

**SHRI S. M. BANERJEE :** You have Regional Offices, Zonal Offices and District Offices.

अध्यक्ष महोदय : जब विल प्रायेण तभी कह लीजिएगा । आप सब कुछ इन्ट्रोडक्शन की सीध पर बोल लेना चाहते हैं । आपको भी माइन्ड खुला रखना चाहिए ।

**SHRI DINEN BHATTACHARYYA :** He has been briefed by the ICS officers. Bureaucratic brains.

**MR. SPEAKER :** Please be democratic to me also when I am standing.

**SHRI DINEN BHATTACHARYYA :** I am always democratic to you.

Please also safeguard the interests of the employees.

**MR. SPEAKER** The question is :

"That leave be granted to introduce a Bill to provide for the acquisition and transfer of shares of Indian insurance companies and undertakings of other existing insurers in order to serve better the needs of the economy by securing the development of general insurance business in the best interests of the community and to ensure that the operation of the economic system does not result in the concentration of wealth to the common detriment, for the regulation and control of such business and for matters connected therewith or incidental thereto."

*The motion was adopted.*

**SHRI YESHWANTRAO CHAVAN :** Sir, I introduce the Bill.

**ALIGARH MUSLIM UNIVERSITY  
(AMENDMENT) BILL\***

**THE MINISTER OF EDUCATION  
AND SOCIAL WELFARE AND CUL-  
TURE (PROF. S. NURUL HASAN) :** I beg to move for leave to introduce a Bill further to amend the Aligarh Muslim University Act, 1920.

**MR. SPEAKER :** Motion moved :

"That leave be granted to introduce a Bill further to amend the Aligarh Muslim University Act, 1920 "

I have received certain names. I am going to allow only those Members who have sent me their names. Now, Shri Vajpayee.

श्री अटल बिहारी वाजपेयी (ग्वालियर) : अध्यक्ष महोदय, जो विधेयक श्री० नूरुल हसन ने पेश किया है मैं उसका विरोध करने के लिये खड़ा हुआ हूँ । मुझे ताज्जुब है कि आपने आज इस विधेयक को पेश करने की इजाजत दे दी । स्पीकर द्वारा जारी किये गये निर्देश 19 (ए) के अनुसार, मैं उद्धृत करना चाहता हूँ :

A Minister desiring to move for leave to introduce a Bill shall give notice in writing of his intention to do so. The period of notice of a motion for leave to introduce a Bill under this Direction shall be seven days.

स्पष्ट है कि इस नियम का पालन नहीं किया गया ।

अध्यक्ष महोदय : आगे भी पढ़िये न ।

श्री अटल बिहारी वाजपेयी : आगे यह विज्ञा है :

\*Introduced with the recommendation of the President.

\*Published in Gazette of India Extraordinary, Part II, Section 2, dated 29-5-72.

### [श्री भटल बिहारी बाजपेयी]

No Bill shall be included for introduction in the list of business for a day until after copies thereof have been made available for the use of Members for at least 2 days before the day on which the Bill is proposed to be so introduced.

प्रधान मंत्री महोदय, मैं मानता हूँ कि प्रायः सदन की भावना देखकर नियम को ताक पर रख सकते हैं तथा मंत्री महोदय को बिल पेश करने की इजाजत दे सकते हैं, लेकिन प्रायः सदन को यह विश्वास दिलाना होगा कि प्रायः मंत्री महोदय सात दिन पहले सूचना देने का कष्ट क्यों नहीं कर सकते। क्या यह ताजुब की बात नहीं है कि प्रायः यह विधेयक पेश किया जा रहा है और आज ही सवेरे हमें विधेयक की कापिया मिली हैं। प्रायः हम विधेयक पर विचार कर सकें इसका समय दिया जायगा या नहीं? और यह केवल एक मेम्बर का विचार करने का प्रश्न नहीं है। हम एक पार्टी में काम करते हैं, उन पार्टी के मेम्बरों की बैठक बुलानी पड़ सकती है और इस विधेयक पर गवर्नर से विचार करने की आवश्यकता पड़ सकती है। लेकिन मंत्री महोदय ने हमें इतना समय भी नहीं दिया।

प्रायः इस विधेयक के स्टेटमेंट प्रायः प्रान्सेक्ट्स एंड रीजन्स को देखिये मंत्री महोदय ने स्वीकार किया है कि सन् 1965 में प्रतीगठ में जो दंगे हुए थे उनके बाद एक प्रायः जारी किया गया। कि एक एक्ट बनाया गया। किन्तु वह उसका प्रस्थायी स्वरूप था, अब उसे स्थायी स्वरूप देने की कोशिश की जा रही है। 1965 से यह मामला लटका हुआ है। क्या सरकार इससे पहले प्रस्ताव विचार बनाकर बिल नहीं ला सकती थी? यह अधिवेशन तीन महीने से चल रहा है। क्या इससे पहले इस विधेयक को पेश करने की सूचना नहीं दी जा सकती थी? प्रायः मंत्री महोदय और सरकार को

सात साल का समय देने के लिये तैयार हैं। प्रायः मंत्री महोदय को सात दिन के बदले और दो दिन के बदले तुरत विधेयक रखने की तुरत छूट दे दी है लेकिन प्रायः हमको सात घंटे भी देने के लिये तैयार नहीं हैं।

मंत्री महोदय ने अपने वक्तव्य में जो कारण दिये हैं उनके आधार पर भी इस विधेयक को पेश करने की इजाजत नहीं दी जा सकती। उन्होंने कहा है, मैं उद्धृत करना चाहता हूँ

To avoid unnecessary agitation by interested parties on this account and to meet the persistent demand in this behalf in and outside Parliament.

प्रान्दोलन हो रहे हैं, इसलिये क्या सदन के नियमों का पालन नहीं होगा? क्या मंत्री महोदय विश्वास दिला सकते हैं कि यह विधेयक लाने से प्रान्दोलन बन्द हो जायेगा? या इस विधेयक के कारण प्रान्दोलन और तीव्र हो जायेगा? अभी तो एक ही पक्ष प्रान्दोलन कर रहा है, क्या प्रायः दूसरे पक्ष को भी प्रान्दोलन करने के लिये उकसाना चाहते हैं? मंत्री जी के अनुसार माग की जा रही है कानून बनाने की। यह माग कोई नहीं है। माग सदन में की गई है, माग बाहर की गई है, लेकिन इसी वजह से विधेयक पेश करने में इतनी जल्दी नहीं होनी चाहिये। यह विधेयक केवल पेश ही नहीं किया जा रहा है। मुझको बतलाया गया है कि कल इस पर चर्चा होगी। यह तो सदन के अधिकारों के साथ खिलवाड़ करना है।

मेरी संवैधानिक प्राप्ति अभी प्रायः नहीं है। मैंने विधेयक को पूरी तरह से पढ़ा नहीं है लेकिन एक बात बिल्कुल स्पष्ट रूप से दिखाई देती है और वह यह है कि यह विधेयक भेदभाव करने वाला है, यह पक्षपात

करने वाला है। धर्मीय में रहने वाले कालेज धर्मीय यूनिवर्सिटी से सम्बद्ध नहीं किये जायेंगे उन्हें प्राणवा से सम्बद्ध किया जायेगा। धर्मीय यूनिवर्सिटी हैदराबाद की किसी संस्था को सम्बद्ध कर सकती है लेकिन धर्मीय नगर में स्थापित कालेज को नहीं कर सकती है। क्या उन कालेजों के साथ यह भेदभाव नहीं है, क्या उन विद्या-धियों के साथ यह भेदभाव नहीं है? यह तो सविधान की धाराओं के भी विपरीत जाता है। मैंने कहा है कि मैं सर्वधार्मिक पहलुओं पर विस्तार से प्रकाश नहीं डालना चाहता क्योंकि उसके लिये मुझे समय चाहिये। इसलिये मेरी प्रार्थना है कि आप मन्त्री महोदय को इस विधेयक को पेश करने से रोक दीजिये और उनसे कहिये कि वह कल इस विधेयक को पेश करें। कल इस पर चर्चा भी हो सकती है। आधी बात आप उनकी मान लें और आधी बात आप हमारी मान लें।

श्री जिव कुमार शास्त्री (धर्मीय) : अध्यक्ष महोदय, इस विधेयक का मेरे क्षेत्र की जनता से सीधा सम्बन्ध है। जब इन दोनों विधेयकों का प्रारूप तैयार हुआ था—हिन्दू विश्वविद्यालय, बाराणसी और मुस्लिम विश्वविद्यालय, धर्मीय तो लोगों में एक भाषा की किरण उदित हुई थी कि जब साम्प्रदायिक आधारों पर ये दोनों महत्वपूर्ण संस्थाएँ चल रही हैं भारत की स्वतन्त्रता के बाद उसमें परिवर्तन आयेगा और जैसा कि हमारे सविधान का धर्म निरपेक्ष स्वरूप है उस और ये मस्तिष्क बनायेंगी युवकों का और उस आधार पर चलेंगी। बड़े आश्चर्य की बात है कि हिन्दू विश्वविद्यालय विधेयक तो उसी रूप में प्रस्तुत होकर पास हो गया लेकिन कुछ बरिष्ठ व्यक्तियों के प्रभाव से धर्मीय मुस्लिम विश्वविद्यालय, धर्मीय वाले

विधेयक को सम्बद्ध सटकाया गया और वह अब तक चला आ रहा है। डा० श्रीमाली के समय से लेकर डा० बी० के० धार० बी० राव के समय तक अनेक बार इस विधेयक को प्रस्तुत किया गया लेकिन फिर इसको टाल दिया गया। अगर यही बात है जो डा० साहब से युक्ति दी है कि फ्रान्कोलन को रोकने के लिये इस विधेयक को इतनी तीव्रता से प्रस्तुत किया जा रहा है तो फ्रान्कोलन तो धर्मीय में ढाई साल पहले भी हुआ था जो बहुत उग्र था। तब धर्म समाज कालेज और राष्ट्रीय कालेज और दूसरे कालेजों के विद्यार्थियों ने अनशन किया था और मैं स्वयं बंधा गया था और मैं छात्रों को यह आश्वासन दिया था कि जिस सरकार ने दोनों विश्वविद्यालयों के लिए विधेयकों को सभान रूप देकर प्रस्तुत करने का बचन दिया है वह अपने बचन से फिर नहीं सकती है। लेकिन आश्चर्य है कि वही बात होने जा रही है। खास तौर पर डा० नूतल हसन जो धर्मीय से सम्बद्ध है उनको तो बहुत सतकता से चलने की आवश्यकता है। वह वहा के स्वरूप को जानते हैं और विधेयकर मुस्लिम विश्वविद्यालय का जो स्वरूप रहा है उससे वह परिचित हैं। दो उपकुलपतिवों श्री धर्मी यावर जग धर्मी डा० आकिर हुसैन साहब ने अपने-अपने समय में इस संस्था से काम करने के लिए जो कठिनाइयाँ उठाई हैं उसमें वह परिचित हैं। लेकिन धर्मीय से समझा वह जा रहा है कि डा० साहब के शिक्षा मंत्रालय में होने से यहाँ तो सीमा ही कोतवाल हो गये हैं। उस अवस्था में बात मनवाने से क्या बाधा हो सकती है। इसलिए यहाँ की भावनाओं को देखते हुए और धर्म निरपेक्ष स्वरूप को धार्मिक रूप से चलाने के लिए मैं इस विधेयक का निरनुमोदन करता हूँ।

**SHRI SAMAR GUHA (Contest) :** I oppose the Bill on grounds of principle because it is opposed to the concept of nationalism, the concept of secularism and also to the concept of democratic ideals of education. I am opposed to the concept of communal scar continuing by the use of word 'Hindu' in the case of Banaras Hindu University and the word 'Muslim' in the case of Aligarh Muslim University. If the Aligarh Muslim University and the Banaras Hindu University were converted into theological institutes to study Islam or Hindu theology, I would have no objection, but they have the same courses of education like humanities, sciences, engineering and medical sciences as are taught in other universities. I cannot understand how my hon friends who call themselves progressives allow continuance of this communal concept. I want to ask the progressives to keep their hands on their chest and say what is it that is behind this. It should be a broader concept and not the concept that we are hearing of communal bias in education. But they have brought it forward with an eye on votes, sacrificing the ideals, human values and democratic values but having only the parochial outlook of having votes from this sector or that sector, they have brought this forward.

I would say that if we allow the Hindu character of the Banaras Hindu University to continue and the Muslim character of the Aligarh Muslim University to continue, it will mean that we are allowing the continuation of two beds for the culture of the virus of communalism. For the last 25 years and even before that, we know what had happened in this country and what kind of movements had emanated from Aligarh and also from Banaras. If we do not draw the lesson of not only the pre-Partition days but also the last 25 years, I do not know what will happen to the country.

I would say that this Bill is a repudiation of the martyrdom of the billions of

the valiant fighters who had given their lives for the liberation of Bangla Desh to defend and to protect nationalism and to fight the communal concept of nationalism or the two nation theory. After Bangla Desh had started a new process and a new concept and a new nationalism, I should have thought that this Government would have had the courage to take drastic measures. We have suffered for the last 25 years from this communal theory or the two-nation theory and therefore, even if a thousand students stage a demonstration, yet in the interests of the future, the Government should have had the courage to take drastic steps to erase completely this communal stigma or scar from all the educational institutions.

I oppose not only the introduction of the Bill, but I would oppose it stage by stage, clause by clause and I shall exhaust to the last all possible avenues that I have for opposing this Bill. This Bill should not be passed. It is not only a stigma but it is a communal scar, the word Muslim should not be used in Aligarh Muslim University and the word 'Hindu' should not be used in Banaras Hindu University, and these communal names should not be allowed to continue any more.

**SHRI G. VISWANATHAN (Wandiwash)** My opposition to the Aligarh Muslim University (Amendment) Bill relates more to the procedure than to the contents.

This Bill was circulated this morning, and Government want to rush through this Bill and pass it in one or two days. This is a very important Bill with far-reaching implications, and it is going to affect the whole structure of the university. According to the memorandum submitted by the hon. Minister under Direction 19B of the Directions by the Speaker,

"The legislative proposals were accordingly framed and discussed at length with the authorities and the

individuals concerned. The discussion took a considerable time, as the entire Act and statutes of the university had to be revised and with great efforts it has been possible to finalise the Aligarh Muslim University (Amendment) Bill."

The hon. Minister and the Government took a long time to discuss it with the authorities and the individuals concerned, but they do not want to give the same length of time to Parliament, but they want to pass it in two or three days. If the hon. Minister agrees to introduce the Bill now but refer it to a Select Committee, we shall be willing to accept it. Or, if he is prepared to introduce it now but take it up during the next session, then also, we shall be prepared to accept it. But if he wants to introduce it now and have it passed in two days, we are totally opposed to it.

Government took seven long years to introduce this Bill. Even the Gajendragadkar report was submitted in July, 1971. Government were in deep slumber for the last nine months but now they want to introduce it and have it passed within two days, violating direction 19B of your Directions, as if it is a secret Bill or a Finance Bill. Hence, I want to oppose the Bill at the introduction stage.

**SHRI EBRAHIM SULAIMAN SAI** (Kozhikode) : My opposition to the introduction of the Aligarh Muslim University (Amendment) Bill is on different grounds. We have been demanding persistently for the last seven years that the Aligarh Muslim University (Amendment) Bill should be introduced as early as possible. The last three Education Ministers had promised the introduction of the Bill in Parliament. But I am just opposing to the way it has been brought forward. I am opposed to the introduction of this Bill at the fag-end of this session. There are only two days left. The Bill has been brought forward today. We have to study the Bill. There is no time to study it. It

is a voluminous Bill that has come to us. We hope the aspirations the minorities must have been embodied in the Bill, keeping intact the minority character of the Aligarh Muslim University. For this purpose, the method adopted seems to be some what intriguing. What I want is, provided the Minister agrees, that the Bill be referred to the Select Committee, or let it be introduced today and let the discussion be had in the next session. We will have no objection. We have no time to study it now. We want to have time. After all, it concerns the aspirations and also the future of the educational development of the entire Muslim community, the Aligarh Muslim University being the centre of culture and learning. Therefore, I hope he will accept the demand that this Bill may be introduced today but the discussion may be held in the next session, or let the Bill be referred to the Select Committee.

**SHRI PILOO MODY** (Godhra) : Our objection to this Bill is the manner or procedure that is employed. I have not read the Bill. I cannot argue on its merits. Moreover, I have not studied it and have not consulted those who are vitally interested in it. I cannot understand why this Government has to go on doing this in this fashion, which creates doubts, suspicions, particularly in a matter which is as delicate as this particular Bill. And if anything was done to steam-roller it through, I would say that I think great harm will be caused not only to the nation but also to the party, Parliament and everybody else. Therefore, considering the above procedure which is adopted, let us use the time that has been allotted for this Bill to discuss the historic accord that has been reached in Moscow between President Nixon and Mr. Brezhnev, instead of rushing through this Bill.

**PROF. S. NURUL HASAN** : Sir, although the preparation of this Bill took a very long time and it required a great deal of academic consideration, the broad

[Prof. S. Nurul Hasan]  
 principles on which this Bill has been brought forward have been stated by me on several occasions in this House and in the other House. This Bill does not deal with anything other than what has been recommended by the Gajendragadkar Committee report except a few minor points here and there. The Gajendragadkar Committee report has been placed on the Table of this House and my predecessor, Shri Siddhartha Shankar Ray, had made a statement in this House that the Government has accepted the recommendations of the Gajendragadkar Committee. Therefore, this is a matter which has been before this House and in the knowledge of the Members of this House, and the Government policy has been declared in respect of the Central universities.

I realise that the hon. Members are faced with a certain difficulty, but I would beg of you to take into consideration the fact that an uncertainty is not in the best interests of the university, and therefore, it would be desirable that now that the Bill is before this House, leave may kindly be given to introduce it.

SEVERAL HON. MEMBERS No, no.

SHRI SHYAMNANDAN MISHRA (Bhusarai): What about the doubt that it is being hustled through the House during the current session? We want time to make a study of it. No time has been allowed for this.

SHRI G. VISWANATHAN: May I know whether he agrees to refer it to the Select Committee? (*Interruptions*)

SEVERAL HON. MEMBERS rose—

MR. SPEAKER: I do not stop him. He may say anything.

SHRI SHYAMNANDAN MISHRA: You cannot force the House to proceed with the discussion of this Bill.

PROF. S. NURUL HASAN: I cannot force the House, quite obviously. But I am making a submission to the House through you. My submission is that in view of the fact that this particular measure is based on the recommendations of an expert committee which has considered this and all the connected matters for quite some time, and that this report has been before the House also for quite some time, therefore, I do not think any worthwhile purpose would be served by either referring it to the Select Committee or postponing consideration of the Bill until the next session.

SHRI SHYAMNANDAN MISHRA: Then it will be only your Party that will pass it; other parties would not cooperate with it.

MR. SPEAKER: The question is:

"That leave be granted to introduce a Bill further to amend the Aligarh Muslim University Act, 1920."

*The Lok Sabha divided.*

[Division No. 8

12.39 hrs.]

AYES

Achal Singh, Shri  
 Afzalpurkar, Shri Dharamrao  
 Agrawal, Shri Shrikrishna  
 Ahirwar, Shri Nathu Ram  
 Ahmed, Shri F. A.  
 Alygesan, Shri O. V.  
 Ambesh, Shri  
 Ankinesedu, Shri Maganti  
 Appannaaidu, Shri  
 Awdheesh Chandra Singh, Shri  
 Azad, Shri Bhagwat Jha  
 Babunath Singh, Shri  
 Babuguna, Shri H. N.  
 Bajpai, Shri Vidya Dhar

Banerji, Shrimati Mukul

Barua, Shri Bedabrata

Basumatari, Shri D.

Bhagat, Shri B. R.

Bhagat, Shri H. K. L.

Bhandare, Shri R. D.

Bhatia, Shri Raghunandan Lal

Bhattacharyya, Shri Chapalendu

Bisht, Shri Narendra Singh

Brahmanandji, Shri Swami

Chakleshwar Singh, Shri

Chanda, Shrimati Jyotsna

Chandra Gowda, Shri D. B.

Chaturvedi, Shri Rohan Lal

Chaudhari, Shri Amarsinh

Chaudhary, Shri Nitiraj Singh

Chavan, Shri D. R.

Chavan, Shri Yeshwantrao

Chellachemi, Shri A. M.

Chhotey Lal, Shri

Choudhury, Shri Moynul Haque

Daga, Shri M. C.

Darbara Singh, Shri

Das, Shri Dharnidhar

Daschowdhury, Shri B. K.

Deo, Shri S. N. Singh

Dhamankar, Shri

Dharia, Shri Mohan

Dhusia, Shri Anant Prasad

Dinesh Singh, Shri

Dixit, Shri G. C.

Doda, Shri Hira Lal

Dwivedi, Shri Nagahwar

Engti, Shri Biren

Gandhi, Shrimati Indira

Ganesh, Shri K. R.

Gangadeb, Shri P.

Gautam, Shri C. D.

Godara, Shri Mani Ram

Gogoi, Shri Tarun

Gohain, Shri C. C.

Gokhale, Shri H. R.

Gopal, Shri K.

Gotkhinde, Shri Annasaheb

Govind Das, Dr.

Gowda, Shri Pampan

Hansda, Shri Subodh

Hari Kishore Singh, Shri

Hari Singh, Shri

Hashim, Shri M. M.

Ishaque, Shri A. K. M.

Jagjivan Ram, Shri

Jamilurrahman, Shri Md

Jeyalakshmi, Shrimati V.

Jha, Shri Chiranjib

Joishi, Shrimati Subhadra

Kadam, Shri J. G.

Kader, Shri S. A.

Kahandole, Shri Z. M.

Kailas, Dr.

Kakodkar, Shri Purushottam

Kakoti, Shri Robin

Kamakshatah, Shri D.

Kamala Kumari, Kumari

Kamala Prasad, Shri

Kamble, Shri T. D.

Kapur, Shri Sat Pal

Karan Singh, Dr.

Kaul, Shrimati Sheila

Kavde, Shri B. R.

Kedar Nath Singh, Shri

Kinder Lal, Shri

Kisku, Shri A. K.

Kotaki, Shri Liladhar

Krishnan, Shri G. Y.

Kumaramangalam, Shri S. Mohan

Kureel, Shri B. N.

Lakkappa, Shri K.

Lakshmitkanthamma, Shrimati T

Lakshminarayanan, Shri M. R.

Lambodar Baliyar, Shri  
 Laskar, Shri Nihar  
 Lutfal Haque, Shri  
 Mahajan, Shri Y. S.  
 Maharej Singh, Shri  
 Mahishi, Dr. Sarojini  
 Majhi, Shri Gajadhar  
 Majhi, Shri Kumar  
 Malaviya, Shri K. D.  
 Mallanna, Shri K.  
 Mallikarjun, Shri  
 Mandal, Shri Jagdish Narain  
 Mandal, Shri Yamuna Prasad  
 Marandi, Shri Iswar  
 Mehta, Dr. Mahipatray  
 Mishra, Shri Bibhuti  
 Mishra, Shri Jagannath  
 Mishra, Shri L. N.  
 Misra, Shri S. N.  
 Modi, Shri Shrikishan  
 Mohammad Tahir, Shri  
 Muhammad Khuda Bukah, Shri  
 Murthy, Shri B. S.  
 Negi, Shri Pratap Singh  
 Oraon, Shri Tuna  
 Pahadia, Shri Jagannath  
 Painuli, Shri Paripoornanand  
 Pandey, Shri Narsingh Narain  
 Pandey, Shri R. S.  
 Pandey, Shri Tarkeshwar  
 Pandit, Shri S. T.  
 Panigrahi, Shri Chintamani  
 Paokai Haokip, Shri  
 Parashar, Prof. Narain Chand  
 Partap Singh, Shri  
 Patil, Shri Ananttrao  
 Patil, Shri E. V. Vikhe  
 Patil, Shri S. B.  
 Qureshi, Shri Mohd. Shafi  
 Raddakrishnan, Shri S.

Raghu Ramaiah, Shri K.  
 Raj Bahadur, Shri  
 Rajdeo Singh, Shri  
 Ram Dhan, Shri  
 Ram Prakash, Shri  
 Ram Sewak, Ch.  
 Ram Surat Prasad, Shri  
 Ram Swarup, Shri  
 Rana, Shri M. B.  
 Rao, Shrimati B. Radhabai A.  
 Rao, Shri Jagannath  
 Rao, Dr. K. L.  
 Rao, Shri Nageswara  
 Rao, Shri P. Ankincedu Parasada  
 Rao, Shri Pattabhi Rama  
 Rao, Dr. V. K. R. Varadareja  
 Rathia, Shri Umed Singh  
 Raut, Shri Bhola  
 Ravi, Shri Vayalar  
 Reddi, Shri P. Antony  
 Reddy, Shri K. Kodanda Rami  
 Reddy, Shri M. Ram Gopal  
 Reddy, Shri P. Bayapa  
 Reddy, Shri P. Narasimha  
 Reddy, Shri P. V.  
 Kichhariya, Dr. Govind Das  
 Roy, Shri Bishwanath  
 Rudra Pratap Singh, Shri  
 Sadhu Ram, Shri  
 Samanta, Shri S. C.  
 Sant Bux Singh, Shri  
 Savitri Shyam, Shrimati  
 Sayeed, Shri P. M.  
 Shafquat Jung, Shri  
 Shahnawaz Khan, Shri  
 Shambhu Nath, Shri  
 Shankar Dayal Singh, Shri  
 Shankaranand, Shri B.  
 Sharma, Shri A. P  
 Sharma, Dr. H. P.



Sharma, Shri Madhoram  
 Sharma, Shri Nawal Kishore  
 Sharma, Shri R. N.  
 Sharma, Dr. Shankar Dayal  
 Shashi Bhushan, Shri  
 Sher Singh, Shri  
 Shetty, Shri K. K.  
 Shinde, Shri Annasaheb P.  
 Shiva Chandika, Shri  
 Shivappa, Shri N.  
 Shivanath Singh, Shri  
 Shukla, Shri Vidya Charan  
 Siddayya, Shri S. M.  
 Siddheshwar Prasad, Shri  
 Singh, Shri V. N. P.  
 Sinha, Shri R. K.  
 Sohan Lal, Shri T.  
 Sokhi, Shri Swaran Singh  
 Sonar, Dr. A. G.  
 Stephen, Shri C. M.  
 Subramaniam, Shri C.  
 Sudarsanam, Shri M.  
 Sunder Lal, Shri  
 Suryanarayana, Shri K.  
 Swaminathan, Shri R. V.  
 Swamy, Shri Sidrameshwar  
 Swaran Singh, Shri  
 Tiwari, Shri R. G.  
 Tiwary, Shri K. N.  
 Tula Ram, Shri  
 Tulsiram, Shri V.  
 Ukey, Shri M. G.  
 Unnikrishnan, Shri K. P.  
 Vekaria, Shri  
 Venkatasubbaiah, Shri P.  
 Venkateswamy, Shri G.  
 Verma, Shri Sukhdeo Prasad  
 Vibhal, Shri Ram Chandra  
 Yadav, Shri Chandrajit

Yadav, Shri Karan Singh  
 Yadav, Shri R. P.  
 Yadava, Shri D. P.  
 Zulfiquar Ali Khan, Shri

## NOES

Agarwal, Shri Virendra  
 \*Ansari, Shri Ziaur Rahman  
 Bhagirath Bhanwar, Shri  
 Bhattacharyya, Shri Dinen  
 Bhattacharyya, Shri Jagadish  
 Bhattacharyya, Shri S. P.  
 Bosu, Shri Jyotirmoy  
 Chatterjee, Shri Somnath  
 Chaudhary, Shri Ishwar  
 Chavda, Shri K. S.  
 Chowhan, Shri Bharat Singh  
 Deo, Shri P. K.  
 Gowder, Shri J. M.  
 Guha, Shri Samar  
 Halder, Shri Madhuryya  
 Joseph, Shri M. M.  
 Joshi, Shri Jagannathrao  
 Kalingarayar, Shri Mohanraj  
 Krishnan, Shri E. R.  
 Malik, Shri Mukhtiar Singh  
 Mehta, Shri P. M.  
 Mishra, Shri Shyamandan  
 Mody, Shri Pitoo  
 Nayar, Shrimati Shakuntala  
 Pandeya, Dr. Laxminarain  
 Patel, Shri H. M.  
 Pillai, Shri R. Balakrishna  
 Pradhan, Shri Dhan Shah  
 Rao, Shri M. Satyasrayan  
 Saha, Shri Gadadhar  
 Shastri, Shri Shiv Kumar  
 Sinha, Shri Satyendra Narain  
 Subravatu, Shri

\*Wrongly voted for NOE S.

Ulaganambi, Shri R. P.  
 Vajpayee, Shri Atal Bihari  
 Verma, Shri Phool Chand  
 Viswanathan, Shri G.  
 Yadav, Shri G. P.  
 Yadav, Shri Shiv Shanker Prasad

MR. SPEAKER: The result\* of the division is: Ayes 217; Noes 39.

*The motion was adopted.*

श्री कूल चन्द्र वर्मा (उज्जैन) : नुरुल  
 हसन मुर्दाबाद ।

SHRI S. M. BANERJEE (Kanpur) :  
 This is highly objectionable. I rise on a  
 point of order.

MR. SPEAKER: I have been in this  
 Parliament for so many years. This is the  
 first time that this undesirable outburst is  
 heard.

SOME HON. MEMBERS: It must be  
 expunged.

SHRI S. M. BANERJEE: What is  
 this? He should apologise to Prof. Nurul  
 Hasan.

श्री अटल बिहारी वाजपेयी : माननीय  
 सदस्य ने जो कुछ कहा है हम उस का  
 समर्थन नहीं करते हैं और हम उनसे कह  
 रहे हैं कि वह उस को विदग्धा करें ।

अध्यक्ष महोदय : आप ने जो कुछ कहा  
 है उसको आपस लेते हैं या नहीं, उस को  
 रिजेट करते हैं या नहीं ।

श्री कूल चन्द्र वर्मा : अध्यक्ष महोदय,  
 यह बिल जो पेश किया गया है  
 (अध्यक्षान) मैं ने जो यह मुर्दाबाद

कहा है वह इस बिल को पेश करने से मेरी  
 भावनाओं को ठेस पहुंचा है, इसलिए मैं ने  
 कहा है और यदि आप कहते हैं तो मैं श्रेष्ठ  
 प्रकट कर सकता हूँ ... (अध्यक्षान) ...

अध्यक्ष महोदय : कहने की बात नहीं  
 है। आप को इस पर अफसोस हीना  
 चाहिए ।

श्री कूल चन्द्र वर्मा : मैं श्रेष्ठ प्रकट कर  
 रहा हूँ लेकिन मेरी भावनाओं को इस से  
 ठेस पहुंचा है ।

अध्यक्ष महोदय : यह पार्लियामेंट है,  
 कोई बाहर जलसा घोड़े ही हो रहा है जो  
 आप भावनाओं की बात कर रहे हैं ।

PROF. S. NURUL HASAN: I intro-  
 duce the Bill.

श्री अटल बिहारी वाजपेयी : अध्यक्ष  
 महोदय, आप ने जो निर्णय दिया है उसके  
 खिलाफ अपना प्रस्ताव प्रकट करते हुए  
 और बिल को लाने में जो अल्पबाजी की  
 गई है उस के प्रति अपना रोष प्रकट करने  
 के लिए हम सदन से बाहर जा रहे हैं ।

*Shri Atal Bihari Vajpayee and some  
 other Members then left the House.*

12.43 hrs.

UNIVERSITY GRANTS COMMISSION  
 (AMENDMENT) BILL†

THE MINISTER OF EDUCATION  
 AND SOCIAL WELFARE AND CUL-  
 TURE (PROF. S. NURUL HASAN): I  
 beg to move for leave to introduce a Bill

\*The following Members also recorded their votes for AYES:

Sarvohri Raja Kulkarni, Rama Chandra Kadanappalli and Ziaur Rahman Ansari.

†Published in Gazette of India Extraordinary, Part II, Section 2, dated-29.5.72.