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## India wins freedom pdf in bangla

Maintained by WBEIDC Ltd., Supported by SSTIS Technologies Pvt Ltd===== ভারত স্বাধীন (India wins Freedom বইয়ের বঙ্গব্রহ্ম) লেখকঃ মৌলানা আবুল কালাম আজাদ সাইজঃ ৯৩ এম. =====প্রথম লিঙ্গ দ্বিতীয় লিঙ্গ===== Indian scholar This article is about the Indian scholar and first minister of education. For more uses, see Abul Kalam Azad (Disambiguation). Not to be confused with Azad Abul Kalam. Abul Kalam AzadSayyidMaulana Abul Kalam Ghulam Mohiuddin Ahmed bin Khairuddin AlHussaini Azad1st Minister of Education (India)In office15 August 1947 – 2 February 1958Prime MinisterJawaharlal NehruVordem ofOffice Established ByK.L. ShrimaliPresident of the Indian National CongressIn office1923-1924Vormohammad Ali JauharSucceeded byMahatma Gandhilm office1940-1946Vor byRajendra PrasadSucceeded byJ. B. Kripalani Personal DataBorn(1888-11-11)11 November 1888[1]Makkah, Hejaz Vilayet, Ottoman Empire (now Mecca, Saudi Arabia)Died2 February 1958(1958-02-22) (age 69)Delhi, IndiaCause of deathpolitical partyIndian National CongressSpouse(s)Zulaikha Occupation Abul Kalam Ghulam Muhiyuddin Ahmed bin Khairuddin Al-Hussaini Azad pronunciation (help·info) (11 November 1888 – 22 February 1958), Islamic theologian, independence activist and senior leader of the Indian National Congress during the Indian independence movement. After the independence of India, he became First Minister of Education of the Indian government. He is commonly remembered as Maulana Azad; the word Maulana is an honorable meaning of Our Master and he had adopted Azad (Free) as his pseudonym. His contribution to the foundation of the Educational Foundation in India is honoured by the celebration of his birthday as National Education Day throughout India. [2] [3] As a young man, Azad composed poems in Urdu as well as treatises on religion and philosophy. He is best known for his work as a journalist who published works critical of the British Raj and advocated the causes of Indian nationalism. Azad became the leader of the Khilafat movement, during which he came into close contact with indian leader Mahatma Gandhi. Azad became an avid supporter of Gandhi's ideas of nonviolent civil disobedience and worked to organize the non-cooperation movement in protest against the Rowlatt Acts of 1919. Azad professes Gandhi's ideals, Promotion of Swadeshi (indigenous) products and the cause of Swaraj (self-rule) for India. In 1923, at the age of 35, he became the youngest president of the Indian National Congress. In October 1920, Azad was elected as a member of the Foundation Committee to found Jamia Millia Islamia in Aligarh, U.P., without any help from the British colonial government. In 1934 he helped move the campus of the University of Aligarh to New Delhi. The main gate (gate no. 7) to the main campus of the university is named after him. Azad was one of the main organizers of the Dharasana Satyagraha in 1931 and became one of the most important national leaders of the time, citing the causes of Hindu-Muslim unity and advocating secularism and socialism. He served as President of The Congress from 1940 to 1945. Azad was imprisoned along with the entire leadership of the Congress. Through the newspaper Al-Hilal he worked for the Hindu-Muslim unit. [4] Azad's early life was born on November 11, 1888 in Makkah, then part of the Ottoman Empire. His real name was Sayyid Ghulam Muhiyuddin Ahmed bin Khairuddin Al Hussaini, but he eventually became known as Maulana Abul Kalam Azad. [5] Asad's father was a Bengali Muslim scholar of Afghan descent who lived with his maternal grandfather in Delhi because his father had died at a very young age. [6] [7] During the Indian Rebellion of 1857, he left India and settled in Mecca. His father, Muhammad Khairuddin bin Ahmed Al Hussaini, wrote twelve books, had thousands of disciples, and claimed noble descent.[9] while his mother was Sheikha Alia bint Mohammad, the daughter of Sheikh Mohammad bin Zaher AlWatri, himself a respected scholar from Medina who had a reputation that also extended outside Arabia. [5] [10] Azad settled in Calcutta with his family in 1890. [6] [11] Azad was home and self-taught. [12] After fluent Arabic as a first language, Azad began to speak several other languages, including Bengali, Hindustani, Persian, and English. [5] He was also trained in the Mazahibs of Hanafi, Maliki, Shafi'i and Hanbali fiqh, Shariat, Mathematics, Philosophy, World History and Science hired by tutors by his family. An enthusiastic and determined student, the precocious Azad ran a library, a reading room, and a debating society before he was twelve years old; wanted to write about the life of Al-Ghazali at the age of twelve; at the age of fourteen, he learned articles to Makhzan (a literary magazine); [13] taught a class of students, most of whom were twice as old when he was fifteen years old; and completed the traditional course of study at the age of sixteen, nine years before his contemporaries, published a magazine at the same age. [14] In fact, he published a poetic magazine (Nairang-e-Aalam)[15] and was already the editor of a In 1900, at the age of twelve, and in 1903 published a monthly magazine, Lissan-us-Sidq, which soon gained popularity. At the age of thirteen, he was married to the young Muslim girl Zulaikha Begum. [11] Azad has compiled many treatises that interpret the Koran, the Hadis, and the principles of Fiqh and Kalam. [6] The revolutionary and journalist Azad developed political views that were considered radical to most Muslims at the time, and became a full-fledged Indian nationalist. [6] He sharply criticized the British for racial discrimination and disregard for the needs of ordinary people throughout India. He also criticized Muslim politicians for focusing on local issues before the national interest, and rejected the Community Separatism of the All India Muslim League. But his views changed significantly when he met ethnically oriented Sunni revolutionary activists in Iraq[17] and was influenced by their fervent anti-imperialism and nationalism. [6] Azad opposed the division of Bengal in 1905 and became increasingly active in revolutionary activities introduced by prominent Hindu revolutionaries Aurobindo Ghosh and Shyam Sundar Chakravarty. Azad initially caused surprise from other revolutionaries, but Azad won her praise and trust by secretly working to organize revolutionary activities and meetings in Bengal, Bihar, and Bombay (now Mumbai). [6] Asad's education had been shaped for him as a cleric, but his rebellious nature and affinity for politics turned him to journalism. Azad worked for Vakil, a newspaper from Amritsar. After Allama Mashriqi's book entitled Dahulbab [Translation] 1903, Maulvi Shibli Nomani... sent the respected Abul Kalam Azad... to Qibla-au-Kaaba [Khan Ata] in Amritsar so that he can shape his [Azad] future. That's why he [Azad] stayed with him [Khan Ata] for five years and was part of the editorial team of the... Vakil. In 1912, he founded a Urdu weekly newspaper called Al-Hilal[4] and openly attacked British politics while investigating the challenges of ordinary people, but it was banned in 1914. [4] Asad's publications, which profess the ideals of Indian nationalism, aimed to encourage young Muslims to fight for independence and Hindu-Muslim unity. In 1913 he was a founding member of the Anjuman-i-Ulama-i-Bangala, which became the Jamiat Ulema-e-Bangala branch of Jamiat Ulema-e-Hind in 1921. His work helped improve the relationship between Hindus and Muslims in Bengal, which had been soured by the controversy over the partition of Bengal and the issue of the divided municipal electorate. With start In World War I, the British tightened censorship and restrictions on political activity. Azad's Al-Hilal was banned under the Press Act in 1914. Azad founded a new magazine, Al-Balagh, which increased its active support. Increased, nationalist concerns and community unity. During this time, Azad also became active in his support for khilafat agitation to protect the position of the Sultan of Ottoman Turkey, who was considered a caliph or khalifa for Muslims worldwide. The sultan had fought the British in the war, and the continuity of his rule was seriously threatened and caused hardship among Muslim conservatives. Azad saw an opportunity to invigorate Indian Muslims and achieve great political and social reforms through the struggle. As his popularity grew throughout India, the government banned And arrested Azad's second publication under the Defence of India Regulations Act. The governments of the Bombay Presidency, the United Provinces, Punjab and Delhi banned him from entering the provinces, and Azad was transferred to a prison in Ranchi, where he was imprisoned until January 1, 1920. [18] Azad wrote many books, including India Wins Freedom, Ghubar-e-Khatir, Tazkirah, Tarjumanul Quran (Urdu مذكرى) etc. Ghubar-e-Khatir Main article: Ghubar-e-khatir Ghubar-e-Khatir (Sallies of Mind) is one of the most important works of Azad, written especially in the years 1942 to 1946, when he was imprisoned in Ahmednagar Fort in Maharashtra by British Raj while he was in Bombay (now Mumbai) to preside over the meeting of the All India Congress Working Committee. [19] The book is basically a collection of 24 letters he wrote to his close friend Maulana Habibur Rahman Khan Sherwani. These letters were never sent to him because there was no permission to do so during his captivity, and after his release in 1946 he gave all these letters to his friend Ajmal Khan, who first published them in 1946. Although the book is a collection of letters, but with the exception of one or two letters, all other letters are unique and most letters deal with complex issues such as the existence of God,[20] the origin of religions, the origin of music and its place in religion, etc. The book is primarily a Urdu language book; however, there are more than five hundred couplets, mostly in Persian and Arabic. It is because Maulana was born in a family where Arabic and Persian were more commonly used as Urdu. He was born in Mekkah, received formal training in Persian and Arabic languages, but he was never taught Urdu. It is often said that his book India wins Freedom about his political life and Ghubar-e-Khatir about his social and spiritual life. [21] Non-cooperation movement After his release Azad returned to a political atmosphere charged with feelings of indignation and rebellion against British rule The Indian public was angered by the passage of the Rowlatt Acts in 1919, which severely restricted civil liberties and individual rights. As a result, thousands of political political were arrested and many publications were banned. The killing of unarmed civilians in Jallianwala Bagh in Amritsar on 13 April 1919 sparked outrage across India and alienated most Indians, including long-time British supporters, from the authorities. The Khilafat struggle had also reached its climax with the defeat of the Ottoman Empire in World War I and the furious Turkish war of independence, which had made the situation of the caliphate precarious. India's main political party, the Indian National Congress, was led by Mahatma Gandhi, who caused a stir across India when he led the peasants of Champaran and Kheda to a successful revolt against British authorities in 1918. Gandhi organized the people of the region and pioneered the art of Satyagraha – the combination of civil mass disobedience with total non-violence and independence. Gandhi took over the leadership of the Congress and also supported the struggle for Khilafat and helped bridge the political divides between Hindu Muslims. Azad and the Ali brothers – Maulana Mohammad Ali and Shaukat Ali – welcomed the support of Congress and began working together on a non-cooperation program, calling on all Indians to boycott British-run schools, colleges, courts, public services, the civil service, the police, and the military. Non-violence and Hindu-Muslim unity were generally emphasized, while the boycott of foreign goods, especially clothing, was organized. Azad joined Congress and was elected president of the All India Khilafat Committee. Although Azad and other leaders were soon arrested, the movement attracted millions of people in peaceful processions, strikes and protests. This period marked a transformation in Asad's own life. Together with the Khilafat leaders Mukhtar Ahmad Ansari, Hakim Ajmal Khan and others, Azad Gandhi and his philosophy grew personally close. The three men founded the Jamia Millia Islamia in Delhi as a higher education institution that was fully managed by Indians without any British support or control. Both Azad and Gandhi shared a deep passion for religion, and Azad developed a close friendship with him. He adopted the ideas of the Islamic Prophet Muhammad by simply living and possessing and having fun materially. He began to film his own clothes with Khadi on the Charkha, and began to live frequently and participate in the ashrams organized by Gandhi. [Quote Required] Azad, who dedicated himself to Ahimsa (non-violence), grew up with other nationalists such as Jawaharlal Nehru, Chittaranjan Das and Subhas Bose. [18] He sharply criticized the ongoing mistrust of Congress among Muslim intellectuals at Aligarh Muslim University and the Muslim League. The movement had a sudden decline with increasing violence; a nationalist mob killed 22 policemen in Chauri Chaura in 1922. Fear of degeneration into violence, violence, called on the Indians to suspend the revolt and undertook a five-day fast to repent and encourage others to end the rebellion. Although the movement stopped across India, several congress leaders and activists were disappointed by Gandhi. The following year, Mustafa Kemal Atatürk overthrew the caliphate, and the Ali brothers distanced themselves and criticized Gandhi and Congress. Azad's close friend Chittaranjan Das was a co-founder of the Swaraj Party, breaking away from Gandhi's leadership. Despite the circumstances, Azad Gandhi's ideals and leadership remained true. In 1923, he became the youngest man elected president of Congress. Azad led the effort to organize the Satyagraha flag in Nagpur. Azad was president of the 1924 Unification Conference in Delhi, trying to reunite the Swarajists and Khilafat leaders under the common banner of The Congress. In the years after the movement, Azad traveled through India and worked hard to promote Gandhi's vision, education, and social reform. Congress leaders At the Simla Conference (1946) with Rajendra Prasad, Jinnah and C. Rajagopalachari Azad became an inspiring figure in the field of politics. Azad became an important national leader and served on the congressional working committee and in the offices of the secretary general and president many times. The political environment in India was enlivened in 1928 with



nationalist outrage at the Simon Commission, which was tasked with constitutional reforms. The Commission did not consist of any Indian members and did not even consult Indian leaders and experts. In response, Congress and other political parties appointed a commission led by Motilal Nehru to propose constitutional reforms based on Indian opinions. In 1928, Azad supported the Nehru Report, which was criticized by the Ali brothers and Muslim League politician Muhammad Ali Jinnah. Azad advocated ending separate, religiously oriented voters and called for an independent India committed to secularism. At the 1928 session of Congress in Guwahati, Azad supported Gandhi's call for India to be ruled within a year. If this were not granted, Congress would adopt the goal of India's full political independence. Despite his affinity for Gandhi, Azad also approached the young radical leaders Jawaharlal Nehru and Subhash Bose, who had criticized the delay in demanding full independence. Azad developed a close friendship with Nehru and began to promote socialism as a means of combating inequality, poverty, and other national challenges. Azad chose the name of the Muslim political party Majlis-e-Ahrar-ul-Islam. He was also a friend of Syed Ata Shah Bukhari, founder of All India Majlis-e-Ahrar. When Gandhi began the Dandi Salt March in 1930, which inaugurated the salt Satyagraha, Azad organized and led the nationalist attack, albeit non-violently on the Dharasana salt. Dharasana salt, against the salt tax and the restriction of its production and sale. Azad, the biggest nationalist upheaval in a decade, was imprisoned along with millions of people and was often imprisoned for long periods from 1930 to 1934. After the Gandhi-Irwin Pact in 1931, Azad was one of the millions of freed political prisoners. When elections were called under the Government of India Act 1935, Azad was tasked with organizing the congressional campaign, collecting donations, selecting candidates, and organizing volunteers and rallies across India. [18] Azad had criticized the law for enclosing a high proportion of unelected members in central legislation and not contesting a seat. In 1937, he again refused to participate in elections, leading the party's efforts to organize elections and maintain coordination and unity between congressional governments elected in different provinces. [18] At the 1936 session of Congress in Lucknow, Azad was drawn into a dispute with Sardar Vallabhbhai Patel, Dr. Rajendra Prasad, and C. Rajagopalachari over the advocacy of socialism as the goal of the Congress. Azad had supported the election of Nehru as president of Congress and supported the resolution advocating socialism. He joined the Socialists of Congress such as Nehru, Subhash Bose and Jayaprakash Narayan. Azad also supported Nehru's re-election in 1937, to the dismay of many conservative members of Congress. Azad supported dialogue with Jinnah and the Muslim League between 1935 and 1937 through a coalition between Congress and the League and broader political cooperation. Less inclined to brand the league as a hindrance, Azad nevertheless joined the vehement rejection of Jinnah's demand that the league be seen exclusively as a representative of Indian Muslims. Quit India Main Article: Quit India Movement 1938 served as a mediator between the supporters and the Congress faction led by Congress President Subhash Bose, who criticized Gandhi for not launching another rebellion against the British and trying to remove the Congress from Gandhi's leadership. Azad stood by Gandhi with most other congressional leaders, but reluctantly supported Congress's withdrawal from the assemblies in 1939 after India's involvement in World War II. The nationalists were furious that Viceroy Lord Linlithgow had entered India in the war without consulting the national leaders. Although Azad was willing to support British efforts in return for independence, he sided with Gandhi when the British ignored the overtures of Congress. Asad's criticism of Jinnah and the league Jinnah called the provinces' ruling a Hindu Raj and called the resignation of congressional ministries a day of liberation for Muslims. Jinnah and the League's separatist agenda won popular support among Muslims. Religious and Political Leaders Leaders Azad as too close to Congress and politics before the well-muslim good. [18] When the Muslim League passed a resolution in 1940 at its meeting in Lahore calling for its own Muslim state (Pakistan), Azad was elected president of Congress at its meeting in Ramgarh. Azad spoke vehemently against Jinnah's two-nation theory – the idea that Hindus and Muslims are different nations – and urged all Muslims to preserve a united India, since all Hindus and Muslims were Indians who shared deep bonds of brotherhood and nationality. In his speech, Azad said: Since then, the first eleven centuries have passed. Islam now has as great a claim to the soil of India as Hinduism. If Hinduism has been the religion of the people here for several thousand years, Islam has been their religion for a thousand years. Just as a Hindu can proudly say that he is an Indian and follows Hinduism, so we can say with equal pride that we are Indians and follow Islam. I will expand this orbit even further. The Indian Christian also has the right to say with pride that he is an Indian and follows a religion of India, namely Christianity. [18] Azad, Patel and Gandhi at an AICC meeting in Bombay, 1940. In the face of growing disillusionment among the British across India, Gandhi and Patel advocated a widespread rebellion that demanded immediate independence. Azad was cautious and skeptical of the idea, knowing full well that India's Muslims were increasingly looking to Jinnah and supporting the war. Azad and Nehru warned that such a struggle would divide India and make the war situation even more precarious. In the meetings of the Congressional Working Committee in May and June 1942, intensive and emotional debates took place between Azad, Nehru, Gandhi and Patel. In the end, Azad was convinced that decisive action would have to be taken in one form or another, because the Congress would have to give the Indian people the leadership and lose its prestige if it did not. Azad supported the call for the British to end India and began admonishing thousands of people at rallies across the country to prepare for a final, all-round battle. As president of Congress, Azad traveled through India and met with local and provincial congressional leaders and grassroots activists, gave speeches and planned the rebellion. Despite their previous differences, Azad worked closely with Patel and Dr. Rajendra Prasad to make the rebellion as effective as possible. On August 7, 1942, President Azad opened the fight at the Gowalia Tank in Mumbai with a vociferous speech in which he called on Indians to act. Only two The British later arrested Azad and the entire congress leadership. While Gandhi was imprisoned at Aga Khan Palace in Pune, Azad and the in a fortress in Ahmednagar, where they remained under isolation and intense security for almost four years. External communications and communications had been largely banned and fully censored. Although azad and his companions were frustrated with their incarceration and isolation, they acknowledged their deep satisfaction that they had fulfilled their duty to their country and their people. [22] Azad took the time to play Bridge and act as a referee in tennis matches played by his colleagues. In the early hours of the morning, Azad began work on his classic Urdu work, the Ghubhar-i-Khatir. Azad shared daily tasks and also taught the Persian and Urdu languages as well as Indian and world history to some of his companions. Leaders would generally avoid talking about politics because they are unwilling to make arguments that could exacerbate the pain of their incarceration. But every year on January 26, then known as Poorna Swaraj (Full Independence Day), leaders gathered to commemorate their cause and pray together. Azad, Nehru and Patel spoke briefly about the nation and the future. Azad and Nehru proposed an initiative in 1943 to forge an agreement with the British. Azad argued that the rebellion had been mistimed and tried to convince his colleagues that Congress should agree negotiations with the British, and called for the suspension of disobedience if the British agreed to hand over power. Although his proposal was overwhelmingly rejected, Azad and some others agreed that Gandhi and Congress had not done enough. When they learned of Gandhi's conversations with Jinnah in Mumbai in 1944, Azad criticized Gandhi's move as counterproductive and ill-advised. [23] Division of India at Wardha Station:Maulana Azad, Acharya Kripalani, Sardar Patel, Subhash Bose. With the end of the war, the British agreed to transfer power to Indian hands. All political prisoners were released in 1946, and Azad led the Congress in elections to India's new Constituent Assembly, which was to draft India's constitution. He led the delegation to negotiate with the British Cabinet Mission, in his sixth year as President of The Congress. While attacking Jinnah's demand for Pakistan and the mission's proposal of June 16, 1946, which provided for the partition of India, Azad became a strong supporter of the mission's earlier proposal of May 16. The proposal advocated a federal system with limited central government and provincial autonomy. The central government would have had defence, foreign affairs and communications, while the provinces would have if they did not voluntarily cede selected subjects to the central government. In addition, the proposal called for the grouping of provinces according to religious lines, which informally condemn the Muslim-majority provinces in the West as Group B, Muslim-majority provinces in Bengal and and Group C and the rest of India as Group A. While Gandhi and others expressed skepticism about the clause, Azad argued that Jinnah's demand for Pakistan would be buried and the concerns of the Muslim community would be appeased. [24] With the support of Azad and Patel, the Working Committee approved the resolution against Gandhi's Council. Azad also succeeded in winning Jinnah's approval of the proposal, which led to the greater well-being of all Indian Muslims. [10] Azad had been President of Congress since 1939, and he voluntarily resigned in 1946. He nominated Nehru, who replaced him as President of Congress and led Congress into the transitional administration. Azad was appointed head of the Ministry of Education. However, Jinnah's Direct Action Day for Pakistan, launched on August 16, sparked communal violence across India. Thousands of people were killed when Azad traveled across Bengal and Bihar to calm tensions and heal relations between Muslims and Hindus. Despite Asad's call for Hindu-Muslim unity, Jinnah's popularity among Muslims soared, and the league formed a coalition with Congress in December, but continued to boycott the Constituent Assembly. Later in his autobiography, Azad hinted that Patel had become more pro-partitioned than the Muslim League, mainly because the league did not cooperate with Congress in the provisional government on any issue. [10] Azad was increasingly hostile to jinnah, who had called him the Muslim Lord Haw-Haw and a Congress Showboy. [25] [26] Politicians of the Muslim League accused Azad of having dominated Muslims culturally and politically by the Hindu community. Azad continued to proclaim his faith in Hindu-Muslim unity:[27] I am proud to be an Indian. I am part of the indivisible unit that is An Indian citizen. I am indispensable for this noble building and without me this magnificent structure is incomplete. I am an essential element that India has built up. I can never give up this claim. Amid further cases of violence in early 1947, the Congressional League coalition struggled to function. The provinces of Bengal and Punjab were to be divided according to religious lines, and on June 3, 1947, the British announced a proposal to divide India according to religious lines, with the princely states free to choose between the two rulers. The proposal was hotly debated in the All India Congress Committee, with Muslim leaders Saifuddin Kitchlew and Khan Abdul Ghaffar Khan expressing fierce opposition. Azad discussed the proposal privately with Gandhi, Patel and Nehru, but despite his opposition, he was able to the league and the impracticability of a coalition with the league. Faced with the serious possibility of civil war, Azad abstained from voting on the resolution, remained silent and did not speak throughout the AICC session. Not. Azad, who was committed to a united India until his last attempt, was condemned by Pakistan's supporters, especially the Muslim League. [19] The division and independence of India after independence on August 15, 1947 brought with it a scourge of violence that afflicted the Punjab, Bihar, Bengal, Delhi, and many other parts of India. Millions of Hindus and Sikhs fled the newly created Pakistan to India, and millions of Muslims fled to West Pakistan and East Pakistan, which originated in East Bengal. The violence claimed the lives of an estimated one million people, almost exclusively in Punjab. Azad took responsibility for the safety of Muslims in India and toured the affected areas in Bengal, Bihar, Assam and Punjab, and led the organization of refugee camps, supplies and security. Azad gave speeches to large crowds promoting peace and tranquility in the border areas and encouraging Muslims across the country to stay in India, not fear for their safety. Azad focused on bringing the capital Delhi back to peace, organized security and relief efforts, but was caught up in a dispute with Deputy Prime Minister and Interior Minister Sardar Vallabhbhai Patel when he called for the dismissal of the Delhi police commissioner, who was a Sikh accused by Muslims of overlooking attacks and neglecting their security. [29] Patel argued that the commissioner was not biased, and if his dismissal was forced, it would provoke anger among Hindus and Sikhs and divide the city police. In cabinet meetings and discussions with Gandhi, Patel and Azad argued over security issues in Delhi and Punjab, as well as the allocation of resources for emergency relief and rehabilitation. Patel opposed Azad's and Nehru's proposal to reserve homes vacated by Muslims who had left for Pakistan for Muslims in India who were displaced by the violence. [29] Patel argued that a secular government could not offer preferential treatment for a religious community, while Azad continued to strive to ensure the rehabilitation of Muslims in India, secularism, religious freedom, and the equality of all Indians. He supported provisions for Muslim citizens to use Muslim personality rights in court. [30] Azad remained a close confidant, supporter and adviser to Prime Minister Nehru and played an important role in shaping national politics. Azad mastered the creation of national programmes for school and higher education and the dissemination of enrolment of children and young adults in schools in order to promote universal primary education. Elected to the lower house of the Indian parliament in 1952 from the District of Rampur District cum Bareilly District West lok sabha, Azad supported Nehru's socialist economic and industrial policies in 1957, as well as the promotion of social rights and economic opportunities for women and underprivileged Indians. In 1956 he was President of the UNESCO General Conference UNESCO General Conference Delhi. Azad spent the last years of his life writing his book India Wins Freedom, an exhaustive account of India's struggle for freedom and its leaders, published in 1959. As India's first minister of education, he emphasized the education of the poor and girls in the countryside. As Chairman of the Central Education Advisory Board, he focused on adult literacy, general primary education, free and compulsory education for all children up to the age of 14, girls' education and the diversification of secondary and vocational training. [31] At the Conference on All India Education on 16 January 1948.[31] Maulana Azad stressed that it is a birthright for every human being to receive at least the basic education without which he cannot fully fulfil his duties as a citizen. He headed the central institute of Education, Delhi, which later became the Ministry of Education of Delhi University as a research center to solve the country's new educational problems. [32] Under his leadership, the Department of Education founded the first Indian Institute of Technology in 1951 and the University Grants Commission in 1953. [33] [34] He also focused on the development of the Indian Institute of Science, Bangalore and the Faculty of Technology of the University of Delhi. [35] He foresaw a great future in the IITs for India:[35] I have no doubt that the establishment of this institute will be a milestone in higher education and research in the country. Legacy and Influence Azad on a 1988 stamp of India Abulkalam Azad Grab The Ministry of Minority Affairs of the Central Government of India founded the Maulana Azad Education Foundation in 1989 on the occasion of its birth hundred years to promote education among educational democratic sections of society. [36] The Ministry also offers the Maulana Abul Kalam Azad National Fellowship, an integrated five-year scholarship in the form of financial support for minority students to complete higher education such as M. Phil and PhD[37]. [38] Numerous institutions throughout India were also named after him. Some of them are Maulana Azad Medical College in New Delhi, Maulana Azad National Institute of Technology in Bhopal, Maulana Azad National Urdu University in Hyderabad, Maulana Azad Centre for Elementary and Social Education (MACESE Delhi University), Maulana Azad College, Maulana Abul Kalam Azad Institute of Asian Studies and Maulana Abul Kalbulaz , Bab – e – Maulana Abul Kalam Azad (Gate No. 7), Jamia Millia Islamia, A Central (Minority) University in New Delhi, the Maulana Azad in der Aligarh Muslim University in Aligarh and Maulana Azad Stadium in in His house used to house the Maulana Abul Kalam Azad Institute of Asian Studies and is now the Maulana Azad Museum. [39] National Education Day (India), an annual commemoration in India to commemorate the birthday of Maulana Abul Kalam Azad, the first Minister of Education of Independent India, who served from August 15, 1947 to February 2, 1958. The National Education Day of India is celebrated every year on 11 November in India. He is celebrated as one of the founders and greatest patrons of Jamia Millia Islamia. Asad's tomb is next to Jama Masjid in Delhi. In recent years, many in India have expressed great concern about the poor care of the tomb. [19] On November 16, 2005, the Supreme Court of Delhi ordered the restoration of the tomb of Maulana Azad in New Delhi as a large national monument. Asad's tomb is an important landmark and receives a large number of visitors every year. [40] Jawaharlal Nehru referred to him as Mir-i- Karawan (the Karaw leader), a very brave and gallant gentleman, a finished product of culture that affects few these days. [19] Mahatma Gandhi noticed Azad by accepting him as a person of the calibre of Plato, Aristotle and Pythagorus. [31] Azad was portrayed by actor Virendra Razdan in the 1982 biographical film Gandhi by Richard Attenborough. His birthday, November 11, is celebrated in India as National Education Day. [42] See also Cyrus the Great as Dhul-Qarnayn, a theory first proposed by Azad References, Fahad, Obaidullah (2011). Tracing Pluralistic Trends in S'rah Literature: A Study of Some Contemporary Scholars. Islamic studies. 50 (2): 238th JSTOR 41932590. \* International Urdu Conference of 10 November. The Hindu. Retrieved 13 April 2012. Chawla, Muhammad (2016). Maulana Azad and the Demand for Pakistan: A Reappraisal. Journal of the Pakistan Historical Society. 64 (3): 7-24. \* Maulana Abul Kalam Azad Biography - Maulana Azad Indian Freedom Fighter - Information on Maulana Azad – History of Maulana Abul Kalam Azad. www.iloveindia.com. Retrieved November 3, 2015. \* Remembering Maulana Abul Kalam Azad: A Short Biography. Institute for Asian Studies. Retrieved January 1, 2013. Maulana Abul Kalam Azad was born on November 11, 1888 in Mecca. In 1890 he returned with his family to Calcutta. A b c d e f g Sirajul Islam (2012). Azad, Maulana Abul Kalam. 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