

***Impact of Arya Samaj***  
***On***  
***Gujarat's Polity***

## CHAPTER-6

### ARYA SAMAJ AND POLITY IN GUJARAT

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Arya Samaj played a crucial role in shaping the political landscape of Gujarat during the 20th century. The organization's focus on social, religious, and educational reforms profoundly impacted the people of Gujarat, who began to identify with their cultural heritage and take pride in their traditions. As a result, Arya Samaj emerged as a powerful force in the state's polity, with its members becoming active participants in political campaigns and elections.

The organisation's influence extended beyond its membership, as it mobilised people from all walks of life to support its causes. Through its various initiatives and programs, Arya Samaj created a sense of unity and purpose among the people of Gujarat, which helped them work towards a common goal of social, economic, and political progress.

In addition to its social and political work, Arya Samaj also played a key role in promoting education and literacy in Gujarat. It established several schools and colleges across the state, which provided quality education to students from all backgrounds. This helped to create a new generation of educated and enlightened individuals who were committed to the ideals of Arya Samaj and worked towards the betterment of society. Through its tireless efforts and dedication, the organisation brought about significant changes in the state, which helped transform it into a modern and progressive society.

At the start of the 19th and 20th centuries, India was going through a difficult period in terms of politics. The political condition of India was characterized by much turmoil as various regions and groups demanded political rights and representation. However, their efforts were met with strong resistance from the British rule, which held a tight grip on the country.

India suffered from the great famine for example the famine of 1860 which took the lives of almost five lakh people, and the 1860 famine which took the lives of thirteen lakhs. India never had suffered from such calamities before. But the Britishers never made any kind of strong relief policy to defeat such conditions.<sup>327</sup>

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<sup>327</sup> Yadav, K.C, Arya, K.S, *The Arya Samaj and the freedom Movement*, Vol- 1, Manohar Publication, New Delhi, 1988, Pg-16.

On the other hand, India suffered from illiteracy, slavery, selfishness, and many other social evils. Swami Dayanand Saraswati tried to change the social, political, educational, and economic scenario of India with the help of Swadeshi.

To address these issues, several political institutions were established, but they were eventually dissolved due to the overwhelming authority of British rule. Despite these setbacks, the people of India continued to strive for their political rights, leading to a long and arduous struggle for independence.

### **Political ideas of Swami Dayanand Saraswati**

Swami Dayanand Saraswati, a prominent and revered figure in India's freedom struggle, was a visionary who played a pivotal role in shaping the goals for India's independence. Despite not being a political philosopher by profession, his writings and speeches reflected his deep understanding and insightful views on the political system of the state. He envisioned a democratic form of government based on the Vedic Scriptures, which included the king and three assemblies - the *Rajyasabha*, *Vidhyarya Sabha*, and *Dharmaryasabha*.

Swami Dayanand Ji's political views were heavily influenced by the Vedic Political System, which emphasized the need for governmental paternalism, morality and virtue in politics, public accountability, and the ultimate power of the people to remove rulers who fail to perform their duties. He passionately advocated for having trained and qualified politicians in the government, who could effectively and efficiently serve the people and uphold their trust. His ideas and principles continue to inspire generations of Indians, and his contribution to India's freedom struggle and political thought will always be remembered and celebrated.

Through his writings and speeches, Swami Dayanand Ji identified the drawbacks of the political system under British rule. He advocated for a more democratic form of government that would be based on the principles of morality and virtue. This government would be accountable to the people. Swami was the first person to give democracy a practical shape in his Arya Samaj. However, he also acknowledged the limitations of democracy. At that time, most people were uneducated and could not bring good results. Those who did not know the real value of their votes could not derive advantages from this system. Realizing this fact Swami described in the Sixth Chapter of Satyarth Prakash:

*“The statement posits that the opinion or vote of a learned individual holds more weight and value than that of hundreds of laymen. It further suggests that the opinion of a learned Sanayasi is of even greater value than that of hundreds of learned individuals. This assertion is widely accepted, as learned individuals are typically regarded as more knowledgeable and informed due to their expertise in a particular discipline or area of study. Furthermore, the opinion of a learned Sanayasi is held in high esteem because of their extensive spiritual training and dedication to the pursuit of knowledge. As such, their opinions are often considered to be more insightful and valuable than those of their learned peers.”<sup>328</sup>*

The practice of democracy should be approached with discretion and care. He described that only individuals who possess a thorough understanding of the value and significance of enfranchisement should be granted the right to vote. This ensures that the electoral process is conducted with informed and thoughtful decision-making, thereby promoting the greater good of society.

Swami Dayanand Saraswati was a strong advocate of establishing an international organization, which he called the 'League of Nations'. This organization would bring together the leaders of every nation to discuss and address matters of global importance. His vision was ahead of its time, and his ideas were considered revolutionary during his era.

Thus, Swami Dayanand Saraswati's political beliefs continue to inspire Indians even today. His political views gave the great contributions to the Indian freedom struggle were enormous and are an integral part of the country's history. His unwavering commitment to democracy, equality, and justice has left a lasting impact on the Indian society and beyond.

### **British Views towards Arya Samaj**

The Arya Samaj Movement was a religious and social reform movement that originated in India during British rule. The movement aimed to revive the teachings of the Vedas and promote Vedic culture, which stood in contrast to the Western culture promoted by the British. The British, on the other hand, were trying to establish their cultural and political supremacy in India and were promoting their Western ideology.

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<sup>328</sup> Prasad, Durga, Ram (Tan), *Satyarth Prakash*, First Edition, Jan Gyan Prakashan, New Delhi, 1908. Pp-136-169.

This led to frequent conflicts between the Arya Samaj and the British. Therefore, it is crucial to understand the British perspective towards the Arya Samaj to comprehend the dynamics of this conflict.

During the period of British colonialism in India, the Britishers had the plan to spread Christianity in the country with the help of missionaries. They believed that the way to do this was through a comprehensive approach that included education, missionaries, social reforms, and religious reforms. This approach aimed to create a more Christian society in India by influencing various aspects of people's lives. In this process, they also want to establish Western culture's supremacy.

At that time there would be the rise of many reformist and orientalist movements. They tried to reform society either with the help of Western philosophy or with the help of revivalism of pristine purity. One of the orientalist movements Arya Samaj, a Hindu reform movement founded in 1875. It rejected the idea of converting to Christianity and emphasized the importance of self-confidence, self-help, and self-reliance for India. The movement believed that India should look inward and focus on its strengths and resources. It aimed to revive the ancient Vedic traditions of India and promote a more traditional way of life. They believed that this would help create a strong and self-sufficient society, free from the influence of foreign powers.

During British colonial rule, the Arya Samaj movement emerged as an indigenous movement that aimed to revive the ancient and pure Vedic culture of India. However, the Britishers did not have a favorable opinion of this movement since it instilled a sense of pride in Indian people about their cultural heritage, which went against the colonial agenda of cultural subjugation and domination.

During the latter part of the 19th century, Arya Samaj propagated the message of nationalism across the populace. It is noteworthy that the Indian National Congress endeavored to exert its influence at the higher echelons of power, while Arya Samaj worked at the grassroots level. In essence, it could be viewed as a parallel governance mechanism within the extant system.<sup>329</sup>

Sir Valentine Chirol, a special correspondent of The London Times from 1907-10, wrote articles on the 'India Unrest' that were widely read and applauded in Britain.

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<sup>329</sup> Rai, Lajpat, *The Arya Samaj: An account of its Origin, Doctrine, and Activities, with a Biographical Sketch of the Founder*, Longmans, New York, London, Bombay and Madras, 1915, Pg- 156.

These articles have been published in book form, with permission from Lord Morley, the Secretary of State for India during those troubled times. In one chapter of this book, Chirol describes arya samaj as "*one of the more dangerous forms of unrest, which are practically confined to the Hindus.*" Sir Valentine Chirol was a distinguished correspondent of The London Times from 1907 to 1910, widely recognized for his insightful articles on the 'India Unrest'. These articles were highly regarded and extensively read in Britain, earning him a reputation as an expert on Indian affairs. In recognition of his work, Lord Morley, the Secretary of State for India in those difficult times, granted permission for the articles to be published in book form. The book includes a chapter on the Arya Samaj, a religious movement that Chirol deemed "*one of the more dangerous forms of unrest, which are practically confined to the Hindus.*" Through his work, Chirol provided an in-depth analysis of the complex social and political issues that contributed to the India Unrest, shedding light on the challenges facing India at the time. His book remains a valuable resource for anyone seeking a deeper understanding of this pivotal period in Indian history.<sup>330</sup>

Sir Valentine Chirol believed that the primary aim of the teachings of Dayanand Saraswati was not so much to reform Hinduism as it was to mobilize it into active resistance against outside influences that he felt were threatening to denationalize it.

In opposition to this statement, we can see the view of L. Munshi Ram on the question of politics may be stated in Several Quotation from his Speech

*"The Arya Samaj is a society that promotes the arts of peace. It supports the educational institution that will turn out self-respecting, good noble, and Saintely men whose intellectual energies cannot be enlisted on the side of the Law and order, whose beneficent work can only conduce to the welfare of the Society. I say of all religions in the world the Vedic religion alone is universal. Its doctrines are of universal applicability, without reference to geographical and ethological limit or to the colour line. Revolutions, bloodsheds, disorder, and racial hatred are fatal to the spread of the true Dharma and therefore Arya Samaj has set its face against them".*<sup>331</sup>

Another speech of Mahatma Munshi Ram which decribed the structured of Arya Samaj that

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<sup>330</sup> Ibid, Pg- 160.

<sup>331</sup> Ibid, Pg- 171.

*“ It is clear that the Arya Samaj is not only the political Body but also that it is actually opposed to political work on based upon righteous Social and religious activities ”.*<sup>332</sup>

So, we can say at that time Arya Samaj was a indigenous movement which develop the wave of insecurity in Britishers. They felt that the Vedic teaching of the Arya Samaj made the people feel the glory of prestine purity and it became barrier for spreading the message of Christain Missionaries. Thus, the Britishers described the Arya Samaj as only a political body but on the other hand it has also played its role as religious and reformative body. Most important thing is that Arya Samaj and its founder Swami Dayanand Saraswati before the establishment of Indian National congress spread the nationality in India in the form of ‘Swadeshi’ and ‘Swaraj’.

### **Organization of the Arya Samaj**

To gain an in-depth understanding of the political involvement of Arya Samaj, it is essential to delve into the organizational framework of this reform movement. It was the structure of Arya Samaj that determined its role in politics, and this structure was based on the principles of democracy. What made Arya Samaj the most influential of all reform movements was its remarkable and well-organized structure. The founder of Arya Samaj, Swami, had a humble approach towards his role in the movement and considered himself as an ordinary man. Interestingly, when the organization was first established, his name was included in the list of common members of Arya Samaj.

To gain a comprehensive understanding of the political structure of the Arya Samaj, it is essential to look deeper into its functioning and organizational framework. One of the key aspects that set the Arya Samaj apart from other organizations is its democratic approach and Swami was the pioneer in giving it a practical shape. If you are contemplating becoming a member of the Arya Samaj, you need to satisfy certain criteria to be eligible.

- You must accept the ten principles that the organization stands for, which include upholding the truth, promoting the welfare of all, and working towards eradicating social evils.

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<sup>332</sup> Arya Samaj and politics substance of lecture delivered by Mahatama Munshi Ram on the occasion of the 31<sup>st</sup> anniversary of the Lahore Arya Samaj.

- A payment of one per cent of your income is required as a contribution towards the organization's growth and development. This financial contribution is a testament to your commitment towards the cause and reflects your belief in the organization's principles.
- Attendance of the meetings is mandatory as it provides a platform for members to connect, discuss and deliberate on matters of importance, and work towards the organization's objectives.
- As a member of the Arya Samaj, it is expected that you adhere to the principles of right conduct. This includes displaying ethical behaviour, treating others with respect, and avoiding any behaviour that is detrimental to the organization's values and principles.

Every Arya Samaj entitled to send a representative to the provincial Assembly is supposed to consist of at least ten effective members.<sup>333</sup>

### **Weekly Services**

The Samaj, a community of like-minded individuals, gathers once a week for a meaningful and spiritual congregation service. The service is a beautiful amalgamation of various rituals and practices, including the Homa (a sacred fire ceremony), singing of hymns, prayers and ceremonies, and lectures on topics related to spirituality and personal growth. The weekly meetings are a welcoming space for members and non-members alike, regardless of their religious beliefs or background. The Samaj believe in the power of inclusivity and encourage people from all walks of life to participate in the service. During the service, the participants are immersed in an atmosphere of devotion, peace, and serenity, as they engage in these ancient practices of Hinduism. The singing of hymns and chanting of mantras create a calming effect on the mind and body, while the lectures offer deep insights into the nature of the self and the universe. In summary, the weekly congregation service of the Samaj is a beautiful and enriching experience that brings people together in a spirit of love and harmony.<sup>334</sup>

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<sup>333</sup> Rai, Lajpat, *The Arya Samaj: An account of its Origin, Doctrine, and Activities with a Biographical Sketch of the Founder*, Longmans, New York, London, Bombay and Madras, 1915, Pg- 153.

<sup>334</sup> Yadav, K.C, Arya, K.S, *The Arya Samaj and the freedom Movement*, Vol- 1, Manohar Publication, New Delhi, 1988, Pg-20.

### **Executive Committee**

Each Arya Samaj is governed by an Executive Committee that consists of five elected officers and additional members according to the size of the Samaj. Only effective members are allowed to vote in the election of officers and the committee. The officer's are-

1. President
2. Vice- President
3. Secretary
4. Accountant
5. Librarian<sup>335</sup>

### **Provincial Assembly**

In each province, there is a Provincial Assembly comprising representatives of the Arya Samaj. This assembly works for the provincial educational institutions and arranges the publication of literature from different province.

### **All India Assembly**

The highest governing body among all assemblies comprises representatives from various provincial assemblies. This body acts as a crucial intermediary between the different provinces, facilitating communication and coordination among them.<sup>336</sup> It also focus on the development of the different centres of the Aya Samaj in foreign land.

### **Young Man's Arya Samaj**

These centres are affiliated with the Samajists and can be found in several cities. They play a crucial role in recruiting new members for the main organization. Only adults are admitted, with admission being granted by parents. One such example of these centres is the Arya Kumar Sabha of Ahmedabad.<sup>337</sup>

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<sup>335</sup> Ibid, Pg-20.

<sup>336</sup> Rai, Lajpat, *The Arya Samaj: An account of its Origin, Doctrine, and Activities, with a Biographical Sketch of the Founder*, Longsmans, New York, London, Bombay and Madras, 1915. Pg-153.

<sup>337</sup> Ibid, Pg-154.

## Meeting Place

Arya Samaj boasts meeting places in various principal cities across India. Each Arya Samaj center is tasked with providing Hindi and Sanskrit education to its members who may lack proficiency in these languages. All the meetings were organized at the Arya Samaj Mandir. Moreover, the Samaj oversees various educational institutions for boys and girls in many locations.<sup>338</sup>

Swami Dayananad Sarsawati provided the provincial level organization but it established after his death. But his dream come truth and there would be the establishment of many provincial apex bodies, called Prantiya or Pratinidhi Sabhas. In 1902 there would be the eight Arya Pratinidhi Sabhas were-<sup>339</sup>

<i>Name of the Pratinidhi Sabha</i>	<i>Headquters</i>	<i>Year of establishment</i>	<i>No. of Samajs affiliated to the Pratinidhi Sabhas</i>
1. The Punjab Arya Pratinidhi Sabha	Lahore		260
2. The United Provinces Pratinidhi Sabha	Agra	1886	212
3. Rajputana Arya Pratinidhi Sabha	Bharatpur	1888	36
4. Bengal and Bihar Pratinidhi Sabha	Bankipur	1889	45
5. The central Provinces and Berar Pratinidhi Sabha	Narsinghpur	1889	39
6. Bombay Pratinidhi Sabha	Bombay	1902	35
7. Burma Pratinidhi Sabha	Mandalaya	1902	35

<sup>338</sup> Yadav, K.C, Arya, K.S, *The Arya Samaj and the freedom Movement*, Vol- 1, Manohar Publication, New Delhi, 1988, Pg -21.

<sup>339</sup> Ibid, Pp-22-23.

After the establishment of Arya Partinidhi Sabha then there would be the demand for the organization of National Level apparatus to guide them effectively also began to be felt. As a result on the occasion of the annual meetings of the *Gurukula Kangari* on 25 Aug 1908 decision was passed to establish the national level Organization. After some time a *Arya Sarvadeshika Sabha* (International Aryan League) was formed. This sabha was constituted by representatives elected (a) by *Pratindhi Sabha*, (b) by the *Pratishthita memebers*, (c) by the ex- presidents of the *Sravadeshik Sabha*.<sup>340</sup>

The Arya Samaj was a modern organization. Its highest body the central Aryan League, did not impose itself on the members of Samaj. Every Pratindhi Sabha was left autonomous in its sphere. The Pratinidi Sabha, in their turn, gave full autonomy to the city Arya Samajas in managing their local affairs. Only when inter-Samaj matters came up or some problems of national and international importance were confronted with, did the Sarvadeshika Sabha come in.<sup>341</sup>

### **Arya Samaj and Swadeshi Movement**

The term "Swadeshi" originates from the Sanskrit word "Swadeshiya" meaning one's own country. The Swadeshi Movement, as far as our present knowledge goes, had its first powerful base in Bengal. In the early 1870s, individuals like Bholanath Chandra began encouraging people to overthrow the reign of King Cotton in Manchester and show their disapproval towards British goods by refusing to consume them. Hundreds of people pledged to boycott European products, and there was a strong push for the revival of handicrafts. Additionally, several Swadeshi institutions such as the National Bank, Navigation Services, and technical schools were established during this time.<sup>342</sup>

The term "Swadeshi" can be understood in two different contexts: economic and political. The Swadeshi Movement aimed to promote the production of domestic goods, leading to the self-development of the country.

When there was a lot of activity going on, Swami Dayanand Saraswati visited Bengal. Being a highly intelligent and inquisitive man, it is believed that he was influenced by these developments. This led to his emphasis on the use of Swadeshi goods and the

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<sup>340</sup> Ibid, Pp-23-24.

<sup>341</sup> Ibid, Pg -25.

<sup>342</sup> Ibid, Pg-39.

opening of a technical education school.<sup>343</sup> Swami believed that it was the religious duty of every Indian to rid the country of the Europeans. In Chapter VIII of Satyarth Prakash, Swami described that self-government is the best way to fight against the social, economic, political, and religious evils that hinder the development of the country.<sup>344</sup>

After he died in 1883, his incomplete work would, be continued by his followers. The following couplets are almost in every Samaj Tongue.

दयानंद के वीर सैनिक बनेंगे

दयानन्द का काम पुरा करगे

“We will became Dayanand’s Soliders

We will complete the unfinished work of Dayanand”

After the establishment of Arya Samaj, it actively participated in the Swadeshi Movement. This is evident from the fact that when Arya Samaj was founded in Lahore in 1877, its members pledged to use Swadeshi products. They contributed a few hundred rupees and purchased clothes from Bombay, which were then kept for sale in the Arya Samaj Mandir. The consignment sold out within a few days due to the increased demand for Swadeshi goods. Similar activities took place in other parts of India. The significance of the Swadeshi Movement is evident as it aimed not only at the economic revival of the country but also at its social, political, and religious development.<sup>345</sup>

An English Newspaper Statesman<sup>346</sup> report on 10<sup>th</sup> August 1879, wrote that *Swami Dayanand Saraswati took the vow at Lahore Arya Samaj to boycott the foreign clothes and only use the Swadeshi clothes*. Thus, before Bang-Bang movemnt Swami Dayanand Saraswati introduced the concept of *Swadeshi*.<sup>347</sup>

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<sup>343</sup> Ibid, Pp-40-41.

<sup>344\*</sup> Ganga, Parsad, Updhaya (Tra), *Satyarth Prakash*, Chapter VIII, Pp-317-318; Parsad Durga (Tra), *Satyarth Prakash*. Virjanand Press, Lahore, 1908.

<sup>345</sup> Pandey, Dhanpati, *Arya Samaj and Indian Nationalism*, S. Chand & Co. LTD, New Delhi, 1972, Pg-107.

<sup>346</sup> The Statesman, English- Language daily newspaper published in Kolkata. It was established by Robert Knight in 1875. <https://www.britannica.com>

<sup>347</sup> Satyaketu, Vidalanker & Vedalanker, H. D, *Arya Samaj ka Itihas*, Part- 1, Arya Savadiya Kendra, 1984, Pg-421.

As mentioned in the previous chapter about the Indian National Congress and Arya Samaj many Arya Samaji joined the Indian National Congress and tried to spread the message of '*Swadeshi*'. In the speech of Babu Murlidhar (1848-1921), the great Arya Samjist from Ambala Along with 73 Compatriots founded the Indian National Congress in Bombay on 28 Dec 1885, speaking at Nagpur Congress session in 1891 that "*British Government only gave us degradation, Famine, pestilence and he requested the people to only wear Swadeshi.*"

Leaders of Arya Samaj worked with Congress to promote Swadeshi at a national level. In 1894, they established the Swadeshi Vastu Pracharani Sabha to further the movement.<sup>348</sup>with Muraj, Lala Lajpat Roy and many others. This institution was established with several aims and Objectives-

1. "To increase the demand for Indian goods, it is suggested to utilize them more frequently."
2. To promote the sale of Indian articles by spreading awareness through lectures, newspapers, articles, and pamphlets.
3. Establishing a library in Lahore that would contain literature and detailed information on manufacturers of Indian articles sounds like a great initiative. It can provide valuable resources and knowledge to those interested in learning more about Indian articles and their manufacturers
4. To encourage the introduction of machinery and other facilities in the country for the improvement of Handicrafts.

The same activities were also carried out in Bombay. To spread *Swadeshi* in 1896, a bilingual newspaper named '*Swadeshi Vastu Pracharaka*' was launched in English and Hindi. However, it later ceased publication. When Lala Lajpat Roy visited Lahore, he established another organization called the '*Punjabi Swadeshi Association*'. The Swadeshi Movement peaked from 1905 to 1910, when Lord Curzon declared the Partition of Bengal. As a result, an anti-national movement began with the aim of restoring the Swadeshi movement and it also achieved success.<sup>349</sup>

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<sup>348</sup> Society for the propogation of Swadeshi goods.

<sup>349</sup> Pandey, Dhanpati, *Arya Samaj and Indian Nationalism*, S. Chand & Co. LTD, New Delhi, 1972, Pg-43.

Hence, Swami Dayanand emphasized Swadeshi and was known as its first advocate. The movement gained political prominence after the Bengal partition in 1905.<sup>350</sup> Lala Lajpat Rai was a devoted follower of the Arya Samaj and a strong supporter of the Swadeshi Movement. After returning from England, Swami dedicated himself to spreading the Swadeshi movement across India. He delivered numerous lectures advocating for the boycott of British courts and the establishment of Swadeshi Panchayats.

In 1907 he gave a presidential address to the India Swadeshi conference at Surat in 1907, exhorted people to make the Swadeshi Movement a success. He also took the help of Magazines like Arya Gazette he described that “*the Swadeshi, he said, was the key to the political freedom of the country*”.<sup>351</sup> In his lecture, he emphasized that the success of the Swadeshi movement depended on the unity of Hindus and Muslims. He also mentioned that India was grappling with severe famine, and asserted that the Swadeshi movement would be instrumental in revitalizing the country through the development of arts and industries.

To support the *Swadeshi* the newspaper Hindustan on 14<sup>th</sup> Feb 1908 noted that a *Swaraj was like a soul of the Body. Nobody could exist without a Soul. To gain Swarajya, it advised we should open national institutions, and promotes Swadeshi Panchayats*.<sup>352</sup> The Swadeshi movement was not limited to goods; it also aimed to establish a national bank. As a result, the Punjab National Bank was founded in Lahore in 1894 by Lala Lajpat Rai. Additionally, this movement also encouraged the traders to trade in Swadeshi goods. It also focused on the establishment of Swadeshi industries, which also provided the employment to the people.<sup>353</sup>

The Swadeshi Movement by Arya Samaj resulted in the promotion of National education. Swami Dayanand Saraswati argued against the British filtration theory, proposing free and compulsory education as a solution to India's problems.<sup>354</sup> The Arya Samaj established numerous educational institutions to instil patriotism, self-respect, and the desire for self-rule (Swarajya) in people (*Swabhimana and Rashtrabhimana*).<sup>355</sup>

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<sup>350</sup> The Arya Gazette, September, 21, 1905.

<sup>351</sup> Op. cit, Pg-47.

<sup>352</sup> Pandey, Dhanpati, *Arya Samaj and Indian Nationalism*, S. Chand & Co. LTD, New Delhi, 1972, Pg-48

<sup>353</sup> Arya Gazetee, 21 Sep, 1905.

<sup>354</sup> Prasad, Durga (Tran), *Satyarth Prakash*, Virijananad Press, Lahore, 1908, Pg- 223

<sup>355</sup> Op. Cit. Pg-68.

It was very interesting that the *Swadeshi* movement which was started by the Swami Dayanand Saraswati in the late 19<sup>th</sup> century and continued in the 20<sup>th</sup> century by Arya Samaj was extended from classes to Masses. It can be seen from the lecture of Lala Lajpat Roy in Punjab about the *Swadeshi* Movement that “*he called upon the students to shed their blood for the promotion of the idea of Swadeshi. He said Young men, your blood is..... the tree of the nation calls for blood. It is watered with blood..... Let us forget our individuality for the sake of national progress. Students have written the world’s history in red-coloured letters. The old one cannot achieve what the young one can do. Let us crown our national and Swadeshi Movement with the cupola of Matyrdom. If young men so resolved, we shall assuredly live and no one will kill us.*”<sup>356</sup>

In this speech, he requested the young one for national progress, which can be only achievable by the *Swadeshi* Movement. He also described that it was not in the Favour of the Indian trading classes, like artisans whose talent had gone to waste because of the Europeans.

The *Swadeshi* Movement launched a multi-pronged attack on the government's control by targeting the economy, politics, and society. It expanded the movement's social base and paved the way for India's independence.

The *Swadeshi* Movement in Gujarat can be seen in the form of different perspectives. One of them was a different educational institution which was established by Arya Samaj in the different parts of Gujarat. All these institutions not only played an important role in the *Swadeshi* Movement but also in the rise of Nationalism in Gujarat. As it is already mention in the Chapter Arya Samaj and its educational institutions name of the different educational institution in Gujarat. Some of them were *Arya Kanya Vidyalaya Baroda, Gurukul Supa, Gururkul Porbander, Arya Kanya Putri Patsala, Arya Kanya Vidyalaya of Jamnagar* and many more. Many students from this institution have participated in the Nationalist Movement in India.

In the different parts of Gujarat, Arya Samaj gave importance to women's empowerment by giving importance to women's local culture. It also played an

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<sup>356</sup> Pandey, Danpat, *Arya Samaj and Indian Nationalism*, S. Chand &co, (Pvt), New Delhi, 1972, Pg-108.

important role in the Swadeshi Movement. Arya Samaj established the *Arya Bagani Sabha* which played an important role in making women economically strong. It tried to give importance to the local craft importance like women were making thebeg from waste paper. They were also made the Papad, Vadi, Vyfar, Mathiaya and many other things. They also got the order for food from the small parties of Arya Samaj.<sup>357</sup>

### **The Conception of Swaraj**

Annie Besant described Dayanand Saraswati as first introduced as *India for Indians*. Swami described that '*Swaraj*' is our birthright. In the country of Dyananad, there was no place for the Europeans and India could manage everything far better than Europeans. Swami believes that *it was the religious duty of every Indian to get rid of Europeans and all the evils that attend them. The better a man understood his religion, the clearer will be his perception that the Europeans and European's influence must be rooted out.*<sup>358</sup>

Swami described in his *Satyarth Prakash* that Self-government is the best Government. A foreign Government, perfectly free from religious prejudices, impartial towards all the countrymen and the foreign kind, beneficent and just to the People of the country like their parents, though it may be, can never render the people perfectly happy.<sup>359</sup> He believed that the different Social, Economic and religious reforms introduced by Arya Samaj could affect India's realisation of its political freedom. He wanted that freedom to help the country in its overall development.

After giving the concept of *Swaraj*, Swami described the meaning of *Swaraj* and *Suraj*. According to him, *Suraj* Means 'Good Governance' and *Swaraj* means 'Self Government.' It was a revolutionary idea at that time because the Indian National Congress which was established after Arya Samaj's establishment did not demand *Swaraj* but acted as a petitioning body for some share in the Government of the Country.<sup>360</sup>

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<sup>357</sup> Chauhan, Kulsingh, *Chattrotar Pradesh Arya Samaj ka Varshik Varthanth*, Anand, 1948, Pg -2.

<sup>358</sup> Chirol, Valentine, *India old and New*, Macmillan and Co., Limited, London, 1921, Pg-121.

<sup>359</sup> Parsad, Durga (Tra), *Satyarth Prakash*, Virjanand Press, Lahore, 1908, Another translation Dayananad Sarasawati, *Light Of Truth*, translated by Ganga Prasad Upadhya, Chapter- viii, Pp- 317-318.

<sup>360</sup> Chandra, S, *The Case of Satyarth Prakash in Sindh*, Pg-01.

When the Indian National Congress got some political stability under the British Government than the Calcutta Session the Slogan ‘*Swaraj*’ became basis. It was headed by Dadabhai Naroji in 1906. When Dadabhai Naroji announced or introduced the word *swaraj* in the 1907 congress session Lokmanya Balganagddhar Tilak saw to his amazement the renowned Parsi Patriot Dada Bhai Naroji, turning over pages of *Satyarth Prakash*. He asked the Patriot, have you become an Arya Samajist?

*“No I get great inspiration and respiration from Swami Dayanand Saraswat’s work in my struggle for Swarajya was the reply”*

In response Naoraji Said:

Thus, the spirit of Dayanand influenced the Calcutta Session of Congress.<sup>361</sup> Swami believed that India's future success lay in embracing its own unique identity, rather than copying others. He was not a politician but he gave his political views through *Satyarth Prakash*, which can be considered as the Validity of his Concept of *Swaraj* that he had a taste in politics. The sixth Chapter of *Satyarth Prakash* describes the structure of the State and the duties of the State for its Citizens. In this chapter, he also described the ‘*Swaraj*’.<sup>362</sup>

On the other hand, we see the attitude of the British towards ‘*Swaraj*’ Mr. P. Harrison, an Indian District Magistrate, recognized the importance of promoting self-respect and self-confidence among Indian officials. He believed that reform was necessary to restore power to the Indian people. His goal was not to immediately overthrow foreign rule but to work towards a future where the Hindu people could govern themselves.

At that time *Swaraj* was not limited to the Indian National Congress but many leaders of Arya Samaj published their articles in the newspaper to create awareness among the common people about the meaning and importance of *Swaraj*. We can take the example of ‘*The Hindustan*’ of 14<sup>th</sup> Feb 1908 that the *Swaraj* was to a nation that “*the Swaraj was not to be obtained from others by begging but that a people could get in through their own efforts done. To secure Swaraj natives should make their souls free and act like free men, trusting in God and teaching their fellow countrymen, to tread*

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<sup>361</sup> Report of the 21<sup>st</sup> I.N.C, Calcutta, 1906 that this session is of opinion that the System of Government obtaining in the Self Government, British Colonies Should be extended to India. Which included the participation in Governor Council and Indian Council. Pp- 113-120.

<sup>362</sup> Parsad, Durga ( Tra), *Sathyarth Prakash*, (Swami Dayanand Sraswati), Varjannand Press, Lahore, 1908,

*the path of liberty. For Swaraj, they should open National Schools and Colleges, promote Swadeshi and boycott movements and establish Panchayats for the settlements of disputes arising from them.*<sup>363</sup>

From the year 1909 and onwards the fervent feeling of *Swaraj* arose in India. Swami's Views began to influence almost all leaders of the Country. In Lahore about 2000 Arya Samajist enrolled as National Volunteers to fight for Self-Government.<sup>364</sup>

Bhai Parmanand, great Arya Samaji, toured the whole of India and praised the Civilization and religion of Ancient India. He wrote the book '*Tarikh-i-Hind*'. In this book, he described that *the Government of Punjab represented the British Government of India to have been tyrannical and selfish.*<sup>365</sup>

Following the path of '*Swaraj*' Arya Samajist openly participated in the Non-Cooperation Movement in 1920-1922, sponsored by Indian National Congress. The proportion Arya Satyagrahis, who took part in non-cooperation Movement was very high.<sup>366</sup> From Gujarat, many Arya Satyagrahis participated in this movement. Many Swadeshi activities were also organized by Arya Samaj.

The '*Vande Mataram*' another Arya Samajist paper of Lahore, stated that *the Movement was started on the principle of Vedas. It was the message of Swami Dayanand to go against those states, which did not protect the Subjects.*<sup>367</sup>

Thus, from 1876 to 1920 the Swami and the Arya Samaj tried their best to popularise the idea that the *Swaraj* was the birthright of Indians.<sup>368</sup> Dayananand taught not only the supremacy of *Swarajya*, but he also fostered the rise of Indian Nationalism through the impetus he gave to the the different movements. He was the first man to use the term, *Swaraj*, and he was the first to insist that people use only *Swadeshi* things manufactured in India and discard foreign things.<sup>369</sup>

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<sup>363</sup> The Hindustan. February 14, 1908.

<sup>364</sup> Home Political Department Proceeding, (D.C. 1. Report) Part- B, June, 1908, Nos. Pp- 161-168.

<sup>365</sup> Upadhyaya, Parsad, Ganga, *The Origin, Scope, and Mission of the Arya Samaj*, Arya Samaj, Chowk, Allahabad, 1940, Pg- 131.

<sup>366</sup> Ibid, Pg- 131

<sup>367</sup> Pandey, Dhanpati, *Arya Samaj and Indian Nationalism*, S. Chand & Co. LTD, New Delhi, 1972, Pg-65.

<sup>368</sup> Ibid, Pg-66

<sup>369</sup> Bilas, Har Sarda, *Dayannand Commemoration Volume, A homage to Maharishi Dayanand Saraswati from India and the world in celebration of the Dayanand Nirvana Ardha Shatabdi*, edited by Har Bilas Sarda. Ajmer, 1933.

## **The Arya Samaj and Indian National Congress**

It is known that both Arya Samaj and the Indian National Congress developed in the late 19<sup>th</sup> century. Arya Samaj arose as a Socio-Cultural Movement on the other hand Indian Congress arose as a political body. Lalal Lajpat Roy pointed out that *the Arya Samaj had a more modest sphere than the Indian National Congress and was more responsible for arousing the Nationalist spirit in the country. The INC demanded rights but Arya Samaj taught the lesson of duty. The INC worked in the political sphere of India at the upper level, on the other hand, Arya Samaj believes that before political change India needs Social and religious changes. The Congress made the well-being of the people depend wholly on the generosity and kindness of the Government, but the Samaj tried to perfect people's Character to implant resolution, preservation and morality in them. Congress gave it that its object was to secure Swaraj or Self- Government for the country, whereas the Samaj was born with a permanent Swaraj and Self-Government for the country, whereas the Samaj was born with permanent Swaraj and self- Government. Which had already attained perfection and was throughout the country?*<sup>370</sup>

Before the establishment of the Indian National Congress, many Socio-religious movements arose and they worked for the national problem. So, this movement not directly but indirectly influenced the establishment of the Indian National Congress. Social and religious issues were added with political changes after the establishment of the Indian National Congress.<sup>371</sup>

The early efforts at Social, religious and educational reform were important factors that gave birth to the idea of political liberty and expressed in the west. The Arya Samaj Movement was national not in the same sense that it was originated and led by the people of country and grounded in the Ancient cultural of the land against the cultural domination of the west.<sup>372</sup>

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<sup>370</sup> The Hindustan, October 9,1908

<sup>371</sup> Pandey, Dhanpati, *Arya Samaj and Indian Nationalism*, S. Chand & Co. LTD, New Delhi, 1972, Pg-172.

<sup>372</sup> Ibid, Pg-173.

Arya Samaj took up social reforms as an integral part of its program and fought against social evils in India. Swami Dayanand Saraswati was a key reformer who stood against the caste system and other societal injustices. Later, in the Congress, Mahatma Gandhi continued Dayanand's legacy, and his efforts to eradicate untouchability helped strengthen the grassroots base of the Congress..<sup>373</sup>

Politically, every president of the National Congress until 1907 emphasized that the primary goal of the congress was the social uplift of the masses. Mr Allan Octavain Hume, the father of Congress, in his celebrated reply to Sir Auckland Colvin (Governor of Northwest Provinces), clearly described the real aims of the Indian National Congress “*the regeneration of India on all lines, Spiritual, Social, Moral, Industrial and political.*”

In the introduction to Mr Natesan’s, Indian Politics, Mr W.C Bannerjee wrote about the origin of the Congress: Mr A.O Hume had in 1884 conceived the idea that *it would be great advantages to the country if leading Indian Politicians could be brought together once a year to discuss “ Social Matters and be upon friendly fooling with one another”*. So, the Purpose of Congress is to work on social matters presented many times by different presidents of the Indian National Congress.<sup>374</sup>

Dadabhai Naroji (Calcutta, 1886) and Badruddin Tyabji (Madras, 1887) argued that a National congress must leave the adjustment of Social reforms and other class questions to individual Communal Social organizations. However, it must be added that those who were inclined to direct the movement towards premature political activities did not underestimate the urgent necessity of Social reforms.<sup>375</sup>

In the second presidential address (Lahore, 1893), Dadabhai Naroji also underlined the role Of Congress Vis-à-vis the ‘poverty of India’, he said that *the poverty of India will be, I am much Afraid, the great future trouble both the Indian people and of the British rule. It is the rock.*<sup>376</sup>

Mr. Gopal Krishna Gokhale, while establishing the Servants of Indian Society, gave emphasized the social, economic, and educational betterment of the people, as well as the amelioration of the depressed classes. He provided proper leadership in this entire social works.<sup>377</sup>

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<sup>373</sup> Ibid, Pg-173.

<sup>374</sup> Ibid, Pg-174.

<sup>375</sup> Ibid, Pg-173.

<sup>376</sup> Ibid, Pg-172.

<sup>377</sup> Ibid, Pg-175.

The Arya Samaj provided two leaders to the Indian National Congress Movement. As Congress workers and members, advocated for social reforms, Swadeshi, and the political emancipation of India. They provided valuable assistance to the strengthening of the Congress movement. These leaders were Lala Lajpat Rai and Swami Shraddhanand.

Lala Lajpat Rai's inclination towards the Congress became apparent in late 1888, despite advice from Sir Syed Ahmad Khan not to join the Indian National Congress (INC). Rai expressed his views through four 'open letters to Sir Syed Ahmad Khan', published in 'Koh-i-noor', the Urdu weekly of Lahore, criticizing Khan's stance towards the Congress. Rai actively promoted the unity of Hindus and Muslims in a national movement and initially participated in the annual Congress meetings. His involvement increased when he received a warm invitation to attend the fourth Congress session in Allahabad.<sup>378</sup>

However, after 1889 Rai's attitude towards Congress faded because he thought INC as an Anglicized organization. He described his friend Lala Sian Das and Mahatma Hansraj, who rejected Congress because they believed that it was founded by an Englishman who couldn't be expected to work for India's freedom. He believed that Congress was of a reform not of Swaraj.<sup>379</sup> Rai only criticised the aims of INC but attended the yearly sessions in 1893.

Lajpat Ray met Bal Gangadhar for the first time and became friends, when Tilak was arrested on a charge of sedition. Lajpat Rai collected funds in Lahore for the defence of his friend. When Congress Lahore session was held on 1900, he presented a resolution (No. XII), in which described that at least half a day of each annual session of INC should focus on industries and educational problems.<sup>380</sup> The significance of this resolution lies in the fact that wording the idea of committing the INC towards *Swadeshi*. As a result, from 1905-1907, two committees- Industrial Committee and Educational Communities were made and they worked for it. As a result, he was a member of Congress from 1901.

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<sup>378</sup> Kohi-i-Noor, Oct 27<sup>th</sup>, Nov 15<sup>th</sup>, and Dec 20<sup>th</sup>, 1888

<sup>379</sup> Rai, Lajpat, *The Arya Samaj: An account of its Origin, Doctrine, and Activities, with a Biographical Sketch of the Founder*, Longmans, New York, London, Bombay and Madras, 1915, Pp-87-88.

<sup>380</sup> Report, 16<sup>th</sup> I.N.C. Lahore, 1900, Resolution XII

Lala Lajpat Roy with Gopal Krishna Gokhale went to England and expressed his idea that *The Indians should cease to accept any support from England and should exert their efforts to achieve political reforms.*<sup>381</sup>

Lajpat Rai's militant attitude could be seen in 1905 when a resolution was passed in Banares to welcome the Prince of Wales. But this resolution was passed by Moderates. Later, Lajpat Roy addressed the Banaras session on the last day condemned Bengal's partition advocated the Boycott of English Courts and Goods.<sup>382</sup> But when no resolution passed then the radical leaders, Bipin Chandra Pal, Mr Tilak, and Aurobindo Ghose (Support of the Views of Dayanand) Lajpat Roy reacted. These leaders came to be known as extremists who dismissed prayers and appealed to the British Government.<sup>383</sup>

The 22<sup>nd</sup> Session of Congress was held in Calcutta in December 1906 under the presidentship of Dadabhai Naroji, who first time uttered *Swaraj* in Congress Session. But conflict arose among congress, Surendra Nath Banerjee, Firoz Shah Mehta and Madan Mohan Malviya wanting to limit Boycott Bengal. On the other hand, Lala Lajpat Roy and his party demanded for Universal economic and political Boycott.

In 1914, Lajpat Rai opposed the decision of the Indian National Congress to support England in the 2nd World War. When Lajpat Rai returned to India, he was elected as president of the INC in 1920. He went to prison after the start of the Non-Cooperation Movement. After this, he was subjected to a lathi charge and Lajpat Rai passed away in 1928.<sup>384</sup>

Another Arya Samaji in Congress Swami Shradhanand, the militant Monk of India, was a firm *Satyagrahi* of the Indian National Congress. He joined the INC in 1888. After the Lahore session he left his connection with Congress and gave his presence again in 1899. He advocated the Gurukul System but no one supported him. He 1907, he tried to sweeten the relationship between the moderates and extremists at the Surat session. In every session, he talked about the educational works for the progress of Society. He also gave many lectures on eradicating the untouchability from India.

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<sup>381</sup> The Indians Review, November, 1905, Pp-750-751

<sup>382</sup> Report, 21<sup>st</sup> I.N.C, Benares, 1905, Pp-73-74.

<sup>383</sup> Pandey, Dhanpati, *Arya Samaj and Indian Nationalism*, S. Chand & Co. LTD, New Delhi, 1972, Pg-180.

<sup>384</sup> Ibid, Pg-183.

When Shradhanand was president at a meeting on March 29, 1919, he convinced the people for complete the Boycott of Western. He also urged the audience to accustom themselves to undergo hardship outside as well as inside the Jails.<sup>385</sup> On April 19, 1919, he went to the Jama Masjid at the invitation of Moulvi Abdul Majeed and advocated the Unity between the Hindus and Muslims.<sup>386</sup> Later on, he died on Dec 23, 1920, and Pandit Nehru Paid his Homage “*The end of that year 1926 was darkened by a great tragedy, Sharddanand was assassinated by Fantic as he lay in bed. What a death for a man who had bared his chest to the bayonets of the Gurukuls and marched to meet their fire. Nearly 8 years earlier an Arya Samajist Leader had stood in the pulpit of the great Jama Masjid of Delhi and preached the unity of Hindus and Muslims for the independence of India.*”<sup>387</sup>

Swami Shradhananda and Pt Rambhuj Dutt Chaudhari led the Samaj into a more political role by connecting it with the Indian National Congress.<sup>388</sup> As we know, Swami Dayanand Saraswati always supported Cow protection and Hindi Language. He connected Cow protection with the economic progress of the country. After his death, this Movement continues to work. Later on, it also tried to make some rules for cow protection and Hindi language with the Indian National Congress. Shradhananda as a president of *Gauraksha Sabha*, and certain congress leaders, convened a more efficient stage-managed conference at Delhi in November. A resolution was passed supported in the open conference by Motilal Nehru and C.R. Das, calling upon all Hindus to non-cooperate with the Cow-killing British Government.

As a result the Hindu Mahasabha in Gaya 1922, passed a resolution for cow protection, use of Hindi Language and depressed class rights. Two leading members of the Arya Samaj, Swami Shradhanand and Lala Hansraj were with Hindu Mahasabha on this resolution.<sup>389</sup>

The political contribution of Arya Samaj is that it laid the foundation of Nationalism on which Mahatma Gandhi erected the bigger building of Indian Independence. Before, Dayannaad Indian Nationalism was largely concerned about middle class intellectual, who were the product of the English education in India and western influenced Indian nationalism, which was outlandish and rootless. Swami Dayanand Sarsawti tried to connect it with from the higher class as well as to the lower class.

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<sup>385</sup> Ibid, Pg-185.

<sup>386</sup> Ibid, Pg-185.

<sup>387</sup> Nehru, Jawarlal, *An Autobiography*, Jawaharlal Nehru Memorial Fund, New Delhi, 1936, Pg-160.

<sup>388</sup> The leaders, 15 April, 1920

<sup>389</sup> Gordon, Richard, *The Hindu Mahasabha and the Indian National Congress, 1915 to 1926*, Modern Asian Studies, Vol-9, No.2 (1978) Pp- 145-203.

At that time, it was a Swami Dayanand Sarasawti through his militant approach made Indians realise that they were the heirs of an Ancient culture and they no need to follow the western culture. They were a great nation in their rights. He was from Gujarat Morbi and introduced the Indians to be proud of their religion, culture and language. He raised his voice against the denationalising influence of English education and laid stress on National Education.

When we study the History of Congress, it was Swami Dayanand Saraswati who introduced *Swaraj* before Congress and later on Dada Bhai Naroji introduced it. This patriotism prepared the background against which later Nationalist or extremist schools flourished and as result India got freedom.

Arya Samaj provided three leaders to the extremist wing of Congress Lok Manya Tilak, Bipin Chandra Pal and Aurobindo Ghosh. Arya Samaj's stress on *Swadeshi* and Boycott at the time of the Bengal partition. All these leaders played an important role in the Bengal partition with the help of *Swadeshi*, as a weapon against British rule.

### **Prominent Arya Samaji's in Political Scenario of Gujarat**

In the 20<sup>th</sup> century, congress became the powerful political party that influenced the British Government. There were many Arya Samajis from Gujarat who participated in the Political Scenario of nationalism. Many Arya Samaji joined the congress and worked with it in Gujarat like Shyamji Krishna Verma, Sardar Singh Rana, Bhikaji Cama, Dr Kandubhai Bhimabhai Desai and many others. The details about these memebers were the following-

#### ***Shyamji Krishna Verma***

Shyamji Krishna Verma was born at a time, when there was a Revolutionary turmoil in India on 4 October 1857 in Mandvi, a former state of Kutch. He was a great Social reformer and Administrator. With the help of home rule and Indian sociologist, he spread the message of Indian Nationalism. He was a great devotee of Swami Dayanand Saraswati and supported his ideology. The 'Indian House' which was established by Shyam ji Krishna Verma, known as the 'Temple of Freedom'. He was supported by Madame Cama, Madan Lal Dhingra, Hardyal, Sardar Singh Rana and many others.<sup>390</sup>

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<sup>390</sup> Varma, Lal, Ganeshi, *Dr, Shyamji Krishna Verma( The Unknown Patriot)*, The Director, publication division, Ministry of Information and Broadcasting, New Delhi, 1993, Pp-1-2.

In the last quarter of the 19<sup>th</sup> century, Shyam ji Krishna Verma was influenced by Arya Samaj's establisher Swami Dayanand Saraswati, a reformer of Hinduism from the stifling shackles of Brahmanism. When Shyamji came to Bombay for Studies in 1874 he met Swami Daynanad Sarsawati. Shyamji always attends the lectures of Dayanand Saraswati whenever he comes to Bombay. In 1877 he also delivered lectures on propagating the social and religious reforms in Ahmedabad, Bharuch, Baroda, Poona, and Nasik.<sup>391</sup>

When Prof. William came to India, he was greatly influenced by Shyamji Krishan Verma in his knowledge of Sanskrit and invited him to visit Oxford University. Shyamji was ready to visit but before going to Oxford he wanted to meet with Swami Dayanand Saraswati.<sup>392</sup>

As Swami Dayanand believed in the government following the same path Shyamji Krishna Verma returned to India to unite the Indian states in the struggle for freedom.<sup>393</sup> Later on, he was made the diwan of the Ratlam. After that he passed through many ups and downs. After the Age of Consent Bill of 1891, there would be political cooperation between Shyaji Krishna Verma and Bal Gangader Tilak. Later on, after the arrest of Bal Ganga Dhar Tilak for the killing of Mr Rand, an officer in charge of the Plague operation. After this incident, Shyam ji left India in 1897. In England, he was greatly influenced by Herbert Spencer for his rationalism. In 1904, Shyamji announced the scheme of the fellowship in memory of Hebert Spencer and Swami Dayanand Saraswati. With the help of William Wedderburn, he requested him to read out this scheme in the Bombay Congress session. But this expanded subsequently.<sup>394</sup>

After that there would be the publication of the *Indian Sociologist* in 1905 by Shyamji Krishna Verma. This *Indian Socilogist* can be considered as the weapon of Political, Social and Religious Reforms. After the establishment of Home Rule the leaders of *Swaraj* and Boycott Movement like Bal Ganaga Dar Tilak and Bipin Chandra Pal tried to utilize the scheme of fellowship and send the many students based on fellowship. These students were Savarkar, Bapat, and Madhavarao Jadhav.<sup>395</sup> After some time there would be a conflict between the Moderates and Shymaji Verma about the notion of self-governance.

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<sup>391</sup> Ibid, Pg-6.

<sup>392</sup> Ibid, Pp-9-11.

<sup>393</sup> Ibid, Pg-15.

<sup>394</sup> Ibid, Pp-21-26

<sup>395</sup> Ibid, Pg-30

In 1907 Shyamji Krishna Verma organised a meeting of the Indian Home Rule in London to establish an organization of political Missionaries in India. The scheme was sent to Tilak, B.C Pal and Lala Lajpat Roy and they agreed to a 10000 Rupee donation for this mission. As a result, the scheme was passed, and its main goal was to establish the 'Swarajay'.<sup>396</sup> Being a close Pupil of Dayanand Saraswati, Shyamji Krishna Verma had a following in Arya Samaj and many Arya Samaji have participated in this organisation.

Shyamji also supported the non-cooperation movement. In the book by Ganeshi Lal Verma, there was the letter of Swami Dayanand Saraswati to Shyam ji Krishna Verma about his lifestyle and his experience in England. This letter demonstrated the relationship between Swami Dayanand Saraswati and Shyamji Krishan Verma. Swami question looked like that he was very curious about the Shyamji Krishan Verma and his studies and lecture on the Vedas.

*“May the benediction of Dayanand Saraswati Swami rest upon Shyamji Krishna Varma, who deserves all commendation for his learning and his perseverance in the path of Vedic religion, etc. I am sorry you have not cheered me for some time with a letter. I now write hoping that you will rejoice in my heart by replying to the following questions:*

*What sort of men are there in England? What are their characteristicstics, qualities, dispositions and actions? What is the nature of the land, water and air there? What kind of eatables, solid and liquid and what other things {Lehya, chushya) can be had there? Is the object of your visit to England being accomplished every day? How many men read Sanskrit with you and what books do they study?*

*What is your monthly income and what are your expenses? How much time do you have for study, for teaching and for meditation? How is it that your fame for discoursing on the doctrine of the true religion (Vedas) has not spread so rapidly in England as it formerly did here in India? Perhaps you have already acquired a reputation without our having heard of it, as we live a long distance from you, or perhaps you have had no leisure to write to us. If that be the case, it is my earnest recommendation that as soon as you finish your studies and your teaching work, you should deliver lectures for the propagation of Vedic doctrines, and then return, but not before, for a good reputation so acquired is preferable to making money, nay it confers a great blessings (Sivakari).*

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<sup>396</sup> Ibid, Pg-46-47

*What is the present opinion of our beloved Professor Monier Williams and Max Muller about Vedas and other Sastras? Have they and others any regard for disseminating the meaning of those works (Tadartha Prachar)? Is it a fact that the Theosophical Society has established a Vedic Branch (Vedic Sabha) in London? Have you ever seen Her Majesty the Queen Empress of India? Have you seen the assembly called Parliament? Please do answer these questions as soon as you can, and write to me at length about other topics which you think are worth mentioning. This will suffice for the present as it is not necessary to write long letters to the intelligent.*

*Written on Tuesday, the sixth day of the bright half of the lunar month of Asadh, Samvat 1937*

*Swami Dayanand Saraswati.*

*Meerut".<sup>397</sup>*

### ***Sardar Singh Rana***

Sardar Singh Rana was born on 10<sup>th</sup> April 1870, in Limbdi state, in Gujarat. After completing his studies he went to London for a barrister education. In London, he met with Shyamji Krishna Verma. The revolutionary work of Shyamji greatly influenced him. As a result, he joined him and he was also one of them who helped Shyamji in the establishment of the Home Rule. Both of them believe that India's Independence from the Britishers was very essential.

When Shyamji Krishna Verma established the Home Rule Society, Indian Sociologist Paper, bought Indian House, providing scholarships to the students who came from India. On the eve of this event, two Gujarati were always with him. Sardar Singh Rana and Madam Cama. In England, the Indian House was the centre of the revolutionary Movements.<sup>398</sup>

In 1909 a meeting was organised at the Indian House whose president was Sardar Singh Rana. To attend this meeting he went from Paris to London.<sup>399</sup> He also got support from the extremist wing of the Indian National Congress. There is no direct mention that he was influenced by Swami Dayanand Saraswati and Arya Samaj. However, he was influenced by the ideology of Shyamji Krishna Verma.<sup>400</sup>

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<sup>397</sup> Ibid, Pp-85-86.

<sup>398</sup> Gohil, Dharmendrasingh, Vaghubha, *Contribution of Sardarsinh Rana in Freedom Struggle of India 1870 to 1947*, 2015, Pg-36, Thesis from the Maharaja Krishna Kumar Singhji Bhavanagar University.

<sup>399</sup> Ibid, Pp-173-176.

<sup>400</sup> Ibid, Pg-28.

### ***Madam Bhikaji Cama***

She was born on September 24, 1861, in Navasari. She was from Paris, France, but made a great contribution to the Independence Movement. She also made a great contribution to the activities of the Indian House with Sardar Singh Rana and Shyamji Krishna Verma.

Cama also participated in the International Socialist Conference Parisad held in Germany on the 18<sup>th</sup>, 19<sup>th</sup> and 20<sup>th</sup> of August 1907. She also got the opportunity to present at this conference. First of all, she hoisted the Indian Flag and started with the ‘*Vande Mataram*’. In this Parisad she spoke about the *Purana Swaraj*. At the end of the speech unfurled a tricolour flag green, Saffron, and red. She says that

*“This flag is of Indian Independence. Behold it is born. It is already sanctioned by the blood of Martyred Indian Youth. I call upon you, gentlemen, to rise and salute this flag of Indian Independence. In this name of this flag, I appeal to lovers of freedom all over the world to cooperate with this flag in freeing one-fifth of the human race”*<sup>401</sup>

By this statement, we can see the passion and courage of the Bhikhaji Cama. At that time when no one had any idea about the national flag, she presented the Flag. In this Flag, there would be the mention of Hindu-Muslim unity. She was the first lady who presented at an International conference held in Germany as well as the first woman who thought or had an idea about the National Flag of India.

She also started the Paper, *Vande Mataram*. As a result, Paris became the centre of the Indian Revolutionary Movement.<sup>402</sup>

Sardar Singh Rana and Madam Bhikaji Cama spread revolutionary literature, not only in India but also in the different parts of the world where Indians were living. They also got the response from this revolutionary.<sup>403</sup> She also started the ‘National Fund Scheme’. It helped the revolutionaries who were living out of India. She was also not directly influenced by the Swami Dayanand Saraswati or Arya Samaj. However, she was greatly influenced by Shyamji Krishna Verma's Ideology and also worked with him in different revolutionary activities.

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<sup>401</sup> Sethna, Adi, Khorshed, *Madame Bhikhaiji Rustom Cama*, Ministry of Information and Broadcasting government of India, 1987, Pg-2.

<sup>402</sup> Gohil, Dharmendrasinh, Vaghubha, *Contribution of Sardarsinh Rana in Freedom Struggle of India 1870 to 1947*, 201,5 Pg-82, Thesis fr om the Maharaja Krishna Kumar Singhji Bhavanagar University.

<sup>403</sup> Ibid, Pg-84, Thesis fr

### ***Dr. Kandubhai Bhimabhai Desai***

Dr. Kamabhai Bhimabai Desai was born in Navasari, Gujarat in 1887. He complete his education in Navasari and higher study in Navasari. He was a great devotee of Mahatma Gandhi. In 1921 he left his college education at the order of Mahatma Gandhi and joined the Indian National Congress. He also played an important role in the 1942 movement and he was also sent to Jail the British Government. He was the head of the congress in Jalapor and Navasari Taluka. He played an important role in the reformative movement in Navasari. He was a follower of Arya Samaj. He played an important role in the establishment of the Supa Gurukul. He also headed numerous committees of the Indian National Congress.<sup>404</sup>

### ***Shri Chotubhai Bhaidas Marafathiya***

Shri Chotubhai Bhaidas Marafathiya was born in Surat in 1888. He was a great devotee of Swami Dayanand Saraswati and spent his life in the service of the Arya Samaj. He was a great supporter of the *Swadeshi* Movement. He also supports the Swadeshi Movement in Surat. He was a treasurer of Congress from 1920-32. He played an important role in the Bardoli Satyagraha. During the Dandi March in 1930, he gave help to the Choryashiya Taluka Camp. He was a head treasurer in the Hirapur session of congresses held in 1938.<sup>405</sup>

### ***Shri Lalubhai Purshottams Kansara***

Shri Lalubhai Purshottams Kansara was born in Navasari on 1886. He was a great devotee of Arya Samaj. After joining the Arya Samaj he worked for the many reforms in Navasari District. Due to his work, he was also popular in Navasari. He had also participated in the Surat session of Congress in 1907. He participated in the Bang-Bang Movement. As a Congressman, he gave his contribution to the development of the *Gurukuls*, *Hindu Mahasabha*, *Hindu Shuddi Sanagtan* and *Harijans*.

### ***Shri Narendrabhai Nathaniel***

Shri Narendrabhai Nathaniel worked with Shri Kaniyalal Munshi and Shri Pursotam Dash Trimakadas. After that he joined the Sarvoach Adalat as a Dhara Shastri. In 1950 he joined the congress and worked for it from Shaurastra. From 1951-57 he was a Loksabha member. He was great devotee of Swami Dayanand Saraswati and also gave his service to Arya Samaj.<sup>406</sup>

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<sup>404</sup> Bhagat, Shrikanth, *Varhad Gujarat Ma Arya Samaj*, Shri Arya Seva Sang, Surat, 1960, Pg- 40.

<sup>405</sup> Ibid, Pg- 48.

<sup>406</sup> Ibid, Pg- 123.

Other members who work in Congress were *Shri Macharambhai Moraraji Panchal* from Vapi work in Congress for a long time. He also played a vital role in the Panchayat of Vapi<sup>407</sup>. *Shri Antoldas Berabhai Patel* was an Arya Samaji. He also participated in the many National Movement organized by the Indian National Congress.<sup>408</sup> *Dr Madanjit Duharbaji Desai* start to participated in the public activities of congress from 1933. He played an important role in Valsad Taluka as a congressman. He was also the head of *Nagarik Sahakarika Bank* in Valsad.

Besides Congress, there were also many Arya Samaji who participated in politics. They were *Dr Ramji Valji Davada Vakil* who was a member of the Kutch Council, *Nagarik Sevamandal*, and Nakhatrana Panchayat.<sup>409</sup>

*Shri Jayanthilal Gokuldas Takkar* was from Jamnagar he was a member of *Rastriyabhasa Pracharak Samithi*.<sup>410</sup> He also played an important role in the Jamnagar politics, as a Arya Samaji.

*Sulochana Ben Modi*, was from Mumbai. She was Mayor of Mumbai in 1946. She also played an important role in the development of many educational institutions of the Arya Samaj. She was educated at the Arya Kanya Vidyalaya of Baroda.<sup>411</sup>

## **ARYA SAMAJ AND HINDU MAHASABHA**

The Hindu Mahasabha was a powerful political platform established based on the Hindu Unity Movement in April 1915. During the late 19th and 20th centuries, numerous Hindu movements emerged intending to unite Hindus, driven by a strong desire for religious and cultural revivalism. Notably, the Arya Samaj and Sanatan Dharma Sabha were at the forefront. These movements underwent various phases, initially focusing on reforming the existing social and religious structure, and later actively engaging in political organizations.

The Swarajaya party and Hindu Mahasabha were developed as a result. Initially, the Hindu Mahasabha was not an all-India organization. It was established in Bombay and then revived as the All-India Hindu Mahasabha in 1923. The Maharashtra Provincial Hindu Sabha guided branches throughout Maharashtra. Many Arya Samaj

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<sup>407</sup> Ibid, Pg-128.

<sup>408</sup> Ibid, Pg-122.

<sup>409</sup> Ibid, Pg-104.

<sup>410</sup> Ibid, Pg-53.

<sup>411</sup> Ibid, Pg- 117.

members made monthly contributions to the Sabhas, and wealthy individuals donated funds to the Hindu Mahasabha. Seth Jugal Kishore Birla provided a monthly grant to the Baroda Centre, while Raja Bhadur Narayanlalji Pitty contributed sum of Rs 3000 to the Sabha. Birla and Pitty continued to support the Mahasabha in the following years, along with many other workers who worked to establish the nucleus for the Hindu Mahasabha. The Hindu Mahasabha had many objectives-

- To promote greater union and solidarity among all sections of the Hindu community and unite them.
- To promote good feelings between the Hindus and other communities in India and gave them a message of self-government Indian Nation.
- To ameliorate and improve the condition of all classes of the Hindu community.
- To promote and protect Hindu interests and rights.
- Generally to take steps to promote the religious, Social, educational, and political interests of the community.
- To arrange back into the Hindu Community.<sup>412</sup>

The Bombay Hindu Mahasabha had included a formal commitment to Shuddhi works and this large work gained support from Gujarat by different Arya Samaj. Its Constitution clearly defined its future goals. Hindu means a person professing any religion of Indian Origin.

Lala Lajpat supports the Hindu Mahasabah and he also attended the many meetings of Hindu Mahasabha. He also attended the conference on 3<sup>rd</sup> and 4<sup>th</sup> December 1925. Jayakar was the Chairperson of the reception committee. He declared the two objectives of Hindu Mahasabha (a) to promote friendship among all communities and (b) to reform the Hindu Society.

The Bombay provincial Hindu Mahasabha chose Bombay City as the centre of Activity and the first couple of centres were opened at Ankleshwar (Broach District) and Ananad (Kaira District). The Baroda Centre which had earlier started with the assistance of *Bharatiya Hindu Shuddhi Sabah* was also affiliated.

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<sup>412</sup> Arya, Govind, Nagjibhai, *Arya Sandesh*, Arya Kumar Press, Karelibaug, Baroda, , 31.12.1939, Pg- 24.

The work entrusted to these centres was to propagate the principle of the Sabha in the adjoining territory through Bhajan Mandalies to awaken the religious sentiments of the masses, open Schools, especially for the untouchables and the backward classes and thirdly prepare the Ground for Shuddhi.<sup>413</sup>

This report shows that the Hindu Mahasbha of Bombay expanded in the Gujarati-speaking areas of the presidency rather than the Marathi-speaking people. The Ashram was formed after a meeting on 9<sup>th</sup> January 1927 in the memory of Shradhanand and 35000 were collected on the spot. The five trustees were Mr Jayakar, Raja Govindlal Shival, Seth Jugal Kishore Birla, Seth Lavji Mavji and Dr Kalyandas Desai. In the nine months of its existence, it lodged 29 women and 21 children. This report shows that the Hindu Mahasabha of Bombay expanded in the Gujarati-speaking areas of the presidency rather than the Marathi-speaking people.

The Hindu Mahasabha worked for the untouchable women, who were fully converted to other regions or converted with many temptations. A conference held in Bombay was inaugurated to mark the beginning of an institution for the protection of 'defenceless' Hindu Women. The institution was subsequently opened in 1928 and called the Shradhanand '*Anath Mahila Ashram*'. Lala Lajpat Roy presided over the conference of the Bombay.<sup>414</sup>

Hindu Mahasbha played a vital role in the re-conversion of the untouchables and women to their region as they were forcefully converted to another region. The Bombay Presidency Hindu Sabha report in 1928, the fifth year of its existence followed the pattern reported in the previous report. Shuddhi activities were carried on with great vigour in Gujarat among untouchables of the Barajyas Cate, Kolis, Kalipraj, and the Bhil of the Rajpipla.

These activities were directed by Pandit Anand Priya, an enthusiastic Arya Samaj worker, who found ample opportunity to proselytise among the syncretic communities. Pandit Anand Priya ji was an great eminent person because he worked in every field of society. He established nearly 4000 primary schools with four boarding houses at Baroda, Navasari, Amerli, and Kadi for Harijans and created a miracle by which 18000 Harijan Children were started to School. As a result he was awarded the title '*Rajratna*' by Maharajah Sayajiarao of Baroda, as he was the pioneer of Harijan upliftment in Gujarat.<sup>415</sup>

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<sup>413</sup> Ibid, Pg- 77

<sup>414</sup> Arya, Govind, Nagjibhai, *Arya Sandesh*, Arya Kumar Press, Karelibaug, Baroda, , 31.12.1939, Pg -25

<sup>415</sup> Snatika, Parmar, *Yashodaben, Karamveer Pandit Anandpriyaji*, Lokseva Press- Modikhana, Baroda.

Whose Customs were an amalgam of Hinduism and Islam, were focused on the return to Vedic Hinduism. This Mahasabha ran nine schools in Gujarat. The Bombay Sabha's Gujarat component was very active, while Bombay City languished for lack of Enthusiasm.<sup>416</sup>

Jayakar declared that the Mahasabha was a defensive organization and its activities were never against Muslims, interest except in two Cases, Namely conversion and kidnapping. In many parts of northern India, many forcefully converted cases came. One example Jayankar defined Shuddhi and as accusing Muslims of carrying on Secret conversion and abduction and conversion of women in the Sind.<sup>417</sup>

Along with Hindu Mahasabha Arya Samaj conducted the All India Shuddhi Sabha for Shuddhi campaign. The Shuddhi Movement comprehended the reclamation of caste Hindu converts and untouchables. In the wake of the Malabar rebellion, Swami Sharadhanad declared his affiliation with Congress because Congress refused to give aid to the Malabar rebellion.<sup>418</sup>

### **Hindu Mahasabha Session at Ahmedabad**

With the help of the Bombay Hindu Mahasabha, it started to work in the different centres in Gujarat. As a result, there would be the organization of the 19<sup>th</sup> session of Hindu Mahasabha. In Gujarat session of Hindu Mahasabha is considered as a historical movement because most of the Arya Samaji participated in it. Its members were Shri Krishan Lal Thakkur (Hindu Mahasabha's welcome), Seth Shri Acharthlal Pariek (Welcomer Vice-President), Shri Jugal Kishore Birla, Seth Shri Chinubhai Lakubhai Mehta.

Many activities of Hindu Mahasabha in Gujarat were done from the donations that were given by the many prominent supporters of Arya Samaj. One of them was from the Pity family Naryan Lal Pity. He was the great supporter of Hindu Mahasabha activities the forcefully conversion. He supported the Shuddhi Movement. He gave financial help to the Shuddhi Movement. As a result, the activities of Hindu Mahasabha continued because of his Contribution.<sup>419</sup>

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<sup>416</sup> Namrata, R. Ganneri, *The Hindu Mahasabha in Bombay (1923-1947)*, proceeding of Indian History Congress, Vol.75, Plantium Jubilee. 2014. Pp-771-782.

<sup>417</sup> Indian Daily Mail, 24<sup>th</sup> March 1929.

<sup>418</sup> Gordon, Richard, *The Hindu Mahasabha and the Indian National Congress, 1915 to 1926*, Modern Asian Studies, Vol. 9, No.2. 1975, Pp- 145-203.

<sup>419</sup> *Arya Sandesh* (Hindu Mahasabha Aank) Arya Kumar Press, Karelibaug Baroda, Mudarak Pandit Nagajibhai Govindbhai Arya.

Seth Popat Lal Harilal always supported the Hindu Mahasabha activities in Gujarat. As already mentioned, all activities of Hindu Mahasabha were under the control of Pandit Anand Priya ji. He was also known as the soul of Karelibaugh in Baroda. He played an important role in the Shuddhi Movement, which was controlled by the Hindu Mahasabha as well as the Arya Samaj. He started a huge Shuddhi Movement in Anand and in different parts of Gujarat, which is mentioned in the next chapter Arya Samaj and Nationalism.<sup>420</sup> Pandit Anand Priya spread the message of Hindu Mahasabha, Hindu religion, and Aryan Culture from village to village. He tried to establish the different centres of the Arya Samaj in Gujarat.

The Arya Kumar Mahasabha, was established by the Pandit Anandpriya ji participated in the Hindu Mahasabha different activities. Arya Kumar Sabha of Ahmedabad also gave the financial help of his one and a half lakh to Hindu Mahasabha. Its main members were Seth Shri Narayan Lal ji and Minister Pandit Anandpriya ji. At that time Kutch, Kathiwar, and Surat were the centres of Hindu Mahasabha activities. Shri Pandit Chandramji was a vice president of Baroda Aryakumar Mahasabha and president of Gujarat Prantiya Hindu Mahasabha. The work of the Hindu Mahasabha was not limited to Gujarat but also in the different parts of India. It is interesting to note that the Hindu Mahasabha one worker Swami Bhavani Dayal Sannayasi spread the message of Hinduism even in Africa.<sup>421</sup>

Pandit Anand Priya ji described that the Hindu Mahasabha meant to protect the rights of Hindus, here Hindus does not mean to any religion but a person who lived in India as well as the forcefully Converted as other.<sup>422</sup> It was a historical movement that Baroda Arya Kumar Ashram that gave shelter to the suffering Hindus. It tried to give great Service for the welfare of the Hindus. It spread the message in Godhra, Surat, Varaval, Guptaprayga etc of Hindisum. Arya Kumar Ashram also known as the ‘*Jagarat Pahigari*’ for the suffering Hindus, or forcefully Converted Hindus.<sup>423</sup>

Thus, the Main goal of the Arya Samaj is to make the Hindus, Social, Cultural, economic, and politically progressive. Arya Samaj tried to achieve this goal with the help of Hindu Mahasabha.

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<sup>420</sup> *Ibid*, Pg-43.

<sup>421</sup> *Arya Sandesh* (Hindu Mahasabha Aank), Arya Kumar Press, Karelibaug Baroda, Mudarak Pandit Nagajibhai Govindbhai Arya Pg-43.

<sup>422</sup> *Ibid*, Pg-43.

<sup>423</sup> *Ibid*, Pg-44.

## **Conclusion**

Thus, Arya Samaj played an important role in the politics of Gujarat. It tried to connect with Congress. With the help of Congress, it tried to work for its different goal which was decided by its founder Swami Dayanand Saraswati like *Swadeshi*. The Swadeshi movement played an important role in developing the country's economy.

The Swadeshi Movement also tried to work against the Bengal Partition in 1905. With the help of Lokmanya Tilak, Bal Ganga Tilak and many others Arya Samaji of Congress tried to unite the people of Bengal against the Bengal Partition. The *Swadeshi* movement also had success in the Bengal Partition. Many people from Gujarat had participated in the politics of Gujarat. Many of them, directly and indirectly, tried to change the scenario of the politics of Gujarat.

The Arya Samaj played a vital role in the economic development of India, with the support of the Swadeshi movement. Its goal was to unite people. The Swadeshi movement aimed to promote the value of local arts and crafts.

The Arya Samaj and the Hindu Mahasabha joined forces to support Hindu rights and resist forced conversions. Arya Samaj took the lead in carrying out numerous reconversions during this collaboration.

Thus, the role of the Arya Samaj in Gujarat did not get the right place in history. There would be less description on the contribution of Arya Samaj as freedom fighters.