause of Journalism. In Al-Hilal and Al-Balaq, the articles were mostly contributed by others. It was a matter of discussion but along with it "Al-Hilal" was a source of Inspiration regarding freedom movement. Azad’s writings brought a drastic change in Indian Urdu Journalism through Al-Hilal and the said writings were compared to Arabic and Turki News papers at that time, which reflected the culture and Tarteeb of earliest writing of Maulana Azad. Before the publication of Al-Hilal Maulana Azad’s style of writing was very impressive and encouraging, which he attained at a very early age.

The prominent writings of Azad can be listed below:

* Tasub ki Maz rate Rusoon Noorul Maiyata.
* Fazail Al-Jamiyat Khasaiqs-Mohamadia.
* Minhajur Aabidim Tarjuma Fakhal-ul Ans.
* Tazkari-abe-Hayat Persian Translation Persian translation
* Maftom Sagecra-O-Kabira Translation IN Nadva-different Eassays, Manalta-ul-Fala
* Al-uloom Aijadiat-was- Islam Hakedate
* Maujezal-Hayat Farmed
Some of his writings were incomplete and some of them are published in newspaper. However some of the essays of Azad were also found unpublished.

Published articles in Newspaper Eidd-Akhbar Nawasi Fakani Sherwani
Translation.


1.8 Hereditary traditions:

A person is developed in the right family atmosphere and processes accelerated through hereditary traditions.

Every person is a representative of his family background, regardless of morality economically which makes his personality. It is a reflection of all these factors.

His habits, actions, living standard are also the reflection of acts and deeds reflected in the tradition a profound background of traditional family life. Maulana Azad had belonged to same traditional family. His grand father Maulana Khairudin Maulana Munwaruddines Qazi Rashidudin, Ahemad Shah Abdul came to India and settled in Calcutta.
Education:

His father was a critic of western education, which he felt was responsible to weaken human personality. Hence he decided to impart traditional education through Urdu and Arabic medium.

At the age of 5 years Maulana Azad celebrated Bismillah ceremony. Abdullah was the Khateeb of Harram Sharife after the Bismillah ceremony.

The earlier education was started under his Aunti. She was a very sweet sounded voice of Qurani Ayat. During the earlier days at Mecca the basic education was completed and after that the prominent Qari Shaikh Hasanhe was going to recite Qurani Ayat. After that he returned to India. Maulana himself said that before coming to India he completed his Quarn while at Mecca and Sureh Yasin and Sureh Khaf was also learnt by heart by him.

After reaching Calcutta he started Urdu learning seriously. He was able to practice to form information of compound words of Urdu by himself. After that he started to read different books of various language like Kulase-Hindi, Musadar Feuez, Ajzrmia, Mezem, Adab, Nahunver Sarla-Mir, Kafia, Gullistan, Bistan Ahednama, Mayina Amil, and Kuat reading logic, philosophy Sharha-Tahzeb, etc.
He had schooling under the able guidance of Maulana Abdul Yaqub who taught him where he acquired knowledge regarding Arabic khatib and logic khatib and shara mallas. Azad on his own also acquired some knowledge of Persian and he received some knowledge of Fakhas. Education was given to him by his father himself.

After studying some basic chronicals he made a serious exercise by exposing Abdul Fazait’s works.

His father implanted in him rudimentary facets of Islamic philosophy. The other scholars also had a glorious touch to his understanding. His father shaped him in Persian learning.

The literary works of Maulana were contained information which is conducive for the knowledge of various arts and medicines. Alongwith traditional philosophy, he had also acquired basic knowledge in the field of medicine. Azad had a sound knowledge of medicine and he was able to impress senior Hakims of those times.

Maulana Azad had a natural interest towards music, after return to India 1905 he had completed his educaitonal studies and he started taking deep interest in music. He got a book of music but he did not understand its terminology. So he searched out expert music teacher Khuda Baksh Kutub Farsh, who taught him musical
lessons. However, Azad could not developed himself in music, but he developed interest in Sitar, a practice of which he continued upto four to five years later.

In Egypt he was taught music by Shaikh Ahemad Islam Hajazi, when Azad learnt Music and he listened records of Radir Ume-Kulsum. He was impressed by those records. Maulana Azad understood Music and poetry in two different dimensions. He was influenced by music in 1943 night program of BBC. He was overwhelmed by the said program and rightly observed as under

"Mein Zindagi Ki Ihtativen Mein se har chiz ke Bugair Khush
"Rahsakta Hum, Lakh Musqe Ke Bagair Nahi Rah Saksakta."

Thus medicine and music were the two facets which enriched his personality.

1.9 Summary:

Thus, in this chapter the role of Maulana Azad as a journalist has been examined. The biographic profile of Azad has been presented in this chapter as a background to his career, and this has proved a background to the perfect understanding of his role as a journalist.

In the next chapter we will discuss about the Research Methodology.
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