

17.00 hrs.

(Shri Basu Deb Acharia — *in the Chair*)

MAULANA AZAD NATIONAL
URDU UNIVERSITY BILL

As passed by Rajya Sabha

[English]

THE MINISTER OF HUMAN RESOURCE DEVELOPMENT (SHRI S.R. BOMMAI) : Sir, I beg to move:

"That the Bill to establish and incorporate a University at the national level mainly to promote and develop Urdu language and to impart vocational and technical education in Urdu medium through conventional teaching and distance education system and to provide for matters connected therewith or incidental thereto, as passed by Rajya Sabha, be taken into consideration."

I will only make preliminary observations. There is a long-standing demand for establishment of a separate Urdu University. The Gujral Committee also recommended it.

Urdu is one of the national language. It is a very rich language. It is a language that originated in India. There are Urdu primary schools and high schools. After that, the students who take up their education in Urdu medium schools have no opportunity to go for university education. Therefore, it is absolutely necessary that there should be at least one university where Urdu is a medium in all the subjects, that is, where engineering and medicine are taught. We have chosen to have its headquarters at Hyderabad because formerly, Osmania University, which is a reputed university, had Urdu medium till 1950. Every subject was taught in Urdu. We want to start it as early as possible and provide this opportunity for the Urdu-speaking population in this country.

Let this Bill be taken up for discussion

MR. CHAIRMAN : Motion moved:

"That the Bill to establish and incorporate a University at the national level mainly to promote and develop Urdu language and to impart vocational and technical education in Urdu medium through conventional teaching and distance education system and to provide for matters connected therewith or incidental thereto, as passed by Rajya Sabha, be taken into consideration."

SHRI JAG MOHAN (New Delhi) : Sir, I stand to support this Bill.

* Moved with the recommendation of the President

[English]

SHRI NITISH KUMAR : Mr. Jagmohan, you should speak in Urdu. Why do you speak in English?

SHRI JAG MOHAN : All right, if you want me to speak in Urdu, let me speak in Urdu.

Mr. Chairman, Sir, I support this Bill and want that this Bill be passed. It is also a happy occasion that the University will be named after Maulana Azad who was an eminent Member and a scholar who made outstanding contributions to our national struggle and provided shelter to our leaders.

I would like to know as to what was the opinion of the UGC about the concept of a separate university as Urdu University. What were their views in this regard? Is it not a fact that the UGC was not in its favour? They wanted that the infrastructure of the existing universities should be strengthened. With that the Urdu language would have benefited a lot. The language would have prospered. I am apprehensive that a person sitting in Bihar can avail the benefits of the national university and true service could be rendered to Urdu language with the introduction of distant education. I notice lots of practical difficulties in it. Every one of us want that Urdu should be developed, because the language was born in India itself. It is linked with Hindi. One can find no difference between simple Hindi and simple Urdu. What we call "Khwab" in Urdu is "Sapna" in Hindi. We cannot find any difference in both the usages. There should, therefore, be a national effort so that we can use both the languages in a very simpler way. Munshi Prem Chand wrote both in Hindi and Urdu. From the famous book "World of Prem Chand" we find good instances of our culture and tradition in his short stories. One can find synthesis of Hindi and Urdu languages in his writings which he created with a nationalist and patriotic feeling.

It is a matter of regret that people viewed it with a communal out look. When the two nation theory was propounded, Urdu was linked with it. The people who propagated two nation theory caused utmost damage to Urdu language and thus caused partition of the country. Before partition, Urdu language had good standing in Punjab, U.P. and Bihar. There were progressive writers who produced good literature in Urdu in those areas. It was called movement. People never thought that it was the language of the Muslims or Hindus. During our school and college days we considered it to be our own language and we devoted our lot for its development. It is a very expressive language. Nobody can deny it.

I had been a Governor and here also I have heard speeches on Constitutional obligations of Governors but one cannot find the reflexion any whereelse that is found in a short Urdu Couplet—

Mussvir ne banai, kya kya tasvire hain.

Sar per taj hai, panb main janjire hain.

One can see the reflexion on Governor in the following couplet.

Sar per taj hai panb mein janjire hain.
Mussivir ne banai kya kya tasivire hain.

Such niceties were there, but we picked up some other direction. Due to that Urdu suffered the most.

It is also unfortunate that some people take the name of minority to champion the cause of Urdu. The way the word minority has been used in the report is not good. In the very introduction the Government states that Urdu is our national language. It is one of the very important national languages. It should not be linked with any minority, majority or for that matter anybody else. It is a language. It represented the culture and tradition of the country. As Iqbal said —

Yunan, Misra, Rome Sab mit gaye jahan se.

Abtak magar baki namo nishan hamara.

Kuchch bat hai ki hasti mitati nahin hamari.

Sadiyon raha hai dushman doure jahan hamara.

It is only because we did not think in a parochial way we did not lose our existence. But we caused a lot of damage to the nation when we thought in a parochial way. Just a little before and after independence, we fell prey to their divide and rule theory and the two nation theory. It was no way beneficial to the poor people of either Pakistan or India. They continued to provoke us. They supplied arms and ammunition to both the sides. There has been no change in our State of poverty. Rather we suffered on that account. As such unless we change our national thinking, it will not be possible on our part to develop Urdu or any other thing in the right perspective.

I cite my own example to you. Twenty years ago I wrote a book also on Shahajanabad. Therein I mentioned that we wanted to lay a green velvet from Jama Masjid right upto the river front. A dear friend of mine who is a Governor even now said that it is unfortunate for the Muslims that in the newspapers many people brand us as anti-Muslim. But the poor Muslims do not know as to who are anti-Muslim, who are their friends and who are their foes really. Why I want to draw attention to it is because Delhi has 1600 major monuments out of which there are a few like Qila Rai Pithora of Prithviraj, others are mostly associated with the Sultanate Bhogal. After 1947 swatting took place everywhere 99 per cent of which was done by Hindus and Sikhs. All places including Purana Qila, Hauz Khas, Matka Pir, Mazar-e-Bedil or Nizamuddin were being desecrated. Considering all that, I myself removed them all from there, got the monuments repaired and had gardens planted all around. The vestiges of that culture and tradition are going to last for several thousand years. We maintained that culture and tradition and had to face criticism for that holding us responsible for the arrival of bulldozer in Delhi and demolitions that took place in its wake. But as we were protectors and

champions of the civilization in the true sense, we maintained it. Take any monument from small ones to big ones at Tughlakabad, Hauz Khas, Purnana Qila, Mataka Pir or the Central Mosque in the city, they are going to survive for thousands of years. But when it came to the Jama Masjid, the self-assumed protectors and champions of the civilization started inciting and misleading people. Nobody paid attention to the massive scheme chalked out by me—green belt between Jama Masjid and the river front with nothing in between except the Red Fort, the green belt where Urdu-Mushairas and Kavi Sammelans could be organised to infuse a new life, awakening, culture and tradition in the city.

I am aware that there may be many scholars of Urdu sitting here. In 1947 many people had to face the dilemma of it. Prior to that all were friends, spoke Urdu, were well-versed in it, had discussions in the University, conversed in the language happily but when 1947 came, cries from across the border calling them 'Hindustani' and cries from this side branding them as 'Pakistani', began to be showered on us. When all these questions cropped up, Bommai Saheb I would like to have your attention, there was a renowned Urdu poet at that time who could not be accommodated either in Pakistan or in Hindustan, he said—

Idhar maskok hai mere nighane

Udhar Vaham-v-Guma kuch kam nahein hai

Bara muskil hai duniya ka savarna

Tere julfon ka pechokhan nahein hai.

We are looked with suspicion here in Pakistan as also the other side of the border. Urdu got so much out of vogue because people started talking in terms of Pakistani and Hindustani. It came to be looked upon with suspicion on both sides and narrow politics currently in vogue in our country is damaging not only Urdu but the whole etiquette. We are becoming insular. We should advance its cause by rising above such considerations. Take either pre-1947 Urdu fiction or Urdu poetry whether that of Faiz Ahmad Faiz or Hafiz Jallundhry Saheb, all of which is secular poetry without exceptions. All Urdu poetry has the 'Sakee' which I think may be taboo to you. If you may take fiction, Krishna Chander or Rajendra Singh Bedi and all others of their ilk have rendered yeoman's service to the Urdu etiquette. As soon as the insular feelings started gaining ground, many people started distancing themselves from this etiquette. During my first turn as Governor in Kashmir I had myself set up a club of Faiz Ahmed Faiz of which I was chairman myself. All Kashmiris were glad at its setting up. When we used to make them understand their real problem, there is a famous poem also conveying that problem though I am forgetting the poem:

In giland sadiyo ka bemanam talassam, rashmo
kadam khayab me banayon hua.

Jism nikalo hua Amraj ke tanoro se, pep behti hui
gale huai nasoro sa.

It goes something like that. We used to propagate among them that their real problem was not that Kashmir and Hindustan were not separate, but that of ignorance, poverty and... So, in this way if you put across this progressive idea in the country, then public attention to the real issues can be drawn.

I would urge upon that though the Bill may be passed without hitch, yet the whole exercise must certainly be gone through with care lest the proposed University may end up in an insular institution which may tend to encourage separatist forces, insularity and folklorism. I make a request that this University may truly become a reflection of the national, catholic and liberal view of Maulana Azad Saheb and a centre of new and progressive ideas.

There is no need to give suggestions for it. There are few administrative problems in it like how to frame the statute. I do not want to go into them. You can very well see them, because the pattern here is established to a great extent, but I see some practical difficulties in this. They would like to set up one centre for the whole country at a particular place where people will study at that centre and take particularly technical education or vocational training, how will they manage it? If translation in various languages is not done properly everywhere, then how a person having passed an examination from a particular place can get himself registered for applying for a job anywhere? I do not find much clarity of thinking in this. What is needed is to structure properly the local universities like Jammu University, Kashmir University so that these Universities have a good infrastructure to link themselves with the requirement of that particular area. That will benefit the Urdu etiquette and the people also from the employment point of view. I would think that if I learn something, I will be able to render an humble service to the Urdu etiquette but at the same time I had some doubt as to whether I shall be able to provide employment alongwith it or not.

With these words, I support the Bill and recommend it for passing.

KUMARI MAMATA BANERJEE (Calcutta South) : I congratulate the Government for having introduced Maulana Azad National Urdu University Bill, 1996 in the House.

Before this the previous Government had formed a task force under the leadership of Mr. Qureshi. That task force had suggested that the Maulana Azad National Urdu University Bill should be passed as early as possible. This suggestion was given by him in 1993 after which the present Government has tried to bring it in the House. This Bill needs to be passed at the earliest. It will be of help to us all. They definitely deserve congratulations for this. I would say that every religion and every class has language of its own. In the same manner Urdu is our language. We live in Hindustan and for this reason have affinity with every language, be it Hindi, English, Bangala, Assameese or any other

language. In our minds we are respectful to all languages. There are large number of Urdu knowing people in our country. But we never thought of developing this language even though this language is very sweet and soft. For that matter every language has some quality of its own, but Urdu has some distinction in this regard. It is very sweet to hear. Although I am not that conversant in Urdu, yet it is very sweet on my ears. I like the poetry of Iqbal very much. The Maulana Azad National Urdu University Bill, 1996 introduced by him has some lacunae also. We thank him because he wants to get the Bill passed as soon as possible, but one thing has to be given attention to and it is that the power of court has been diluted and that of the Executive Council enhanced. The Court will not be able to deliver goods due to this disparity in power. This Bill truly reflects secularism. It has also provided for educating women which is a step in the right direction.

The Government is going to set up this University which will be the first of its kind in our country. There are nearly 20 per cent Urdu speaking people in our country. Any given person in part of majority community in his own State but the same person is reduced to Minority States in another State. For example I am Bengali, I belong to the majority community in Bengal but my status gets reduced to minority in Maharashtra. Though I am Bangla speaking yet I tried to learn any other language also, like Urdu. The reason why I want to say this thing is that anybody can say that this Bill in being made into law with a eyes on the minorities, which is not the case in reality.

I would also like to say that this Bill does not contain a provision for affiliation like Indira Gandhi Open University has affiliated colleges to it. The present should have the same provision as is the case with the Indira Gandhi Open University so that Maulana Azad National Urdu University may give affiliation to its colleges. We want more and more development of the Urdu language which will lead to the development of minorities also. It has been said in our National Education Plan that there is scarcity of education among the minorities, efforts should be made to educate them. But not effort was made in that direction. This Bill is a right step in that direction. There are several Akademies also for the development of Urdu. My State also has an Urdu Adademi, but it has only the foundation with no real work. In the Kanpur city which has a large number of Urdu speaking people, there are just one or two Urdu Akademies. All that is very good. The Government is going to do it at the national level by setting up the campus of the proposed Urdu University at Hyderabad. I would like to give the Government a suggestion. They can have such a campus at Calcutta for the North Eastern region so that the people of that region may come to Calcutta for getting Urdu education. The same can be done in Bihar also where Urdu speaking people are large in number, the same should be done for Bomabay also. What has been done for Hyderabad

which is a very commendable thing, should be done for Bombay, Calcutta and Delhi also. Likewise, attention should be given to Uttar Pradesh and Rajasthan also. What cannot be achieved through this University must be tried to be achieved by setting up regional centres and they ought to do this. There is great need to setting up regional centres. The Government has envisaged a secular character, education for women, engineering and medical education as also vocational training in this university, but our region faces a great problem. They cannot accommodate everything in one university but can certainly do the same by connecting the regional universities. If this is done, more and more of our Urdu speaking brothers and sisters can participate in this.

I would also like to say one more thing. Urdu should be the first language at places where more than 20 per cent of the people are Urdu speaking. Hindi is the National language which we will definitely learn, national language is compulsory as there is the three language formula under which in our case the mother tongue is Bangla followed by Hindi and English. In the same manner Urdu should be the first language where majority of sizable population in Urdu speaking. They can learn Hindi and English also. But in the absence of such a system there have been slight differences from one State to another. There is no uniform system of education in this country. Urdu is taught in the Madarasas after learning in which, one has to go to the Urdu Akademi and then to the university. This being the case, these people are unable to participate in our educational system. May be, we have become too ultramodern to need Urdu language any more and therefore may have come to be of the view that learning either in Hindi or in English will do. The truth is that everybody cannot learn everything. Everyone likes his own mother language. Therefore attention should be given to those places where Urdu speaking people are 20 per cent of the population. In the same way we can say that in the Bombay region ..

[English]

SHRI MADHUKAR SARPOTDAR (Mumbai North-West) : It is not Bombay, it is Mumbai

KUMARI MAMATA BANERJEE : For you it is Mumbai but for us it is Bombay

[Translation]

It requires some time to be conversant in it ... (Interruptions) Alright, it is Mumbai for our said brother but for us it is Bombay and Bommai in Urdu which is also the name of our hon. Minister .

I want to say that it is very necessary to think about the mother tongue. Such an opportunity does not arise time and again. Many people can try in the Madarasas. There is one difficulty in it i.e. they do not get affiliation. I would say, it needs to be investigated as to how many Madarasas are there in each State and out of them how many have got affiliation and how many are yet to get

affiliation. The bitter truth is that we do not pay much heed toward getting success. Therefore, I would say to them that they should pay attention to the Madarasas

Sir, another point about uniform system of education is that languages can be different, but the system should be uniform. But what is the position today? Today we have two types of education. Those who have the money can afford quality education, but the poor people have to send their wards to small and neglected schools. Thus, we are creating two types of society in the country. Why then does the Government not come forward to introduce a uniform system of education? Modern-day education has burdened the students to such an extent that they are committing suicides. The field of education is being run on whims and fancies. Nobody bothers as to where are we heading to. Small children of the 4-5 age group have to carry school bags which weight more than their body weights. That is why we need a uniform system of education in which language can be no barrier.

[English]

Though the Maulana Azad National Urdu University is only a minority university, it is not so because you have allowed all the people. Your character is very secular

[Translation]

When we talk of drop out rate, we talk in general terms. The women belonging to minorities are nowhere in the scheme of things. Their seats have come down sharply. If steps are not taken to educate them, socio-economic conditions in the country can never improve. Therefore, I would urge that

[English]

Exclusive women's school for the minorities, exclusive girl child schools for the minorities.

[Translation]

If there are some madarasas, (traditional Urdu schools) attention must be paid to improve their condition.

Sir, there is not much to speak on this Bill. I have laid stress on the mother tongue and on girl education. While we are going to set up this University named Maulana Azad National Urdu University, another difficulty which we might encounter when we march ahead would be about lack of books on medicine and engineering in Urdu medium for students of higher education. For that, we shall have to overcome difficulties concerning translation into Urdu. The Government must pay attention to it. By making books on these subjects available in Urdu, we can also promote Urdu language. But at the same time, care has to be taken that the student gets knowledge of English language as well. Here, I would

like to recite an Urdu couplet :

"Badle-badle mausam badle, zamana badle.
mausam ki sab cheez badalti hai.

lekin kyon insaan ki takdeer nahin badalti hai."

I would like to congratulate you as this Bill seeks to do justice to the Urdu knowing people. At the same time. I would like to submit that there is an urgent need to pay attention to Urdu Academy and Urdu Madarsas. If we could adopt uniform system of education, it can do a lot of good to the nation. With these words, I conclude

[English]

SHRI M.P. VEERENDRA KUMAR (Calicut) : I first of all congratulate the hon. Minister not only for introducing this Bill but for giving the Bill the name, Maulana Azad National Urdu University Bill. Why are people like us so much enthused about that name? It is because of what that man said. A man is judged by his actions. Maulana Azad has said many things especially when he was writing during the Independence movement. He was both a journalist and a great writer. I will only quote one small piece from his writings. He said :

"Were it that I was given the trumpet of the Day of Judgement which I would carry to the highest mountain peaks. With that thunderous and stupor-breaking sound I would wake up those in deep slumber of infamy and humiliation and would repeatedly shout aloud: 'Awake: for you have slept far too long and get up for your God desires to awaken you. What, then, has befallen you that you see the world and yet do not listen to him who bestows upon you life instead of death, rise instead of fall and respect instead of humiliation?"

I think these words echo even now with much more meaning and with much more vibrant feelings which evoke in the mind of man.

Secondly, I congratulate the hon. Minister for one thing.

I just want to quote one thing. It was written in one of the papers.

"All said and done, we are indeed a nation full of contradictions. We pride ourselves on our tolerance and yet fly at one another's throats over provocations which can usually be ignored. The real truth is that politics has a great deal to do with our periodical display of hostility. We have had enough trouble over temples and mosques. Must we now add to our problems the kind of linguistic communalism that has been evident in the rioting in Bangalore? Strangely enough, we have not heard many voices of sanity over the tragic happenings in Karnataka. Are we really getting so insensitive to uncivilised

conduct that we must close our eyes to criminal conduct?"

That was written by Prem Bhatia.

There was a riot in Bangalore. I feel so happy that our hon. Minister, Shri S.R. Bommai, who hails from Karnataka - where these riots broke out and made all of us to bow our heads in shame - hails from that State. The voice has come from Karnataka to this House through this Bill.

Sir, I do not want to read the Bill. I would like to comment on one Clause which is Clause 7 on Page 4. It says that caste need not be looked into, religion need not be considered. The University is open to all, whichever caste or sect one may belong to. It gives a cosmopolitan outlook in a sense. So, our hon. Minister Shri Bommai has indirectly told those historians or those people who try to create or concoct history not to mislead the people for their own purpose and to forget the wrangles, quarrels and unnecessary misunderstandings that Urdu is not the language of the minorities but that Urdu is a national language.

Urdu is the language of not one religion. It is a language of those people who speak that language. Sir, with all humility I would place before this House that no religion has a language. Is Sanskrit the language of the Hinduism? Is Arab the language of the Islam? Is Hebrew the language of the Jews? Prophets have used languages. But languages have never become prophets. So, language has no religion. Language is never born. Language is an evolution. Language is a tremendous evolution which has taken place in our country. It is our creation. There is a merger of many languages into one which blended and made it a beautiful one.

I wish I could quote in Urdu. But, unfortunately, I do not know much of Urdu. I said that it is not a language of minorities nor merely theoretical.

What is the population of the Muslims of the State which I come from Kerala? I think there are three million Muslims in our State. How many of them can speak Urdu? I heard of only one Urdu poet in the whole of Kerala. I think even Kerala people do not know about him.

His name is Sarvar. He was the only Urdu poet Kerala has produced. He is not a North Indian, but he is not known in our parts. So, it is not a language of a minority. The religion has no language. A language is a revolution. Urdu is our creation, a wonderful creation, a wonder amalgam. Dara Shikoh, the son of Aurangzeb who has translated *Upnishads* said : It is a mighty confluence of cultures. So, this is not merely a language that we are speaking about. We are speaking about the confluence of cultures, the confluence of minds when there is love, when there is understanding, when there is give and take, when there is tolerance, when there is an atmosphere where people can grow with a free

mind what they can do, what wonders they can create. If anybody in the world asks us what is the wonder that we have created, you may say, it is Taj Mahal, may be, of marble stone that we have created. But I will say that in our mind, within ourselves, we have created a beautiful language. That language is the language of love and not hatred. That language is the language of amity and not of war. Our language is a language of Hindu Muslim unity. There is also a point that there are no boundaries for ideas. Religions do not have passports and a language does not have boundaries. They are like flowers. It will come and it has come. It has grown here.

Once many scholars went to the Budhia, it is so written, that Surathan asked him why his teachings were not preached in Sanskrit. He said in his own language 'learn in your own language'. There was a time in India when the majority of the people talked *Sourasenian, Ganda Prakrit, Mangli and Pali*. I do not want to deal with all that.

It is somehow injected into our minds that Urdu is the language of the Muslims and it is totally anti-Hindu because it is the official language of Pakistan. Sir, we should be proud that even after partition, Pakistan has to use our language as their national language. It is for our pride that we can say it with a lot of our own mental strength.

Sir, I am not talking of the North and the South as such, but it is surprising that there are more riots in Uttar Pradesh or anywhere else in the name of Urdu while there are more schools in Karnataka, Hyderabad, Andhra Pradesh and Tamil Nadu teaching Urdu. That shows a national amalgam and that our minds are open. When the Britishers wanted to divide us by using every weapon which they could use and when they used language as a weapon, we never stood up and said that: Do not try it, you cannot divide us on this issue.

Sir, I totally agree with what Kumari Mamata Banerjee has said. There is no majority minority question as far as the language is concerned. India is not a nation of a majority community; the majorities are made of minorities. India is a nation where there are different cultures, different languages and different outlooks. Can anybody who does not belong to Christianity say that English is a Christian language? Is it a Christian language?

But it is not a Christian language anyway. When we talk of the whole of India, can we say that we all believe in Adi Sankara? Are all Indians Advaitas? In India, are all the people Vishishtadwaityas of Ramanuja? In India, are all the people Dwaitas of Madhwa or Lokayatas or Nayyayikas, Vaisheshikas, Yoga, Meemamsa? The religions of Islam, Christianity and others have contributed and this river is a river of confluence of different cultures. That is how India became a beautiful land.

Sir, I am so happy that our hon. Minister of Human Resource Development, Shri S.R. Bommai has introduced this Bill. He wants to encourage Urdu. We must encourage that language. I have a feeling that at this age of globalisation, regional languages are slowly getting killed. We are slowly getting alienated. I see some danger somewhere. We hear a feeble voice somewhere. It is slowly becoming louder and louder. If that voice becomes louder, that will be the voice of elimination. We have to stop that elimination and continue the plurality and at the same time be united. When we go near and see the plurality, we may just get awe-struck. Are we so different? But when we go some distance and see, we see the unity. Then we understand how wonderful is that plurality.

Sir, I do not want to speak for more time. I congratulate the hon. Minister for bringing this Bill. I cannot read Iqbal, because I do not know Urdu. But he said a beautiful thing and I want to quote that before concluding my speech. Let us not raise the Hindu Muslim issue. Only minds can control this country, not the police, not the military. Let us understand that. From the history we have to gather the flowers which make us more better, more loving. We do not want to dig the debris to find out the skeletons where we can make swords and cut the throat of each other. I think slowly we want to stop that process. It is a small process, a small beginning.

Sir, I would like to conclude with quotation of Iqbal. I wanted to quote it in Urdu. Unfortunately I could not. I feel sorry for that. Iqbal says:

"You think that God resides only in the stone idols, but for me every particle of the dust of my nation is a deity."

[Translation]

SHRI SYED MASUDAL HOSSAIN (Murshidaba)
Mr. Chairman, Sir, I am supporting this Bill because it serves no good to oppose a bill which seeks to set up a University. I have some personal reservations about it, since this Bill is to be followed by another Bill namely Mahatma Gandhi International Hindi University whereas the bill under consideration is named Maulana Azad National Urdu University. It is beyond my comprehension as to who tagged Maulana Azad with Urdu and Mahatma Gandhi with Hindi? Did Maulana Azad ever spoke even a word against Hindi? The same question can be asked about Mahatma Gandhi vis-a-vis Urdu. We are obsessed with communalism of languages. This is the work of an unconscious mind. I would request the hon. Minister to ponder over it. This linking of leaders with languages proves that Hindi is a language of Hindus and Urdu is a language of Muslims. I cannot accept it from the core of my heart.

Look at clause 5 of the Maulana Azad National Urdu University Bill. This Bill has come to this House after it was passed by the Rajya Sabha.