

Arya Samaj
and
Hindu Nationalism

CHAPTER-8

ARYA SAMAJ AND HINDU NATIONALISM

Before going to Hindu Nationalism we have to understand the meaning of the Nationalism. The term 'Nation' is derived from the Latin word '*Natio*' which means birth or race? According to the proclamation of Mill '*A group of people can be considered a nation if they share common bonds and a sense of unity that is not present between them and other groups. This unity leads them to work together more easily and to desire to be governed by themselves, exclusively. They also have a desire to be under the same government*'.⁴⁷¹

Hindu Nationalism developed with the revelation of India's Past was one of the strongest foundations on which Hindu Nationalism was developed. Nationalism is a feeling that can only develop when there is a common ground of religion or culture. Therefore, the revival of these traditions can be useful for developing Hindu nationalism.

Hindu Nationalism has existed in India since ancient times. However, due to the long period of foreign rule, Indians lost their identity. Nationalism started to develop in the 19th century as a response to British rule. Therefore, Hindu Nationalism can be understood as the expression of social and political thought based on the native spiritual and cultural traditions of historical Indians.

Vinayak Damodar Savarkar played an important role in the development of Hindu Nationalism and he also presented the meaning of Hindu Nationalism. He gave the term *Hindutva* to create a Collective 'Hindu' identity as the essence of Bharat. His political philosophy had the elements of Utilitarianism, Rationalism and Positivism, Humanism and Universalism, Pragmatism and realism. When Savarkar was sent to jail, where he wrote a book on *Hindutva*, explaining what means to Hindu and Hindu pride, in which he described that all the people descended from Hindu culture as being part of *Hindutva*, including Buddhists, Jains and Sikhs. He wanted all Indians to fight for the country's freedom as one Nation. He outlined his vision of *Hindu Rastra*

⁴⁷¹ Majumdar, R.C, *History of the Freedom Movement in India*, Vol-1, Firma K.L, Mukopadhy, Calcutta, 1971, Pg- 286-297.

as *Akhand Bharat*. He has been described as Hindu as being neither Aryan nor Dravidian but as ‘people who live as children of a common motherland, adoring a common Holyland.’⁴⁷² He is also known as the father of Hindu Nationalism. After the Mopallah rebellion, we can see the development of Hindu Nationalism is at its high peak.

Thus, Hindu Nationalism is not limited to the Hindus but also to the people who are living India, whether they belong to different cultures or religions. Arya Samaj supports this Hindu Nationalism, which has broad meaning.

The first signs of Nationalism in India can be traced back to Bengal, where the Brahmo Samaj, under the leadership of Raja Ram Mohan Roy, showed a strong passion for liberty. Following this, Nationalism further developed under the Arya Samaj, led by Swami Dayanand Saraswati. Swami Dayanand Saraswati attempted to unite people based on a common Vedic culture, arguing that all Indians belonged to this culture. He believed that lack of unity allowed foreign rule to control them, and emphasized the need for unity to remove foreign rule. Now, we have to see the role of the Arya Samaj in different Independent Movements.

During India’s Independence, the Arya Samaj directly and indirectly influenced all the revolutionary activities. 70% of freedom fighters were influenced by the Arya Samaj, directly and indirectly. Some of them were Bhai Parmanand, Bhagat Singh, Lala Lajpat Roy, Swami Shraddanand, Dr. Satyapal Shyamji, Krishna Verma, Chadhurai Rambhaj Datt, Bhai Bal Mukund Gupta, Ram Prasad Bismil, Dadabhai Naroji were rather the member of Arya Samaj or influenced by the philosophy of Arya Samaj.⁴⁷³

Dadabhai Naroji described that *he first learned about the word ‘Swaraj’ from Satyarth Prakash written by Swami Dayanand Saraswati*⁴⁷⁴. Sufi Saint Rahim Bakhsaha has said giving his deep-hearted homage to Dayanand-

*Dayanand ne his Mulk ko Gahari neend se Jagaya hai, afsosa ki avaz me hamne unhe jahar pilaya, Hindu ho chahe ho Musalman, ise Mulka Hind Ka, insaf SA bolo ki Dyanand tha ise jamanae me Rahnuma.*⁴⁷⁵

⁴⁷² A pamphlet got from the Tankara Library.

⁴⁷³ Prabhakar, Vishnu, *Hamare Path Pradarshak*, Pg-68, *Sampoarn Niband*, Part-III, Pg-151. (Javedekar, Acharaya. Adhunik Bharat, 1994, Pg-52.

⁴⁷⁴ Unknown resources got from the Tankara Library.

There would be no clarity about that Swami Dayanand Saraswati participated in the 1857 revolution. However, some Arya Samaji writers believe it. One of them was Vishnu Prabhakar, who believed that Maharishi Dayanand Saraswati played an important role in the 1857 revolution. He wandered in the different parts of India, to examine the political circumstance of India. When Nana Saheb was disappointed by the unsuccess of the first freedom Movement and decided for suicide. At that time Dayanand stopped him and gave him 'Deeksha' of Sannaysi till the right time did not come.⁴⁷⁶ However, there is no mention in many books about the validity of this statement.

Now, we have to see the role of Swami in the establishment of the basement of Hindu Nationalism. According to Romain Rolland, Arya Samaj played a significant role in India's Freedom Movement by awakening the rebirth and reawakening of National Consciousness. The Arya Samaj prepared the way for the Bengal revolt in 1905 in the form of the Swadeshi Movement. Rolland even called Swami a prophet of the National organization and praised him for his vigilance.⁴⁷⁷

The real foundation of modern Independent India was laid by Dayanand. Swami Dayanand was the foremost advocate of freedom in India and the driving force behind a powerful movement of Indian Socio-political and Economic Liberation. The Patriot philosophy of the Arya Samaj gave a new way to Hindu Nationalism. The followers of this new creed were Bal Gangadar Tilak, Lokmanya Tilak, Bipin Chandra Pal, Lala Lajpat Rai and Aurobindo Ghosh and the Ground for them was made by the Arya Samaj which was established by the Swami Dayanand Saraswati.

We can understand the role of the Arya Samaj in the words of the Gangaparsad Upadhaya-

*"The members of Arya Samaj in India actively participated in the Indian freedom struggle. The only difference is that they did not establish any separate organizations. During the non-cooperation movements led by the Indian National Congress in 1921 and 1931, the proportion of Arya Satyagrah was quite high. They have always provided practical support to other nationalist movements and causes."*⁴⁷⁸

⁴⁷⁵ Op. cit. Pg-75.

⁴⁷⁶ Prabhakar, Vishnu, *Hamare Path Pradarshak*, Pg-68, *Sampoarn Niband*, Part-III, Pg-151, (Javedekar, Acharaya. Adhunik Bharat, Pg-72

⁴⁷⁷ R. Rolland, *The Life of Ramakrishna*, Advaita Ashrama Yavati, Almora, 1931, Pp-157-158.

⁴⁷⁸ Upadhaya, Parsad, Ganga, *The Orgin, Scope, and Mission of the Arya Samaj*, Arya Samaj, Chowk, Allahabad, 1940, Pg- 128-149.

The renowned historian Pannikar claimed that 80% of the individuals who participated in India's freedom struggle were inspired by Arya Samaj. Many of the members and followers of Arya Samaj joined the revolutionary movement and actively fought for India's independence. Dr. R.C Majumdar has shared his view that Dayananad was not the first author of the Swadeshi Movement in India, although he did use it forcefully in modern times. It seems that his main focus was on the reconstruction of the Indian economy.⁴⁷⁹ So, it can be easily said that with the help of the Swadeshi Movement, Arya Samaj tried to make India self-dependent against the British dominion.

As we know with the help of Swadeshi he wants to give birth to Nationalism. Dayanand could not share its philosophy directly. So, he travelled to different parts of India. After his travelling, he observed that foreign rule is responsible for poverty in India. With the help of the Swadeshi, he brought the economy, Social and political unity of the Country. And, we see a glimpse of Swaraj in the Partition of Bengal in 1905.⁴⁸⁰

It was very interesting that besides Social Reform Dayanand also tried to change the problem of illiteracy, economic Poverty and Political Dependence. He knows that based on Social reform freedom could not be achieved but needs to focus on the education, economy and polity of the Nation also. He said that we had not need to follow the Western ideas because from early ancient times India had played a role of word leaders. He took the example of Jacoiet, a French Scholar, who wrote in his book 'The Bible in India' *that India is the fountainhead of all Knowledge and all righteousness. But we forget the pristine purity under the heels of foreign rule.*⁴⁸¹

Dayanand Saraswati provided an indigenous orientation to Hindu Nationalism from religious, cultural, and political perspectives. He not only opposed the foreign rule but also discussed the Hindu orthodoxy which misguided the people about their culture. He tried to introduce the people to revive the Vedic era according to modern needs. We can see it from the statement of Mr. Valentine Chirol, *the Arya Samaj represents a rebellion against Hindu orthodoxy on the one hand, and on the other hand, a rebellion against Western ideals. This is because the founder of the Arya Samaj taught an aggressive Gospel that bases the claim of Aryan and Hindu Supremacy on the Vedas as the ultimate source of human and divine wisdom.*⁴⁸²

⁴⁷⁹ Yadav, K.C, Arya, K.S, *The Arya Samaj and the freedom Movement*, Vol- 1, Manohar Publication, New Delhi, 1988, Pg- 8.

⁴⁸⁰ The Arya Gazetteer, Jullundar, 21 September 1905.

⁴⁸¹ Pandey Dhanpati, *Arya Samaj and Indian Nationalism*, S. Chand & Co. LTD, New Delhi, 1972, Pg- 15.

⁴⁸² Chirol, Valentine, *Indian Unrest*, Macmillan and Co., Limited, London, 1910, Pg- 27.

Arya Samaj played a significant role in the Independence Movement in India. It gave the support to the Nationalism in the different parts of India. It not only gave the concept of Nationalism but also did much work for its implementation, like Social reform, establishment of many educational institutions and many other Nationalist activities. Now, we have to see the role of the Arya Samaj and in which background did the Arya Samaj spread the sentiments of Nationalism among the people.

During the period from 1885 to 1920, Arya Samaj was a great force in the Nationalist Movement.⁴⁸³ It is, therefore, wholly true that due to the attempts of the Samaj, a vibrant Nationalism was growing and the masses were coming in close touch with it day by day.

The Arya Samaj used education as a means to promote nationalism among the masses. Through education, it instilled in people a sense of their pure origins and opposed the Western-influenced educational system. Western educational institutions were against this approach and instead focused on promoting national education. However, the educational plan of the Arya Samaj gave hope to India and inspired people to look towards a brighter future.

After 1892, India witnessed the rise of a new spirit in the Nationalist Movement. This new spirit was characterized by militant opposition to British rule and was directly influenced by the Arya Samaj in the Indian National Congress. Although the Congress remained dominated by moderate or liberal nationalists, a new force emerged within the organization led by Lokmanya Tilak, Bipin Chandra Pal, Aurobindo Ghosh, and Lala Lajpat Rai.

The Arya Samajis were supporters of militant nationalism, speaking with a new voice to change the tone and tempo of the Congress movement. They were known as "extremists" due to their radical outlook and their advocacy for active resistance against British imperialism.

The rise of militant nationalism in India was greatly influenced by the religious revival movements. This religious revival Movement can be seen under the leadership of Swami Dayanand Saraswati, Swami Vivekananda, Swami Ram Tirth, and Annie Besant. These leaders had a strong religious outlook and with the help of Ancient revivalism they tried to spread Nationalism. One of the best examples Dayanand Saraswati, believed in upholding the best of India's ancient culture.⁴⁸⁴

⁴⁸³ Pandey Danpat, *Arya Samaj and Indian Nationalism*, Published by S. Chand & Co,(Pvt), New Delhi, 1972, Pg-113.

⁴⁸⁴ Pal, B.C, *The Spirit of Indian Nationalism*, The Hind Nationalist Agency, 1910, Pg-36-38.

Arya Samaj had influenced the extremist leaders and the militant nationalism was rooted in the religious spirit.⁴⁸⁵ The Indian National Congress had many extremists who supported the Nationalist movement of Arya Samaj. The most important were Lala Lajpat Roy and Swami Shraddhanand. Both of them were the chain between the Arya Samaj and the Indian National Congress. With the help of these many leaders, Arya Samaj was able to present itself in the political Awakening Movement of India.

Thus, Arya Samaj played a major role in spreading nationalism across India. In this context, it is important to examine the influence of Arya Samaj and nationalism in Gujarat. We need to understand how the people in different parts of Gujarat actively participated in the Indian Nationalist Movement.

Arya Samaj and Hindu Nationalism in Gujarat

There would be a lack of work on the Arya Samaj role in the Nationalist Movement of Gujarat. We can trace the Dayananad's role in creating the National consciousness. With the help of Satyarth Prakash Swami tried to introduce the people to the feeling of Nationalism The importance of the Movement, which was established by Swami Dayanand Saraswati Arya Samaj in the words of Atal Bihari Bajpai, in a message for *Samarika* Arya Samaj century celebration Kanpur, 1974, described that *a great achievement of Arya Samaj in National Renaissance would be written in golden letters in the history of Modern India.*

In the 19th century, there would be no existence of the Nationalism among the people. In India, they consider themselves Hindu, Muslim, Sikh, Christian, Parsi and many others. They believed they belonged to different parts of the country and there would be no similarities. At that time when there was a lack of unity Swami Dyananada Swaraswati tried to unite the people based on Vedic Culture. He described that they belonged to different religions but their origin was the Ancient Vedic Culture. Thus, with the help of Ancient culture, Arya Samaj tried to unite the Indians for Nationalism.⁴⁸⁶

In the words of Pattabhi Sitaramayya the *Arya Samaj as a nationalist movement, that owed its birth to the inspiration of the great Dayanand Saraswati who was aggressive in its Patriotic zeal while holding fast to the cult of the infallibility of the Vedas and*

⁴⁸⁵ Op. cit. Pg-120.

⁴⁸⁶ Satyaketu Vidyalkar, Vidyalkar Haridutta, Bharti Bhavanilal, *Arya samaj ka itihas*, Part- IV, Arya Savadhaya Kendra, 1990, Pg-69.

*the superiority of the Vedic culture was at the same time not inimical to broad social reforms. it thus developed a virile manhood in the nation which was the synthesis of what was the best in its heredity, with what was the best in its environment.*⁴⁸⁷ Thus, he described it as a nationalist movement that tried to unite the people based on Vedic Culture.

In the words of R.C Majumdar *Swami Dayanand Saraswati was the first reformer who gave an indigenous orientation to Indian Nationalism. He gave a new impetus to Indian Nationalism. He aimed at the creation of an Indian nation not by the influence of Western civilization, education and religion but by establishing an Indian religion and culture common all over India.*⁴⁸⁸

Arya Samaj played an important role in the independence movement of Gujarat. Many people from different parts of Gujarat participated in the Nationalist Movement. Some of them were-

- Shri Jamandas Biksu- he was born in Morbi. He participated in the *Hindi Raksha Satyagraha*. In this movement, he played an important role.⁴⁸⁹
- Shri Jamiyat Lal Motilal Parikh, he was from Surat. He gave his service in Hyderabad Satyagarh.
- Shri Danjibhai Moradabhai Patel played an important role in the *Hindi Raksahan Andolan*.
- Shri Danji Ramji Arya was in Bardoli. He became a follower of Arya Samaj under the influence of Swami Shankaranand. He Participated in the Mudakat tax, which was opposed by Mahatma.
- Shri Nayamurti Narendra Bhai Nathvani, he participated in the 1932-1933 Satyagarh organised by Mahatma Gandhi. He was also sentenced to Jail for some time.
- Shri Nathbhai Dadabhai Patel participated in the Hindi Rakshan Andolan and the Swaraj Movement. He spends his whole life spreading the message of Swadeshi and Vedic Knowledge.⁴⁹⁰

⁴⁸⁷ Sitaramayya Pattabi, *The history of the India National congress*, Law printing house, Madras, 1935, Pg- 21.

⁴⁸⁸ Pandey Dhanpati, *Arya Samaj and Indian Nationalism*, S. Chand & Co. LTD, New Delhi, 1972, Pg -13.

⁴⁸⁹ Bhagat, Shrikanth, *Varhad Gujarat Ma Arya Samaj*, Shri Arya Seva Sang, Surat, 1960, Pg-52.

- Shri Baldev Moribhai Arya joined the 1921 Gandhi Non- Non-Cooperation Movement. He also participated in the Bardoli Satyagarh.⁴⁹¹
- Shri Bapalal Gadadas Arya, he was from Surat. He participated in the Swaraj movement and was sentenced to prison in 1942. He also wrote down a large number of literature, which helped to spread the message of Nationalism.
- Shri Bhagwan ji Nagar Ji Nayak was from Kachooli and participated in the 1930 Salt Satyagarh Movement. He made a valuable contribution to the Independence Movement.
- Shri Manubhai Ranchod Ji Vasi was from Kacholi. He participated in the 1942 ‘*Hind Chodo*’ movement and he was sentenced to jail.
- Shri Mitabhai Hirabhai Arya was from Anand and he participated in the Hindi Raksan Andolan.⁴⁹²
- Shri Shyamji Krishan Verma was from Kutch. He had a good relationship with Swami Dayanand Saraswati. After competing for his studies he went to England, where he established the ‘Indian Home Rule Society’ and stated in the Magazine ‘Indian Sociologist’. He raised the wave of revolution in the hearts of young ones.⁴⁹³
- Shri Satyavarth ji Kamdar, a participant of the 1920 Satyagraha Movement from Amreli, played a significant role.
- From 1916 to 1918, some of the Arya Samaji leaders such as Kunvarji and Kalayanji Mehta Pulchand Bapuji Shah and Gokuldas Talati and Ravi Shanker Maharaj worked under the influence of Gandhi in the central Government. Fulchand Shah wrote the patriotic songs during the Bardoli Satyagraha, 1928. Some lines are:

“The oppressive rule is tottering because

My Bapu’s Battle cry is heard everywhere.”⁴⁹⁴

⁴⁹⁰ Ibid, Pg-70.

⁴⁹¹ Ibid, Pg-77.

⁴⁹² Ibid, Pg-106.

⁴⁹³ Ibid, Pg-112.

⁴⁹⁴ Patriotic Songs in Gujarat (1920- 1947): The Gandhian inspiration by Kunjlato N. Shah, [https://gandhi-manibhavan.org/educational-resources/Patriotic songs](https://gandhi-manibhavan.org/educational-resources/Patriotic%20songs).

- One interesting thing is that the revolutionary Bhagta Singh and three of his associates were sheltered by Arya Samajis in Baroda for a few days in 1928. When they were hiding from the police.⁴⁹⁵

Shuddhi Movement in Gujarat

Shuddhi is a Sanskrit word which means ‘Purification’. In religious terminology it is related to the a) Conversion of the person who belongs to the religion. B) Re-conversion of those who recently or in a remote period adopted the one of the foreign religion. C) Re-culmination raising the status of the depressed class.⁴⁹⁶

It means that the Shuddhi Movement is not related to the Hindu- Muslim Conversion but related to the largely perspective. Conversion to Hinduism of a person from another religion, if had wished. Re-conversation included the conversation used as forcefully as Muslims converted Hindus forcefully. Third reclamation- With the help of the Shuddhi Movement Arya Samaj rearranged the social status of the depressed class.

With the help of the Shuddhi Movement Arya Samaj tried to reclaim untouchable to the privileges of the Dwijias.⁴⁹⁷ In the Shuddhi ceremony, they recited the Gayatri Mantra give them sacred thread and confer on them performing the Homa. After this process, they dined with other people and in some cases intermarriage.⁴⁹⁸

The Shuddhi Movement was initiated by the Arya Samaj, which also established the 'All India Shudhi Sabha'. This movement aimed to elevate the status of the depressed classes and instil a nationalistic fervour among the Indian populace, encouraging them to embrace their religion instead of foreign ones.

The Arya Samaj played a crucial role in educating and uplifting the people belonging to these classes. The Indian National Congress was influenced by the work of the Arya Samaj. At the start, congress couldn't work for social reform but later on, it attended the social reforms. At the XXXIII session of I.N.C 1917, Mrs G.A Matersan moved the resolution on the depressed classes starting:

⁴⁹⁵ Sharma, S. Bhagat Singh's Vadodara Connection, *The Times of India*, Ahmedabad edition, 20 June, 2002.

⁴⁹⁶ Pandey, Danpat, *Arya Samaj and Indian Nationalism*, S. Chand & Co. (Pvt), New Delhi, 1972, Pg- 79.

⁴⁹⁷ The 'Dwijias' were entitled to the Upanayan Ceremony from, which the Shudras were excluded according to the orthodox Hinduism.

⁴⁹⁸ Op. cit, Pg-79.

“The conference urges upon the people of India the necessity, justice and righteousness of removing all disabilities being of a most vexations and oppressive character, Subjecting, those classes to considerable hardship and convenience.”⁴⁹⁹

In the Shuddhi Movement the name of the Swami Shradhanand is also known as the Mahatma Munshi Ram. He also played an important role in the Arya Samaj Movement of Shuddhi (reconversion) which was initiated by the Swmai Dayanand Saraswati. In 1923 he gave his whole life for the Shuddhi. In 1922, Dr.Ambedkar called Shraddhanad *“the greatest the most sincere champion of the Untouchables”*.

During the late 19th and 20th centuries, a large number of Shuddhi Movements went a large number of conversions and reconversion were done in India. When we see the Shuddhi Movement in Gujarat, it also influenced a large number of the Population not only the converted Hindus but the Untouchables and women got their rights for equal status in Society with the help of the Shuddhi Movement. In Gujarat, the most important people who played an important role in the Shuddhi Movement were Pandit Anandpriya and others.

Anandpriya has worked for Shuddhi and Sangathan. He was a person who was responsible for the reconversion of one Lac and Fifty thousand peolple back to Hinduism. He believes ‘Knock and doors will open, ‘Beg and your Bowl will be filled’. He also collected Rs 70 lac for his educational work and a proportion and preservation of Hindu culture because he knows full well that those who invade our pristine Culture are more dangerous than those who invade our territories. After all, their slow poison would pollute the whole Structure of our nation. For this great work, his name shall be remember forever. Statistics of conversion work done by Pandit Anand Priya ji is highly commendable

Shuddhi Movement and Gujarat

After the famine of 1875, Christian missionaries started their work of conversion in the form of helping Hindus economically and Hindus got paid for their religion. In Gujarat, they started their missionary work in Godara, Nadidad, and Borsad. They made hospitals, Orphanage House for them and they converted them. Seth Jugal Kishore gave financial help to all these activities. After that different centres were established in Anand, Ankelshwar, Ahmedabad, Baroda, and Nadiad for the Shuddhi Movement. They would also take⁵⁰⁰ the help of literature- *Pracharak, Marthand, Sudarak, and Charya Satriya.*

⁴⁹⁹ Ibid, Pp- 85-86.

⁵⁰⁰ Chandkaran Sarda, *Shuddhi Aandolean*, Vedic Yantaralaya, Ajmer, 1984, Pp-247-248.

One well known name in the Shuddhi Movement of Gujarat is of Pandit Anand Priya ji. He worked for Shuddhi and Sangathan and he is the responsible person for the reconversion of the one lack and fifty thousand people back to Hinduism. He is a first-class fund collector for the Shuddhi Movement. Pandit Aanand Priya's contribution can be noted as under:

- He worked wonders in the Adivasis of Gujarat and initiated one lac Bhils with sacred thread in Rajpipla, Broach, and Surat Districts.
- He stemmed the propaganda of Pir Mota Minya, who had initiated Bhils of 12 villages by his karma of Pir Shah, with the help of his associate Shri Kalidas Arya and established two Ashrams for Bhils, one in Amritpura and another in Khergam.
- He reconverted Muslim Rajputs of Punadra, Dabhas and Ramos who had been forcibly converted by Mahomed Bagda of Ahmedabad.
- He converted Muslim of Chekhala, nearly a hundred families. They were Jala Rajputs converted by Mohammed Begda.
- He converted Muslim of Chekhala, nearly a hundred families. They were Jala Rajputs converted by Mohammed Begda. This was also Historic Shuddhi.
- He converted Muslim of Laval in Keda district numbering nearly 60 families when Muslim Molulvis gave stiff resistance. He reconverted 800 Molesalams in Bhachau (Kutch).⁵⁰¹
- He had reconverted Harijjans who had been converted to the Khoja religion of the Islamic sect. Their number is 60 thousand.
- He also converted the Harijjans who had become Christain in many villages.

In this way, Panditji, like Swami Shraddhanand, has done wonderful work in the sphere of Shuddhi Work. Onwards 1923 onwards this great Hindu leader worked in different fields in service of Arya Samaj and the Hindu religion and was appointed general secretary of *All India Hindu Mahasabha* up to the time states merged in the Indian Union. He had presided over several Hindu conferences in different parts of India like Ajmer, Kandkad, Alve, and Nagaroil. He was secretary of the reception

⁵⁰¹ Parmar Yashodaben Snatika, *Karmaveer Pandit Ananad Priyaji*, Lokseva P. Press- Modikhana, Baroda, 1938, Pg-8.

committee in the sessions of All India Hindu Mahasabha in Surat and president of the reception committee of *All India Session in Baroda*. He had worked with the great leaders of our country like Pandit Madan Mohan Malviya, Swami Shradhdhand ji, Dr, Moonje, Shri Aney, Lala Lajpat Roy and Shri Bhopatkar.

A large number of Shuddhi were done in Anand. A Christian father Rojariyo from the catholic group, his Shuddhi was also done in Anand. In Kavadvanj Taluka Babanamandava village twenty-five families were reconverted by Shuddhi.⁵⁰²

In Anand many Harijan people were converted to Christian missionaries by giving them financial help. One of the ways of the financial help was by giving help for their marriage ceremony. Anand Arya Samaj opposed it and it organised the marriage ceremony according to the Vedic culture and gave the free service of food to the people who are presented in the Marriage.⁵⁰³

Even today such, thing is observed in Tankara. Numerous marriage ceremonies are done in a day in Arya Samaj Mandir. In Hindu customs, if the woman is married with the seven rounds of Vows, if he is a widow she is never allowed to take the seven vows with rounds. However, in Tankara all these activities were done according to the Vedic Hymns.

Christian missionaries also changed the names of the students who studied there. One of the examples is that in Nadiad harijan Morarbhai Parmar's Sons Dulabhai Parmar and Somabhai's Sons Talsibhai's names were changed into Frances and Raygis. In this way, without their wish, they tried to change their religion. Their fathers wanted their sons to give the service to Arya Samaj for spreading the Vedic culture. So, reconversion was done in the Arya Mandir with the help of Vedic Hymns.⁵⁰⁴

In Ahmedabad, a Brahmin Katriya was forcefully converted to a Muslim. After Ahmedabad Arya Samaj reconverted to Hindu religion and his name changed into Rupchand Poonamchand.⁵⁰⁵

⁵⁰² Ravalji, Singh, Lakshman, *Chottorotar Pradesh Arya Samaj Varshik Hisab and Varthanath*, 1975, Pg-3.

⁵⁰³ Kulsingh, V. Chouhan, *Chottorotar Pradesh Arya Samaj Varshik Hisab and Varthanath*, Anand, 1981, Pg-2.

⁵⁰⁴ Patel, Kuberbhai, Babubhai, *Chottorotar Pradesh Arya Samaj Varshik Hisab and Varthanath*, Anand, 1960, Pg-4.

⁵⁰⁵ Nirbayaram, Girijashanker, *Chottortar Pradesh Arya Samaj Varshik Hisab and Varthanath*, Anand, 1930-31, Pg- 12.

Arya Samaj's role in the Hyderabad Satyagraha

During the medieval period, Hyderabad was ruled by the Nezam-Sahi Dynasty. In the 20th century, there was a political awakening in Hyderabad due to the poor political authority of the Asafjahi Dynasty, which was in power at that time. Under this dynasty, non-Muslims did not have the right to fight for their basic rights, even though they made up a larger population than Muslims. Muslims were given more privileges compared to non-Muslims. This led to the rise of political awakening, in which the Hindu Sabha, Arya Samaj, and State Congress played important roles.⁵⁰⁶

We should concentrate on the involvement of Arya Samaj in the Hyderabad Independent Movement. Arya Samaj spread the message of the Hyderabad Andolan to different parts of India. Initially, the 'Hyderabad State Reform Association' was formed with two objectives - first, to create political awareness, and second, to bring reform to the *Vidhi Mandal*. However, it failed to receive support from the Hyderabad state Government. Nothing can happen without the permission of the state political Authority. People Said that Hyderabad *took permission even for Cry*. The *Shav Yataras* were not allowed without their permission.

One of the major socio-religious movements in India, the Arya Samaj, played a crucial role in spreading socio-political awareness in the Nizam's dominion. The Arya Samaj movement in Hyderabad state took on a political dimension. The centre of the Arya Samaj was established in Hyderabad in 1892, with Sultan Bazar serving as the active hub of the movement.⁵⁰⁷ The founder of the Arya Samaj never imagined the success of the Arya Samaj in the Hyderabad Movement. The role of the Arya Samaj can be divided into four parts-

- The first period from 1912-1936- in the first period in which Arya Samaj was established in Sultan Bazar under the leadership of the Shri Kamtha Prasad. In this period Arya Samaj spread the Vedic message peacefully with the help of Satasangs, lectures, and different rallies. In the first phase, Arya Samaj tried to work for the untouchables and women. For women, it established the *Shtri Samaj*. Which works⁵⁰⁸ for the rights of Women. In this period it also worked for Philanthropic Activities like earthquakes, floods, plagues, and influenza. In

⁵⁰⁶ Vinayakrao Abinandan Granth, Hyderabad, Pg-110.

⁵⁰⁷ <https://amritmahotsav.nic.in>

⁵⁰⁸ Vinayakrao Abinandan Granth, Pg-127. (No information about the author and the date of publication).

this period Shri Keshvarao presented the 'Hindu Widow re-marriage Act' in Hyderabad's *Dhara Sabha*. But Radical Hindus and Muslims Opposed it. Later on, Shri Vinayak Rao Vidyalayanker passed the bill from Hyderabad *Dahra Sabha*.

- During the second period (1931-1948), Arya Paratinindi Sabha opposed the policies of Nizam's Sahi Dynasty. At this time, Arya Paratindi Sabha was led by Narayan Swami, whose predecessor was Shri Keshavrao. Arya Samaj used various magazines such as *Arya Bhanu* and *Vedia Adarsh* to spread awareness in society. Many Arya Samajis were sent to jail and treated poorly for opposing the Nizam's policies, with some even losing their lives. As a result, Arya Samaj decided to offer Satyagraha against the Nizam Government, which gained success and was even discussed in England and the Lok Sabha. The British also took notice and tried to stop the movement.⁵⁰⁹
- During the third period from 1942-1948, the Arya Samaj played a crucial role in the Hyderabad Satyagraha Movement. With the support of the State Congress, the Arya Samaj aimed to overthrow the Nizam Government. They declared that there was no future for Hyderabad State under the Nizam Government. As a result, they celebrated the '*Hyderabad Satyagraha*' and hoisted the Indian flag. Finally, Hyderabad gained its independence.
- During the fourth period, Arya Samaj participated in various activities. This phase provided the opportunity for Arya Samaj to spread its message of equality among all human beings, condemnation of the caste system, equal opportunities for education and refinement, and the message of Satyarth Prakash, which emphasizes the importance of going 'Back to Veda'. During this period, it also started different educational institutions like *Gurukul Gutkaysavar*, *Savitri Kanya Patsala*, *Kishanganj Hyderabad*, *Savitri Kanya Patsala*, *Dayanand Vidyalaya* and many more.

Let's delve into the significant role played by Gujarat Arya Samaj in the Hyderabad Independence Movement, following a thorough examination of the background.

In 1939 under the Nizam government in Hyderabad Hindus faced many challenges. When Arya Samaj knew about all this Atrocity many mentors were sent to save the Rights of Hindus. Arya Samaj also tried to spread the Vedic message in Hyderabad.

⁵⁰⁹ Ibid, Pg-134.

Nizam Government had made many resignations on Hindus and Arya Samaj. In some of them where no new temples were made, a flag would not be put on the top of the temple. No educational institution was made without the permission of the state government, many preachers were banned from entering the state one of them was Shri Ramchandra Dehalvi. Arya Samaj Sarvedeshik wrote the issues to the state government and also to the British government but there would be no action was taken.

In 1939 after the failure of all these petitions Arya Sarvedeshik Sabha summoned the meeting in Solapur to discuss about the starting of the Satyagraha. As a result under the leadership of the Narayan Swami Satyagraha movement was started. Many works were done in these Satayagraha by Arya Samaj. Many Arya Samajis were-

- Shri Motiram Bajanand- Grahpathi of Brahmacharya Gurukul. His age was 70 years but he was a very enthusiastic person of this Satayagarh. He was also the leader of the fifth group of Satagrahis were sent from Gujarat.
- Samberkana's Bhai Nathbhai Dadabhai also participated in this movement. For a long time, he was a member of this movement.
- From Anand's enthusiastic Arya Samaji was Ambalalal Makanji
- Pandit Gyanaendra Shastri accompanied by Chitroda Pandit Maganbhai Javajibhai participated in this movement.
- A student from Gurukul Brahamcharya Asharm Aanad, Satyapal also gave his contribution to this Sataygarh.⁵¹⁰
- Five peoples were sent from Bhavanagar in this Satayagrah in 1939, were Shri Sambubhai Madabhai, Shri Kanjibhai Ananadji Master, Shri Mathurbhai Valjibhai, Shri Mavajibhai Kavabhai Jamod, Shiri Bhimabhai Ganeshbhai.⁵¹¹

From most parts of Gujarat, many Arya Samajists had participated in this Movement. This movement also based on Hindu Nationalism and tried to unite the Hindus against the foreign rule.

⁵¹⁰ Patel, Kuberbhai, Babubhai, *Chottorotar Pradesh Arya Samaj Varshik Hisab and Varthanath*, Anand, 1939, Pg-4.

⁵¹¹ *Arya Samaj of Bhavanagar ka Sansipath Parichaya*, A Pamplet got from the Bhavanagar Arya Samaj. 1939, Pg- 4.

Hyderabad Satayagrah's Many Sabhas

- On the date 22-1-39, in Anand a meeting was organised. Many villagers had also participated in it to listen to the lecture of Pandit Mayashanker ji. He also gave many lectures in Hyderabad Satayagrah.
- Gujarat's first group of Satagrahis had gone from Ahmedabad and was welcomed at Anand Railway Station. All the basic facilities were provided to them here. Later on Swami Parmanand ji Maharaja, Pandit Mayashanker ji, and Shri Kanyalalji joined them and gave their lectures.
- On 27th february 1939, a group of Satayagrahis from Ajmer were welcomed at the Anand railway station.
- On 10th March 1939, a group of Satayagrahis from Sind were welcomed at Anand. Later on, it was joined by the captain Madanmohan ji and Hyderabad Satayagrahis.
- On 13th April 1939, a group of Satayagrahis from Bhavanagar welcomed at Anand under the leadership of Shri Shivamurti. Lectures were given under the leadership of Bhimabhai Dulabhai and Chandu Jagjivan.

Numerous meetings and lectures were arranged in various parts of Gujarat to spread awareness about the Hyderabad Satyagraha movement. These gatherings were also organized to raise funds to support this movement. All of these meetings and lectures were instrumental in raising awareness of the Hyderabad Satyagraha. As a result, many people had participated in this movement from different parts were- Andas, Anand, Chitroda, Navali, Mogar, Mogari, Vasad, Sayajipur, Dharmaj etc.,⁵¹²

In the Satyagrahi Movement many Arya Samajist were summoned to jail. All these Satyagrahis were suffering in jail as a result many Arya Samajis lost their life. Considering all these points Arya Samaj passes a resolution at Anand. These resolutions included many points as under :

This meeting composed of Arya Samajist and general Hindu public of Anand and surroundings district, held at Anand on 21st May 1939 place on record its deep sense of sorrow in the passing away of the Satyagrahis: Shriyut Pt. Shamlal, Parmanand, Venkatrao, Swami Sataynand, Vishnu Bhagawat, and Chhotelal, and heraby expresses its sincerest condolence to the memebers of the bereaved families. The meeting further resolves that in view of the increasing number of successive deaths in

⁵¹² Patel, Kuberbhai, Babubhai, *Chottorotar Pradesh Arya Samaj Varshik Hisab and Varthanath*, Anand, 1939, Pg-6-7.

*as many as three different jails, and as many as three deaths in one jail within almost a week's time, and in the view of the unsatisfactory explanations by the authorities as to the cause of these deaths, which are shrouded in mystery, and in the views of the very strong report of ill-treatment almost amounting to torture of the Satyagrahis and the unrefuted mal-administration in the jails, and in the view of the grave fear to the thousand of Satyagrahis that have already courted jail and those who are going to court arrest, the meeting demands that an impartial non-official public inquiry be immediately instituted to go into the whole question of the administration and to investigate into the causes of the deaths of the Satyagrahis.*⁵¹³

In this way, this resolution introduced the condition of many Satyagrahis in Jail. This meeting also was of paramount power, which requested to his excellency the British Crown Representative, to the Governor of the province in the name of humanity to intervene on behalf of their citizens who are being, terrorized, victimized, tortured and condemned to death inside the state jails where they had entered with the open and avowed object of peaceful and non-violent Satyagraha to demonstrate an Indian's rights of freedom of religious observance.

The significance of this meeting is evident from the fact that it had attracted the attention of Mahatma Gandhi and the Indian National Congress towards the situation in Hyderabad jail. This meeting strongly denounced the cruel treatment inflicted on the Satyagrahis in the Hyderabad jail.⁵¹⁴

Other people who participated in the Hyderabad Satyagrah were Acharya Keshavdev ji, who was from Surat. He was also the principal of Gurukul Supa. He also participated in the Hyderabad Satyagrah and was summoned to jail for seven months.⁵¹⁵ Shri Jamiyathlal Motilal Pariek from Surat. He made a valuable contribution to Hyderabad Satyagrah. In Hyderabad, he also participated in the Hyderabad Satyagrah and was summoned to jail for some time.⁵¹⁶

Shri Danjibhai Mardabhai Patel from Samabarkha participated in the Hyderabad Arya Satyagrah and Punjab Hindi Raksha Andolan and Savaraj Andolan.⁵¹⁷ Shri Guljarilal Mulchand Arya was from Amritsar but later on, he shifted to Gujarat. He also participates in the Hyderabad Satyagraha.⁵¹⁸

⁵¹³ Ibid, Pg-8.

⁵¹⁴ Ibid, Pg-9.

⁵¹⁵ Bhagat, Shrikanth, *Varhad Gujarat Ma Arya Samaj*, Shri Arya Seva Sang, Surat, 1960, Pg-38.

⁵¹⁶ Ibid, Pg-54.

⁵¹⁷ Ibid, Pg- 65.

⁵¹⁸ Ibid, Pg-124.

Shri Ramnath bhai Arya from Ahmedabad participated in the Hyderabad Satayagrah. He was also summoned to jail. He described the inhuman nature they face inside the prison. When Satagarha was a success he came out from jail.⁵¹⁹

Shri Ramsingh Jalamsingh Gohil was from Bhavanagar. He participated in the 1939 Hyderabad Satyagraha with Rajguru Shri Durendra Shastri. He was also summoned to Gulbargah Jail for 2 years.⁵²⁰ Another great Satyagrahi from Anand Pandit Gyanendra ji, He was a follower of Swami Savatantranand ji. Obeying the order of his Guru, he participated in the Hyderabad Satayagrah with Pandit Nardev ji. Pandit Nardev Ji was also a great follower of Swami Savatantranand Ji. Because of the works of Pandit Gyanendra, he gained the conferred title of '*Sidhanth Bushan*'.⁵²¹

During the time of Muslim rule, many Arya Samajis from Gujarat participated in the Hyderabad Satyagraha to protect Hindu sentiments. They instilled hope in people for their independence from the tyranny of Muslim rulers and tried to establish a wave of Nationalism among them. Many Arya Samajis were jailed and some even lost their lives, but they continued to fight for their Nation.

Conclusion

The role of Swami Dayanand Saraswati and Arya Samaj can be seen in every field with the help of the words of Bharti Bhavanilal. *"If anyone can understand the philosophy of Swami Dayanand Saraswati, it can't be an exaggeration to say that after reading his views, a Christian can become a good Christian, a Hindu can become a good Hindu, a Sikh can become a good Sikh, and a Parsi can become a good Parsi. Similarly, if someone is a nationalist and a politician, then they will become a good nationalist and politician after understanding his philosophy. Likewise, if someone is a socialist or a communist, then they will become a good socialist or communist by understanding his philosophy."*⁵²²

Hans Kohn 'with its Radical views sought to bring a new life to India and the Hindu Race. As a means to this end, it taught that people should study the Ancient uncorrupted culture of their race back to Sanskrit and Vedas and it fostered a new type of education in the spirit of traditional discipline. In its service, the Arya Samaj tried to revive the Ancient Vedic rituals. The Brahmo Samaj destroyed the medieval

⁵¹⁹ Ibid, Pg-130.

⁵²⁰ Ibid, Pg-130.

⁵²¹ Rochna Bharati who gave the details in the form of *Gyandra Charitra*, She is the daughter of Gayandra.

⁵²² Bharti, Bhavanilal, *Navajagaran ky Puroda Dayananad Saraswati*, Vedic Pustakalaya, Paropakarni Sabha, Dayanand Asharam, Ajmer, Pg-3.

India related by Brahmans and created modern India. It was the Arya Samaj, which be reawaking India of the Past, that did most to pave the way for the India of the 20th century.⁵²³

Several prominent leaders of the Arya Samaj, including Bal Gangadhar Tilak, Lokmanya Tilak, Bipin Chandra Pal, Lala Lajpat Rai, and Aurobindo Ghosh, joined the Congress to influence its policies.

The Shuddi Movement aimed to reconvert the untouchables who were forcefully converted by Christians and Muslims. And reconverted them to Hinduism. In Anand, the Arya Samaj worked to make women economically self-sufficient by providing them with employment opportunities in various sectors.

In Gujarat, Arya Samaj played an important role in the Independence Movement. We can see that many people from different castes participated in the Independence Movement. Which we can consider as the Social reform achievement of the Arya Samaj. Arya Samaj's work was not limited to Gujarat but it also played a vital role in the Hyderabad Satayagarh.

The movement which was started by the Arya Samaj became a chain between the people of Hyderabad and the Indian National congress. Arya Samaj tried to convince the people of Hyderabad that they did not need to worry about there human rights because the Arya Samaj and INC would do anything for there Independence from the foreign government. Arya Samaj presented the whole India about the inhuman conditions that were faced by the Hindus under the Nizam Government.

Thus, in the word of Hans Kohn that *'the Schools which was opened by Arya Samaj for girls and boys, homes for widows and orphans, and different help during the time of Famine. All this worked played an important role awakening Indian National consciousness.'*⁵²⁴

So, all the activities which was oraganized by Arya Samaj were directly or indirectly realted to unite the people of India and awakening of the Nationalism

⁵²³ Kohn, Hans, *A History of Nationalism in the East*, George Routledge And Sons, LTD, London, 1929, Pp-62-63.

⁵²⁴ Ibid, Pg- 67.