

# Study on Azad's Vision and Mission

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**Abstract - Solidarity is information and variety is obliviousness. Universal fraternity of man is the vital component of his patriotism. He put stock in uniformity and common participation among the countries. Universal fraternity can lay down a good foundation for itself just through strict amicability and social trade. He says that the rich countries should help helpless countries. Then, at that point, the global well disposed connection would be a reality since step by step unique strict faction are making struggle and annihilating the sensation of fraternity. Vivekananda trusted in the uniformity among all countries. He went against the British rule in India. Since all countries are equivalent, no one is better than another. No country has right to lead others. He never preferred conflict and triumph. Vivekananda lectured strict humanism as the premise of world solidarity. He said each individual is a piece of God. God is to be perceived by everybody. It is a not unexpected conviction that the assistance to humanity is administration to God. Everyone should help other individuals. Vivekananda's humanism depended on his mysticism. Spiritualism gave a personality to man and set up the uniformity of man. For him person is the best creation in the whole world. Human existence is generally valuable and significant. Man is better than any remaining being on the planet. Vivekananda says that religion is a science and each work ought to be made by the person to set up reality. Each individual has right to apply his motivation to know reality. He said the idea of adhikarvad, distance, concealment of ladies' right are all against the orders of a cultivated society or country or the lessons of religions. Azad appended extraordinary significance to collective congruity and to him Hindu-Muslim solidarity was fundamental for bringing opportunity. While tending to a commonplace gathering of the Khilafat Movement at Agra on 25<sup>th</sup> October, 1921, he alluded to "Hindu-Muslim participation as the pledge of the Prophet Mohammad, entered between the Muslims and different occupants of Medmah to build up a functioning partnership for normal defence". Azad utilized the key expression 'Ummat-I-Wahidd' (single country) for a 'joint Hindu-Muslim Nation'. Maulana Azad was basically a strict man yet he was objective, liberal and modern in his thinking and logical and authentic in his viewpoint.**

**Keywords-** Azad's Vision, Mission

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## 1. INTRODUCTION

### AZAD'S VISION AND MISSION

Maulana Abu al-Kalam Azad was one of the extraordinary types of Muslim modernism in 20th century India. He battled tirelessly against backwardness, extremism, strange notions and enthusiasm and prepared for a modern way to deal with Islam. He represented between strict fraternity, pluralism and resistance. The meaning of his catholic vision and humanist mission can scarcely be overstressed in the contemporary world. The historical backdrop of modern Indian idea can't be finished without a satisfactory reference to Maulana Azad and his commitment. Azad is recognized as a conspicuous head of Indian Freedom Movement. Truth be told, in the world of modern Indian pioneers,

Azad is a surpassing illustration of both strict catholicity and political astuteness. Azad's initial political profession was administered by the strict lessons of Islam. In any case, he was not a visually impaired adherent of the custom. Azad pronounced, "I'm a Musalman, and by temperance of being Musalman this has turned into my strict obligation to battle for the freedoms of man". Through his strong works, Azad drummed up some excitement in the Muslim awareness and persuaded Indian Muslims to perceive the tremendousness of main beneficiary mistaken comprehension of Islam. His point was to make Muslims aware of their obligation towards their country and join the powers of patriot battle for freedom of India. Alongside Gandhiji and Abdul Ghaffar Khan, Azad approached as an

extraordinary hero of Hindu-Muslim solidarity. He said in his supreme words:

"Eleven hundred years of normal history have advanced India with our normal accomplishments. Our language, our verse, our way of life, our craft, our dress, our way and customs and endless happenings of our day to day routine, everything bears the stamp of our joint endeavour".<sup>^</sup>

Azad's patriotism observed articulation in the explanation which he made under the watchful eye of the court in 1921. He said that a stirred country tries to accomplish what it thinks about its inheritance, and the prevailing authority would not move an inch from its place of unchallenged resistance. It very well may be countered that the later party, even like its adversaries, isn't available to any fault since it is only setting up a battle for its own endurance and it is a seriously accidental matter that its presence turns out to be unfriendly to propagation of equity. Nonetheless, antiquarians will pass judgment on the matter and most likely their judgment would be agreeable to political dissidents of India, who are setting up a relentless battle for equity and opportunity.

Communicating his firm confidence in the peaceful strategies, Azad said:

"In this conflict of freedom and equity I have taken on the way of peaceful non-participation. Gone against to us stands an authority outfitted with the total hardware for mistreatment, abundance and slaughter. However, we place our dependence and trust, close to God, upon our own boundless force of penance and relentless fortitude".<sup>\*\*</sup> "It is my unequivocal conviction that India can't attain accomplishment through arms, nor is it fitting for it to take on that course. India can win through peaceful disturbance, and India's victory will be a paramount illustration of the triumph of moral power".

Azad appended extraordinary significance to collective congruity and to him Hindu-Muslim solidarity was fundamental for bringing opportunity. While tending to a commonplace gathering of the Khilafat Movement at Agra on 25<sup>\*</sup> October, 1921, he alluded to "Hindu-Muslim participation as the pledge of the Prophet Mohammad, entered between the Muslims and different occupants of Medmah to build up a functioning partnership for normal

defence". Azad utilized the key expression 'Ummat-I-Wahidd' (single country) for a 'joint Hindu-Muslim Nation'. Maulana Azad was basically a strict man yet he was objective, liberal and modern in his thinking and logical and authentic in his viewpoint.

## 2. OBJECTIVES OF THE STUDY

1. To study on azad's vision and mission
2. To study on religion and islam

## 3. RELIGION AND ISLAM

Maulana Azad was basically a strict man yet he was normal and modern in his reasoning. He broadly composed on the idea of strict cognizance. He attempted to show that Islam which was introduced to Arabs was, generally, a sane and universal religion adequate to all networks of the world. With his logical and recorded viewpoint, Azad composed his popular critique on the Qur'an known as Tarjuman-ul-Qur'an. One of the particular elements of this editorial was to show that Islam underscored not such a huge amount on authoritative opinion and law however on the profound height of entire mankind. All religions show a similar universal truth for the government assistance of humanity. The everlasting reality of all religions is a typical thing to all. The object of religion is prosperity of humankind, yet the state of humanity changes for all time and country to country. The substance of religion lies in the love of one God and right lead. All religions show fellowship of individuals so don't separate yourself, love Him as it were.

Azad deciphered religion as administration of mankind. He put stock in the fundamental solidarity of direction of all religions which was self-acknowledgment of man. He cited the Arabic saying, ""Man arafa nafsahu faqad arafa rabbahu" which signified "He who realizes himself knows God".<sup>^</sup> This he contrasted and Gita which says:

"Here today view the entire universe, moving and unmoving and whatever else thou desirest to see, O Gudakesa o (Arjuna), are bound together in my body". As an incredible researcher of Islam, Azad presents the genuine significance of religion. In Tarjuman-al-Qur'an, he attempted to work out his origination of Din or religion. For Azad one of the critical elements of religion was to join humanity by admonishing it to rise above the divisions of history, culture, race, language, and shading. The basic role of religion is

that the whole humanity serves yet one God and live respectively in common love and friendship. In the light of the Qur'anic lessons, Azad directed out that dedication toward God and exemplary living comprise the substance of religion. The Qur'an, as per Azad, underlines the fundamental components of religion in one of the sections of Sura al-Baqrah. The section peruses as follows:

"Nobility isn't that you turn your countenances (in supplication) towards the east or the west; however uprightness is this, that one believeth in God, somewhat recently, in the heavenly messengers, in the Books and in the prophets, and for hell's sake giveth of his abundance to his fellow and to the vagrants and to the penniless and to the voyager, and to the people who request and to impact the independence from the slave, and observeth petition and payeth the poor-one and is of the individuals who are devoted to their commitment when they have occupied with them, and endureth with guts destitution, misery, and snapshots of hazard - these are they who are valid in their confidence and these are they who are really righteous".<sup>^</sup>

In the discourse, Azad over and over underscores that the genuine aim of religion is to state the unity of God and the imity of humanity. In the most natural sounding way for him:

"The solidarity of man is the essential point of religion, the message which each prophet conveyed was that humanity were in all actuality one individuals and the one local area, and there was nevertheless one God for every one of them, and on that account they should serve Him together and live as individuals from yet one family. Such was the message which each religion conveyed. In any case, inquisitively the supporters of every religion ignored the message, to such an extent that each country, each local area and each race settled itself into a different gathering and raised groupies to the place of religion".

#### **4. MONOTHEISM AND UNIVERSALISM**

As indicated by Azad, the Qur'anic contention is that all person are equivalent since this human structure is given to all by God. It is the genuine component which immovably joints us locally. But, since of obliviousness, individuals separated themselves for the sake of race, local area, customs, country, religion, culture and so forth On such bases individuals removed and kept themselves separated

from one another. In the present circumstance, with the exception of God there isn't anything which can unite all people again and eliminate obliviousness and separation. Azad accordingly said in his Tarjuman al-Qur'an

"The Qur'an says that there is, and that is the possibility of one normal God for oneself what not. Anyway various the gatherings into which you have separated yourselves, you can't partition God into as many pieces. The One God of all at any point stays one, and is one. You have all to bow at His limit. Regardless of your internal contrasts, you are totally connected into yet one chain. Whatever your supposed race, your country, your identity, and whatever your conditions throughout everyday life or circle of action, if by some stroke of good luck all of you resolve to serve however one God, this large number of contrasts will lose their sting. Your hearts will be joined together. You will start to feel that the whole globe is your home and that all humanity is nevertheless one individuals, and that all of you structure yet a solitary family - 'Ayal Allah, the 'group of God'.<sup>^</sup>

As indicated by Azad, obviously the qualifications are man-made. According to God all people are one. No matter what their local area or country, on the off chance that all people resolve their internal contrasts and serve to the God, all distinctions will be ousted. We will all vibe that whole world is our home and whole mankind is same. When the hearts are joined the presence of contrasts will totally disappear from this world.

Azad says that Qur'an doesn't permit any sectarianism in religion. It generally went against the biases of gatherings. It attempted all the time to get all humanity one lifestyle, the way to God or the method of truth. Commotion of God isn't new creation. Commotion existed over the course of the time. The way to God is that to which all prophets welcomed every single individual. Accordmg to Azad,

"There isn't anything in the Qur'an on which so incredible a pressure is laid as on this perspective on life. It is over and again clarified that it doesn't lean toward any elite gathering religion. Then again, it attests that it has reached stopped all groupism and carry all humanity to one way of life, the way of truth, which knows no originality, yet by its very nature has needed to continue as before all through time, the way to which all prophets have welcomed mankind".<sup>1</sup>

## 5. DEVIATION, DISTORTION AND RETURN

As per Azad, no educating can obtain the standing of significance, insofar as the character of the instructor doesn't itself show the nature of significance. Be that as it may, there are cutoff points to significance of character. The group might have staggered, on the grounds that they couldn't draw the limit line for it. The outcome was that the organizer of a religion or of a school of reasoning was hailed now and again as an Avatar, at times as the child of God, and now and then as the accomplice of God, and where this was impractical, he was, at any rate, offered the honor and commitment as a rule proposed to God. The Jews for example, despite the fact that they didn't take to picture love, they raised sculptures over the remaining parts of their prophets and supplied them with a sacredness, for example, was related with spots of love. There was definitely no space for picture love in the instructing of Buddha. Indeed, his last confirmation which has contacted us was: "see that you don't venerate my remains. On the off chance that you do, the way of salvation will be shut for you". However, how his adherents have really treated all before us. They not just raised spots of love over Buddha's remains and relics however, as the means for engendering of his religion, they spread pictures of him all through the world. The truth of the matter is that a bigger number of pictures of Buddha exist today on the planet than of some other character or divinity. Moreover, as we probably are aware, the genuine instructing of Christianity focused on the solidarity of God; yet inside 100 years of its coming, Christ himself was raised to the place of God. Azad underlines that the religion uncovered by God was nevertheless one for all humankind, and that consequently every deviation from this was a reasonable variation. As per him, the essential instructing of the Qur'an is that Islam or Al-Deenal Islam is the name of that principal soul of religion which had bit by bit been overwhelmed by powers of history and where reality had been darkened in the fog of human notion and man's propensity for fantasy making. Azad says that "all religions as initially conveyed are valid" however this point has been forgotten by the supporters, all things considered. Every one cases that religions of others are bogus. This component of deception in religion comes from the human brain since humankind isolated himself into independent gatherings for the sake of language, country and local area. Azad underscored that

"The genuine religion was immediate love of one God, with no interceding office, and that this was the principle educating of all prophets, and that each conviction and practice which clashed with it was consequently a deviation from it and for sure a disavowal of it".

The Qur'an hence says:

"Also they say none however Jews or Christians will enter Paradise"; this is their desire. Say: "Give your evidences if ye talk reality". In any case, they who set their face with acquiescence Godward, and make the right decision - their award is with their Lord; no dread will come on them, neither will they lament".

Azad trusted in fundamental solidarity of religions. He generally talks in the light of Qur'anic lessons. He attempted to join all people based on normal rule that is solidarity of God. All in all, we can say that Azad revives the message of the Prophet Mohammad himself.

"Azad's confidence in the fundamental solidarity of religions is nevertheless the result of that scholarly laziness which can't see the value in genuine distinction. He communicates in the Qur'anic language and welcomes all humanity to join based on that normal standard without which a higher religion is incomprehensible for example the solidarity of God. All in all, Azad resuscitates the genuine message of the prophet Mohammad himself But at this spot there is a farewell party among him thus called Pentecostals. The Pentecostal attempts to restore the message as well as makes a sad endeavor to resuscitate the foundations which were once connected up with the message or the specific articulations of the message at a recorded time and which lose the legitimacy with the progression of time"/^

Azad gave the case of Prophet Jacob who was given Din of God. He was born a few centuries before Jesus. So obviously Din of God was not the protect of any gathering like Judaism or Christianity. Clamor of God existed before the contraption of any strict gathering. Qur'an says that the method of love to God and upright living is the message of unique Din.

## 6. UNITY AND PLURALITY OF RELIGIONS

As indicated by Azad, Qur'an clarifies that a man can accomplish salvation through honorable living.

Salvation can't be accomplished by performing services or ceremonies. A man isn't sanitized by water. There is just a single method for sanitizing oneself - by the genuine love and doing great activity. At the end of the day, we can say that through honest living and giving himself to administration to humankind, man can achieve salvation. Azad says :

"The Qur'an ... calls attention to that salvation can't be acquired by playing out a simple custom and that then again salvation comes through upright living. One should be submersed not by simple water but rather by the bit of God or by placing on the 'shade of God' over his idea and activity".

Also, a similar thought is rehashed again and again in the second section of the Qur'an. Racket, the method of God, is the law of activity fixed for man. Man however gets what he acquires. That is the law, the Din, the way of salvation. One doesn't acquire salvation on the strength just of having a place with a distinguished or antiquated race or clan or guaranteeing various prophets as bom among one's kin.

Salvation achieved through love to God and equitable living is the award of God to man. Salvation isn't fixed for any strict gathering or local area. It additionally doesn't get through specific traditions and services. The supporters of the religions couldn't comprehend this standard and veered off from unique truth. Actually God opened the entryway of salvation for each person.

"The Qur'anic affirmation was that salvation was the aftereffect of dedication to God and noble living and didn't lay on any racial or gathering connection or on the recognition of any custom, custom or stately. The acknowledgment of this standard would have opened the entryway of salvation for each person and this the supporters of the beliefs of that time would not yield".

Azad says the motivation behind the Din as supernaturally determined was to shown humankind the way of dedication to God and of upright living. He says that each human idea or activity has a specific eccentricity and should deliver like outcome. A decent outcome continues from a decent idea or a decent deed, and a detestable outcomes from an abhorrent idea or a shrewd deed. In any case, humanity ignored this unavoidable truth. They partitioned themselves into races, networks, nations, and came to notice customs and habits of different characters. The outcome was that man didn't lay

weight on trust and activity as the premise of salvation however much one's gathering interest that contrasted from the interests of another gathering. That came to be the trial of truth in religion and the deciding variable for salvation. Exclusivism came then into vogue wherever denying salvation to all aside from the people who had a place with one's own gathering. Indeed, scorn of one more religion supplanted dedication to God and honest living. Noise isn't fixed for any gathering. It is for all humankind, for every one of the individuals who have faith in God and carry out beneficial things, regardless of whether he is a Christian or Jew or of some other local area. Be that as it may, Jews and Christians designed a set of rules selective to themselves. The Jews define a boundary that is called Judaism and the individuals who come in this circle are accepted to be reasonable for salvation. The equivalent is the situation with Christianity.

## **7. FURTHER, AZAD SAYS:**

"The Qur'an here resolves exceptionally straight inquiries to the Jews and Christians. Your gathering development can't be followed past the Torah and the Evangel, the Old and the New Testaments, and gathering arrangement depend on them as it were. Assuming such is the reality of history, were there or were there not before them any individuals who followed any uncovered way of direction ? On the off chance that there any was the manner in which they followed ? What was the way which the progression of your own patriarchs and prophets satisfied? What was simply the religion or the way which Abrahm himself granted or passed to his own child and grandsons?"

Qur'an poses the inquiry seriously to the Jews and Christians why your gathering developments are restricted and why they can't go past the Old and the New Testament. In the event that it is a verified reality of history of your religion, what occurred before the approach of your religion; whether or not individuals

Followed any way of direction or Hidayat? The inquiry emerges what was the manner in which individuals followed? Also what was simply the way that was trailed by Abrahm himself and followed by his child and grandson? The response of this question is clearly that the Din of God existed when God made world.

At the hour of the coming of the Qur'an, the strict cognizance of the various people groups of the world had not exceeded the gathering stage.

Indeed, even as humankind was separated on the financial and social premise, into races, clans and families, so was it partitioned on the strict premise also, every strict gathering guaranteeing that its own strict variety was the genuine religion and that salvation was distinctly for the individuals who claimed it".<sup>1,2</sup>

Azad says that the contention between various religions existed before as well however it had not crossed past the gathering stage. Individuals were partitioned on the financial, social, public and ancestral lines. The primary driver of the disengagement of individuals of world was that every one asserted his own religion was the main genuine religion that could give salvation. Obviously they drew a circle around themselves keeping out the people who go outside of it. Such pariahs couldn't get achieve salvation. As per Azad,

"The measure of truth was the personality of the stately and of the traditions and habits which the adherents of a religion noticed, for example, the type of love, the stylized specialist on penances, the sort of food allowed or restricted, and the outward method of dress and way of living".

## 8. CONCLUSION

As a man one is independent from the lady yet as a person a man is unified with lady. So all clans, countries, races have dissect personalities however all are area of the planet. He was a genuine adherent of world solidarity. Solidarity is information and variety is obliviousness. Universal fraternity of man is the vital component of his patriotism. He put stock in uniformity and common participation among the countries. Universal fraternity can lay down a good foundation for itself just through strict amicability and social trade. He says that the rich countries should help helpless countries. Then, at that point, the global well disposed connection would be a reality since step by step unique strict faction are making struggle and annihilating the sensation of fraternity. Vivekananda trusted in the uniformity among all countries. He went against the British rule in India. Since all countries are equivalent, no one is better than another. No country has right to lead others. He never preferred conflict and triumph. Vivekananda lectured strict humanism as the premise of world solidarity. He said each individual is a piece of God. God is to be perceived by everybody. It is a not unexpected conviction that the assistance to humanity is administration to God. Everyone should help other individuals. Vivekananda's humanism depended on his mysticism. Spuitualism gave a

personality to man and set up the uniformity of man. For him person is the best creation in the whole world. Human existence is generally valuable and significant. Man is better than any remaining being on the planet. Vivekananda says that religion is a science and each work ought to be made by the person to set up reality. Each individual has right to apply his motivation to know reality. He said the idea of adhikarvad, distance, concealment of ladies' right are all against the orders of a cultivated society or country or the lessons of religions. Due to uninformed religiosity and odd practices there is battle in each general public. He says that a general public or country ought to be rebuilt with the assistance of reason. Man ought to apply his reasonableness and violate those laws that advance universality and unyieldingness. A country can develop in a deep sense when strange notion is evaporated. Vivekananda says that each issue of society can be settled assuming individuals carry on with life of genuineness and honesty. Achievement of man relies on morals.

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