



## ARYA SAMAJ MOVEMENT IN LIBERATION OF HYDERABAD-KARNATAKA

JAYASHREE S. PRABHA

Associate Professor,  
Dept. of History, Govt. First Grade College Bidar, Karnataka

### Abstract:

*Arya Samaj Hyderabad is a virile rational reform movement founded by Maharshi Swami Dayanand Saraswathi in 1875. The very essence of this Samaj is to spread truth and dispel untruth. It believes that return to Vedic code of conduct holds key to all ailments afflicting humanity in general and Hindus in particular. Further, it condemns in unequivocal terms all kinds of ritualistic superstitions like Idol worship, animal sacrifice etc, as well as various forms of social oppression such as the caste system, untouchability and child marriage, suppression of women, post-death ceremonies, pilgrimages etc to cite a few. The main goal is to eradicate ignorance by rationally challenging beliefs and spreading knowledge based on Vedas thus taking the world towards the light of truth and knowledge.*

*Hyderabad-Karnataka area was ruled by the Nizams of Hyderabad before 1948. During their rule, people were suffered due to the atrocities from the Razakars and the rule of the Nizam. Many of the organizations and leaders were fought against the rule of the Nizam and atrocities of the Razakars. Arya Samaj is one such organization founded by Swami Dayanand Saraswati. Under the leadership of Swami Ramanand Teerth, Arya Samaj opened its branches in Hyderabad-Karnataka region and organized many forms of movements and agitations to liberate the region. Due to the efforts of Arya Samaj and leaders, finally Hyderabad-Karnataka was got liberated in 1948 and merged into the Indian Union.*

### KEYWORDS:

Arya Samaj, Liberation, Swami Dayanand Saraswati.

### BACKGROUND:

Swamy Dayananda Saraswati established the Arya Samaj in Bombay in 1875. He desired to reform Hindu society by removing the socio-religious evils through Samaj. In his magnum-opus work 'Satyarth Prakash' throws light on his views. Dayananda was great propagator of 'Shuddhi Movement' and he gave the slogans like "India for Indians and back to Vedas". After the death of Dayanand in 1883, his mission was carried further by his followers like Mahatma Hans Raj, Gurudatta Vidyarthi, Lala Lajpat Rai, Munshi Ram and others

### INTRODUCTION:

The Arya Samaj was mainly responsible in bringing the region into the main stream of Indian nationalism. Pandit Bansilal and Shamlal of Hallikhed of Bidar district were most popular and dedicated workers of Samaj. With the effort and participation of likely minded samajists the branches were established several places in the region like Bidar, Gulbarga, Raichur, Yadgir, Yelburga, Koppal, Itagi, Kuknur, Alavandi etc. In 1925 the Arya Samaj started its activities in Raichur. The president of Arya Samaj branch of Raichur was Pandit Ramswaroopji. Pandit Swami Sachchidanandji was his associate. Mangaldev Shastry, Mahavir Kalyan, Hiroji Rao Nizamkar, Devji Rao Maderkari, Ramprakash Molkeri,

Title :ARYA SAMAJ MOVEMENT IN LIBERATION OF HYDERABAD-KARNATAKA  
Source:Indian Streams Research Journal [2230-7850] JAYSHREE S. PRABHA yr:2013 vol:3 iss:4

Pandit Manik Rao, Monaji Rao, Narsoji Rao, Tippaji Rao, Ambaji Rao Nimbalkar, Ramoji Rao Kalyankar and others were prominent leaders, played a significant role in growth of Samaj in the Raichur and Koppal districts. In the beginning Samaj was housed in Janaki Prasad's residence. Thereafter several branches were opened in the districts viz., Yelburga, Yelasangi, Itagi, Kukhur, Koppal and Alvandi during 1930 and 1935.

At the age of 14, the child observed fast which resulted in his urge to discover the real Shiva - a turning point in his life. Like Gautam Buddha on seeing deaths of his sister and uncle, he became curious to find as to how men could avoid death and obtain salvation. One evening, in the year 1846 A.D., he secretly left his home and wandered from place to place and temple to temple throughout Northern India, studying the Hindu scriptures with a voracious appetite. He devoted 20 years to serious study and meditation and his roaming life brought him in contact with men from all walks of life from priests to princes.

From 1877 to October, 1883 his time was spent in preaching, teaching and writing books including Ved Bhashya and Satyarth Prakash. He found Arya Samaj, the Noble Society, on 07th April 1875 to lead Hindu reform movement. He also found many of the Vedic Schools, which represented the first practical application of Swami Dayanand's vision of religious and social reform. Later, Arya Samaj was played significant role in liberation of Hyderabad-Karnataka under the leadership of Swami Ramanand Teerth.

Hyderabad-Karnataka area constituting six districts namely, Bidar, Gulbarga, Raichur, Bellary, Koppal and Yadgir were under the control of Nizam of Hyderabad State from 1724 to 1948. Even though India got independence in 1947, the Nizam rejected to merge Hyderabad State including this area into the Indian Union. As such, there was movement for liberation of Hyderabad-Karnataka area by many of the leaders, associations and organizations. Arya Samaj is a major social organization, which led the liberation movement in Hyderabad State including Hyderabad-Karnataka region.

#### **Arya Samaj and Liberation of Hyderabad-Karnataka:**

Among the major socio-religious movements of India, the Arya Samaj played a pivotal role in spreading the socio-political renaissance under the banner of religion in Nizam's dominion. The Arya Samaj Movement took a political colour in Hyderabad state. Its significance in British India never assumed that magnitude as it did in Hyderabad. The political problem in Hyderabad related mainly to the imposition of minority Muslim rule over majority Hindus. The methods adopted by the ruling community to proselytize the non-Muslims were meant to the extent of shocking the sentiments of the Hindus, living in the state of insecurity, wide spread poverty and illiteracy<sup>1</sup>. The centre of Arya Samaj came into existence in the city of Hyderabad in the year 1892. Sultan Bazar became active center of the Arya Samaj. With the election of Pandit Keshav Rao Koratkar (a great patriot and chief justice of Hyderabad High Court) as the president of Hyderabad state Arya Samaj in 1905, it received a new magnitude in creating political consciousness in the minds of people against the autocratic rule of the Nizam. By 1938 Arya Samaj had 250 branches in the state, twenty of which were located in the twin cities of Hyderabad and Secunderabad.

It started launching renaissance movement to protect the pristine past of Indian culture and to oppose the conversion policy of the Nizam Government. In due course of time, the great political leaders of Hyderabad State namely Swami Ramanand Tirth, Kamble Wale of Udgir, M. Channa Reddy, P.V. Narasimha Rao, Ramachandra Veerappa of Bidar, K.V. Narasing Rao, Vidyadhar Guruji of Gulbarga, Pandit Taranath of Raichur and so many nationalists in Osmanabad, Warangal, Zahirabad, Adilabad, Basavakalyan, Aurangabad and Beed were influenced by the activities of Arya Samaj and joined its movement to assert civil and religious rights of the non-Muslims<sup>2</sup>. The Nizam Government in a bid to establish the Islamic State denied opportunities for the people of non ruling class to enjoy basic civil and human rights. Aryasamaj, under these circumstances could not be a silent spectator. Because, the Nizam was mixed religion and politics and encouraged the 'Ittehad' to start Tableegh<sup>3</sup>. The shocking point to note in this connection is that the Nizam government issued Farman (order) dated 1339 Fasli and passed the acts called Mafusa and Gayar Mafusa. The first one protected the property of the Muslims and those of converted, the second Act empowered. Muslims have enslaved the Hindus, by purchasing the lands of the Hindus who mortgaged them on their debts<sup>4</sup>.

Many of the Hindu people were agitated against the orders of the Government through Arya Samaj. They propagated the message of Arya-Samaj; (a) Equality of all human beings, (b) Condemnation of caste system, (c) Equal opportunities of education and refinement, (d) The message of 'Satyarth Prakash' i.e., "Back to Vedas" and "India for Indians". Inspired the enthusiastic and fearless patriots of Hyderabad Karnataka, like Pandit Dattatreya and Bhimanna Khandre of Balki, Narendraji of Bidar, Bansilal and Shyamlal of Hallikhed, Ramachandra Veerappa, Sivachandraji, Lakshman Veerappa of Humanabad, Hakeekat Rai of Chitguppa, Dattatraya Rao Avaradi, Vyajanath Irivi, Amarasimha Rathod and Chandrasekhar Patil of Gulbarga, Manik Raoji of Raichur, Lakshmana Gudi of Koppal, Vakil Ganapati Sastri, Udayabhanu, Mohan Singh. R. Arya, Sri Gopaldev Shastri of Basavakalyan, Ananta Sharma of

Chincholi, Vedaprakashji Gunjotti, R. V. Bidar and others to plunge into the Arya Samaj Movement<sup>5</sup>.

These workers dedicated their lives to educate the people in Arya- Samaj Mandirs. They opened schools at Bidar, Udgir, Chitaguppa, Gulbarga and Raichur. At Udgir Shamlal opened a hospital for untouchables. The advocates of Arya Samaj in Hyderabad took pledge to devote their free service to the poor Hindus in their struggle to restore the civil and religious liberties. They fought for the establishment of casteless .and classless society. The Arya Samaj workers took up the task of convincing the converts in coming back to the original fold of Hinduism and protect the Indian culture<sup>6</sup>.

In this respect Arya Samaj in order to counteract, Deendaar and Tableegh movements started Shuddi movement as a means to avert further conversion and bring back the converted Muslims back into the original fold of Hinduism<sup>7</sup>. For example Soma Reddy of Vellur who assumed the name Abdul Haq was brought back into the fold of Hinduism and he was renamed as Soma Deva. Bhadra Deva of Aurangabad was a Veerashaiva and he also came back to the fold of Hinduism by the influence of Arya Samaj on 29th April 1934<sup>8</sup>. Nizam Government tortured the people who supported Shuddi movement of For example Ved Prakash of (Ganjoati) Osmanabad District embraced Islam. But when he came back to the fold of Hinduism, he was ruthlessly murdered by fundamentalists in January 1938. Hindu Mahasabha supported the cause of Arya Samaj<sup>9</sup>.

The message of Arya Samaj "India is for Indians" - gave necessary courage to the Hindus to oust the alien rule of the Nizam and face the atrocities of Razakars. Violating Section 144 of the Nizam Government, the Arya Samajists organised Hindus to perform Havana Kunda and to unfurl the OM flags on the day of Basavajayanti and Dasara at different places of Hyderabad during the years 1935-45. Thus Arya Samajists asserted the religious rights of the Hindus<sup>10</sup>. They conducted inter caste marriages among Harijans, Lingayats and Brahmins in Bidar, Udgir, Chitaguppa, in Hyderabad Karnataka and Osmanabad and Aurangabad in Maratawada to enable the people to unite together and inculcate the traits of heroism. They trained Hindus in operating the arms and ammunitions for their self-defence and to crush the Razakars. To build up a good physique among Hindus, they opened Jai Hanuman Vyayamashalas in several places and enkindled in them the spirit of nationalism<sup>11</sup>.

The activities of Arya Samaj naturally alarmed the Nizam Government and they proved to be the main hurdles in his task of establishing the Islamic State. Blessed by the Ittehad, the Moghalai officials used the state machinery, police and judiciary to pose obnoxious obstructions to the annual functions conducted by Arya Samaj. The object of Ittehad was to strike terror and prevent the people from attending such socio religious functions of Arya Samaj. The police and the judiciary always found faults with the nationalists. The real culprits were Muslims goondas<sup>12</sup>. In spite of this, the Arya Samajists, at the risk of their lives, organised the rallies and passed resolutions urging the Nizam to grant civil and religious liberties<sup>13</sup>. The Sarvadeshik Arya Pratinidhi Sabha was lending its moral and financial support to the Hyderabad till 13th September 1948<sup>14</sup>.

The Arya Samaj used to give fitting reply to the activities of the Muslim fundamentalists. During 1930's one Muslim by name Siddiq Dinadar declared himself as the Avatara of Channabasaveswara and delivered speeches in the centres of Hyderabad Karnataka belittling the Avatara of Rama and Krishna. This irritated the feelings of Hindus<sup>15</sup>. Perhaps the intention of Siddiq was to create rift and rivalry between Lingayats and Brahamins and thereby break their unity. At this juncture, the Aryasamajists like Mangala Deva and Ramachandra Dehlvi galvanized the districts of Hyderabad Karnataka and Marathawada by delivering speeches to counter act the misconception in the minds of Hindus and cemented unity among them. Their speeches were so effective and powerful that they made even the progressive Muslims condemn the oppressive activities the Nizam and the Razakars. Ramachandra Dahlvi who had mastery over the original Quran, drew the attention of the mass in Hyderabad State (1930-35) and enable them to know how the rule of Nizam had violated the spirit of the Quran<sup>16</sup>.

The attitude of the police towards Arya Samaj was stiffened. Nizam government issued circular No. 53 which forbidden all annual meetings of Arya Samaj in 1937. But the Arya Samajists protested against it by making celebrations without any prior sanction. As a result the main centres of Hyderabad state like Gulbarga, Udgir, Bidar, Osmanabad, Nizamabad, witnessed communal riots. But the Samaj determined to assert the civil and religious rights of the people. The Sarvadeshika Arya Pratinidhi Sabha decided to offer Satyagraha movement in the state under the directions of Mahatma Narayana Swamy. He instructed the branches of Arya Samaj to observe 'Hyderabad Day' in 1936-37 to oppose the conversion policy of the Government and to propagate the principle of Arya Samaj<sup>17</sup>. When Nizam turned a deaf ear to the demands of the Arya Samaj on 24th October 1938, the Arya Samaj decided to offer Satyagraha against the Nizam government. Arya Samajists from Hyderabad Karnataka, participated in Satyagraha under the leadership of the first dictator Mahatma Naryana Swami and the second dictator Kunwar Chandrakaranji at Gulbarga on 4th February and 2nd March, 1939 respectively. They were arrested and imprisoned at Central Jail, Gulbarga. Hakeekat Rai Chitgupkar was arrested and imprisoned at Chanchala Gudda Jail at

Hyderabad on 9th Teer 1348 Fasli. Later he was released on 10.11.1348 Fasli18.

In order to mobilise public opinion against the despotism of the Nizam government, the Arya Samaj conducted annual meetings inviting men of letters to speak on the heritage of Hindu culture. In spite of the obnoxious abstractions posed by the Moghalai police, Arya Samajists were dared to conduct annual conferences. Pandit Vinayak Rao Vidyalkar presided over annual Aryan conference at Udgir in 1942. Ganapathi Krishna Sastri presided over the second conference at Nizamabad in 1943. The annual conference of the Samaj took place at Narayanapet under the presidentship of R.S. Chandrajee. Here, communal clash took place on the occasion of Dasara. The Fourth Aryan Conference was organised at Gulbarga from 22nd to 24th April 1945 under the presidentship of Rajnarayan Lal Pitty. The fifth Annual Conference was celebrated at Warrangal in 194619.

When Nizam government did not permit non Hyderabadis to enter the state, Arya Samajists defied the orders and entered the state to support the movement against Nizam through Sholapur, Vijayawada, Barsi, Ahmadnagar, Manmad, Poona and Chand. They were arrested and imprisoned in various jails of the state and some of them died out of starvation to uphold the cause of religions patriotism. In the struggle against Nizam, Veda Prakashji of Gunjotti, Dharma Parakash of Basavakalyan, Vishnu Bhagavnji of Gulbarga, Sivachandrajji of Humanabad, Shymalaji of Hallikhed and Bheemmraoji of Udgir attained martyrdom during 1938-39 Satyagraha movement. These heroes were beaten to death. Twenty four Satyagrahis lost their lives due to the inhuman treatment meted out to them by the Moghalai Police in Jails. Some of Satyagrahis were killed by providing poisonous food.

The spirit of martyrdom of Arya Samajists continued to be exhibited in 1942 "Do or Die" movement, "Join Union" movement of 1946-47 and "Border" movement of 1947-48. This saga of sacrifice provoked the religious sentiments of the people and inspired them to develop the political consciousness. 70% of the nationalists of Hyderabad Karnataka belonged to the Arya Samaj. Arya Samaj served as a training ground for the nationalists of this region.

Arya Samaj Satyagraha Movement was the need of the hour for the people to stand unitedly against the fanatic forces of the Nizam Government. Thus the first organised mass protest against the Nizam was raised by the Arya Samaj.

#### CONCLUDING REMARKS:

It is summarized from the above discussion that Arya Samaj played significant role in uniting people of all Hindu castes. By making such efforts, it opened its branches all over India. As such, it responded to the many local problems such as socio-reforms in Hyderabad-Karnataka. Many of the leaders of Arya Samaj such as Swami Ramanand Teerth have made organized struggle against the atrocities of Razakars and the Nizam's rule in the region. Due to their efforts Hyderabad State including Hyderabad-Karnataka area merged into the Indian Union in September 1948. Hence, the efforts of Arya Samaj and leaders of Arya Samaj are worth to remembered in the history of liberation of Hyderabad-Karnataka region. As a whole, it can be said that the reforms of Arya Samaj are of great significance and have made huge impacts on the contemporary Hindu society. The Arya Samaj has become a major acculturative movement with its purified Hinduism.

#### END NOTES AND REFERENCES:

1. Mahabaleshwarappa, BC (1998): Sparks of Nationalism as Gleaned from Arya Samaj Movement in Hyderabad-Karnataka. Jnana Ganga Research Journal. P. 123.
2. Kerur, BG (1980): Rashtraveera. P. 35.
3. Jawad Rizvi, SM: Political Awakening in Hyderabad: Role of Youth and Students, p. 14.
4. Udayavani Swatantra Swarnodaya. Kannada Article. August 1997, p. 24.
5. Mahabaleshwarappa, Ibid, p. 124.
6. Mahabaleshwarappa, Ibid, p. 125.
7. Raghunadha Rao, P (1990): History of Modern Andhra. New Delhi: Sterling Publishers, 1990. P. 134.
8. Rameshan, N: The Freedom Struggle in Hyderabad. Vol. IV, p. 90.
9. Mahabaleshwarappa, Ibid, p. 125.
10. Mahabaleshwarappa, Ibid, p. 125.
11. Arya Samaj Movement In Karnataka With Special Reference To The Integrated District of Raichur 12.(1875 - 1948) \* Dr. T. V. Adivesha (Nov 2011)
13. Nagabhushanagoud, P (1999): Princely States of Hyderabad and Mysore: Political Movements for Integration into the Union and the State (1935-1956). PhD Thesis. Gulbarga: Gulbarga University, 1999. p. 49.
14. Nagabhushanagoud, P (1999): Ibid, p. 50.
15. Regani, Sarojini: Highlights of the Freedom Movement in Andhra Pradesh, p.184.

ARYA SAMAJ MOVEMENT IN LIBERATION OF HYDERABAD-KARNATAKA



16. Mahabaleswarappa, BC: Documented Records, Part.B, p. 31.
17. Nagabhushanagoud, P (1999): Ibid, p. 51.
18. Pandit Narendraji, Hyderabad Ki Aryonki Sadhana Aur Sangharsh. P.18-32.
19. Vamshidhar, Vidyalkar, Ed: Vinayak Rao Abhinandana Grantha. P. 194.
20. <http://www.aryasamaj.com/enews/2011/feb/2.htm>