

Maulana Abul Kalam Azad was a Revolutionary Journalist, Author and Editor

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Abstract

Al-Hilal is a revolutionary Urdu journal that Azad called Jihad against the British. The motto of Al-Hilal was that neither trusts the government nor follows the Hindus. He advised towards the Muslims to take the right path of 'Seerat-ul-Mustuqeem' of the Quran. In view of Azad Jihad consists of democracy, parliamentary and Constitutional forms of government. To him, Islam stands for freedom, democracy and equality. Azad said towards Muslims to trust, believe, faith and cooperate with Hindus because they are the flag bearers of the freedom movement. To him, for the freedom movement, the active cooperation is needed with Hindus and Muslims. Hindus are not the fearful community; fear to any community means fear of God.

Keywords

Revolutionary, Journal, Articles, Newspaper, Literature, Religion and Politics.

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Introduction

Maulana Abul Kalam Azad was a great patriot of Indian secular nationalist, poet, philosopher, writer, educationist, great politician and architect of the Indian education system. In Mecca Azad studied up to left in 1897 where he learned the Quran and fundamentals of Arabic, Urdu and Persian from the prominent scholars. After coming to Calcutta he had continued his education under the guidance of some local teachers. His father gave him the private tutors for the study of Islamic knowledge. He has completed Daras-i-Nizamiah when he was only fifteen years. Azad was most popular in Urdu literature. His father Maulana Khairuddin provided him the classical education in theology, jurisprudence and philosophy within the confine of the orthodox Islam faith. Azad visited the Al-Ashar University in Cairo. He was determined in traditional Islamic education. Azad began writings poems, literary and political articles both on national and international politics in Urdu newspapers and journals. At the age of twelve Azad became a publisher of a poetic journal called Nairange-Aalam issued 1900 which was continued for eight months. Azad started editing a newspaper called Lisan-al-Side at the age of sixteen. The aims and objectives of Lisan-Al-Sidq were to reform and promote the social and development of Urdu literature. He cultivated the Urdu literature and reformed cultures. Maulana Shibli was his associate and renowned scholar in 1904. Azad cultivated his literature from the informal education system i.e. his home. Azad was a writer who refused to receive the traditional beliefs and norms of Islam religion as his father was a religious preceptor.

Azad as a Revolutionary Journalist

Azad was an Urdu, Persian and Arabic language and literature background. He had no institutional educational qualification like school, college, or university but he completed the Islamic theology Dars-e-Nizamia. It is a course of Islamic higher study on theology, history and philosophy. Azad studied in Arabic and Persian. He started his journalistic career when he was only 12 years of age. He became a well-known writer, speaker and journalist. Azad launched an Urdu Weekly journal named 'Al-Hilal on 1 June 1912 from Calcutta. The journal created a revolution among the Muslims in growing the consciousness of politics and religion. In the Khilafat and non-cooperation movement, both Muslim League and Congress revolted against Britain. The first World War II broke out between UK and Turkey. The British Government took a strong step against Al-Hilal of Azad than in Muhammad Ali's journal Comrade. The Government banned Azad's Al-Hilal by The Press Act in 1916 and again he started to publish a journal by another named Al-Balagh. Under the Defence Ordinance, the Al-Balagh was also closed down. On 13th July 1912, the first issue of Al-Hilal was published. In the third issue, Azad discussed about the

objectives and requested to the Muslims to follow up on the true spirit of the Quran and Sunnah. Maintaining the gospels of the Prophet Muhammad by the Muslims is the education, culture and religion. He called on all Muslims to be a true Muslims and should follow the Quran. The political analysis should be separated from religious education. Azad argued in favour of the separation of politics from religion (Al-Hilal, Vol. I, No.9, 8th September, 1912).

Azad was influenced by Al-Manar and the writing of Shaik Abduh and Rashid Rida. Azad supported Turkey in spiritual and material which found space in his Al-Hilal. The Balkan Wars were placed significantly in Al-Hilal. His idea of Pan-Islam took place in Al-Hilal (Nanda, p.106). His Pan-Islamism i.e. sentiment, emotion, the belief was in consonance with Indian Nationalism. Azad was considered a dangerous man before the eyes of the British government for writing and editing the journal Al-Hilal. He was arrested by Calcutta under the Defence of Indian Regulation and had to be sent to Ranchi Jail. His Al-Hilal was seized and started it by another name Al-Balagh. Azad got gift of time in Ranchi jail and he made of Tazkirah, a translation of the Quran, and established Madrasa-i-Islamia in 1917. At Ranchi Azad wrote Tazkirah and started to make the Tarjuman-UI-Quran. Azad established Anjuman-i-Islamia in August 1917 and subsequently founded Madrasa-i-Islamia on 4 November 1918. (Jamshed Qamar, p32). He added that this Madrasa would represent with combination of the Arabic and English education. Azad mentioned some dignitary donors like Rai Saheb Thakur Das, Rais-i-Ranchi, Babu Jagatpal Sahai, retired police inspectors, school inspectors, contractors and businessmen and Zamindars. (op.cit, p.182). The government will run the school i.e government ran school. The student will study for 13 years in the class was divided into senior class and junior class. The students in the fifth year of junior classes would study in mathematics, English, Indian Geography, Indian History, Islam and Sciences. Besides these subjects, Azad recommended studying the Tarjuman-UI-Quran, Seerat-Un-Nabi and Logic. According to Azad, 'No system of education can be complete till such times as elements of Government University system too are introduced'. (Qamar Astan Khan, P.39). The student would be equipped as knowledgeable or Arabian in Arabic. Azad in his address pointed out that the book should be written in the subjects like theology, natural Sciences, Logic in Urdu or Persian. The Quran should be translated into Urdu or in Arabic. The old syllabus like Allama Taftazani Ke Nesab should be changed by introducing revolutionary changes. The Mutallemeen or educationists will ensure the good Mutallemeen or teacher for the new syllabus for Madrasa. The holistic approach would be made for Madrasa education. The Anjuman-i-Islamia founded by Azad.

Azad as author and editor of Journals

He acted as editor of the journal called Al-Misbah. Azad was associated with writings in the journal with Ahsan-al-Akhbar of Abdul Ghaffar. Syeda Hameed in his article entitled 'Reflection the Educational Philosophy of Maulana Abul Kalam Azad and Khwaja Ghulam Saiyidain' relating to the teaching of the Quran of Azad said that 'It is this deep understanding of the Quran which underpins Azad's philosophy of education. He got a chance to exchange with other journal from Egypt, Constantinople, Tripoli, Tunis, Algeria and America. He got a chance to read the Egyptian journal Al-Muqtatif. It was also a great opportunity to read AL-Manar. He took the responsibility of editing of Shibli Nomani journal called Al-Nadwa which was brought out by Nadwatul-Uloom of Lucknow. The Urdu newspaper called Vakil was edited by Azad for some time. Azad's philosophy of education is found in his understanding of Islam. According to Saiyadain, 'Azad was not an exclusive Islam mind or even an oriental mind'. Azad assimilated the Indian Islam, Oriental and Occidental i.e. Indian philosophy and the modern Western thought. (Habib, S. Irfan. p.44)

The educational thinkers such as Plato, Rousseau, Freud, Montessori, Spencer, Tagore, Gandhi, Iqbal and others don't come from the professional educationists. They have come from their philosophical thought, writings and creative contribution. Maulana Abul Kalam Azad has come into the educational world through his philosophical idea of education. Azad was a great scholar, a thinker, litterateur and divine. Tolerance is the basic value of life as propagated by Azad (V.N.Datta, p.6). In 1902, Azad wrote a letter to the editor Hakeem Mohammad Tabeed Ali of the journal entitled Muraaqqaa-e-Alam that the protagonists of English education were more interested in a means of securing jobs. They did not stress on the learning science and philosophy. His father Maulana Khairuddin was Naqshbandi Silsilah of pir and scholar of the Quran, Hadith and Islam theology. He returned to Calcutta in 1895. Azad grown up in a religious atmosphere where praying Namaz was compulsory. Azad wanted that his sons Abu Nasir and Azad should be a succeeded a pirs. Azad did not receive his father's teachings and practices of taqlid and Piri-Muri di (Ian P.37).

Azad was influenced by the writings of Pan-Islamist modern reformer Jamal-al-Din Afghani (1837-1897) who believed that the European countries are enemies of Islam. He met with the Iranian revolutionaries and Shaikh Muhammad Abduh of Afgan and Sacred Pasha and followers of Kalam Pasha. Azad's communication with the revolutionary activists was the anti-British attitudes and Indian patriots. The Indian Muslim community was going through an ideological

crisis. He has given the nationalist and realistic thought through this journal. Al-Hilal propagated the Islam nationalism and the reformation of the Muslim religion for the liberation of India. Tarjuman-ul-Quran was the most important book of Azad. Tazkirah was another book that discusses the religion, philosophy, logic, history, etc. Ghubar-e-Khatir was the last book when he was imprisoned in jail due to involvement in the Quit India movement. India Wins Freedom is the most famous book Azad where all political including the formation of independent government. Azad thought that through the education the Muslim community can receive their right opinion and which can learn the law and theology. The idealistic elite can emerge through the education in the Muslim society. Azad through his journal expressed the fearless and powerful nationalist ideas. Al-Hilal as media played a pivotal role in awakening the religious consciousness of the Muslim community. Al-Hilal had spread the message of nationalism to the Muslim and grew interested to join in the liberation movement of India. His Al-Hilal gave the authentic interpretation of Islam. In the period of Al-Hilal Azad taught the gospel of Islam as a reformist. He was the interpreter of Islam from the nationalist patriot of view. Al-Hilal became immensely popular among the Muslim elite groups within a short time.

Warren Hastings founded a theological center of higher education named Madrasa in Calcutta in 1781. The instruction was directed that the Madrasa will provide the oriental studies in Persian and Arabic. Khairuddin did not think of the Madrasa as an educational institution and he desired to impart the English education to his son at home. His father preferred to impart the Quran, Hadith and Shariah to his son (Azad, Ghubar-e-Khatir, p. 96). In Mecca Azad learned some portions of Quran heartily. He had sent to the Haram Sharif to learn in Qerai (Malihabadi, p.169). Azad Ki Kahani Khud Azad Ki Zubani, Calcutta) under the guidance of Maulvi Yakub Khan and Maulvi Nazir-ul-Hasan Azad taught Arabic and Persian languages focusing on the Quran, Hadith and other Islamic religious literatures. Saadat Hasan known as Shamsul-Ulema was the second master of Azad in Calcutta Madrasa taught the Hadith. Azad learned the classical Persian literature from Mirza Mohammed Husain who had come to Calcutta from Iran. Azad learned the Urdu alphabet from Hafiz Walliullah. Azad earns proficiency in Urdu to read Yadgar-e-Ghalib and Qaitay-e-Burhan. Azad became with an Arabic and Persian scholar by the name Shaikh-ul Rais (a Persian and Arabic scholar) from where he studied the Shariah Hikmit-i-ul-Ishraq. Azad learned the Persian literature from a Persian scholar Mirza Shirazi who had vast knowledge of French, German and English literature. He took the Turkish language

from one Tahira Beg. The chief examiners of the oriental course of studies Muhammad Yusuf Jafri gave him a Peary Churan Sarkar's book of English from where Azad learned the English alphabet. Azad took up the Bible in English and started to compare it with Urdu and Persian versions. (Azad, p.3). Before attaining the age of 16 Azad was preparing a Persian dictionary. This fact is resembled to young Thomas Babington Macaulay who had started to the universal history at the age of eight. After completing of Dars-e-Nizami Azad taught mathematics and philosophy to the 16 students. He had studied medicines, mathematics, astronomy and astrology. He also taught the whole Baidawi, some Sufi texts of Ibn Arbiand Suhrawardy. The main study of Azad focused on Quran, Hadith, Tafsir, Fiqaand Islamic and religious literature. Azad studied the diligence writing of Imam Ghazali, Imam Razi, Shah Walliullah of Delhi and the Ain-i-Akbari. The Persian poetical writings such as Rumi, Sadi, Hafiz, Bedil were Azad's water mothering and like fingertips. In Urdu Mir, Ghalib, Hali, Shibli, Syed Ahmad Khan, Mohammad Nazir Ahmed and Muhammad Husain Azad were Azad's favorites. Regarding his knowledge and activities in education, Sarojini Naidu stated that (Haq, 1970, p.69). His political biography called India Wins Freedom is a famous book translated into English. He translated Quran from Arabic into Urdu which is contained in six volumes called 'Tarjuman-ul-Quran' published by Sahitya Academy in 1977. Azad's other book like Ghubar-e- Khatir, Hijri-UI-Vassal, Khatbat-I-Azad, Hamari Azadi and Tazkirah. Balagh (Subhas, C Kashyap, p.20).

Concluding Observation

Under his Educational Ministership, the Indian Institute of Technology was established in 1951 and University Grants Commission in 1953. Under his guidance, the Indian Institute of Science, Bangalore and the Faculty of Technology of the Delhi University was established. The foremost Indian freedom struggle activist and our first education minister Maulana Abul Kalam Azad was passed away on 22 February 1958(Proceedings, 1952). Azad's literary period can be divided into three phases. The first phase started from age of 12 up to 1916 called Al-Hilal and Al-Missba period. The second phase is up to 1936 when Azad wrote the autobiography Tazkirah and Tafseer-e-Quran. The third phase from 1936 and continued up to 1945 when he wrote Ghubar-e- Khatir. Azad is called as a revolutionary journalist. He acted as editor of the journals and newspapers like the Vakil, Zamindar, Muslim Gazette, Paisa Akhbar, and mashriq, Hall-al-Matin, Mussanman, Al-Hakim, Al-Haque, Hamdard and Comrade. Point to be noted that all the journals were painted with Pan-Islamic colors. Maulana Abul Kalam Azad was a renounced author of the books in Urdu, Persian and Arabic.

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