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India wins freedom last 30 pages pdf

Back to library Summary: From Google Books: "One of the makers of modern India tells the story of the partition of India as never before, with intimate knowledge and feeling. India Wins Freedom has at last won its own freedom. The full text of this autobiographical narrative was confined, under seal, in the National Library, Calcutta, and in the National Archives, New Delhi, for thirty years. What we now have is the complete text, released in September 1988, by a court directive. Not only have all the words and phrases of the original been reproduced, the original tone and temper have been fully restored. The text now reveals that the controversy that has simmered for so long about the hitherto unpublished pages, was fully justified." By Firoz Bakht Ahmed* The ghost of partition is haunting us even today. Partition is a very complex and complicated jinx to understand. However, it couldn't be understood unless we go into the details with Maulana Abul Kalam Azad, quite a few of which were confided into me by his nephew (and my father), Ghulam Yasin's son, Nooruddin Ahmed at the time when 30 unpublished pages of Maulana Azad's "India Wins Freedom" had to be published in 1988 as per his wishes 30 years after his death. Nooruddin Ahmed was brought up by Maulana like his own son, as Azad had no issue. In fact, Azad loved his nephew of his own son. Of course, some curtains were raised by Jaswant Singh, the sidelined BJP leader, in his, "Jinnah - India, Partition, Independence", in which he asserted that the main villain of the vivisection wasn't Quaid-e-Azam Mohammed Ali Jinnah, but our very own, Pandit Jawaharlal Nehru, India's first Prime Minister. This was embarrassing not only for the Congress but others as well. Jaswant Singh said that there was a time before the vivisection of the subcontinent when nobody was a bigger nationalist and more faithful advocate of the solidarity of India than Jinnah (whom we term as Qatil-e-Azam), not even Gandhiji. Jinnah dithered because of the Nehru bandwagon, when Jinnah asked for a bigger number of Muslim representatives for the Constituent Assembly. Jaswant Singh, who called Jinnah a nationalist leader, said that prior to the misunderstanding and bad blood, first created in 1929 on the issue of "separate electorate", and then in 1946, regarding the Cabinet Mission Plan, Jinnah was heads and shoulders above other nationalists. "He fought the British for an independent India but also fought resolutely and relentlessly for the interest of Muslims of India... the acme of his nationalistic achievement was the 1916 Lucknow Pact of Hindu-Muslim unity." Jaswant Singh wrote. On Nehru's denial, daggers were drawn. Nehru failed to comprehend that a couple of seats' sacrifice would have saved the partition. Both were highly brilliant barristers and were huge intellectual rivals. Nehru's recalcitrant behaviour played the hell, leading the creation of an Islamic nation. However, Jaswant Singh was vilified because he termed Nehru, and not Jinnah, as the true villains for the vivisection. Somewhat similar allegations have been recorded by Maulana Azad in his last 30 pages of "India Wins Freedom" that were published 30 years after his death (February 22, 1958) in 1988 by Orient Longman. When I visited Nooruddin in Kolkata at his house (32, Bright Street), he told me about certain glaring realities of the partition that hadn't seen the light of the day that got published in the major newspapers and magazine of that time, "The Times of India", "Deccan Chronicle", "The Illustrated Weekly", "The Telegraph, Sunday", besides others. Patel was now an even greater supporter of the two nation theory than Jinnah. Jinnah may have raised the flag of partition but now the real flag bearer was Patel!He told me, a lot of Azad's unpublished work had been thieved or destroyed by some distant relatives of my father living as a recluse in Calcutta during the controversy around "India Wins Freedom". It was a time when dirty linen was washed by some relatives of Azad to grab the royalty rights of "India Wins Freedom." Maulana Azad was quite aggravated about partition. I was told. He believed Nehru of being lured into partition by the Mountbattens. Azad had also written a book "Jashn-e-Azadi ya Taqseem-e-Hind" that never got published. It is reported to be containing some glaring truths on partition, as per a page 1 report in "The Times of India", October 10, 1992, by Sakina Yusuf Khan. My father told me that the book was basically a retort against Nehru, Patel and Gandhi regarding their role in partition. Since Maulana had a tremendous regard for Patel and Nehru, and he didn't want to hurt them during their lifetime, he made a will that the last 30 pages of the book should be published only 30 years after his death -- a time when all these people too would be no more. In these 30 pages, Azad said that Patel was the one who was mainly responsible for partition. Page 201 of the 1988 edition of "India Wins Freedom" states, "I was surprised that Patel was now an even greater supporter of the two nation theory than Jinnah. Jinnah may have raised the flag of partition but now the real flag bearer was Patel." The diary of Maniben, Sardar Patel's daughter, who used to accompany him to almost every place, from June 8, 1936 till Sardar's death on December 15, 1950, serves to highlight the deep regard Patel held for Gandhi as also his serious differences with Nehru on a host of issues, including Hyderabad, Kashmir, foreign policy, especially with regard to Tibet, Hindu-Muslim problems, etc. Maniben's diary also reveals differences between Sardar Patel and Maulana Azad, particularly with regard to Maulana's "secret" dealings with the Cabinet Mission and later in respect of the Hindu-Muslim problem. The seeds of discord for the partition were sown in the mismanagement of the Cabinet Mission Plan as per the facts recorded in eminent scholar and editor-in-chief of "Salar", an Urdu daily from Bangalore, B Sheikh Ali's book "Maulana Azad: Vision and Action". He states that according to the Federal system, both Hindus and Muslims were to be given their due and both were satisfied about that. During 1946, even Maulana Azad was in favour of the Cabinet Mission Plan as the populace was sensibly categorized into three areas, namely, A, B and C. 'A' represented the areas with Hindu majority while 'B' stood for Muslim dominated areas and 'C' stood for areas with Muslim majority in the North East. This was a plan that had eased communal conflagration and aimed at cementing communal concord. It was all harmonious till the time Maulana Azad sensed that Sardar Patel instigated Nehru to not only make changes into the Cabinet Mission Plan but his intention to completely shelve it. Azad ran to Gandhi at 10 AM on March 31, 1947 to report to him that the danger of partition was lurking and that he must interfere. He was told by the Father of the Nation that no changes would be effected into the Cabinet Mission Plan and if that happened it would be on his corpse. A panicky Maulana got pacified. Nevertheless, by 4 PM, the same day, no one knew what had transpired between Nehru and Sardar Patel, and they had finally decided for partition. Azad, a man of unsurpassable intuition, got the feeler that partition was on the cards. Jolted and jarred, Azad again ran to Gandhi, realizing that partition had become inescapable. However, he found that Gandhi also sided with Nehru and Patel on the issue of partition. According to B Sheikh Ali, Azad had said at that, "What shocked me to the smithereens was the fact that Gandhi too started quoting the same ideology for effecting partition that was Patel's." It is time that the reality of partition dawns upon people and the blot from the Muslim community held responsible for the partition is washed. --- *Commentator on social, educational and religious issues; grandnephew of Maulana Abul Kalam Azad; chancellor, Maulana Azad National Urdu University, Hyderabad Nobel laureates Olga Tokarczuk, Wole Soyinka Counterinterview Desk As many as 57 top international personalities, including Nobel laureates, academics, human rights defenders, lawyers cultural personalities, and members of Parliament of European countries, have urged the Prime Minister and the Chief Justice of India to ensure immediate release of human rights defenders in India "into safe conditions". By Bhaskar Sur* Swami Vivekananda now belongs more to the modern Hindu mythology than reality. It makes a daunting job to discover the real human being who knew unemployment, humiliation of losing a teaching job for 'incompetence', longed in vain for the bliss of a happy conjugal life only to suffer the consequent frustration. Naianda mahavihara By Our Representative Prominent historian DN Jha, an expert in India's ancient and medieval past, in his new book, "Against the Grain: Notes on Identity, Intolerance and History", in a sharp critique of "Hindutva ideologues", who look at the ancient period of Indian history as "a golden age marked by social harmony, devoid of any religious violence", has said, "Demolition and desecration of rival religious establishments, and the appropriation of their idols, was not uncommon in India before the advent of Islam". By Rajiv Shah An email alert to Counterinterview from a top ex-IAS bureaucrat, termed as Gujarat's turnaround man for revamping loss-making state public sector undertakings (PSUs), has sought to take a dig at Prime Minister Narendra Modi's remark on the Yoga day -- that the ancient Indian exercise provides an "infinite solutions" within ourselves, offering "the biggest source of energy in the universe." By Dr Gian Singh* According to a report released by the United Nations on June 6, 2021, India's ranking of achieving Sustainable Development based on the 17 Social Development Goals (SDGs) set by the 193 countries in the 2003 agenda, which was 115th last year, has slipped to 117th position this year. India ranks not only the lowest among the BRICS countries -- Brazil, the Russian Federation, India, China, and South Africa but also below the four South Asian countries -- Bhutan, Sri Lanka, Nepal, and Bangladesh. By Bobby Ramakant, Sandeep Pandey* Well known Hindustani classical singer Padma Vibhu shan Channulal Mishra, chosen as one of the proposers of Narendra Modi in Lok Sabha elections, lost his wife and elder daughter to Covid in private hospitals in Varanasi. Younger daughter has accused Medwin Hospital of charging Rs 1.5 lakh for treatment of her sister and not being able to explain the cause of death. Pandit Channulal Mishra has asked for a probe into his daughter's death from the Chief Minister. The family has also asked for the CCTV footage of the ward where deceased daughter was admitted for a week. By Sudhir Katiyar* As the Covid-19 virus penetrates rural India, the rural communities are responding very differently from their urban counterparts who rushed to the hospitals. The rural communities are avoiding the public health facilities and any mention of the disease. The note argues that this supposedly irrational response is based on a deep-seated mistrust of the state by the rural communities. It can not be resolved with routine Information, Education and Communication (IEC) measures suggested in the Government of India SOP for tackling Covid-19 in rural areas. By RB Sroekumar, IPS* All religions, both theistic and atheistic designed conceptual and practical architecture, for holistic and comprehensive elevation and enlightenment of humanity. PK Vijayan, in his novel "Nirvana of Jesus Christ" (Notion Press, 2020) through creative imagination portrayed personality evolution of the two progenitors of God-centric and sagaciously logical major religions - Jesus Christ of Christianity and Gautama Buddha of Buddhism. By Fr Cedric Prakash SJ* About two weeks ago, on May 12, 2021, the US Secretary of State Antony J Blinken released in Washington the '2020 International Religious Freedom Report.' This official annual report of the US Government details the status of religious freedom in nearly 200 foreign countries and territories and describes US actions to support religious freedom worldwide. Mandated by the International Religious Freedom Act of 1998, this report highlights the fact that 'religious freedom is both a core American value and a universal human right'. By Abhay Jain, Sandeep Pandey* As Covid consumes human life in a very conspicuous way we are confronted with additional problem of disposing of human corpses. Cremation grounds are lit with continuous pyres, graveyards are running out of land and now Ganga has become a mass grave potentially polluting its water. IN the debate on partition started by Jaswant Singh's book every one has been talking about the role of Jinnah, Nehru and Sardar Patel in the divide of India but hardly anyone mentioned what Maulana Abul Kalam Azad, an eminent scholar of Islam and president of the Congress party for six long years before partition, had to say and did to avert partition. It is true that the Maulana was also a party to the Congress Working Committee (CWC) resolution accepting partition but he had never accepted partition. He had warned Jawaharlal Nehru that some of his acts were politically not wise and mighty result in alienation of Jinnah or in partition. Pandit Nehru was not ready to accept a weak centre and hence he consciously contributed to partition but Azad had no such interest in partition and wanted to prevent it. He supported it only as something inevitable. To understand Maulana Azad's viewpoint one has to go through his book India Wins Freedom and the 30 pages which were published 30 years after his death. About partition Maulana had a definite point of view that cannot be ignored if we have to understand the genesis and causes of partition. Maulana Azad was an important leader of both the Congress as well as of Muslims. Maulana Azad had a passionate commitment to freedom of India and as the youngest president of the Congress in Ramgarh session he said, in his presidential address, that "if an angel descends from heaven with the gift of freedom of India and declares from Qutub Minar that India is a free country I would not accept it unless Hindus and Muslims were united. If India does not get freedom it would be India's loss but if Hindus and Muslims do not unite it would be entire humanity's loss." The Maulana writes in India Wins Freedom that "as a Muslim, I for one am not prepared for a moment to give up my right to treat the whole of India as my domain and share in the shaping of its political and economic life. To me it seems a sure sign of cowardice to give up what is my patrimony and content myself with a mere fragment of it." About possible consequences of the partition, he says if India was divided into two states, "there would remain three and half crores of Muslims scattered in small minorities all over the land. With 17 per cent in UP, 12 per cent in Bihar and 9 per cent in Madras, they will be weaker than they are today in the Hindu majority provinces. They have had their homelands in these regions for almost a thousand years and built up well known centres of Muslim culture and civilisation there." The Muslims who would be left behind, he said, would discover that they have become alien and foreigners. Backward industrially, educationally and economically, they would be left at the mercy of what would become 'an unadulterated Hindu raj'. On the other hand, their position within the Pakistan state will be vulnerable and weak. Nowhere in Pakistan will their majority be comparable to the Hindu majority in the Hindustan States." In fact their majority will be so slight that it will be offset by the economical, educational and political lead enjoyed by non-Muslims in these areas. Even if this were not so and Pakistan were overwhelmingly Muslim in population, it still could hardly solve the problem of Muslims in Hindustan." About the fear that if partition did not take place the Centre with a Hindu majority will interfere in Muslim majority provinces, the Maulana counters by the argument (which was what the Cabinet Mission Plan was about) "the Congress meets this fear by granting full autonomy to the provinces. It has also provided for two lists of central subjects, one compulsory and the other optional so that if any provincial unit so wants, it can administer all subjects itself except a minimum delegated to the Centre. The Congress scheme, therefore, ensures that Muslim majority provinces are internally free to develop as they will, but can at the same time influence the Centre on all issues which affect India as a whole." Thus Maulana was not opposing partition only as a Congress leader but also as a learned Muslim who could foresee far reaching consequences. Maulana Azad, unlike other politicians, was a far-sighted leader both of the Muslims and of whole India as well. The fact remains that if India had not been divided, today there would have been more than 33 per cent Muslims, a huge number in any democracy. In any case they would have formed their own governments in the Muslim majority provinces and would have had stake in the whole of India. Several Muslim leaders could have become prime minister of India. Today there are about 15 crores of Muslims but are still a minority and face several problems as a minority and also have to carry the guilt -- wrongly of course -- of having partitioned the country. Ironically there are more Muslims in India than in Pakistan and yet they constitute only 14 per cent minority. Maulana Azad, in the thirty pages published thirty years after his death blames both Nehru and Sardar Patel. According to him, Nehru made a mistake by refusing to take two Muslim League members as cabinet ministers after provincial elections in 1937 in UP. It made Jinnah distrustful of the Congress leaders whom he began to describe as 'Hindu' leaders. Second mistake committed by Jawaharlal Nehru was his statement to the press in July 1946 after taking over as president of the Congress in which he said Cabinet Mission Plan could be changed. The Muslim League and Congress both had accepted the Plan and to give such a statement in an atmosphere of mistrust and suspicion was certainly a mistake. That finally drove Jinnah to insist on partition. The writer is an Indian scholar and chairman of Centre for Study of Society and Secularism, Mumbai. csss@mtnl.net.in

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