

The Role of Maulana Abul Kalam Azad in Reconstruction and Inclusion of National Education in India

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Abstract

As a potent force of systematized change, education actually in turn, transforms humans into human resource. It is an inner process of ethical and intellectual development for not only 'preparation for life', but in the final analysis the 'finding of a way of life'. When Maulana Abul Kalam Azad took his charge as an Education Minister, our country was passing through her most delicate situation. In this particular context, he embraced 'liberal, democratic, humanitarian and inclusion' of his educational approach with a view to generating and transforming the outlook of the people and set the nation on the path of progress and development. In this very context, the present paper provides an analytical overview of Maulana Abul Kalam Azad's role in reconstruction and inclusion of national education in India, in a way where every citizen of our country 'finding their way of life'.

Key Words: Maulana Azad, National Education, Inclusion, Nation Building, Reconstruction.

1. Introduction:

The sole objective of education has been accredited all over the world as an instrumental apparatus of social change. Therefore, in this regard, it is a process of dynamism, as opposite to 'static' or 'stereo – typed'. As a potent force of systematized change, education actually in turn, transforms humans into human resource. It is an inner process of ethical and intellectual development for not only 'preparation for life', but in the final analysis the finding of a way of life (Vanaik & Bhargava, 2010: ix). But after the attainment of India's Independence, as education minister, Maulana Abul Kalam Azad was confronted with a very challenging task of perceiving and building a national system of inclusion in education as an educational strategy for India, at a time when the government was facing harms of financial disparities and simultaneously trying to recover and revitalize the polity from the evils of partition. In such conditions it became the main agendum of the government to reorient, reconstruct educational apparatus comprehensively. Therefore Maulana tried to resolve the complexities involved in conceptualizing a system of "national" education.

Maulana Abul Kalam Azad began his career as a skilful journalist, with an extremely insightful eye on a large number of burning issues and one of these issues, he held dear was education, with an emphasis on scientific and technical education, which in fact, he felt was indispensable for the development of a

country colonized and exploited for over one hundred and fifty years (Habib, 2010: 15). This pledge of Azad in fact, can also be seen in the words, sentences and the pages of his journal, 'Al-Hilal', as early as the second decade of the 20th Century. Indeed, he systematically pursued education as a discipline from a very early age; however he did not attend any kind of institutionalized educational system, rather as Tagore, Maulana also profited by domestic university. He was educated according to the old educational pattern of engaging the best tutors to ground him on the basic academic tenets. His grounding was in Urdu, Persian and Arabic – language and literature. His father Maulana Khairuddin found the best teacher among intellectual elite of Calcutta who came to teach his son occasionally in the august presence of his father. It was considered a privilege to teach the scion of Calcutta's most venerable family of 'Sufi – Pirs'¹ and 'Silsila'² (Hameed, 2010: 42). Thus, Azad was basically an educator, "when he wanted to join the revolutionaries of 'Anushilan Samiti' he educated its leaders not to shun the Muslims. Later, as editor of 'Al – Hilal', he tried to educate the Muslim community to participate in struggle for national independence. His affidavit in the court of Calcutta's Presidency Magistrate was appreciated by Mahatma Gandhi as the best education in the principles of Non – cooperation and Civil Disobedience. His presidential address to Congress sessions are recognised as basic documents for understanding the basis of common nationhood and common culture of India" (Bhutani, 2006: 140 - 41).

In fact, the role Maulana played after independence is an extension of that role. In doing so he emphasized the need to depart from the system inherited from colonialism by rejecting its content and essence. He employed an attractive formulation to illustrate the then prevalent system as 'a system shaped by non-nationals in non-national interest'. The 'main charge', he argued, 'against the present system of education is that it has not led to the development of a national mind' (Panikkar, 2011: 38). Therefore, the intentions of this paper are based on the significant contribution of Maulana Abul Kalam Azad for transforming and insertion of educational system in the broad democratic humanitarian vision from colonial era to post – colonial phase, which has been continued by himself as an Education Minister of India for long eleven year tenure of his office to till his death in 1958. Azad envisaged these possibilities in following manner:

Today India is free She can have any kind of mental mould she pleases. Will it be exclusive . . . or will it be all – inclusive, which has been the characteristic of Indian culture throughout the ages? In the advancement of nations there is no greater hindrance than narrow - mindedness. It is our duty to keep ourselves free from this disease in the new era of independence (Douglas, 1988: 239).

It is needlessly to say that, he well knew that the 'disease of narrow - mindedness', as he described it, which essentially erased away through the inclusion of educational efforts. For the 'development of national mind',

Maulana, however, recover gaps in together in the ‘colonial - modern’ and the ‘native – conventional’ systems and attempt to evolve an alternative which integrated the elements of both western and conventional, emancipating the former from its colonial substance and as well as its ideological representations, and the latter from its unscientific and irrational stance. Yet, it is not exactly think that he was not animate to those intellectual aptitudes which might accrue from the colonial structures, though what was prompted by Maulana as an alternative was a system of ‘liberal, democratic, humanitarian and inclusion of educational approach’ which would generate and transform the outlook of the people and set the nation on the path of progress and opulence. India when gets free from her colonial rule, “the need of the hour was to work out a mechanism and build infrastructure, which would ensure that education, did not remain an elite affair as it moved closer to the larger mass of the people. Such a project in independent India required the stewardship of a person whose political understanding and vision was based on sound principles” (Qaiser, 2011: 280 - 81).

One may look into account, in this context, the distinction between the ‘politics of education’ and ‘politicization of education’ made by Rudolph and Rudolph. In their thoughts, the politics of education requires a certain kind of wisdom and vision to build institutions while the second one, is to make political capital out of them (Rudolph & Rudolph, 1972: 8 - 9). In such theoretical narratives, Azad can easily be seen referring to the sound principles of the ‘politics of education’ in order to lead sovereign India into a stage of developmentalism in the field of education, which would sustain its growth and its expansionism.

2. Influences and Impact of Azad’s Educational Aspirations:

The survey of literature on education, one cannot fail to remember Max Weber’s contribution of educational practices, which is based on the idea that the structure of domination defines the ends and as a result, the criteria of selection indomitable. Weber viewed that “historically, the two polar opposites in the field of educational ends are – to awaken charisma, and to impart specialized expert training. The first one corresponds to the charismatic structure of domination; the latter corresponds to the rational and modern structure of domination. The two types actually do not stand opposed, with no connections or transition between them. The warrior hero or the magician also needs special training, and the expert official is generally not trained exclusively for knowledge. However, they are polar opposites of types of education and they form the most radical contrasts, between them are found all those types which aim at cultivating the pupil for a conduct of life, whether it is of a mundane or of a religious character. In either case, the life conduct is the conduct of a status group” (Weber, 1991: 426). So, in this respect, the modern society according to Weber provides a

conflicting definition of education in terms of ‘cultivated type of man’ and the newer concept of the specialized ‘expert’.

Alternatively, social selection through education can be related to trend towards increased universalism, which focuses upon the trend from ascription to achievement in socially selective process. In reality, democratization of education starts from this perspective of achievement orientation. In this point, one posed the question that how does one start this process, or expedite it in regions where it has already been started? Mainly, this inquiry more crucial in the context of the leading ideas of the nationalist elite at independence which can be summarized under following manners, such as, sovereignty, unity order, a strong state, secularism, democracy, parliamentarianism, economic self – sufficiency and the need for social and economic reforms (Brass, 1994: 10). Thus, his involvement with the Aligarh movement and the ‘Nadva-tul-Ulum’ of Lucknow, gave him an opportunity to articulate his views on educational affairs more prominently in pre – independence time. Yet, he clearly asserted his having studied, over a period of a decade or so, the problem in its entirety, and claimed to have developed ‘a critical – cum - creative insight’ (Azad, 1983: 121) in the discipline of education. Paradoxically, one of the major early influences on Azad was Ibn Khaldun, the 14th century Moroccan philosopher, who inspired Azad to question the traditional methods of teaching as well as the curriculum. Maulana Azad agreed with him in holding that what led to stagnation in religious and secular learning was an unquestioning acceptance of theology. He found education to be the sole means to rectifying this error (Abduh, 1973: 19). Azad found the curricula in the Islamic madrasa’s fundamentally narrow, with a significant omission of mathematics, which is the basis of science and technology (Habib, Opt. Cit., 2010: 16).

Another significant influence, in the context of science and education was Sir Syed Ahmad Khan, which attracted Azad towards modern education and modern science. With the intoxication of Sir Syed’s writings, he went through the stages as in his father’s dictum: ‘The way to apostasy in the present age is through *‘wahhabiyat*³ to *‘nechariyat*’.⁴ Among the 19th century Islamic thinkers and reformists, Azad was not impressed by Sir Syed alone; he was surprisingly in agreement with Sir Syed’s *bête noir* Jamaluddin Afghani and his disciple Mohammad Abduh as well. Azad wanted to imbibe the best from both and in this he found that Afghani was all for modern scientific and technical education and was also critical of those ulema, who urged the community to keep away from anything which has to do with the British (Ibid.16 – 17).

It is important to underline the fact that Azad’s views on science, education and society can be analyzed against the larger background of his involvement in anti-colonial enterprises. Azad had shown early signs of intellectual pursuit as early

in 1902, when he addressed a letter to Hakeem Mohammad Tabeeb Ali,⁵ in which he dwelt upon many issues of importance. He argued that the protagonists of English education wished to spread western sciences, but English had been accepted as a means of securing jobs. As a result there was hardly any emphasis on learning science and philosophy. The need of the hour was to translate the works of the west in the languages of the country. Azad went on to say that it was time that the fallacy of the perception that those who believed in sciences were turning to atheism was challenged and so the argument that Islam and science were contradictory (Azad A. K., 1991: 22 - 23). Assertions such as this are significant in the light of the fact that Muslims at large had perceived the western education with suspicion for long since it was thought to be not in conformity with religious injunctions (Qaiser, 2010: 52)

It is remarkable that Azad should have advocated the learning of western sciences which in fact replicate his initiatives to modify the syllabus of Madrasa education in colonial phase for 'Madrasa-i- Aaliya', Calcutta, since he himself belonged to a family in which anything western was anathema. Azad stated that the total number of years to transact this curriculum were eighteen, including three years of 'Maktab', the primary stage of learning. However, if three years of the primary stage were excluded, then it would still have thirteen years in total. Then these thirteen years were further divided into junior and senior classes, consisting of eight and five years respectively (Ibid.) Azad wanted that curriculum introduced in the Madrasa was in tune with existing system of education and therefore suggested that in ordinary circumstances a student would be able to complete his studies in thirteen years, however, in case of failure at any stage, a grace period of two years would help a student complete 16 years. As suggested by Azad that in the fifth year of the junior classes, subjects such English, Mathematics, Indian geography, Indian history, history of Islam and sciences should be introduced (Ibid. 71 – 74).

There is no doubt that Maulana Azad's educational perspective was fundamentally Islamic in inspiration, though, he synthesized happily anything of value anywhere. He was not exclusively an "Islamic" mind or even an "oriental" mind, unacquainted with, or insensitive to, the rich streams of influences emanating from other sources, (Khwaja, 1990: 64) which reflected by his initiatives as education minister in post – colonial era when India became free from her imperial bondage. Hence, Maulana's contribution to education can be sum up in 'two' distinct categories. One may be the vision of educational thoughts as derived from his basic philosophical attitudes and second one, may be the various educational policies and actions which are attempted during his regime with the object of making education adequately responsive to the needs and challenges of the national life.

3. Ideological Inputs of Azad's Educational Principles :

Abul Kalam Azad expressed that for achieving real essence of education the future Indian educational policy must be synthesized both the essence of Eastern and Western values of educational aim and objectives. According to him, it is absolutely needless to create 'myth of conflict between East and West'. He spoke in terms of a common cultural heritage and of 'world citizenship' (Douglas, Opt. Cit., 243). This necessitated transcending the broad minded version of educational paradigms of Maulana. It is well understood preposition that, democracy reflects actual way of life and which may go beyond the structural ensemble of institutions, and upholds a culture of tolerance and accommodations of different views of thoughts. The striking thing about India's cultural tradition is the great variety and heterogeneity that it has encompassed and preserved. This is owing to many reasons; such as the diversity of ethnic and religious groups that have come in succession and settled down, the eclectic rather than proselytizing style of spiritual integration characteristic of Indian tradition, the absence of either a unifying theology or a unifying and continuous secular traditions, and above all, highly differentiated social system that has brought functional hierarchies, spatial distinctions and ritual distances into a manifold frame of identifications and interdependence" (Kothari, 1989).

The result of all this has been ongoing precedent of coexistence between diverse system and way of life. For in these ground, Azad strongly acknowledged that in such an essentially plural society an element of mutual understanding and tolerance should always be upheld through inclusion of education. In Azad's acuteness of education as an end, his efforts always to make a synthesis in giving due regards to both individual and social values, which by and large derived from his concept of 'men'. From the time of classics, according to him, the West viewed man as essentially a progressive animal. The Platonic tradition persisted, influenced by Christianity, but in the modern age, this strain has yielded place to a philosophical outlook dominated by the concepts of science (Douglas, Opt. Cit., 243). The East, by contrast, has always emphasized mans intrinsic spirituality. The teachings of Vedanta and the Sufism provide the highest possible concept of men; by identifying man with God, the eastern concept of man elevates him to godhead. Therefore, man has no other goal but to establish his identity with God (Ibid.). Therefore, to Azad, 'man has an immediate affinity with Him' and which should set no limits on human capacity, has paradoxically been vitiated by fatalism in both Vedanta and Sufism (Ibid. 244). In the West there has been a greater emphasis on materialism and expected consequence over deterministic outlook on life. What is needed, Azad concludes, is a combination of the eastern conception of man's status of unity with God, and the western concept of progress (Ibid.).

4. Azad on Democratization of National Education :

Addressing his one of the first press conferences, just on the eve of independence, Azad said categorically that a truly liberal and humanitarian education may transform the outlook of the people and set it on the path of progress and prosperity, while an ill-conceived or unscientific system might destroy all the hopes which have been cherished by generations of pioneers in the cause of national struggle. Azad strongly felt that our objective cannot be realized unless we get out of narrow-mindedness, which has been our greatest hindrance. In this new era of freedom, we should keep ourselves free from this disease as there is no other disease as dangerous for the healthy growth of national life. Elaborating further, he said, like an actor it masquerades in disguise. In the domain of religion it appears in the form of blind faith and wants to deceive us in the name of orthodoxy. In politics it wants to overpower us in the guise of nationalism. In learning and culture it makes an appeal to us in the name of our nation and country. It behooves us not to be taken in by these fictitious names. We must remember that the root cause of all this is nothing but narrow-mindedness.” Azad was inspired by the values of our freedom struggle and he was convinced that those values should come in handy for nation building, where education should be seen as a right for all the citizens of this newly independent nation (Habib, Opt. Cit., 21 – 22).

For that reason, he devoted himself to the inclusion of individuals who will have the qualities of vision, courage, tolerance and integrity, and to the construction, through them, and for them of a social order which actually will be stimulated by the ideals of social justice and rationalism. Needless to say, Azad was essentially concerned with the barriers of educational predicament, therefore, in order to reconstruct and reorient educational apparatus, he began his task with a detailed enquiry into the malaise and limitations of the existing system by appointing ‘University Educational Commission (1948), ‘Kher Committee for Elementary Education (1948), ‘Secondary Education Commission (1952 – 1953) and as such. Emphasizing the significance of education for all, Azad referred to Disraeli, who believed that “a democracy has no future unless it educates its masters”. In independent and democratic India, with universal franchise as the key principle, the voter was truly the master of democracy, whom Azad wanted to be educated and be aware. He was conscious of the sad inheritance, which had 85% population of illiterates on the eve of independence. He was convinced that the state needs to play a key role in combating such afflictions and provide the means of “the acquisition of knowledge and self-betterment”; however, the most disconcerting factor was the lack of necessary funds to carry forward the state’s responsibilities. Azad conceded with a sense of guilt as minister of education that the Central Government has only 1% allocation for education and he thus pleaded in the Constituent Assembly to raise the expenditure to 10%. He pursued the issue with passion and was able to raise the allocation from twenty million

rupees to around 350 million during his tenure as minister of education (Habib, Opt. Cit., 23).

5. Azad on Promotion of Democratic Ideals Through Social Education :

Azad understood that the retention after independence of imperial colonial administrative system as well as many of the numerous rules, regulations implemented by the Raj to govern India, obviously favours the domination in different areas of the state and society and one of the most important area is education. As he said particularly the post-Macaulayan phase, had done tremendous harm to the Indian education. Until and unless this situation is broken, the upliftment of the marginal classes cannot be ensured. Hence, Maulana was interested to establish the congruence of the formal democracy as a constitution for popular government and real democracy in the sense of actual participation of the subjects. Therefore, to that end Abul Kalam envisioned a basic pattern of social education which in fact laid the foundation of India's developmental activities. He made a differentiation between social education on the one side and sociology and social welfare on the other side.

To Azad social education constitute, a course of study towards the production of a consciousness of citizenship among the people and the promotion of social solidarity among them (Bhattacharyya, 2003:122). Yet, there are five basic elements in social education as Maulana understood, firstly, every citizen must know the meaning of citizenship and the way democracy functions. Secondly, there must always be instructions in the laws of personal and public health. True citizenship implies knowledge of and respect for the laws, which govern the health of the community. Thirdly, social education must also mean imparting of such information to the people as will enable them to effect some improvement in their economic status. Fourthly, its involving as it does improvement of bodily and mental health cannot ignore the proper training and refinement of emotions, and finally, it also contain on element of instruction in a universal ethic, with special emphasis upon the necessity of tolerance of one another's differences in a democracy (Ibid.).

6. Azad on Elementary Education and Education for All :

Maulana Azad was deeply impressed by the advances made in the West in the realm of elementary education. He was firmly committed to what was scientific in the western system, and the two factors that most inspired him were the idea of freedom as the technique of education, and the all embracing importance of primary education (Abduh, Opt. Cit., 24). "He was particularly impressed by the French philosopher Rousseau and was in agreement with him in the innate goodness of man. He even wrote about this in pre – independence era on his journal 'Al-Hilal', where he looked upon Rousseau as one who revolutionized the entire intellectual and social life of his age" (Habib, Opt. Cit., 17).

Consequently, he agreed with Rousseau in his advocacy of the child's necessity and ability to grasp the truth through his own insight (Abduh, Opt. Cit., 25). In "contrasting the centrality extended to education in the West, Maulana was bewildered at the apathy towards it in the East, with mediocrity as its hallmark" (Habib, Opt. Cit., 18). Though, he strongly felt that we, in India, are even oblivious of the fact that education is of paramount importance for the nation's overall development". Thus, supporting this and achieving the social revolution through the tools of education, one may identify following agendas and initiatives, which are taken by Maulana in very serious manner. Firstly, removal of illiteracy through universalization of elementary education up to secondary standards and maneuver for adult education including education for women. Secondly, equalizing educational opportunities in Indian society where exploitations on the basis of class and caste were contagion. Thirdly, three language formula where the state language and Hindi would be the medium of instruction but English will remain as an important second language. And lastly, sound primary education throughout the country (Bhattacharyya, Opt. Cit., 119).

As a designer of the emerging nation of India by being a member of the Constituent Assembly, and as a prominent member of Nehru's cabinet, a Minister whose task was to implement and deliver in the area of education Maulana Abul Kalam Azad talked of equalizing opportunities in the context of old caste, class and sex prejudices. He thus spoke in 1948, "If they have been left behind in the sphere of progress, it is not their fault. The society is to be blamed for this. It is all the more necessary, therefore, that the society, which has not until now placed them on an equal footing, should help in their advancement" (CAD, 1948: 1952) This is all the more important today when we are in the midst of implementing the Right to Education Act; it's a tribute to Maulana Azad, as he took up this arduous task more or less sixty years ago. As Maulana Azad emphasize:

We must not for a moment forget, it is a birth right of every individual to receive at least the basic education without which he cannot fully discharge his duties as a citizen (Raina, 2010: 35 - 6).

Hence, he viewed, every individual has a right to education that will enable him to expand his faculties and live full human life. Such education is the birth right of every citizen. A state cannot claim to have discharged its duty till it has provided for every single individual the means to the acquisition of knowledge and self – betterment. Maulana was convinced that "regardless of the question of employment the state must make available to all citizens the facilities of education up to secondary stage" (Bhattacharyya, Loc. Cit.). Maulana held that in Independent India, the planning of education on the national level was even more important than economic or industrial planning. If educational training was unable to inculcate the right values and ideals, the security and welfare of the

state would be in jeopardy. For the universalized educational system, in 1948 Azad put forward the idea of spending on education 'at least ten percent of the central revenues' (CAD, 1949: 1556).

Consequently, he was also successful in framing the official policy of instituting special stipends and inclusion for students coming from lower strata. In the study of Maulana Azad's role in 'democratization of educational opportunities' through inclusion for the backward classes students, as Saiyidain remarked that the provision on this head went up 'about 75 fold, from of 3 lakhs in 1944 to 2.25 crores in 1960' (Saiyidain, 1961). As a stewardship of the Ministry of Education, Maulana geared his educational policies and actions into subsequent objectives. Firstly, the quest truth is the principle aim of education and it is the most important objective as understood by Maulana, but he also believed that no one build this truth value upon makeshift dogmatism, because it came from only openness to different point of views and tolerance other than one owns. Secondly, justice is important aim of education which related to the appreciations of rights and the performance of the duties as necessary conditions to the discipline of the individual and as well as the good of the society. Thirdly, spreading enlightenment thoughts is the one of the forceful aims of education. Fourthly, the spirit of daring is the most value asset of youth society and in this field educational body should give scope for encouragement to the flowering of the spirit of pioneering and creativity. And lastly, quality of humanity which censure and sustains the spirit of individuals and his mental progress is the finest aim of education (Kirpal, 1990).

7. Azad's Initiatives on Institutionalizing Education, Art and Cultural Institutions :

Azad was essentially concerned with the role of education in national development, that is why he tries to his best for establishing different institutions for the development of educational apparatus in our country, like, The University Grants Commission. Similarly, Maulana also acknowledged and stressed the need of textbooks and reading materials encumbered with highly ontological and nationalist parameters. For promoting these ideals Indian government continues to work on this vision of Maulana Abul Kalam Azad. And, that's why Kothari Commission (1964 – 1966) also stressed this position in their recommendations. Thus, one of the promising aspects of his educational agenda is to promote national unity on the basis of rich diversity of cultures and beliefs and it is actually his honest attempt to build the Indian Council for Cultural Relations for achieving this goal. Azad repeatedly emphasized the significance of culture and heritage while formulating his educational policies, for him, no education at any level was complete without art and culture. It was this commitment of Maulana Azad, which prompted him to institutionalize Indian art and culture in the 1950s. Within a short span of ten years in his tenure, he established most of the major

cultural and literary academies we have today, including the Sangeet Natak Academy, Lalit Kala Academy, and Sahitya Academy.

The Indian Academy of Dance, Drama and Music was also inaugurated on January 28, 1953 and Maulana said at the inaugural function that “India can be proud of long heritage and tradition in the field of dance, drama, and music. In the field of fine arts, as in those of philosophy and science, India and Greece occupy an almost unique position in human history. It is my conviction that in the field of music, the achievement of India is greater than that of Greece. Azad also pointed out that the essence of Indian civilization and culture has always been a spirit of assimilation and synthesis’ (Habib, Opt. Cit., 29 - 30). Maulana Azad’s cosmopolitan and international vision is reflected in his comment when he says that “this precious heritage of dance, drama and music is one we must cherish and develop. We must do so not only for our own sake but also as our contribution to the cultural heritage of mankind. Nowhere is it truer than in the field of art, that to sustain means to create. Traditions cannot be preserved but can only be created afresh. It will be the aim of these academies to preserve our traditions by offering them an institutional form” (Ibid.).

8. Azad’s Dedication on Scientificity & Technocratic Education :

Thus, as we have seen earlier that Maulana Abul Kalam was a very dedicated person for scientific and technological advancement in educational arena. In his very early years he shared his thoughts with Hakeem Mohammad Tabeeb Ali in 1902. Needless to say his commitment to modern scientific and technical education is important to recall particularly in the context of Islam, where a debate is being held whether modern science is Islamic enough for the believers or they need to have their own brand of Islamic science. The stridency of global political Islam and its reductionism can be seen in the intellectual debates and writings, where all sources of knowledge, including that of science, can be reduced to *Qur’an* (Habib, Opt. Cit., 24). Yet, in this respect he in fact thoroughly rejected the very argument that Islam and science were contradictory rather he categorically pointed out at several places in his writings, particularly in the *‘Tarjuman al-Qur’an’*⁶, that we cannot expect the facts of history and science in the *Qur’an*.

Azad even avoided finding confirmation of the latest scientific theories in the *Qur’an*. “The aim of the *Qur’an*, he said, is to invite the attention of man to His power and wisdom and not to make an exposition of the creation of the universe” (Ibid.). There is no instance where the prophet insists that *Qur’an* has to be the only source of scientific knowledge. The decisiveness being espoused today came in from 11th century onwards as he supposed and said that when free thinkers like Mutazilites lost to the Asharites led by none other than Al-Ghazali. This led to a decisive break between the two phases of Islam-one, an early phase where eclecticism was the spirit while the latter phase was marked by closure,

where inward looking Islam was projected as the true face of the religion. It is unfortunate that this latter phase is being glorified, and Islamic civilization, including its science, is being proudly projected as a monolith, solely dependent on *Qur'anic* revelation (Ibid. 25).

Now a day's some take a deliberately antiquated stance in these context, either scientific observation and theory must be made to fit the unalterable text of scriptures, or it must be shown that those scriptures anticipated modern scientific findings. Given that the *Qur'an* did not anticipate or cannot legitimate many modern discoveries, it becomes necessary to disaffirm those discoveries, and to divide science itself along cultural lines; that is, to fabricate an Islamic science consistent with the *Qur'an* in opposition to a "Western" science unsuitable for Islamic societies because its epistemology is basically in conflict with the Islamic view (Kaiwar, 1992: 40). Therefore, he found it deceptive and argued that Islam and modern science are contradictory or pursuit of science leads to atheism. Thus, underlying such highly intellectual perceptions Maulana had the foresight to recognize that technical education was essential for India's development. Addressing the Central Advisory Board of Education on 6th February, 1958, he said:

When I assumed charge of Education in 1947, immediately saw that there could be no solution of our educational problems without the fullest cooperation of the Centre and the Provinces. Education was no doubt a provincial subject but it was my considered opinion that this distinction could be maintained only when our educational targets have been achieved. Till such time, the Central Government should openly recognize that though education is a State subject, it must share this responsibility with the State Governments if we are to meet the challenge of time (Sharma, 2010: 96).

Azad held that the objective of our Five Year Plans was not only to increase agricultural and industrial production, power, transportation etc., but to provide a proper mental environment and requisite training for the people in general and the youth in particular to produce better citizens. He clearly argued that there was no dearth of talent, scientific or otherwise, in India, and it only needed proper cultivation and he was, in a way, preoccupied with scientific and technocratic education. Indeed, it was this commitment of Azad, which driven him to institutionalize the All Indian Council for Technical Education, the Indian Institute for Higher Technology, and the Indian Institute of Science etc. Azad highlighted the importance of producing more educationists rather than teachers alone in these respect. He argued that the growing number of '*Mutallemeen*' (educationists) would ensure that good '*Muallemeen*' (teachers) too would be turned out of these institutions, moreover, bringing about these changes

according to Azad, was so crucial because it was important to introduced new areas of knowledge in order to overcome weakness in this field.

9. Appraisal of Azad's Guiding Principles on National Education:

It is pointless to say that, after attainment of Independence, India has changed her character in last past several years; it is no more a post – colonial society indeed. Though, it is important to remember that he lived in a period when the task of nation building acquired importance. The freedom struggle presented a milieu for long term vision that became the basis for public policy. An important feature of nation building was the determination and drive of the people who turned vision and policy into reality. The discourse on policy and on all such matters relating to development was intense and interspersed with the objective of nation building that reigned supreme. As a result, the follow up, though difficult, found supports from the lowest persons down the hierarchy in the implementation chain. The initial momentum provided by the education leader like Azad, however, could not be sustained for very long (Bhushan, 2010: 105).

The present phase of development, in contrast to the phase of development characterized by nation building is completely different. This phase of globalization is characterized by the intense struggle to acquire knowledge and disseminate it in a manner that provides opportunity to earn profit. An important instrumentality in the complex dynamics of knowledge production and distribution is the institutions of higher education. As a result higher education faces the pressure of ever growing commoditization (Ibid.) The process of policy change to cope with the changing environment in the absence of the climate of nation building becomes all the more difficult, as the policy decisions *per se* are something externally imposed. The market mechanism dominates and acquires spaces so far reserved for public. In the phase of global economy when state exerts change in response to external events, institutions' own inertia may not always keep pace with state driven change agenda (Ibid. 106 - 7).

On the other hand, the new ambience of higher education, represented by the package of interconnected and complimentary bills being considered by Parliament, is likely to create an intellectual substratum and cultural taste to compliment the elite oriented social and cultural transformation (Panikkar, Opt. Cit., 42). Yet, “the social history of India from the time of Eklavya to the 21st Century is replete with an examples of discrimination on the basis of caste and religion; the ‘dalits’ and ‘adivasis’ and those who are below the poverty line are likely to remain outside the ‘revolution’ as the state hopes to achieve” (Ibid.) If it is so, then education will not be able to channelize nation's human resources for national development. “In a country like India with such vast human capital at its command, the only way for achieving excellence is through equity and social justice. After all development can be inclusive only if it is organic” (Ibid.).

Similarly, the policy making process fails to establish organic linkages with the living organism of institutions which move with its own inertia.

Thus, in many respects the current phase may be characterized as the second wave of institution building, the first phase being the period of Maulana Azad when the foundations of many institutions were laid, many of which have excelled till now. In the present phase, too, new institutions such as central universities, innovation universities, IITs, IIMs, IISERs are being established on a large scale. The plan for National Accreditation Council is being set up to introduce the policy of transparency and accountability in the quality assurance. The grievance redressal machinery and Educational Tribunals are being established as part of government's action plan in higher education (Bhushan, Opt. Cit., 107- 9). But the question is can the second phase lift the morals of academia and help in the reconstruction and rejuvenation of higher education? An answer to the question lies in understanding the nature of the state and the market and the vital connections between the state, institutions and individuals. It needs to revise the position and developed an organic link with organizations and concentrating on organizations in higher education (Ibid.).

It is true that the issue of nation building, which reigned supreme during the days of Maulana Abul Kalam Azad, is not of much consequence in the current phase, though he again was able to connect himself to the society in the true sense as he understood the needs of the society. The message therefore, was transmitted almost immediately and with reception (Ibid.). The education policy makers today, following in the footsteps of Maulana Azad, should adopt the same methodology for its brighter prospect. In other word, the policy reversal would be leading Maulana's understanding – connecting to people centric approach, simultaneously awakening people's true consciousness. Therefore, it is so relatable, reminisce the dreams of Azad about a system of education which would unleash the intellectual energy as even in twenty first century in India.

10. Conclusion:

It is argued that 'Inclusion'⁷ is a sense of belonging, feeling respected, valued for who you are, feeling a level of supportive energy and commitment from others so than you can do your best work (Miller & Katz, 2002), then Maulana Abul Kalam Azad's thoughts on education definitely, goes same direction. When he took his charge, our country is passing through her most intricate situation, in this particular event, as an education Minister, Azad tagged 'inclusion' in a broad and comprehensive framework. Consequently, he combines a concern with questions of normative justification with an empirical analysis of the social conditions necessary for the realization of democratic institutions in one hand,

and on the other, posed a strong statement of an internal relationship between liberalism and democracy.

Yet, as a man, Maulana was even greater than his work as a Minister; he had the qualities of character and intellect which he wished to inculcate in the people of his country. His whole life bore a shining stamp of sincerity and truth – truth which he loved and advocated with Socratic passion, truth which makes no compromise with expediency and no concessions to ill – informed criticism or opposition (Saiyidain, Opt. Cit.). Many times he often would bracket on the lofty plans of romanticism. ‘As the biographers have indicated he was very fond of Rousseau’s idealism’ (Bhattacharyya, Opt. Cit., 128 - 9). Remarkably wise as he was, Maulana sought to transform his idealism into action. This actually led to the development of dichotomous circumstances between his actions and the reality at different spheres. ‘The doctrinaire approach of Maulana, which enabled him to deal with complex political situations guided him in the educational field and kept the keel of our educational ship steady’ (Malsiani, 1974: 88 - 90).

Nevertheless, there is a considerable estimation among scholars that Azad did not really have much to do with education personally, and the task was handed over to him by Nehru, who continued to play a key role in most of the policy formulations in educational and techno - scientific matters. It is a fact that Maulana Azad accepted the responsibility on the insistence of both Jawaharlal as well as Gandhi. But this is also a fact that the choice fell on him because Maulana was the best available person for the job. Both were in fact aware of the fact that he was passionately committed to education, culture and scientific and technical progress of the nation. He surely had his limitations, but it also be remembered that Azad was not a professional educationist in a strict sense, nor were so many others like Montessori, Tagore or any other, indeed their impact on education have been enormous (Saiyidain, Opt. Cit., 66).

On Commenting to his dear Maulana Sahib, Pundit Nehru called him ‘a man of luminous intelligence and a mighty intellect with an amazing capacity to pierce through a problem to its core’ and elsewhere, he asserts, Azad ‘. . . a strange mixture of medieval scholasticism, eighteenth century nationalism and the modern outlook’ (Nehru, 1982: 346 - 7). Indeed, Maulana Azad was essentially a scholar, a man of thought, a litterateur, a divine, who found himself pitch - forked into a life of intense political activity and who, incredibly enough, is able to combine the pedantic and almost mutually exclusive demands of the life of the mind and his life of passionate political endeavor, a rare quality which Azad shared with his life - long friend and his dear comrade Jawaharlal, who always came forward positively to take care of him in any strife situation.

Notes

1. 'Sufi', in Islamic understanding, a Muslim mystic and 'pir' explain an idea of guidance, a religious guide; a Sufi.
2. In this context it is actually explain the relationship of a 'pir' to his 'murid' (religious disciple), involving obedience of the disciple to the guide and often, material support of the 'pir' by his 'murid'. Many times these relationship called 'piri – muridi'.
3. It means 'Wahhabi' tendencies or ideas, in fact this thoughts derived from followers of the 18th century Arab reformer, Abdul Wahhab.
4. 'Nechariyat' was an expression used by the detractors of Sir Syed to explain his belief in nature and his followers were thus dubbed as necharis (followers of nature).
5. Hakeem Mohammad Tabeeb Ali was an editor of a journal named, 'Muraaqqaa-e-Alam', with whom Azad has shared many of his ideas and thoughts in these regards.
6. It was Maulana's unfinished commentary on the *Qur'an*.
7. Actually there is no universally accepted definition of inclusion, many organizations and advocacy groups have developed their own definition and provide supporting arguments for justifying their explanations. For in depth study, please see (Habermas, 1998), (Halvorsen, A. T & T. Neary, 2001), (Reddy, 2009) and (Maitra. Krishna & Vandana Saxena , 2008) etc.

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