

# MAHAMANA PANDIT MADAN MOHAN MALVIYA'S POLITICAL THOUGHT

A portrait of Mahamana Pandit Madan Mohan Malviya, an elderly man with a white mustache, wearing a white turban and a light-colored shawl. He is looking directly at the camera with a serious expression.

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# Introduction

- ❖ **Pandit Madan Mohan Malaviya** (25 December 1861 – 12 November 1946) was an Indian scholar, educational reformer and politician notable for his role in the Indian independence movement and as the four times president of Indian National Congress.
- ❖ He was a national leader, an educational pioneer, a great orator, a four-time Congress President, a social reformer and a religious leader of secular order.
- ❖ Malaviya was born in Allahabad, North-Western Provinces, India on 25 December 1861.
- ❖ Malaviya matriculated in 1879 from the Muir Central College, now known as Allahabad University. Harrison College's Principal provided a monthly scholarship to Malaviya, whose family had been facing financial hardships, and he was able to complete his B.A. at the University of Calcutta.

# Introduction(Contd.)

- ❖ Pandit Malaviya strived to promote modern education among Indians and eventually founded Banaras Hindu University (BHU) at Varanasi in 1916, which was created under the B.H.U.Act, 1915.
- ❖ He was Vice Chancellor of Banaras Hindu University from 1919–1938.
- ❖ He is also remembered for his role in ending the Indian indenture system, especially in the Caribbean.
- ❖ Malaviya was one of the founders of Scouting in India. He also founded a highly influential, English-newspaper, *The Leader* published from Allahabad in 1909.
- ❖ He was posthumously conferred with Bharat Ratna, India's highest civilian award, on 24 December 2014, a day before his 153rd Birth Anniversary.
- ❖ The slogan "Satyameva Jayate" (Truth alone triumphs) is also a legacy given to the nation by Pandit Malaviya as the President of the Indian National Congress in its session of 1918 at Delhi, by saying that this slogan from the Mundakopanishad should be the slogan for the nation.

# *Salient Features of Pandit Malviya's Political Career*

- ❖ On account of his services to congress he was elected its president in 1909,1918,1932 and 1933, but owing to his arrest by the Government of India.The meeting at 1932 and 1933 did not bring a decision that was banned. Perhaps he tried to popularize the national cause more than many other leaders' court in 1891, and moved to Allahabad court in December. Freedom fighter-educationist & lawyer Pandit Madan Mohan Malaviyaji has been named for India's highest civilian honors, Bharat Ratna.
- ❖ As a member of the Legislature for many decades he led the cohorts of nationalism against the citadel of the bureaucracy with an unruffled dignity, an eloquence and a high moral fervor which won him the respect of even his most reactionary opponents.
- ❖ He was a nationalist leader who had openly acknowledged his role as a Hindu leader. But, his Hindu nationalism was inclusive and it always included in its fold the Muslims and when the leaders of the Hindu Mahasabha began to preach that India was the true home of only the Hindus and there should be a Hindu nation, he withdrew from it.


## Political Career(Contd.)

- ❖ 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. Malaviya was a delegate at the Second Round Table Conference in 1931.
- ❖ On 25 September 1932, an agreement known as Poona Pact was signed between Dr. Ambedkar (on behalf of the depressed classes among Hindus) and Malaviya (on behalf of the other Hindus). The agreement gave reserved seats for the depressed classes in the Provisional legislatures, within the general electorate and not by creating a separate electorate.
- ❖ There was in him no tinge of that narrow sectarianism, the deifying of sectarianism to the ruin of the common interest of the whole which today passes muster with certain classes of leaders.
- ❖ Twice he presided over the destinies of the Indian National Congress, once in 1919 at Lahore and again in 1918 at Delhi. One would look in vain in either of these addresses for the least trace of communalism.

# Pandit Malviya's Political Thought

- ❖ **ON NATIONALISM** : Prof.VP Verma is of the opinion that Madan Mohan Malviya was a proud Nationalist but his vision of nationalism differed from that of Western Nationalism.
- ❖ While Western Nationalism is primarily on the racial and linguistic lines,his idea of nationalism was based on the fact that India was one political entity based on the Geography and Cultural characteristics of the Indian Subcontinent.
- ❖ In *Pandit Madan Mohan Malaviya and the Formative Years of Indian Nationalism* (LG Publishers), author Dr.Vishwanath Pandey makes a case that Pandit Malaviya should be recognised for his important role as a leading Indian nationalist during the formative years of the Indian independence movement.
- ❖ Dr. Pandey argues against the categorisation of Pandit Malaviya as a Hindu nationalist. Pandey questions the tendency to categorise Indian nationalists all too neatly as either "nationalists" (implying purely secular nationalists) and "Hindu nationalists" and points out that significant scholarship (T. N. Madan, Ashis Nandy, Bipin Chandra, Rajeev Bhargava) has shown that the two categories are arbitrary and simplistic, ignoring the blurred line between the "nationalists" and the "Hindu nationalists" and obscuring the great diversity of opinion and political orientations of India's nationalists.

- ❖ All major speeches of Pandit Malaviya clearly illustrate his anti-colonialist work in both the non-cooperation movement of the National Congress and in the Indian legislatures, his work on the behalf of education in India, and his less known, but no less important work supporting institutions to promote Indian technology and industry.
- ❖ **ON JURISPRUDENCE:** In 1891, Malaviya completed his LL.B. from Allahabad University and started practice in Allahabad District Court and then from 1893 practiced at the High Court. He soon earned huge respect as one of the most brilliant lawyers of the Allahabad High Court. He gave up his legal practice when he was at his pinnacle in 1911 on his 50th birthday so that he could serve the nation thereafter. He was well-versed with the Modern Theories of Jurisprudence based on the concepts of natural law that emerged primarily from Britain during the 19<sup>th</sup> c.
- ❖ Mahamana left the Bar in 1913 while seeking to pursue his desire to set up a world class university at Benaras and to make priceless contribution in the country's freedom struggle, but he chose to return to the profession after ten years only to successfully plead the cause of the 156 accused in the Chauri Chaura case. His eloquent oratory and skilful presentation of the case was so impressive that it moved Justice Grimwood Myers as much that he rose from his chair on three separate occasions to bow before Mahamana and express that it was an achievement of his life to have the opportunity to hear an argument of such a high standard and legal acumen.



❖ **ON Democracy, Liberalism and Federalism:** Madan Mohan Malviya was a Liberal Nationalist and a staunch congressman. He believed in the individual liberty in matters of faith and practice. Mahamana also believed in framing of constitutional laws as a blend of the ancient Indian wisdom as also modern laws of jurisprudence and legal codes. He advocated for the Rule of Law and believed that there should be a democratic and secular government in India upon independence from the British. Malviya had accepted a Federal form of democracy as he believed that ours is a country of great diversity and as such, the demands of various provinces should be acknowledged and their role should be of importance. Also, Mahamana had a disdain towards communism because in the communists wanted to arrive at an equality in society through violent methods and forceful overthrow of the authority through extreme coercive means. However, he did believe that class and caste differences should be done away with if we are to stand as united.





## ❖ ON SECULARISM:

- ❖ Malaviya grew up in a deeply religious family and was heavily influenced by his innately secular grandfather. Malaviya was, according to many, a "hardcore liberal", one who respected all religions and who asked people not to attack each other's religion.
- ❖ "We are Indians first and then Hindus." So much so that many Muslim and Christian groups often invited him to preside over their meetings.
- ❖ Although he was widely considered a Hindu leader, Malaviya spoke virtually the same language as Mahatma Gandhi.
- ❖ Malaviya believed that the Government should not interfere in the personal laws of religious communities.

Thank you..

