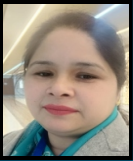


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Ecological Paradigms: Religious  
Cultural and Environmental Interfaces

• Prof. H.M Arif • Dr. Aareena Nazneen • Dr. Vanya Srivastava



# Ecological Paradigms: Religious Cultural and Environmental Interfaces



*Edited By*

**Prof. H.M. Arif**

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# CONTENT

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|  |       |
|--|-------|
| Unravelling Cultural Values, Ideas and Attitudes in Bradbury's Dystopian Landscape<br><b>Dr. Rajita Anand Singh</b>  | 01-14 |
| A Study of Indian Female Teachers in the Education Sector during the Coronavirus Pandemic: A Survey of their Health Maintenance and Wellness Program<br><b>Frozan Rukh</b> | 15-26 |
| Journey of Suppressed Women in Indian Society through Select Indian Texts<br><b>Mamta Chaudhary</b><br><b>Dr. Mursalin Jahan</b>   | 27-36 |
| Indian Cinema as a Medium to Redefine Narratives about Witches Built by Religion and Culture<br><b>Mohd. Adeel</b>   | 37-47 |
| Religious and cultural Interpretations of Munshi Premchand's Gaban<br><b>Saman Adil Naqvi</b>  | 48-56 |
| Friends and Foes Effect of Environment in <i>The Adventures of Huckleberry Finn</i> and <i>A Farewell to Arms</i><br><b>Zeenat Khali</b>                                   | 57-69 |
| Notion of Nation Building and Pluralism in Abul Kalam Azad's Autobiography India Wins Freedom<br><b>Md. Abu Katadah</b><br><b>Dr. H. M. Arif Nadvi</b>                     | 70-76 |

|   |         |
|---|---------|
| Bhabani Bhattacharya's <i>A Dream in Hawaii</i> : A Study of Cross – Cultures<br><b>Deepshikha Upadhyay</b>   | 77-80   |
| Unveiling Ecocritical Perspectives: A Study of Nature, Culture and Environmental Consciousness in the Select Literary Works of Margaret Atwood and Anita Desai<br><b>Aatika Hussain</b> | 81-93   |
| La Mestiza: Indian English Poets<br><b>Ambreen Fatima</b><br><b>Dr. Aareena Nazneen</b>   | 94-108  |
| Islam and Health: Exploring Connections<br><b>Dr. Nikhat Ara</b>  | 109-114 |
| Paralysis of Feminine Psyche: Exploring Phallogocentric Biasness in the Selected Texts of Kishwar Naheed<br><b>Dr. Sugandha Agnihotri</b>   | 115-124 |
| Postcolonial Identity of Masculinity in <i>The Inheritance of Loss</i><br><b>Dr. Rajkumar B. Bhairam</b>  | 125-141 |
| Metaphoric Representation of Culture through Religion: A Gender Perspective<br><b>Lubna Hashmi</b>  | 142-155 |
| Nature as a Destroyer and as a Preserver of Life: A Critical Study of Kamla Markandaya's <i>Nectar in Sieve</i><br><b>Dr. Mohd Farhan Saiel</b>   | 156-164 |



# **Notion of Nation Building and Pluralism in Abul Kalam Azad's Autobiography India Wins Freedom**

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## **Abstract**

*This research paper explores the concept of nation-building and pluralism as depicted in the autobiography India Wins Freedom (1959) by Maulana Abul Kalam Azad. The autobiography provides valuable insights into the struggle for India's independence and highlights Azad's vision of a united and pluralistic nation. This paper examines Azad's views on nation-building, secularism, and the role of diversity in shaping a cohesive India. It analyzes his efforts to foster unity amidst religious and cultural diversity and discusses the relevance of his ideas in contemporary times within the framework of colonial and post-colonial thought.*

**Keywords** Nation-building, Identity, Pluralism, Freedom Struggle

## **Introduction**

The real name of Maulana Abul Kalam Azad was Abul Kalam Ghulam Muhiyuddin. He was popularly referred to as Maulana Azad. One of the most influential leaders of the Indian freedom struggle was Maulana Abul Kalam Azad. He was also a prominent scholar. Arabic, Urdu, Hindi, English, Persian, and Bengali were among the many languages that Maulana Abul Kalam Azad was proficient in. As a symbol of his mental liberation from a constrictive perspective on

religion and life, he chose the pen name Azad. Maulana Abul Kalam Azad served as the Minister of Education (the first education minister in independent India) in Pandit Jawaharlal Nehru's cabinet from 1947 to 1958. He died of a stroke on February 22, 1958. For his invaluable contribution to the nation, Maulana Abul Kalam Azad was posthumously awarded India's highest civilian honour, Bharat Ratna in 1992.

### **Azad's Literary Contribution and His Pan-Islamic Outlook**

Azad was educated and trained as a priest. He wrote many books, journals and reinterpreted the Holy Quran. His learning enabled him to abandon the tradition of Taqliq, or conformity, and embrace the principle of Tajdid, or innovation. He became interested in the pan-Islamic doctrines of Jamaluddin Afgani and Aligarh thought of Sir Syed Ahmed Khan. Imbued of the pan-Islamic spirit, he visited Afghanistan, Iraq, Egypt, Syria and Turkey. In Iraq, he met revolutionaries in exile who were fighting for the establishment of a constitutional government in Iran. In Egypt, he met Shaikh Muhammad Abduh and Saeed Pasha and other revolutionary activists from the Arab world. He had first-hand knowledge of the ideals and spirit of the Young Turks of Constantinople. All these contacts turned him a nationalist revolutionary.

### **Participate in Revolutionary Movement and Remove the Predetermined thought against Muslims**

After returning from abroad, Azad met two leading revolutionaries of Bengal - Aurobinto Ghosh and Sri Shyam Shundar Chakravarty - and joined the revolutionary movement against British rule. Azad felt that revolutionary activity was limited to Bengal and Bihar. Within two years, Maulana Abul Kalam Azad helped to establish secret revolutionary centers throughout North India and Bombay. During this period, most of his revolutionaries were anti-Muslim because they felt that the British government was using the Muslim