

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

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

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

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

**SHRI DINEN BHATTACHARYA :** 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 CULTURE (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 निदेश 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 लिखा 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

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

आप इस विधेयक के स्टेटमेंट आफ प्रॉपोजेक्टेड एण्ड रीजन्स को देखिये मन्त्री महोदय ने स्वीकार किया है कि सन् 1965 में धनीगढ़ में जो दंगे हुए थे उनमें बाढ एक प्राइमरीस जारी किया गया। फिर 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 जटका 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? आप मन्त्री महोदय और सरकार को

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

मन्त्री 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.

आन्दोलन हो रहे हैं, इसलिये क्या सदन के नियमों का पालन नहीं होगा? क्या मन्त्री महोदय विश्वास दिला सकते हैं कि यह विधेयक लाने से आन्दोलन बन्द हो जायेगा? या इस विधेयक के कारण आन्दोलन और तीव्र हो जायेगा? अभी तो एक ही पक्ष आन्दोलन कर रहा है, क्या आप दूसरे पक्ष को भी आन्दोलन करने के लिये उकसाना चाहते हैं? मन्त्री 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 इसकी बजह से विधेयक पेश करने में इतनी जल्दा 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 सर्वज्ञानिक आपत्ति अभी प्रानी है। मैंने विधेयक को पूरी तरह से पढा 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। धलीगढ़ में रहने वाले कालेज धलीगढ़ यूनिवर्सिटी से सम्बद्ध नहीं किये जायेंगे उन्हें धारवा से सम्बद्ध किया जायेगा। धलीगढ़ यूनिवर्सिटी हैदराबाद की किसी संस्था को सम्बद्ध कर सकती है लेकिन धलीगढ़ नगर में स्थापित कालेज को नहीं कर सकती है। क्या उन कालेजों के साथ यह भेदभाव नहीं है, क्या उन विद्यार्थियों के साथ यह भेदभाव नहीं है? यह तो सविधान की धाराओं के भी विपरीत बात है। मैंने कहा है कि मैं संबैधानिक 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। भाषी बात आप उनकी मान लें और भाषी बात आप हमारी मान लें।

श्री जिव कुमार शास्त्री (धलीगढ़) : अध्यक्ष महोदय, इस विधेयक का मेरे क्षेत्र की जनता से सीधा सम्बन्ध है। जब इन दोनों विधेयकों का प्राक्क तैयार हुआ था—हिन्दू विश्वविद्यालय, वाराणसी और मुस्लिम विश्वविद्यालय, धलीगढ़ तो लोगों में एक भाषा की किरण उठित हुई थी कि जिव साम्प्रदायिक धाराओं पर ये दोनों महत्वपूर्ण संस्थाएँ चल्नी हैं भारत की स्वतंत्रता के बाद उसमें परिवर्तन आयेगा और जैसा कि हमारे सविधान का बर्णन निरपेक्ष स्वरूप है उस ओर ये मस्तिष्क बनायेगी युवकों का और उस आधार पर चलेगी। बड़े प्राश्न्य की बात है कि हिन्दू विश्वविद्यालय विधेयक तो उसी रूप में प्रस्तुत होकर पास हो गया लेकिन कुछ वरिष्ठ व्यक्तियों के प्रभाव में धारवा मुस्लिम विश्वविद्यालय, धलीगढ़ वाले

विधेयक को सम्बन्ध सटकाया गया और वह अब तक चला आ रहा है। डा० श्रीमाली के समय से लेकर डा० बी० के० आर० श्री० 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 ग्रान्दोलन को रोकने के लिये इस विधेयक को इतनी सीधता से प्रस्तुत किया जा रहा है तो ग्रान्दोलन तो धलीगढ़ में डाई साल पहले भी हुआ था जो बहुत उग्र था। तब बर्ण समाज कालेज और वाधेय कालेज और दूसरे कालेजों के विद्यार्थियों ने अनशन किया था और मैं स्वयं बर्ण 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 वचन दिया है वह अपने वचन से फिर नहीं सकती है। लेकिन प्राश्न्य है कि वही बात होने जा रही है। खास तौर पर डा० नूरुल हसन जो धलीगढ़ से सम्बद्ध है उनको तो बहुत सतकता में चलने की आवश्यकता है। वह वहा के स्वरूप को जानने हैं और विशेषकर मुस्लिम विश्वविद्यालय का जो स्वरूप रहा है उससे वह परिचित हैं। दो उपकुलपतिवर्ग श्री धली याबर जग और डा० आकिर हुसैन साहब ने अपने-अपने समय में हम संस्था में काम करने के लिए जो कठिनाइयाँ बनाई हैं उसमें वह परिचित हैं। लेकिन धलीगढ़ में समझा वह जा रहा है कि डा० साहब के शिक्षा मंत्रालय में होने से यहां तो सीया ही कोतवाल हो गये हैं। उस अवस्था में बात मनवाने से क्या बाधा हो सकती है। इसलिए वहाँ की भावनाओं को देखते हुए और बर्ण निरपेक्ष स्वरूप को प्रागे बिछुड़ रूप में चलाने के लिए मैं इस विधेयक का निरनुमोदन करता हूँ।

**SHRI SAMAR GUHA (Contd.) :** 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 (Wardiwash)** 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. If

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 (Begusaras): 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.  
 Alygagan, Shri O. V.  
 Ambesh, Shri  
 Ankinesedu, Shri Maganti  
 Appalaaidu, Shri  
 Awdhesh Chandra Singh, Shri  
 Azad, Shri Bhagwat Jha  
 Babunath Singh, Shri  
 Babuguna, Shri H. N.  
 Bajpai, Shri Vidya Dhar

Banerji, Shrimati Mukul	Gohain, Shri C. C.
Barua, Shri Badabrata	Gokhale, Shri H. R.
Basumatari, Shri D.	Gopal, Shri K.
Bhagat, Shri B. R.	Gotkhinde, Shri Annasaheb
Bhagat, Shri H. K. L.	Govind Das, Dr.
Bhandare, Shri R. D.	Gowda, Shri Pampan
Bhatia, Shri Raghunandan Lal	Hansda, Shri Subodh
Bhattacharyya, Shri Chapalendu	Hari Kishore Singh, Shri
Bisht, Shri Narendra Singh	Hari Singh, Shri
Brahmanandji, Shri Swami	Hashim, Shri M. M.
Chakleshwar Singh, Shri	Ishaque, Shri A. K. M.
Chanda, Shrimati Jyotsna	Jagjivan Ram, Shri
Chandra Gowda, Shri D. B.	Jamilurrahman, Shri Md
Chaturvedi, Shri Rohan Lal	Jeyalakshmi, Shrimati V.
Chaudhari, Shri Amarsinh	Jha, Shri Chiranjib
Chaudhary, Shri Nitiraj Singh	Joahi, Shrimati Subhadra
Chavan, Shri D. R.	Kadam, Shri J. G.
Chavan, Shri Yeshwantrao	Kader, Shri S. A.
Chellachemi, Shri A. M.	Kahandole, Shri Z. M.
Chhotey Lal, Shri	Kaiaa, Dr.
Choudhury, Shri Moinul Haque	Kakodkar, Shri Purushottam
Daga, Shri M. C.	Kakoti, Shri Robin
Darbara Singh, Shri	Kamakshatah, Shri D.
Das, Shri Dharnidhar	Kamala Kumari, Kumari
Daschowdhury, Shri B. K.	Kamala Prasad, Shri
Deo, Shri S. N. Singh	Kamble, Shri T. D.
Dhamankar, Shri	Kapur, Shri Sat Pal
Dharia, Shri Mohan	Karan Singh, Dr.
Dhusia, Shri Anant Prasad	Kaul, Shrimati Sheila
Dinesh Singh, Shri	Kavde, Shri B. R.
Dixit, Shri G. C.	Kedar Nath Singh, Shri
Doda, Shri Hira Lal	Kinder Lal, Shri
Dwivedi, Shri Nagahwar	Kisaku, Shri A. K.
Engti, Shri Biren	Kotaki, Shri Liladhar
Gandhi, Shrimati Indira	Krishnan, Shri G. Y.
Ganesh, Shri K. R.	Kumaramangalam, Shri S. Mohan
Gangadeb, Shri P.	Kureel, Shri B. N.
Gautam, Shri C. D.	Lakkappa, Shri K.
Godara, Shri Mani Ram	Lakshmi Kantamma, Shrimati T.
Gogoi, Shri Tarun	Lakshminarayana, Shri M. R.

Lambodar Baiyar, Shri  
 Leakar, Shri Nihar  
 Lutfai Haque, Shri  
 Mahajan, Shri Y. S.  
 Maharaj 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 Bihbuti  
 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 Chintaman  
 Paokai Haokip, Shri  
 Parashar, Prof. Narain Chand  
 Partap Singh, Shri  
 Patil, Shri Anant Rao  
 Patil, Shri E. V. Vikhe  
 Pathi, Shri S. B.  
 Qureshi, Shri Mohd. Shafiq  
 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. Ankinoodu Parasada  
 Rao, Shri Pattabhi Rama  
 Rao, Dr. V. K. R. Varadaraja  
 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  
 Shah Nawaz Khan, Shri  
 Shambhu Nath, Shri  
 Shankar Dayal Singh, Shri  
 Shankaranand, Shri E.  
 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.  
 Shivnath Singh, Shri  
 Shukla, Shri Vidya Charan  
 Siddhaya, 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  
 Venkatesubbalah, Shri P.  
 Venkateswamy, Shri G.  
 Verma, Shri Sukhdeo Prasad  
 Vikal, Shri Ram Chandra  
 Yadav, Shri Chandrajit

Yadav, Shri Karen 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 Madhuraya  
 Joseph, Shri M. M.  
 Joshi, Shri Jagannathrao  
 Kalingarayar, Shri Mohanraj  
 Krishnan, Shri E. R.  
 Malik, Shri Mukhtiar Singh  
 Mehta, Shri P. M.  
 Mishra, Shri Shyamañdan  
 Mody, Shri Pitoo  
 Nayar, Shrimati Shakuntala  
 Pandeya, Dr. Laxminarain  
 Patel, Shri H. M.  
 Pillai, Shri R. Balakrishna  
 Pradhan, Shri Dhan Shah  
 Rao, Shri M. Satyanarayan  
 Saha, Shri Gadadhar  
 Shastri, Shri Shiv Kumar  
 Sinha, Shri Satyendra Narain  
 Subraavelu, Shri

\*Wrongly voted for NOES.

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) : नुकल हसन मुदावाव ।

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 विद्वदा करें ।

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

श्री कूल चन्द्र वर्मा : अध्यक्ष महोदय, यह बिल जो पेश किया गया है . . . (अव्यवधान) . . . मैं ने जो यह मुदावाव

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

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

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

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

PROF. S. NURUL HASAN: I introduce the Bill.

श्री अटल बिहारी वाजपेयी : अध्यक्ष महोदय, आप ने जो निर्णय दिया है उसके खिलाफ अपना प्रसंतोष प्रकट करते हुए और बिल को लाने में जो जल्दबाजी 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 CULTURE (PROF. S. NURUL HASAN): I beg to move for leave to introduce a Bill

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

Sarvshri Raja Kulkarni, Rama Chandra KadanappaIII and Ziaur Rahman Ansari.

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