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01	A.Meenaz Banu	Language ,Literature, Media And Culture	978-93-89507-00-3	Link
02	M.Sharmila Begum	Language ,Literature, Media And Culture	978-93-89507-00-3	Link
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A.MEENAZ BANU-DOMESTIC VIOLENCE IN CHIMAMANDA NAGOZIADICHIE'S
PURPLE HIBISCUS(2019)

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ON

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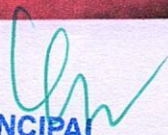
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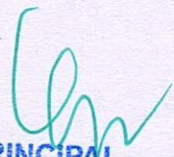
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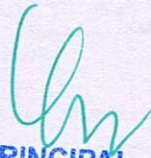

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Islamia Women's Arts and Science College

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**DOMESTIC VIOLENCE IN CHIMAMANDA NAGOZI ADICHIE'S
PURPLE HIBISCUS**

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Dean & Registrar, Thiruvalluvar University, Serkaddu.

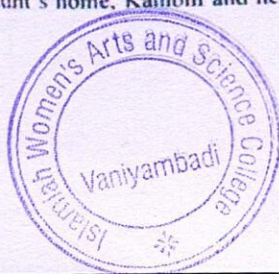
Women and children suffer physical, emotional and psychological injuries at the hands of a violent partner, companion, husband and father. However, the psychological and emotional effects of domestic violence have enormous consequences, which could be very destructive. The degradation and humiliation of women could be traced back to the pre-colonial times. Women suffered violence and were regarded as property owned and managed by men and society in general which also supported a patriarchal cultural milieu. However, marriage provided a firm ground for the manipulation, humiliation and violation of women's freedom and self-worth. Thus, women perpetually remain slaves to husbands who do not consider their feelings or opinions in matters concerning them. Imbua observes that:


...there are several forms of servile marriage in serving instances when a woman, without the right to refuse is promised or given in marriage on payment in money or in kind to her parents or guardian. In most servile form of marriage, the husband perceives the wife as a property over whose productive and reproductive powers he exercises absolute control. (14) The above quotation gives an insight to the plight of women in the union called 'marriage'. This male figure dominance often times leads to violence of different forms which often affects both the women and children. Hamilton further explains that "the spiritual authority of the husband had a necessary corollary: the inferiority of his wife. This inferiority stemmed from two sources: first the nature of women suited them to a life of submission, second her inferiority was inherent in her role as a help mate... The man was not created for the woman but the woman for the man"(68). It thus becomes clear that women struggle with the problem of domestic violence which hinders their efforts in finding a place and identity in society.

Chimamanda.NgoziAdichie. Purple Hibiscus. Chapel Hill: Algonquin Books, 2003.

In narrating the story of Kambili, Jaja, Beatrice, and the extraordinary events that affected their lives, Adichie presents and explores a number of important issues rather intricately. Her characters are very complex and credible in nature. On the question of domestic abuse, for instance, Eugene is seen by people as a religious, generous, loving and compassionate person; thus, he receives many recognition from people as well as other organizations. His family however has a contrary view; ironically, as his victims, they are surprised by his dual personality and good will towards people.

To friends and relatives, Beatrice, Kambili and Jaja are living a good life free from stress and poverty. However, behind the enviable walls of their house, provided by their benevolent businessman, father, and husband, Eugene Achike, life is difficult and less enjoyable. Their lives revolve around routine timetable which controls their activities and lives, and finally subdues them. The pressures and emotional torture at home have tremendous impact on the children who also deal with the social and emotional ups and downs of adolescence, peer relations, and petty rivalries in society. The novel takes a different turn when Eugene's widowed sister (Ifeoma) invites the children to spend time with her family at Nsukka. The visit to Aunt Ifeoma's home begins a series of life-changing experiences with far-reaching consequences, which changed Achike's family forever. At their aunt's home, Kambili and her brother (Jaja) discover a life full of love, freedom, and




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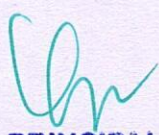
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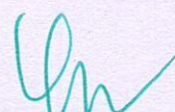

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**DIFFICULT MOTHERS IN DIFFICULT DAUGHTERS BY MANJU
KAPUR**

M. SHARMILA BEGAM

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The issue of poor mother-daughter relationship is rarely discussed openly in mainstream culture. When we utter or think of the word "Mother" the thoughts and feelings that rise in our hearts and minds are of love, affection, care, understanding, selfless devotion and all that is soft and sweet and noble in human nature. Much has been written on this holy relation and much has been exposed. If we have traditional literature eulogizing this relationship, we also have literature that exposes the ground reality. There are feminists who believe that this relationship is also based on selfish motives and is shaped by the circumstances that dominate. Difficult Daughters by Manju Kapur is a novel which shows mother-daughter relationship in a new light. The present paper is an attempt to show that how daughters lose their way when they get no motherly support and so become "difficult". The society we live in is a patriarchal society, where often the child-father relationship is given more attention and revered. But there is an issue of poor mother-daughter relationship which is rarely discussed openly in mainstream culture as it appears to be more "dysfunctional" because women are believed to be more nurturing, emphatic and social which prevents them from having any serious conflicts with their children. The fact is that broken mother-daughter relationships are more common than most are aware. It feels that this complex relationship can be taken similar to a roller coaster where some parts of the ride can be fun, thrilling and crazy while there may be some other stretches of that some ride also where one feels anxious, fearful and alienated. The studies suggest that nearly thirty percent of women have been estranged from their mothers at some point in their life. And this is especially true at the two extreme levels of the society: the very highly sophisticated class and the very poverty driven class. When we utter or think of the word "Mother" the thoughts and feelings that rise in our hearts and minds are of love, affection, care, understanding, selfless devotion and all that is soft and sweet and noble in human nature. We cannot describe it or delimit it. Between a mother and a child, only trust and love can exist. And when it is a daughter, belonging to the same gender, they are supposed to be united in a bond of understanding besides love and trust. Much has been written on this holy relation and much has been exposed. If we have traditional literature eulogizing this relationship, we also have literature that exposes the ground reality. With women increasingly realizing their individuality and getting desperate to get recognition as persons and not as role models, there has been a visible change in the depiction of erstwhile romantic relationships. Mother-daughter relationship, which was highly romanticized, has come to be portrayed in more realistic light. Sophie Freud (1991) notices negativity and cruelty in such relationships. These feminists believe that this relationship is also based on selfish motives and is as much a give and take relationship as any. There are daughters who are not all that dependant, admiring lot and mothers who are not that doting, sacrificing one. The relationship is shaped by the circumstances that dominate. The bitterness, the resentment, the dislike and even the envy that were often felt but never expressed, came to be accepted as dominant traits of this relationship. These feminists believe that the glory of motherhood comes from taking a sentimental approach to the phenomenon which comes but naturally. But the kind of motherhood that has been celebrated through tradition is a myth created by the male of the species to chain their womenfolk and keep them focused on the household duties forgetting their identity. In recent years Difficult Daughters by Manju Kapur is a novel which shows mother-daughter relationship in a new light. It appeals that in this novel



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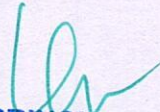
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AN ARTICLE ON ART OR AVANT - GARDE - A READING OF JACK KEROUAC'S ON THE ROAD

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The main aim of this paper is to analyze the novel *On the Road* as a piece of Literature detailed analysis has been done to understand the inherent value of the text. The novel is merely considered as a travelogue by the critics but the aim of this analysis is to look at the text from different perspectives to appreciate the innate value of the text during the post-war period the struggle between marginal and mainstream literature found importance. With it began a unique period in literary and cultural history that challenged the humanistic grounds on which American Literature is based. Many young writers who belonged to the post-war period started to write about the destruction of the war. Especially in America, writers of the postwar period started to celebrate the freedom of marginality particularly in the light of growing materialism and technological progress. In their novels outcasts of society such as criminals, suicides, drunkards found sympathetic treatment. Attention was focused on their problems and society was seen as responsible for their worse conditions. In their novels, they wrote about drug use, obsessive wandering and violence that opposed mainstream culture and narrative. These writings are called Underground Writings.

The Underground Writings inspired many because it worked towards self-liberation and opposed all moral codes and conditions through which they wanted to lead a new liberated life, a life without any rules and restrictions. The powerlessness of the individual in this vast and complex society is a major theme in these writings. These Underground Writings resisted the technological, military, industrial and political forces and asserted the human potential in desperate acts of freedom.

The Underground Writers wrote about the hidden world provided an insight into the secret world of forbidden drugs. These writers wanted to establish an alternative community that many felt had been destroyed by the Second World War. These narratives reflected their attempts to recover a loss of potential or to channelize their energies into alternative social and to abandon its constraints in order to embrace new experiences.

One of the important of these underground writings is the Beat Movement. The important aspect of the Beat Movement is that it championed all forms of social, sexual and spiritual liberation. It celebrated risk and individuality and opposed materialistic society and its established orders.

The Beat Generation not only rejected the established order, but also insisted people to turn to the distant past and seek values that were radical and primitive. According to Beats, the traditional forms were not adequate to express post-war America. For them the immediate experience is superior to derivative experience. They believed that America had become a spiritual wasteland, a land of suppression and repression so certain measures were needed to overcome the restrictions placed on the individual. They believed that the individuality was not to be found in corporate society or middle class suburban but must be found in the outcast, marginal people, thieves and dropouts.

Kerouac, Jack "On the road", Times Mirrora; New American Library, 1957.

Their main project was to project the world of outcasts in the most intimate detail. Such intimate identification with the outcasts of society was not something that other artists could do. Among the artistic group with which they connected the Beats were unique establishing the importance of a radical lifestyle as one element in the tradition of the



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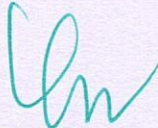



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ISOLATION IN YANN MARTEL'S LIFE OF PI**SASIPRIYA .P**

Islamiah Womens's Arts and Science College, Vaniyambadi

ABSTRACT

The novel *Life of Pi* is a Canadian fantasy adventure novel, written by Yann Martel. He was exposed to many different cultures as a child, something that would show in his works, later in life. The novel *Life of Pi* won him the "Man Booker" prize in 2002. The novel *Life of Pi* is all about an Indian boy Pi and his survival at sea with only a tiger as his companion on a life boat. The paper deals with how Pi survives at sea for 277 days with Richard Parker, the tiger at sea and the many struggles he went through.

Yann Martel was born in 1963 in Spain to Canadian parents who were part of the diplomatic corps. As a result of parents' work, he was exposed to many different cultures as a child, something that would show in his work later in life. Martel's family eventually returned to Canada, and he attended high school and college there. He majored in Philosophy but was not sure what his path in life would be. He tried various jobs, including landscaping and working in restaurants. Eventually, Martel decided to devote himself to a writing career. Martel traveled the world, visiting countries like India and France, to gain inspiration for his writing. Yann Martel wrote several books, including a book of short stories and a feminist novel, both of which were commercial flops. So, he decided to travel the world to experience life and gain inspiration. After traveling in India in 1999, and reading Moacyr Scilar's *Max and the Cats*, Martel was inspired to write his most famous novel, *Life of Pi*, a novel about an Indian boy, Pi, and his survival at sea with a tiger on a lifeboat. The novel won him the Man Booker Prize in 2002. Yann

Martel's *Life of Pi* is a story within a story. The "frame" of the novel involves the incredible story that is told by the narrator (Pi), to the Author while living in India.

A Survivor of Ship Wreck

Yann Martel's *Life of Pi* is the story of a young man who survives a harrowing shipwreck and months in a lifeboat with a large Bengal tiger named Richard Parker. The beginning of the novel covers Pi's childhood and youth. His family owns and runs a zoo in their hometown in India, and his father is emphatic about being aware of the wildness and true nature of animals, namely that they are not meant to be treated like or thought of as people. Early in Pi's life, his father realizes that his son's naiveté about the tiger in their care may put Pi in danger. To illustrate how true and real the threat is, he forces the children to watch the tiger kill and eat a goat. When Pi is a teenager, his family decides to sell the animals and immigrate to Canada on a cargo ship named *Tsimtsum*. A terrible storm occurs during the voyage, and when Pi was excited to see the storm, goes onto the ship's deck, he is forced to enter into a lifeboat by the crew. The next morning, he finds himself in the company of a badly injured zebra, a hyena, and an orangutan named Orange Juice. Hiding out of sight, under the canvas of the lifeboat, is the tiger Richard Parker. The hyena wounds and eats the zebra, then goes after Orange Juice. The orangutan puts up a good fight, but the hyena ultimately kills her. Richard Parker finally makes himself known by killing and eating the hyena. Now only Pi and Richard Parker starts to survive on the lifeboat.


Yann Martel Gale Literary Database Contemporary Literary Criticism - 2008




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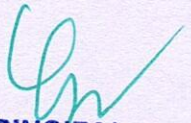
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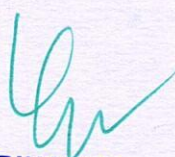
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THE MULTICULTURALISM IN ZADIE SMITH'S NOVEL WHITE TEETH

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Assistant Professor of English,
Islamia Women's Arts & Science College.

ABSTRACT

This research paper mainly focus on the concept of multiculturalism with reference to Zadie Smith's novel, *White Teeth*. Zadie Smith has a place with one of Great Britain's most commended youthful creators since her first novel *White Teeth* was distributed in 2000. The novel *White Teeth* is a vibrant portrait of contemporary multicultural London, told through the story of three ethnically diverse families. Up to this time, she has written five significant books and a few short stories which were converted into various languages, and promised her a conspicuous place in the contemporary British literary scene.

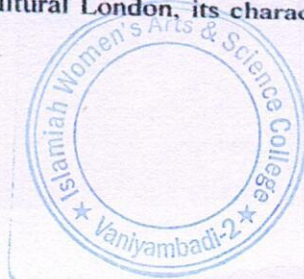
"The very reason I write is so that I might not sleepwalk through my entire life".

Zadie Smith.

The contemporary British writer Zadie Smith was born on 25, October 1975 in northwest of London who is an essayist, novelist, short-story writer and also a tenured professor in the creative writing faculty of New York University since September 2010. She was born to a Jamaican mother, Yvonne Bailey, and an English father, Harvey Smith who is well known for her treatment of race, religion, and cultural identity and for her novels eccentric characters, savvy humor, and snappy dialogue. Additionally Smith as a youthful creator of blended radical foundation, clearly fuses her own particular encounters of a differing urban life. In both fiction and non-fiction, her writing is observant and funny, with a foundation of fierce intellectual curiosity.

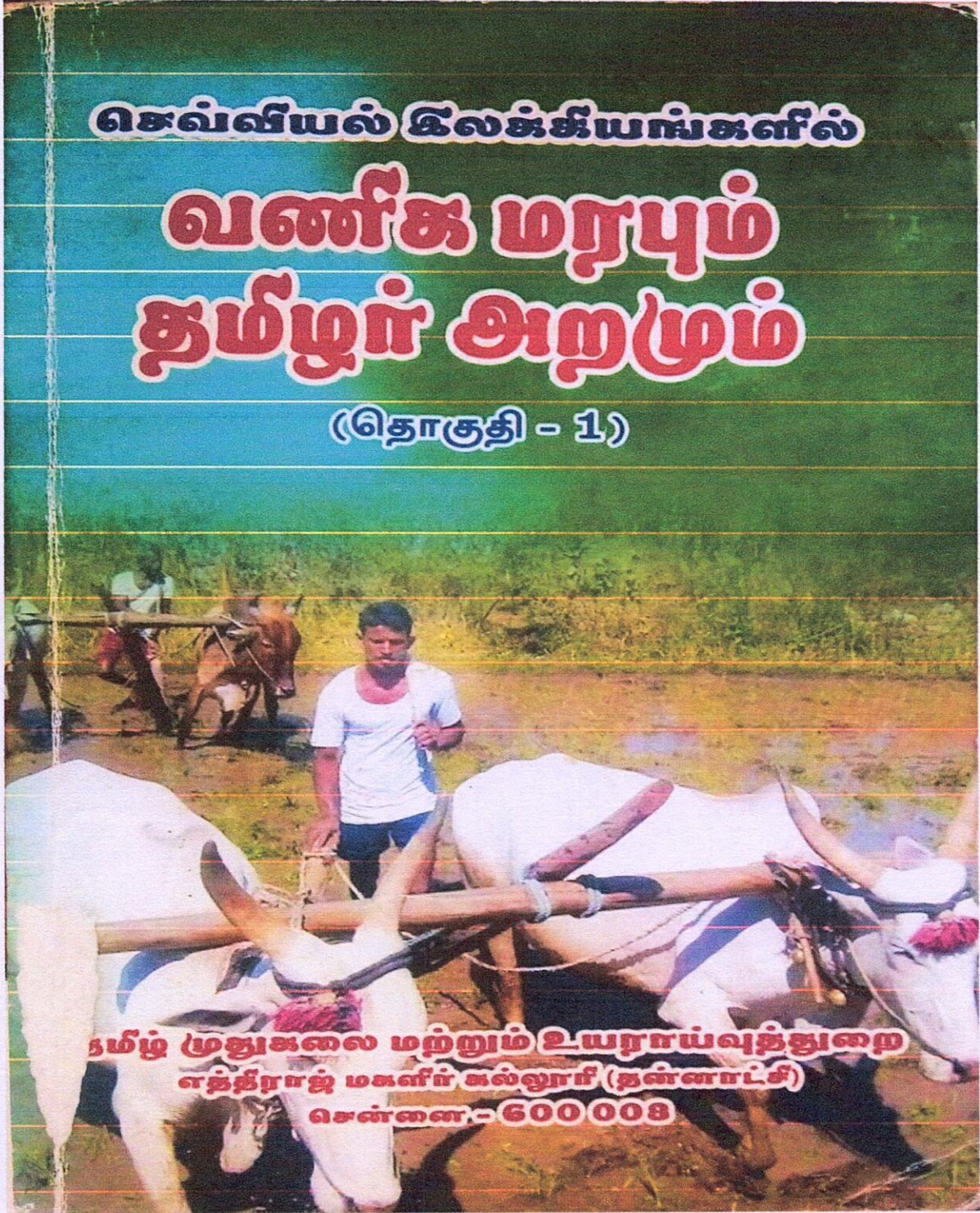
Zadie Smith's most prominent novel *White Teeth* has become a bestseller since its publication in the year 2000, has been read by Millions of readers all over the world, praised by literary critics and earned prestigious Literary prizes including the Whitbread First Novel Award, the Guardian First Book Award and the James Tait Black Memorial Prize for Fiction. It is a well- thought multilayered novel with the prevalent umbrella theme of multiculturalism, covering many sub themes and motifs such as history, identity, the past, present and future, citizenship, belonging, racism, religion, humanity and many more. Smith uses the 'white teeth' as a metaphor throughout the novel to point the attention to several issues. Given the fact, that the novel deals with characters of different origin and race Smith employs the symbol of teeth to carry out the idea that teeth are the same for everyone, or more precisely that everyone is the same under the skin.

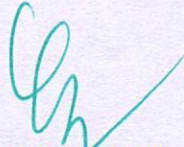
The book *White Teeth* became one of the best novels dealing with multiculturalism. A multicultural society consists of two or more different cultures which are different in language, religion, traditions and their systems of values. Britain and especially London became multicultural mainly by immigrants who left their countries mostly for political or economic reasons in the search for freedom and a better standard of living. *White Teeth* is the story of three families from three different cultural backgrounds, the English-Jamaican Jones, the Bangladeshi Iqbal's and the Jewish Chalfens, presents mainly between 1974 and 1992, set in Willesden, a multicultural suburb in North London, where Zadie Smith herself lives. And so, as many great novels do, *White Teeth* dramatizes the difficulties of life in a multicultural society. While the novel presents a portrait of modern multicultural London, its characters are obsessed with history, and events like the



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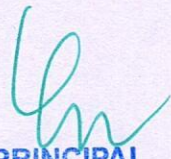

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நூல் விவரம்

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அச்சாக்கம்	:	யூனிவர்சல் பிரிண்டர்ஸ், சென்னை - 14




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ப. அன்னபூரணி
11. கலித்தொகையில் அறம் (வணிக மரபு)
தி. அனூராதா
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13. இனியவை நாற்பது நூல் காட்டும் அறம்
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14. நாலடியார் உணர்த்தும் வணிகம்
ஆர். ஆனந்தஜோதி
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ப.இராசமாணிக்கம் 10



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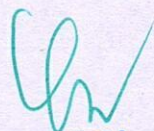
11. கலித்தொகையில் அறம் (வணிக மரபு)

தி. அனூராதா
பகுதி நேர முனைவர் பட்ட ஆய்வாளர்
அக்சீலியம் கல்லூரி
வேலூர்.

முன்னுரை

சங்க காலத்தின் இறுதிப்பகுதி ஆடம்பரமும் ஆரவாரமும் மிக்கது. கலை என்ற பெயரில் ஒழுக்கக் கேடுகள் தலைதூக்கின. தடம்புரண்டு விட்ட தமிழ்ச் சமுதாயம் குழப்பத்திற்கு ஆளானது. இச்சூழ்நிலையைப் பயன்படுத்தித் தமிழகத்தின் வட எல்லைப்புறத்திலிருந்து வந்த களப்பிரரும், பல்லவரும் தலை எடுத்தனர். அவர்கள் முறையே பௌத்த சமயத்தினர். அவர்கள் உயர்வாகக் கருதிய மொழி தம் சமண மொழிகளான பாலியும், பிராகிருதமும் பழந்தமிழரின் அகப்புற ஒழுகலாறுகள் பேணப்படாது புறந்தள்ளப்பட்டன. அதனால் அகமரபும் புறமரபும் சங்க இலக்கியத்தில் கோலோச்சியிருந்த நிலை மாறியது. குழப்பமான அச்சூழலில் அறம் தேவைப்பட்டன. அதனை வாய்ப்பாகக் கருதிய பௌத்த சமண சமயத்தினர் தம் சமய ஒழுகலாறுகளை அறமாக மக்கள் முன் வைத்தனர். அச்சமயங்களைச் சாராதவரும் நீரோட்டத்தில் கலந்து கொண்டனர். இக்காலத்தில் தோன்றிய சங்க இலக்கியங்களில் கலித்தொகை என்ற நூலில் அறம் சார்ந்த கருத்துக்களைப் பரப்புதலையே முதல் நோக்கமாக கொண்டன.

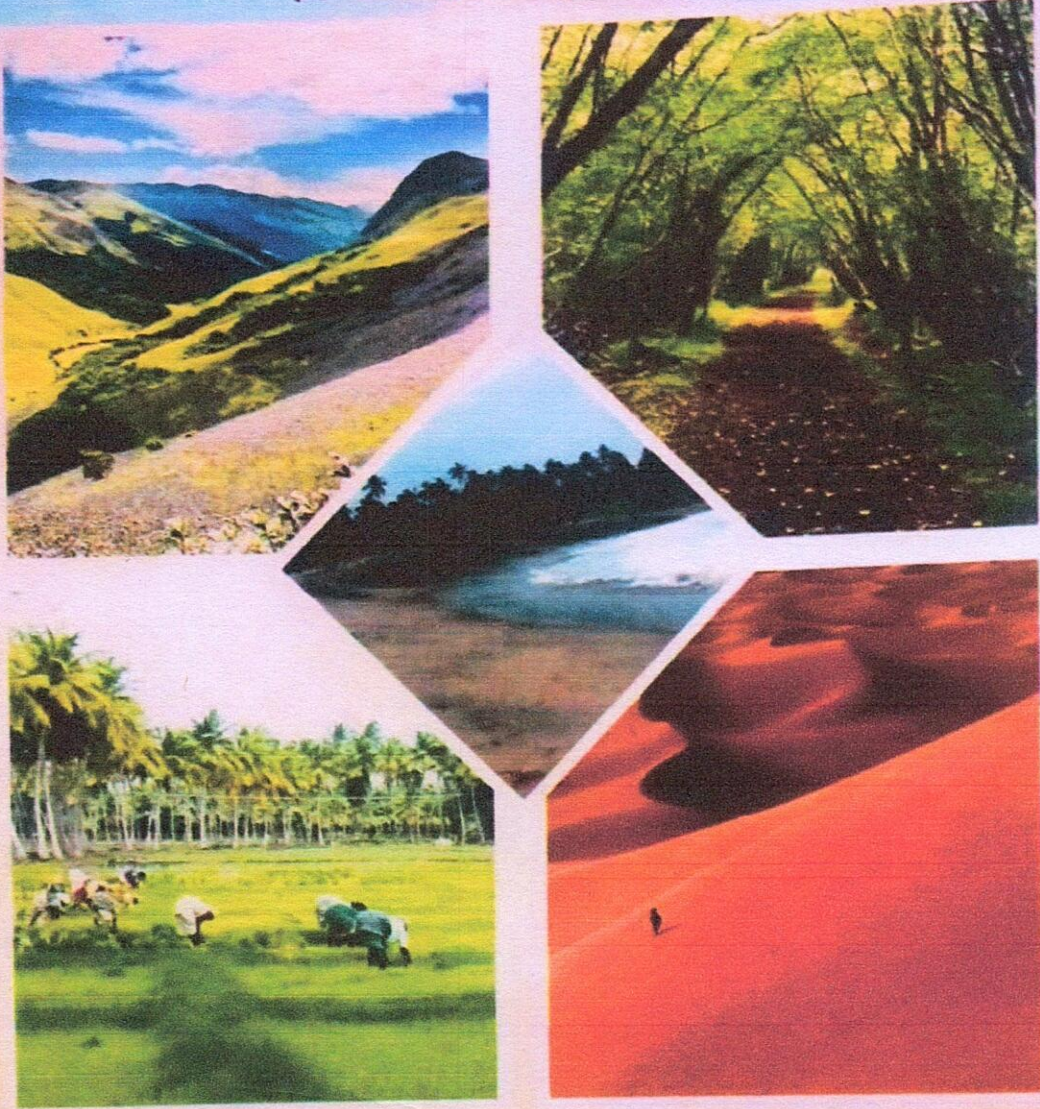



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VARUNANAI(2018)

தமிழ் இலக்கியங்களில் இயற்கைக் கூறுகள்

(பள்ளாட்டுக் கருத்தரங்கம்)



பதிப்பாசிரியர்கள்


முனைவர் **அ.அக்தர் பேகம்**

முனைவர் **மு.சுமதி**



இசுலாமியா மகளிர் கலை மற்றும்
அறிவியல் கல்லூரி,
வாணியம்பாடி.




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தமிழ் இலக்கியங்களில் இயற்கைக் கூறுகள்

நூல் விவரம்

தலைப்பு : தமிழ் இலக்கியங்களில் இயற்கைக் கூறுகள்
(பன்னாட்டுக் கருத்தரங்கம்)

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பேரா. தி. அனூராதா

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பன்னாட்டுக் கருத்தரங்கம்

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த.அனூராதா., எம்.ஏ.,எம்ஃபில்.,
தமிழ்ப் பேராசிரியர்,
இசுலாமியா மகளிர் கலை
மற்றும் அறிவியல் கல்லூரி, நியூடவுன்,
வாணியம்பாடி 635752
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திணை மாலை நூற்றைம்பதில் குறிஞ்சி நில வர்ணனை

முன்னுரை

பண்டைத் தமிழ் மக்கள் இயற்கையோடு இயைந்த வாழ்க்கை வாழ்ந்தனர். அவர்கள் வாழ்ந்த சூழலை புலவர் தங்கள் கவித்திறனால் வார்த்தைகளால் வடித்து தந்துள்ளனர். ஐந்து நிலங்களுள் ஒன்றான குறிஞ்சியின் இயற்கை அமையும் பாங்கினை இவ்வாய்வுக் கட்டுரை திணைமாலை நூற்றைம்பதின் வழி விளக்குகிறது.

குறிஞ்சித்திணையில் மலர்கள்

திணைப்புனம் காக்கச் சென்ற தலைவியும் தோழியும் சனையில் நீராடினர். மலையில் இருந்த பல வகையான மலர்களையும் பறித்து வந்து அங்கிருந்த பாறையில் குவிக்கின்றனர் இந்த மலர்களை கொண்டு தலைவியும் தோழியும் மாலை தொடுத்தும் புனைந்தும் மகிழ்ந்தனர்.

“தாமரை தண்தா தூதி மிமிசைச்
சாந்தின் தொடத்த நீந்தேன் போலப்
சிறுமை யுறுபவோ செய்பறி யலரே” (நற்றிணை 39)

என்ற நற்றிணைப் பாடல் இங்கு குறிப்பிடத்தக்கது. இப்பாடலில் வண்டானது தாமரைப் பூவின் தாதினை ஊதிச் சென்று உயரமாக வளர்ந்துள்ள சந்தன மரத்தில் கூடு கட்டும். அது போல தலைவிக்குத் தலைவனுடன் இருக்கும் நட்பு என்றும் மேன்மையானது.

உயிரைக் காப்பது போதுமென்று துணிந்த தலைவன் பரணில் தன்னைக் காத்துக் கொள்ளவதற்கு இயலாத தலையில் இருந்த



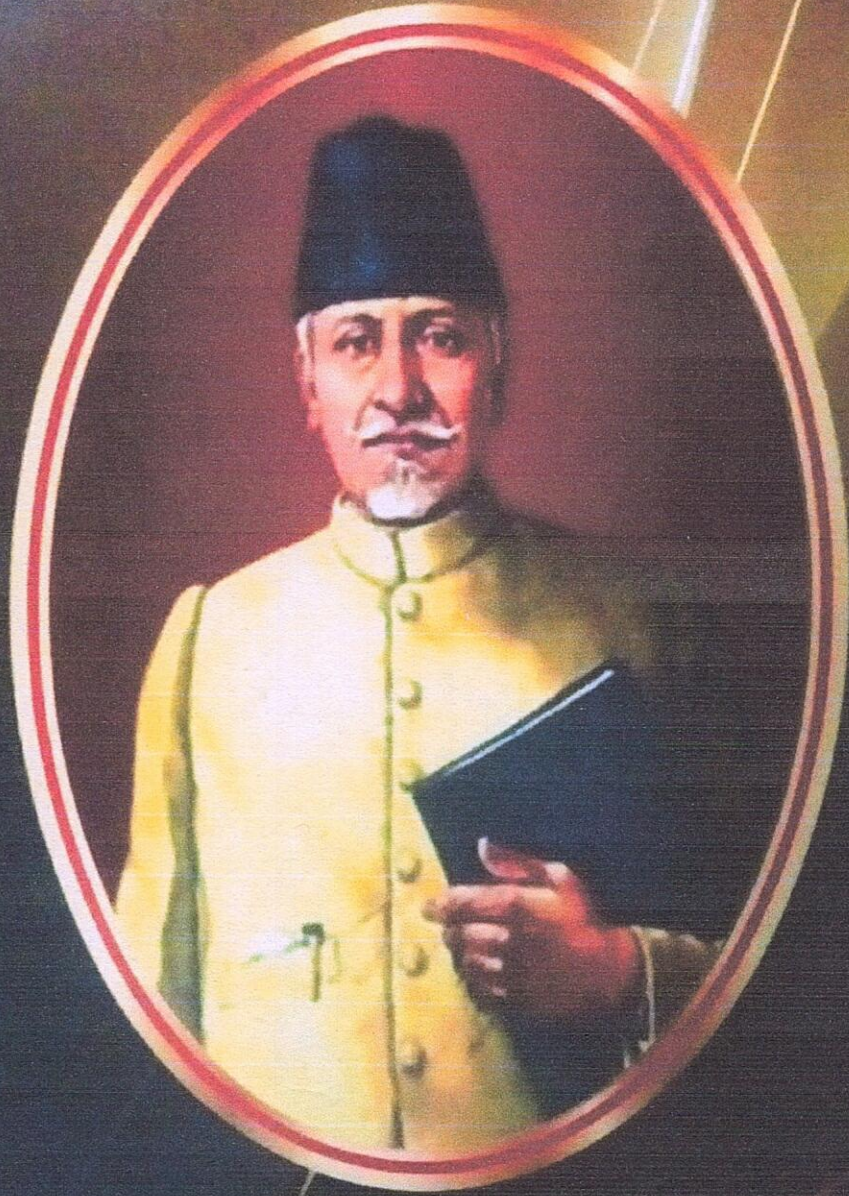
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شخصیت اور کارنامے

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مولانا آزاد کے تعلیمی افکار و نظریات

پروفیسر نادرہ بیگم
صدر، شعبہ اردو،
اسلامیہ و سائنس کالج، وانمبازی

اردو کے بلند قامت انشا پرداز، بلند پایہ صحافی، مفسر قرآن، امام الہند مولانا ابوالکلام آزاد کی شخصیت کسی تعارف کی محتاج نہیں۔ اگر ہم آپ کی شخصیت کا تعارف چند لفظوں میں کرنا چاہیں تو یوں کہہ سکتے ہیں

مثل خورشید سحر فکر کی تابانی میں

شمع محفل کی طرح سب سے جدا اور سب کے رفیق مولانا ابوالکلام آزاد کی ذات اپنی جگہ ایک انجمن تھی۔ علم و فضل کی وہ کون سی بلندی ہے جس کو مولانا کے ذہن نے نہ پایا تھا۔ ان کی شخصیت کے بہت سے پہلو ہیں۔ وہ اگر مجاہد آزادی تھے تو ایک عالم دین بھی۔ انہیں قرآن، فقہ، علم الکلام اور علم الحدیث پر غیر معمولی قدرت حاصل تھی۔ ایک عظیم خطیب، زبردست صحافی، عالی مرتبت مجتہد عظیم دانشور، بلند پایا مفکر، فلسفی اور جنگ آزادی کے عظیم قومی رہنما تھے۔ ان کی جادو بیانی کا کوئی ثانی نہ تھا اور حسن انشا میں وہ یگانہ تھے۔ علم و فکر کی جادو بیانی کی تابانی، یقین کی روشنی اور عمل کی گرمی نے ان کی شخصیت میں ایک دل آویزی اور دلکشی پیدا کر دی تھی۔

مولانا ابوالکلام آزاد ۱۸۸۸ء کو دنیا کے مقدس ترین مقام مکہ معظمہ میں پیدا ہوئے۔ عربی آپ کی مادری زبان تھی۔ اللہ تعالیٰ نے آپ کو حافظ اور ذہانت کی دولت سے خوب نوازا تھا۔ تیرہ چودہ برس کی عمر میں فقہ، حدیث، منطق اور ادب کی تعلیم پر عبور حاصل کر لیا۔ گیارہ برس کی عمر میں شعر گوئی کا آغاز

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اسلامیہ ویمنس آرٹس اینڈ سائنس کالج، وانم باڑی

مولانا ابوالکلام آزاد ہماری ملی تاریخ کا وہ عظیم، معتبر، اور محترم نام ہے، جس کو صدیوں تک یاد رکھا جائے گا، ہزار کوششوں کے باوجود ان کو فراموش نہیں کیا جاسکتا۔ متنوع الجہات اور ہمہ گیر کے الفاظ لکھنے اور بولنے میں یوں تو بہ کثرت استعمال ہوتے ہیں، لیکن ایمان داری سے اگر ان کا مصداق تلاش کیا جائے تو ہمارے اس دور میں ان کی ذات شریف کے علاوہ مشکل سے کوئی دوسرا ملے گا۔ ان کی دینی حیثیت امام ہند کی ہے، ان کا علمی و ادبی مقام اوج ثریا سے بھی اونچا ہے، اور ان کی سیاسی عظمت کی مختلف جہات کو ابھی تک زیر قلم نہیں لایا جاسکا۔

مولانا آزاد کی مومنانہ حیثیت، ان کا تقویٰ اور تدین، ان کا بے داغ کردار و عمل، ان کا حسن و اخلاق، ان کی شرافت و وضع داری، معاملات میں شفافیت، اور ایمان داری، قناعت پسندی اور خود داری، بے غرضی اور استغنا پر کافی لکھا جا چکا ہے۔ ان اوصاف حمیدہ میں وہ اپنے معاصرین سے بدجہا آگے ہیں۔ مولانا ابوالکلام آزاد کی ہمہ گیر و ہمہ جہت صلاحیتوں کا جن شعبہ حیات میں مظاہرہ ہوا۔ ان میں ایک اہم تعلیم کا میدان ہے، مولانا نے آزاد ہندوستان کے پہلے وزیر تعلیم کی حیثیت سے گیارہ برس تک خدمات انجام دیں، اور ہندوستان میں تعلیم کی ترقی، جدید علوم کی اشاعت بالخصوص سائنسی بصیرت پیدا کرنے میں کارہائے نمایاں انجام دئے، جو ایک آزاد ہونے والے ملک کے لئے ضروری تھا۔ مولانا ایک جامع صفات شخصیت کے مالک اور جدید و قدیم

مولانا ابوالکلام آزاد شخصیت اور کارنامے

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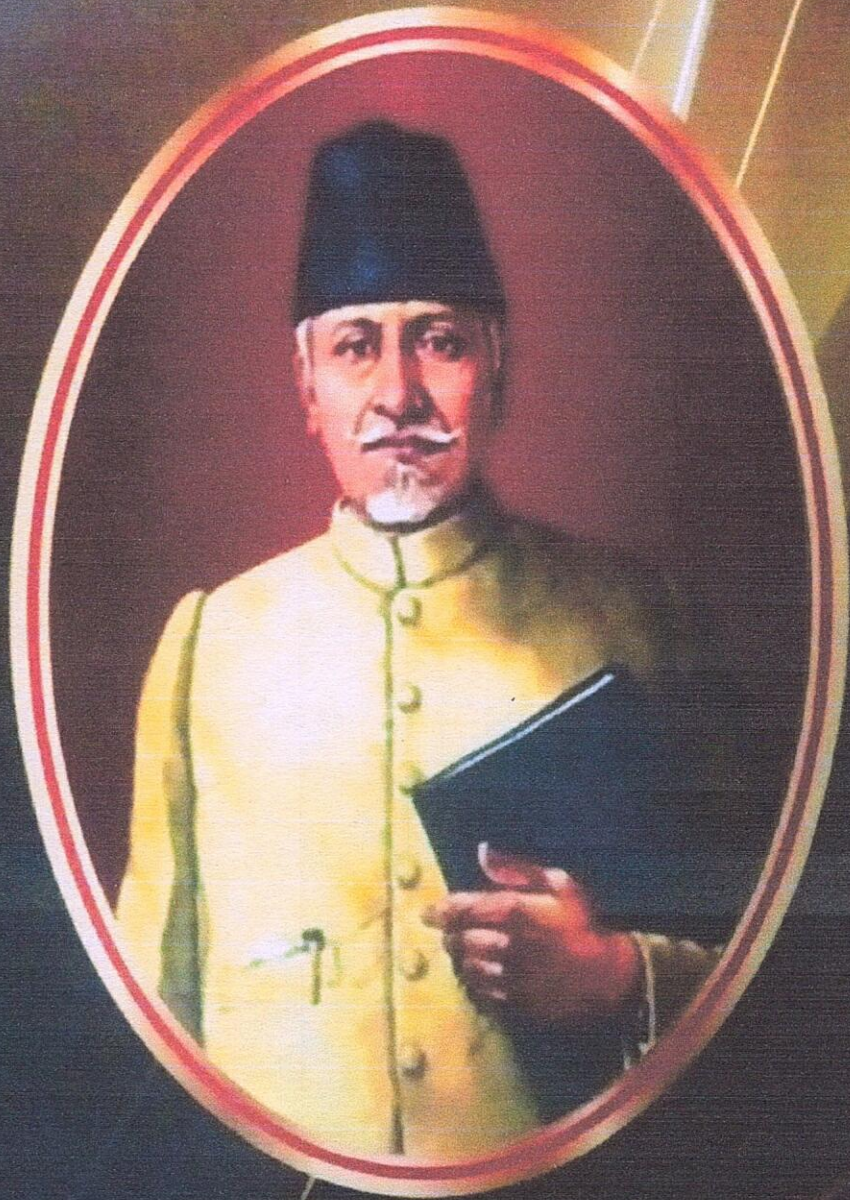
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مولانا ابوالکلام آزاد

شخصیت اور کارنامے

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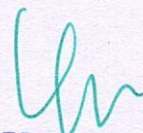
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مولانا ابوالکلام آزاد کے سیاسی و صحافتی نظریات

فوزیہ حبیب

اسٹنٹ پروفیسر شعبہ اردو

اسلامیہ ویمنس آرٹس اینڈ سائنس کالج

مولانا ابوالکلام آزاد ایک عظیم عبقری نابغہ عہد ساز اور عہد آفرین شخصیت کا نام ہے جو ایک تاریخ بھی ہے تاریخ کا ایک باب بھی ہے، تاریخ ساز بھی ہے جن کے متعلق یہ شعر بالکل صادق آتا ہے کہ

مدت کے بعد ہوتے ہیں پیدا کہیں وہ لوگ

مٹتے نہیں ہیں جن کے زمانے سے نقش پا

مولانا آزاد ایک ایسی جامع شخصیت کا نام ہے جسے قدرت نے متنوع کمالات کا جامع بنایا تھا۔ عالم، مفسر، مورخ، فلسفی، مفکر، ادیب، صحافی، انشا پرداز، نقاد و انشور، سیاست دان، ماہر تعلیم، الغرض مولانا ابوالکلام آزاد کی شخصیت خطرات کا ایک ایسا حسین گلدستہ تھی جسے قدرت نے متوازن و متناسب گلہائے رنگارنگ سے سجایا تھا۔

مولانا آزاد دنیائے ادب میں بطور بے نظیر صاحب اسلوب نثر نگار، بے باک صحافی، بے مثل خطیب، دلچسپ مکتوب نگار، تذکرہ نگار اور دانشور نقاد کی حیثیت سے معروف ہیں۔ مولانا آزاد کی تحریروں میں بھی یہ وصف ملتا ہے کہ انہوں نے اپنی راہ الگ نکالی۔ اس کی ایک بنیادی وجہ یہ بھی تھی کہ آپ ایک غیور و خوددار، حساس و باوقار شخصیت و کردار کے مالک تھے۔ مولانا آزاد کی نثر میں ایک صاعقہ بردوش شخصیت کی تڑپ ہے، اسلوب کے لحاظ سے وہ تخیل کے آزاد کہے جاتے

