

MAULANA AZAD KALAM AZAD AS A

REVOLUTIONARY JOURNALIST

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Introduction:

Maulana Abdul Kalam Azad was born on Nov. 11, 1888 in Macca. His real name was Feroz Bakht and few authors wrote Abul Kalam Ghulam Muhiyiddin, but he adopted pen name Azad. Hence popularly known as Maulana Azad Kalam Azad. His father's name was Maulana Khairuddin. His mother was an Arab, her name was Aliya, niece of one of his (father's) teacher Sheikh Mohammed Zaher Vatri. His forefather's came from Heart (a city in Afghanistan) IN Mughal Emperor Babar's days. Azad was a descendent of a lineage of learned Muslim scholar's or Maulvis. He had in him Afghan origins. His father left India during Sepoy Muting and proceeded to Mecca and Settled and married there. Afterwards his father came back to Calculate when Azad was about six years old Maulana Khairuddin Dehalvi was a Sufi peer of the Quadri and Naqshabandi order. Whose disciples include a number of wealthy merchants of the Shutrati Nakhudra community in Calculate, Mumbai and elsewhere? When Azad was fifteen year's old he completed the "Dars-e-Nizami" (1903) or the study of Islamic course a feat ordinary student cloud seldom attain even much latter age. (1)

Maulana Azad was the one of the first and foremost leaders of Indian freedom struggle. He was also a Renowned scholar, writer, poet, Islamic, Ideology, Secular politician, Mass leader and Great revolutionary Journalist. He was well versed in many languages viz. Arabic, Persian, Urdu, English, Hindi, Bengali, French and Turkey. He was a great Journalist and a brilliant debater, as indicated by his name Abul Kalam which literally means "Lord of Dialogue". He adopted name "Azad" (Free) as a mark of his mental emancipation from a narrow view of religion and life. He was President of Indian National Congress on two occasion i.e. 1923 and 1940. From 1904 to 1946, for six long years he guided the nation during the most difficult years of Indian freedom struggle. After India became independent Nation he was given important portfolio of education. He was the India's First Education Minister till 1958. For his invaluable contribution to the nation, he was posthumously awarded India's highest Civilian honor, "Bharat Ratna" in 1992. (2)

Against this background, this paper attempts to focus on him very important contribution as great revolutionary Journalist in the national movement of India and the role played by his famous papers, i.e. Al-Hilal and Al-Balagh. Before Al-Hilal he started or work with different newspapers and magazines when he was ten. These are as follows.

1. Nairang-e-Alam: (1899)

Azad started Nairang-e-Alam, monthly in Urdu language from Calcutta. That time Azad was ten year old. After months he closed Nairang-e-Alam. It was about the poetry and poet. (3)

2. Al-Misbah: (1900)

Maulana Azad launch Al-Misbah, a weekly newspaper in 1900. Azad initiated journalist career by Al-Misbah. Azad was impressed by the Egypt newspaper “Misbah Al-Mashriq”. Egyptian and Sheikh Mohammad Abdah. Al-Misbah was famous for poetry and prose. It was closed after three or four months

3. Makhzan: (1901)

Maulana Azad wrote different literary and shortly articles in Sheikh Abdul Qadir’s magazine.

4. Ahsanul-ul-Akhbar: (1902)

It was a weekly Urdu newspaper published from Calcutta. Azad did the responsibility of the editorial writing of Aehsan-ul-Akhbar. In this newspaper he wrote article “Bidaat-e-Moharram” because of this article he was threaten by Shia’s.

5. Lisan-ul-Siddiq: (1903)

On 20th November 1903, Maulana Azad started Lisan-ul-Siddiq (Voice of truth) Urdu fortnight journal. “The responsibility and duty of Lisan-ul-Siddiq to guard against falsehood and lead the nation on the path of truth”. As it has been assigned duty to speaking nothing but the truth, Cannot be sweet. It expressed itself in hard word and bitter criticism which is not always palatable in fact often quite irksome. Not far is the time when “Redemption through truth” and ‘through falsehood death’ will become apparent to you. (4)

The aims and objectives of journals are as follows:

1. Social Reforms: Reforms in Muslim Society and Custom.
2. Promotions of Urdu: i.e. extending the scope of scholarly literature in the Urdu language.
3. Propagation of literary taste, particularly in Bengali.
4. Criticism: i.e. Objective reviews of Urdu publication. (5)

6. Al- Nadva: (1905)

Allama – Shibli Nomani of Darul-uloom-Nadva started the Urdu journal in 1905. He invited Maulana Azad to join Al-Nadva as his Assistance (Sub Editor). He accepted the Shibli invitation and responsibility from Oct. 1905 to March 1906. He work with Shibli Six months. That time Azad was nineteen years old and it was very proud to work with the great scholar shibli. (6)

7. Vakil (April 1906)

Sheikh Ghulam Mustafa launch Urdu Weekly from Amritsar. He invited Maulana Azad for the responsibility of Editor. Azad work as the editor of from 1906 to 1908.

Maulana Azad launched a Arabic language journal “Al-Jamia” in his supervision for Arab Countries people for awakening and Knowledge about the movement and it’s important. He resigned from Vakil because of father’s grave illness in August, 1908.

At the time of Khilafat movement Maulana Azad launched a weekly Urdu journal “PAIGHAM” in supervision for the propagation of khilafat movement and Non-

cooperative movement (23 rd. Sept. 1921). After one month Maulana Azad was arrested and the newspaper was closed and the newspaper was closed and he was kept at Alipur Jail. Where he wrote "Khaw1-e-Faisal" in a book from it become a very important document of India's Independence. (7)

8. Al – Hilal: (1912)

Maulana Abul Kalam Azad launched a Urdu weekly journal in July 13, 1912 and joined the revolutionary movement against the British rule. Maulana Azad was able to set up a high quality press which is capable of very clear printing in Urdu type and excellent half tone pictures. He also used the best quality paper. Humayun Kabir has characterized Maulana Azad's style as a unique in the history of Urdu language and literature, capturing the imagination of the youth of the community with its poetic grace and its formulation a new faith. This was a great apple of Al – Hilal. (8)

Al – Hilal was a revolution in press and mainly in Urdu press. He Criticized the British policies and created awakening among the Muslims, related to the Indian politics, literature, society, culture, discuss science etc. He mainly adopted Islamic teachings to solve the problems. Al – Hilal was not a commercial newspaper, it was a message of Maulana Azad or field of interest and services to the nation. (9)

“If an angle were to descend from the clouds today, settle on Qutub-Minar of Delhi and proclaim in from there that India will attain Swaraj provided Hindu – Muslim Unity is renounced, then I would renounced Swaraj and not sacrifice Hindu – Muslim Unity. Because if Swaraj is delayed, it is the loss of India, but if Hindu – Muslim Unity is lost, it is the loss of humanity”. There were the words of Maulana Azad at the Presidential Address of Congress Session in 1923. The analogy and juxtaposition of Swaraj and inter-communal harmony that Maulana Azad emphasized then is equally pertinent today. He was a stronger campaigner of peace and inferred from his above quoted statement, was a strong campaigner of peace and a vociferous freedom fighter. He used the power of his writing and public oration to create a national awaking and among the masses. We shall briefly examine some of his prominent journalistic contribution which served as milestone in the Indian Freedom struggle. (10)

The genesis of Maulana Azad revolutionary journalism was in 1908. This was the time when he under took an extensive visit of Egypt, Turkey, Syria and France. In Egypt Maulana Azad came to contact with Mustafa Kamal Pasha, who were publishing a weekly form Cairo. In Turkey, Maulana Azad meet the leaders of the Young Turk’s movement. The contact between the Azad and the leaders of movement were further cemented by the exchange of letters between them. Which continuous years after his return to India? Maulana Azad also interacted with Iranian revolutionaries and the famous French orientalist Louis Massignon in Iraq.

These contacts reaffirmed. Maulana Azad belief that Muslims in India should join their fellow countrymen against the British in French struggle. He was of the views that the freedom movement against the British is the combined responsibility of all communities and hence it should be carried unitedly with their thoughts in his mind. (11)

Conclusion:

Maulana Azad has no equal and had no rival in politics. Being a multi-face personality his contribution are many but his role as a journalist is unique. Which will not overcome by any person in the years to come.

The strength of pen and mind was so mighty that the people would remain tongue tied in his respect. Right from his young age India attained independence his counsels were seen with great respect not only by Congress people but also by Gandhiji and Pandit Nehru too. It was Azad, who had done the task of uniting all the communities of all Country, for the unity, to Azad was more precious than freedom. He was a silent crusader for the Hindu – Muslim Unity which was dearer to him. He stood for United India. But his wise counsels were not accepted otherwise today the picture of India would have been a different one.

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