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A BRIEF LIFE-SKETCH OF PT. MADAN MOHAN MALVIYA

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ABSTRACT

“A giant among men, one of those who laid the foundation of modern Indian nationalism and year by year built up brick by brick and stone by stone, the noble edifice of Indian freedom. “ In these words, Shri Jawaharlal Nehru, summed up the feelings of the nation at the death of Pandit Madan Mohan Malviya in 1946. A great Scholar, educationist, man of action, a leader of the national liberation movement, Madan Mohan Malviya rose to prominence in his life at an early age.

1.1 INTRODUCTION

Madan Mohan Malviya was born in Allahabad on December 25, 1861. His ancestors were poor but enjoyed a good status and were known for their Sanskrit scholarship. Madan Mohan's education began at the age of five. He was sent to Pandit Hardeva's Dharma Gyanopadesh Pathshala. Mohan who was a diligent boy, matriculated in 1879 and joined the Muir Central College and graduated from the Calcutta University in 1884. He was appointed as a teacher in his school at the salary of Rs. 40/- a month. As there were no rules in those days preventing government servants from attending political meetings he attended the Second Congress Session held in Calcutta in 1886 and delivered a speech which held the audience spell-bound. A.O. Hume, the General Secretary of the Congress, appreciated his speech. Soon after his return from Calcutta he was offered the editorship of the Hindi weekly, the Hindustan. He became popular for his outspoken views about media as a subject of the British, the abject poverty of the masses and the indifference of the British towards them. Malviya wished to devote himself entirely to the service of the nation. Though he studied law and passed the LL.B. examination in 1891 yet he was not interested in legal profession.

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for his outspoken views about media as a subject of the British, the abject poverty of the masses and the indifference of the British towards them. Malviya wished to devote himself entirely to the service of the nation. Though he studied law and passed the LL.B. examination in 1891 yet he was not interested in legal profession.

Because of his untiring public service, he was elected to the Provincial legislative Council in 1902 and later to the Imperial Legislative Council in 1909. He used his position to advocate free and compulsory education and the prohibition of recruitment of Indian indentured labor for British colonies. He believed that in order to fight poverty and backwardness, India should industrialize. He was duly appointed member of the Indian Industrial Commission in 1916.

Although he was a strong supporter of the Congress he founded the Hindu Mahasabha in 1906. It was established, according to its supporters, to oppose not the just claims of the Muslim community but the “divide and rule” policy of the British Government. Malviya became a High Court Vakil in 1893. He always preferred to public work over his legal work. He virtually withdrew from the legal profession in 1909 but he made an exception in 1922 in regard to the appeal of 225 person condemned to death in connection with the Chauri Chaura riots (Gorakhpur District U.P.) on account of which Mahatma Gandhi suspended the Civil Disobedience movement, and saved 153 accused from the gallows.

Malviyas zeal for public work made him realize the necessity of starting newspapers particularly in Hindi for the education of the public. He started the Abhyudayaas a Hindi weekly in 1907 and made it a daily in 1915. He also started the Maryada a Hindi monthly in 1910 and another Hindi monthly in 1921. He started the Leader, an English daily in October 1909. He was the Chairman of the Board of Directors of the Hindustan Times from 1924 to 1946.

As Gandhi started the non-cooperation movement, Malviya did not stand for elections to the Indian Legislative Council in 1921. He nevertheless became member of the Assembly from 1924 to 1930, resigning shortly after the Salt Satyagraha. He supported the demand for full dominion status to India. Malviya believed that awareness and involvement of the common masses was essential if the goal of freedom was to be realized. Keeping this in mind, he started publishing Abhyudaya, a Hindi weekly in 1907, and later, because of its popularity, made it a daily.

On account of his services to the Congress he was elected its President in 1909,1918,1932 and 1933, but owing to his arrest by the Government of India, he could not preside over the 1932 and 1933 sessions which had been banned. Perhaps he tried to popularize the national cause more than many other leaders.

Malviya was a conservative in social matters. He believed in the ‘Vamashrama Dharma ‘ (caste system). He was, however, prepared to adjust himself to Social changes in the country to a limited extent, but wanted to take the leaders of the Hindu community and the Benares pandits with him in matters of social reform. He felt strongly the injustice done to the depressed classes

in connection with temple entry and pleaded their cause before the pandits in 1936. He also favored the raising of the position of Hindu women.

He was the President of the All India Seva Samity from 1914 till 1946. He was known for his gentleness and humility but he did not yield where principles were concerned. He had the courage to differ more than once from Mahatma Gandhi even at the risk of becoming unpopular. He opposed, for example, the boycott of school and colleges, the burning of foreign cloth and the boycott of the visit of the Prince of Wales in 1921. It will be true to say that he considered responsive co-operation a better policy than civil disobedience. He occupied a very high position in Indian public life and his public activities were numerous. The freedom struggle, the economic development of the country, promotion of indigenous industries, education, religion, social service, the development of Hindi and other matters of national importance continued to occupy his attention as long as he lived. Malviyaji, as he was popularly known, breathed last on November 12, 1946, he was 90 years old.

“Great as are Malviyaji’s services to the Country, I have no doubt that the Hindu University constitutes his greatest service and achievement and he has worn himself out for the work that is dear to him as life itself. ... Everyone knows that there is no greater beggar than Malviyaji on the face of the earth. He has never begged for himself by the grace of God he was never been in want but he became a voluntary beggar for causes he has made his own and God has always filled his bowl in an overflowing measure” -Mahatma Gandhi.

1.1.1 MALVIYAJI'S PHILOSOPHY OF LIFE AND HIS THOUGHTS ON CONTEMPORARY ISSUES IN INDIA

Malviyaji did not regard the word 'Hindu' as communal but as representing the whole culture of India and hence worked for Hindu unity and cultural development. He stood for purity of character and emphasised celibacy. Celibacy gives us the will power, by which we can conquer the world. He did not believe in anything that neglected the fundamental moral principles of Hinduism.

He believed in the omni-presence of God and divine determinism. He believed that history is governed by divine powers and God interferes to defend justice, truth and morality. The allied countries were victorious in World War I, because it was the will of God that international anarchy should end, the mighty nations of the world should establish a just and moral order and live with other nations like a family.

He was against the Christian Missionaries and was greatly perturbed by Muslim communalism, yet he had a heart large enough to accommodate other religions and communities. He regarded the Indian culture as universal. He said "India is the birthplace of both Hindus and Muslims. Both the communities have lived here and will continue to do so. The more the mutual harmony and unity increases, the more the country will progress and be strengthened; the more the

enmity, opposition and immorality will increase we will be weak. It is our duty to promote the brotherly love between the Hindus, Muslims, Christians and Parsees."

He was liberal towards the British rule and held that it had given us a democratic form of government and the idea of self-determination. He greatly supported the Swadeshi movement. He regarded the Hindu culture as the foundation stone of nationalism, but kept its windows and doors open to all communities.

As an educationist Malviyaji was the major Invisible foundation in the shaping of our nation. He helped to strengthen the Indian culture by educating the youth. He believed that to preserve the Indian culture, the next generation must be educated and must reflect the values of its culture. The Banaras Hindu University did just that. It educated the students and made them feel proud of their religion and what it had to offer. Malviyaji's commitment and dedication should serve as an inspiration to others in their belief. His dream helped India to make what it is today. As Gandhi ji is called the 'Father of the Nation', so is Malviya ji the 'Teacher of the Nation':

1.2 STATEMENT OF THE TOPIC OF STUDY

An Evaluative Study Of The Philosophical And Educational Thoughts Of Pandit Madan Mohan Malviya & The Contribution Of The Banaras Hindu University To Higher Education In The Modern Context.

1.3 SIGNIFICANCE OF THE STUDY

Malviyaji was a visionary capable of peeping into the future. He foresaw the shape of education after independence, while the country was fully occupied with the idea of getting independence. His idea of a residential university was based on the old Gurukul system in the country. He was a nationalist and social reformer. He emphasised eradication of poverty, discrimination, untouchability and illiteracy. He stood for the harmonious development of the child and relating education to real life.

Malviyaji was not a theorist only but a practical educationist. The BHU is concrete shape given to his ideas. Speaking on the BHU Bill he said "This flame of light that is coming into existence will prepare students not only in acquiring knowledge but also in leading a good life, character formation, devotion to God and love of the country. The University will also provide facilities for the first time for education and research in agriculture, science, medicine and mechanical engineering." Malviya ji took part in discussion on many issues in the legislature like Simon Commission, military education, education of the lower section, of society, school education agriculture education, industrial scientific & commerce education Polytechniques and scientific societies.

Reviewing the progress of education during the ten years after independence Dr. Zakir Hussain speaking in the Patel Memorial Lecture in 1958 had said "The future of the people of India will

depend on the fundamental thoughts and principles on which our education has been based. It is also important how and in what way education helps in the development of the individual".

1.4 RATIONALE OF THE STUDY

In the light of the above statement a study of Malviya ji's thoughts and his contribution to higher education in the shape of BHU and its contribution to higher education in modern day context seems very relevant.

1.4.1 BANARAS HINDU UNIVERSITY

The foundation stone of the Banaras Hindu University was laid by H.E. Charles Baron Hardinge on Feb. 04, 1916 on Vasant Panchmi day. Sir Sunder Lal was its first vice-chancellor and the Maharaja of Mysore the first Chancellor. The University has made a major contribution in the fields of humanities and social sciences by integrating the Indian traditions and philosophy with the western rationale and liberal thought. Besides academic input in the form of teaching and research, the faculty endeavored to imbibe Malviyaji's spirit of patriotism, self-sacrifice, and idealism in their life style. Distinguished scholars in various fields were called on to set up a glorious tradition of extending the frontiers of knowledge in their respective disciplines. The following example will serve as an illustration.

"Pandit Madan Mohan Malviya steered clear of personal agenda, petty politics, party politics, regional politics and provided guidance in building a sound educational system and world class institutions of future. There is a story of Pandit Madan Mohan Malviya, how he used to bring eminent persons to the campus to head various institutions. He had heard of Dr. Charles A. King as an eminent engineer and educationist in U.K. when he visited London for Round Table Conference. He went to the house of Dr. King without any appointment and pressed the bell at his door. Dr. King was surprised to see an Indian in white clothes and turban. Malviya ji went in and requested him to come to India and start an engineering college in a poor country. Before this Dr. King had heard little about India, but the appeal for service was so great that Dr. King came to India leaving everything in the U.K. Most of the Professors and heads in those days were invited for their scholarship and leadership qualities."

BANARAS HINDU UNIVERSITY: ITS PRESENT STATUS

The University has been able to establish sophisticated instrumentation centres, well equipped laboratories and manpower capabilities in the areas of physical, chemical and life sciences. The departments of Physics, Botany and Zoology have acquired the status of centre for advanced studies. The department of earth sciences viz., geology, geophysics and geography have identified themselves as leaders in the fields of hydro-carbon exploration, ocean evolution prospects of metallic weather forecasting and ground water explorations. A unique feature of the University is the Bharat Kala Bhawan that owes its origin to the Bharat Kala Parishad founded

by Rai Krishna Das in 1930. It has more than 90,000 art objects, including indenting paintings and sculptures dating 2nd century BC to 12th Century A.D. It has also a distinctive collection of textiles, coins, terracotas and some rare manuscripts. It ranks next only to the National museum in India. The BHU, as it stands today, constitutes a unique educational complex of - 3 institutes, 14 faculty colleges, and 127 departments. Five colleges of the city are also affiliated with the university. BHU has chain support services catering to educational requirements of 14,000 students with the help of 1359 faculty members and 7622 non-teaching employees.

1.5 DELIMITATIONS OF THE STUDY

1. The study focuses mainly on the life of Pt. Madan Mohan Malviya and his ideals No comparisons with other educationists will be undertaken.
2. Although the contemporary problems of higher education are the same countrywide, only BHU as a representative institution will be studied.

1.6 METHODOLOGY OF REASERCH

The present study will be carried out following the philosophical and historical approach. This will be based on both primary and secondary sources. The primary sources are the "first witnesses to a fact" and include personal records (diaries, autobiographies, letters etc) official records oral testimony of traditions and events pictorial records, mechanical records remains or relics. The secondary sources are accounts of an event provided by a person who did not directly observe the event, object or condition eg. bibliographies, historical reviews, research journals, etc.

Informations collected from the above sources will be subjected to classification and generalization for collection of material, the researcher will consult various libraries eg. that of the research center N.C.E.R.T., B.H.U. etc. Conclusions will be drawn and will form part of the thesis. The last step is the writing and submission of the report.

1.7 EARLY LIFE AND EDUCATION

Pandit Malviya was born in Allahabad, Uttar Pradesh, India on 25 December 1861, in a ShriGaud (Malviya) Brahmin family of Brijnath and Moona Devi. He was the fifth child in a family of five brothers and two sisters. His ancestors, known for their Sanskrit scholarship, originally hailed from Malwa, Madhya Pradesh and hence came to be known as 'Malvijas'. His father Pandit Brijnath was also a learned man in Sanskrit scriptures, and used to recite the *Bhagvat Katha* to earn a living.

Pandit Malviya's education began at age five in Sanskrit, when he was sent to Pandit Hardeva's Dharma Gyanopadesh Pathshala, where he completed his primary education and later another school run by Vidha Vardini Sabha. He then joined Allahabad Zila School (Allahabad District School), where he started writing poems under the pen name *Makarand* which were published in journals and magazines. Pandit Malviya matriculated in 1879 from the Muir Central College,

now known as Allahabad University. Harrison College's Principal provided a monthly scholarship to Pandit Malviya, whose family had been facing financial hardships, and he was able to complete his B.A. at the University of Calcutta.

1.8 CAREER

Though he wanted to pursue an M.A. in Sanskrit, his family conditions did not allow it and his father wanted him to take his family profession of Bhagavat recital, thus in July 1884 Madan Mohan Malviya started his career as teacher in Allahabad District School. In December 1886, he attended the 2nd Congress session in Calcutta under chairmanship of Dadabhai Naoroji, where he spoke on the issue of representation in Councils. His address not only impressed Dadabhai but also Raja Rampal Singh, ruler of Kalakankar estate near Allahabad, who started a Hindi weekly *Hindustan* but was looking for a suitable editor to turn it into a daily. Thus in July 1887, he left his school job and joined as the editor of the nationalist weekly, he remained here for two and a half years, and left for Allahabad to join L.L.B., it was here that he was offered co-editorship of *The Indian Union*, an English daily. After finishing his law degree, he started practicing law at Allahabad District Court in 1891, and moved to Allahabad High Court by December 1893.

Malviya Ji became the president of the Indian National Congress in 1909, 1918, 1930 and 1932. Like many of the contemporary leaders of Indian National Congress he was a Moderate.

Though, Scouting in India was officially founded in British India in 1909, at the Bishop Cotton's Boys School in Bangalore, Scouting for native Indians was started by Justice Vivian Bose, Pandit Madan Mohan Malaviya, Pandit Hridayanath Kunzru, Girija Shankar Bajpai, Annie Besant and George Arundale, in 1913, he also started a Scouting inspired organization called *Seva Samithi*.

It was a unique and rare combination in him that he was a political leader of mass acceptance, together with being a widely respected educational luminary. To redeem his resolve to serve the cause of education and social-service he renounced his well established practice of law in 1911, for ever. In order to follow the tradition of Sannyasa throughout his life, he pursued the avowed commitment to live on the society's support. But when 177 freedom fighters were convicted to be hanged in the Chouri-choura case he appeared before the court, despite his vow and got acquitted 156 freedom fighters.

In April 1911, Annie Besant met him and they decided to unite their forces and work for a common Hindu University at Varanasi. Annie and fellow trustees of the Central Hindu College, which she has founded in 1898 also agreed to Government of India's precondition that the college should become a part of the new University. Thus Banaras Hindu University (BHU) was established in 1916, through under the Parliamentary legislation, 'B.H.U. Act 1915', today it remains a prominent institution of learning in India.

He remained a member of the Imperial Legislative Council from 1912 and when in 1919 it was converted to the Central Legislative Assembly it remained its member as well, till 1926.

In early 1920s, he became one of the important figures in the Non-cooperation movement of Mahatma Gandhi, and was subsequently arrested on 25 April 1932, along with 450 other Congress volunteers in Delhi, only a few days after he was appointed the President of Congress after the arrest of Sarojini Naidu. Then in 1928 he joined Lala Lajpat Rai, Jawaharlal Nehru and many others in protesting against the Simon Commission, which had been set up by the British to consider India's future. Just as the "Buy British" campaign was sweeping England, he issued, on 30 May 1932, a manifesto urging concentration on the "Buy Indian" movement in India.

Totally opposed to the politics of appeasement, Malviya had opposed the separate electorates for Muslims under the Lucknow Pact of 1916 and also opposed the participation of Congress in the Khilafat movement in early 20's. Giving his clear verdict against the division of the country, he cautioned Gandhiji against bargaining for freedom at the cost of division of the country.

He also represented India at the First Round Table Conference in 1930. In 1939, he left the Vice chancellorship of BHU and was succeeded by none other than S. Radhakrishnan, who went on to become the President of India. Malviya Ji popularised the slogan *Satyameva Jayate* (Truth alone will triumph).

Malaviya ji also graced the position of Chairman of Hindustan Times from 1924 to 1946. His efforts resulted in the launch of its Hindi edition in 1936. The paper was saved from an untimely demise when he stepped in to realize his vision of a newspaper in Delhi." Malaviya raised Rs. 50,000 rupees to acquire the Hindustan Times along with the help of nationalist leaders Lala Lajpat Rai and M. R. Jayakar and industrialist Ghanshyam Das Birla, who paid most of the cash. The paper is now owned by the Birla family.

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