

SOCIO-RELIGIOUS ORGANIZATIONS – A STUDY

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ABSTRACT

In this chapter an attempt is made to provide details about the establishment and activities of Arya Samaj in the State. This is necessary because Arya Samaj movement had a direct bearing on the masses of Hyderabad Karnataka region especially. Way back in 1875 Swami Dayananda Saraswati established the Arya Samaj in Bombay. He desired to reform Hindu Society removing its social evils through his Socio-religious organization, as he was very much aware of the fact that the religion played a vital role in shaping individual attitudes and lifestyles. According to him religion is humanitarian service to fellow beings.

The following extract from 'Satyarth Prakash' by Dayananda Saraswati throws light on his views of humane religion. "I believe in a religion which is universally acceptable in all ages. I have the least intention of starting new hypothesis or faith. But my object is to promote the acceptable of truth and to reject falsehood. Had I been biased, I would have insisted on accepting one of the numerous faiths prevailing in the Aryavarta. I do not wish to accept what is done against true religious conduct either in the Aryavarta or in other countries, nor to reject what is truly religious because to do so is out side the religion of humanity only those persons can be regarded human, who conscientiously look at the happiness and pain and profit and loss of others as if it was their own, and who are not afraid of the strong but un-just person and are afraid of the weak but various person.

KEYWORDS: Satyarth Prakash,' by Dayananda Saraswati, throws, light.

Intrdoction:

Dayananda Saraswati was a towering personality of modern India. He widely traveled in India including all holy places. He started Arya Samaj branches in north India to carry on the process of propagation of his ideals. The Arya Samaj branches thus established by him were not simply socio-religious centres but also they were the key institutions to reform Hindu society and to kindle the spark of patriotism among Indians. After his death in 1883 his mission was carried further by his followers all over India.

Mahatma Hans Raj, Gurudatta Vidyarthi, and Lala Lajpat Rai were the prominent followers of Dayananda Saraswati. In north India educational institutions were opened to keep alive and spread further the gospel cherished by the great leader. D. A. V. College of Lahore was one such centre which played a key role in spreading Arya Samaj ideals in North India.

In addition to this Arya Samaj branches outside India, especially in Burma, Singapore, Malaysia, Mauritius, Baghdad and Africa are engaged in spreading the teachings of Dayananda Saraswati. ²

Arya Samaj in Hyderabad-Karnataka

As a result of this, the popular waves of Arya Samaj received warm welcome in the South also. So the Hyderabad State was one such state to welcome the Arya Samaj movement in the South. In fact the organizational activities of Arya Samaja in Hyderabad started even before the beginning of 20th century. In 1892 the branch of Arya Samaj was opened in Sultan Bazar area of Hyderabad city.³ 10th day the Sultan Bazar area is a very busy commercial street. At the same times one of the disciples of Dayananda Saraswati by name Swami Girananda had arrived in the city. He delivered religious speeches a several places of the city. As a result of this, the city people experienced a new awakening.⁴ The period between 1892 and 1916 witnessed a tremendous enthusiasm among the Arya Samaj workers. In the regional years a good number of workers forward to offer a selfless service to the Samaj a committee of office bearers came into existence. The first president of Hyderabad Arya Samaj branch was Sri Kamala Prasad.⁵ Sri Laxmandass the Mantri Pandit Vishwambarnath and Sri Varasimhalu were elected as Vice-President and Treasurer respectively.

Samaj Activities:

In the beginning the Arya Samaj consigned his activities to social and religious aspects. The weekly subhas were to be held at the residence of the president. Special lectures on religious subjects were to be delivered by the experts. The leaders also discussed the problems of people and tried to help them in all possible ways. In about 25 years the Hyderabad Arya Samaj branch became a popular and a strong centre for the Hindus especially the Samaj began to attract the youths to its fold. This is enchanting to note that because of socio-religious activities of Samaj, the city environment was so charged that the workers experienced a kind of national spirit developed. Those, who came in touch with the Arya Samaj activities, began to cherish a free life style forgetting their age old caste-distinctions, untouchability and their gradations.

By 1916 the Hyderabad Arya Samaj had the privilege to welcome Sri Keshava Rao Kolatakar as its President.⁶ Being a great patriot and advocate and judge of Hyderabad High Court he was a great worker of Samaj. He continued to remain in the office till 1932 and during his period Samaj launched a lot of constructive programmes.

His first task was to establish samaj branches all over the states. By way of opening schools and libraries, the new president took steps to spread education in the state. In 1921 'Satyarth Prakash' was translated into Telugu. Under his dynamic leadership, the samaj collected large fund and donated to the educational centres in Kangdi-Hardwar. At the same time the samaj also offered a helping hand to the distressed people who experienced untold suffering during the maple agitation in 1921 in Malbar.⁷

The Hyderabad Arya Samaj rendered excellent and unique service to the people when epidemic plague broke out in 1927 in Hyderabad. Death toll was increasing day by day. The whole city was plunged into panic. None was ready to serve plague affected persons. During such critical condition it was the Arya Samaj that came forward to serve the needy people. The enthusiasm and zeal with which samaj workers served the affected people is simply remarkable. Both Hindus and Muslim doctors alive helped and served the needy people. Dr. Malanna, Dr. Pilley, Hakim Tafzul Hussain Hakim Shahabuddin and Hakim Maqsud Ali rendered excellent services to the suffering people.

Samaj workers made arrangements for food, medical treatment and cremation of dead bodies. A hospital for plaque treatment was opened at Vivekvardhini theatre. The state government also granted Rs. 10,000 to the hospital. About 1929-30 a peculiar religious favour started in the state. A Muslim by name Siddiq Dindar was responsible for this religious stir all over the state. He declared himself to be the incarnation of Channabasaweshwar, a follower of Basaveshwar a well known social reformer of 12th century Karnataka. He toured several places to reveal his own ideals. He is said to have published a book by name 'Sarvare Alam'.

In this book he criticized and condemned the Hindu incarnations like Rama and Krishna. His wish intention was to break the unity among the Hindus in the State. The Arya Samaj workers all over the state rose to the occasion and offered stiff resistance to the activities of Dindar well known scholars and leaders of Arya Samaj arrived at Hyderabad from Delhi. Sri Margal Dev and Pandit Ramandra Dehlavi of Delhi posed the views of Dindar. This is important to note that the two scholars were well versed in 'Quran' the holy book of Islam. The Arya Samaj workers submitted a petition to the government to ban the book written by Dindar as it contained false information about the Hindu incarnations. The Nizam government in view of the stiff opposition by the Hindus banned the publication.

The Hyderabad Arya Samaj branch also fought for the status of widows. In 1930 Sri Keshava Rao Koratakar introduced a bill in the legislative council pertaining to widows. The orthodox Hindu opposed the bill with the support of the Muslims. Later the bill was passed in the legislative council because of the sincere efforts of Pandit Vinayak Rao Vijyalankar 50 widow's legal status in the state.

By about 1930 the Arya Samaj had emerged as a strong centre in the state. At the same time the Arya Pratinidhi Sabha was established in Hyderabad and under this central organization several district branches were opened in the state. Pandit Keshava Rao became the president of the Sabha while Sri Chandulal and Vinayak Rao Vidyalkar were elected as Secretary and Treasurer respectively. In the mean time in 1932 Keshava Rao expired. It was a great joint to the organization. Vinayak Rao Vidyalkar assumed the charge of the Sabha to carry on the activities of samaj.

In view of the popular growth of Arya Samaj in the Nizam dominion, the state government imposed restrictions on its activities. The preachers and scholars of the samaj like Sri Chandra Bhan and Pandit Ramachandra Dehlavi were not allowed to enter into the state.⁸ In 1934 the Delhi - Sarvadeshik Sabha submitted a petition to the Nizam to support the Hyderabad Arya Samaj activities. The state government did not accept the allegations and on the other hand it said that the Arya Samaj enjoyed full freedom to conduct its socio-religious activities in the state. The Arya Samaj leaders like Narayana Swami, Swami Swatantrananda and Acharya Ramdev were deputed to observe the prevailing conditions in the state. The leaders were treated well by the government. But the moment they left Hyderabad, the government once again imposed restrictions on the activities of Arya Samaj vigorously. In 1934 the Arya Samaj workers opposed the attitude of Bidar Taluqdar who suppressed the activities of Arya Samaj at Nilanga.⁹ Taluqdar was responsible for desecration of Havan Kund and Arya Samaj Mandir in Nilanga. The Arya Samaj opposition was so strong that the police secretary of the state Nawab Zulqudar Jung took strict action against the Bidar Taluqdar and ordered him to reconstruct the Mandir and Havan Kund at his own cost.

Hereafter there was a drastic change in the policy of Nizam government towards Arya Samaj organization in the state. The government imposed many restrictions. Even the birthday and death anniversary functions were to be conducted with government permission. The government did not allow the Arya Samaj to conduct religious ceremonies, Nagar Kirtans, literary activities and conduct of schools. The flag carrying 'OM' letters of Arya Samaj was not to be hoisted. "Vedic Adarsh" a Urdu weekly of Arya Samaj was not allowed to publish in 1935 as it published free and frank opinions against the state government later Pandit Narendrajī was arrested and imprisoned in the Mahaboonnagar jail. The state government was not ready to release him in spite of appeals by the Arya Samaj leaders.¹⁰

In 1937 the Nizam government issued a circular No. 53 which restricted the conduct of all meetings of Arya Samaj in the state. The Arya Samaj workers organized and conducted meetings without the prior permission of the government as a challenge. Further, in 1938 the state government promulgated another order prohibiting the Arya Samaj to put up Havan Kunds without the prior permission of the government. This order was also dishonoured by the Arya Samaj workers in the state.

In 1938 there was commercial un-rest in Hyderabad.²¹ Arya Samaj active workers were arrested. The Arya Samaj wanted that Mr. Nariman a famous advocate of Bombay should plead for arrested workers. But the state government did not permit the advocate to enter the state. Later Mr. Brij Behari Tanakkuli, Delhi advocate was requested to plead for Arya Samaj workers. In spite of several efforts by the Samaj, arrested workers were sentenced we can mention here few names Sohanlal, Umarao Sinha and Devi Sinha were prominent workers who were sentenced. One Arya Samaj missionary, Dharma Prakash was assassinated by families.

It was more or less a general policy of the state police department to take into custody or arrest the Hindu leaders and the Arya Samaj active workers who displayed chivalrous spirit and wisdom without considering their involvement in the incident during riots, agitation or Satyagraha. The Arya Pratinidhi Sabha, after receiving complaints from the masses, submitted several petitions to the state government to look into such atrocities. As there was no proper response from the government, the Pratinidhi Sabha decided to organize a strong protest rally against the government. So, the first batch of the Arya Samaj workers offered Satyagraha, Mr. Devlal Narayanswami was the in charge of Satyagraha in the city of Hyderabad. All the workers were sentenced to three years imprisonment.

To discuss and find solutions a conference was held at Sholapur. Shri Aney was the president of this conference. In his presidential address Mr. Aney warned the rulers and Nawabs of India to change their age old conception of administration and cooperate with people and provide them benevolent rule.¹¹ This Sholapur conference generated tremendous impression. The All India Arya Samaj immediately responded the call of Sholapur conference. The Hyderabad day was observed all over India. In spite of all these efforts by the state Arya Samaj, the state government did not change its attitude.

The Arya Samaj resolved to organize a series of Satyagraha on 31st Jan. 1939 Mahatma Narayan Swami entered the city from Sholapur but he was soon arrested with his supporters later he offered satyagraha at Gulbarga on 4th Feb. 1939 with 20 supporters. This time also he was arrested with his 20 supporters and imprisoned for one year. Another leader Kumar Chandrakaran Sarda offered Satyagraha on 5th March 1939. Later

Kushal Chand alias Ananda Swamy and Raja Guru Dhirendra Shastri offered Satyagraha with large number of workers. Dhirendra Shastri with his supporters was sentenced for two years imprisonment. In addition to this a good number of Arya Samaj leaders of All India repute participated in the Satyagraha movement. In all about 12000 workers were arrested by the state government. Among the satyagrahis 5000 were from Hyderabad.¹²

On 21st July 1939 another famous leader Vinayak Rao Vidyalkar prepared to offer Satyagraha. In the mean time Nizam government announced administrative reforms. So the Satyagraha movement was suspended for the time being. Let us have a glance at the conditions of the Arya Samaj workers who were imprisoned in jails at several places viz., Hyderabad, Aurangabad and Gulbarga. Hyderabad jail fully packed. In jails a very bad treatment was given to the prisoners.¹³ Prisoners were manhandled by the fanatics in front of police officials. Medical facilities were denied to them. There was no proper arrangement of food and drinking water for the prisoners. Vandemataram Ramachandra Rao was given a special fortune of slogging.

The Arya Samaj had doubts regarding the implementation of reforms announced by the Nizam government. So the Pratinidhi Sabha met at Nagpur in 1939 and discussed about future course of action. And the sabha deputed Sri Lala Deshbandhu Gupta to meet the officials and to get clarification regarding reforms already announced by the state government surprisingly the Nizam government accepted all the demands of the Samaj. And on 7th August 1939 the Satyagraha movement was taken back. During the course of Satyagraha movement the Arya Samaj workers displayed their utmost discipline and moderation. On 20th August 1939 on sincere worker Radhakrishna was stabbed by a fanatic Arab in front of the police officials. Samaj workers maintained moderation although it was a moment of excitement.

By 1940 the Arya Samaj directed its attention towards the constructive activities on the state. To keep alive the memory of great leader Pandit Keshava Rao an educational centre in the name of Keshava Memorial came into existence on 30th July 1940. Hindi was to be the medium of instruction in this centre but it was not possible till 1948.

Between 1942 and 1948 the condition in the state deteriorated. In spite of sincere efforts of Arya Samaj there was no change in the position of samaj workers. Anjuman-eittehad was very strong and it controlled the activities of government. And this institution acted against Arya Samaj workers and Hindus samaj workers had to experience untold sufferings in the state. In many places like Aland, Gulbarga, Umari, Chakur and Ahmadpur, Arya Samaj workers were harassed by the Pathans. The workers however, determined to face all challenges and further decided to continue their work for the masses with a new enthusiasm and vigour.

In 1942 Arya Pratinidhi sabha had organized conference at Udgir Vinayak Rao Vidyalkar was the President Pandit Narendraji was the secretary 26 resolutions were adopted in the conference. A petition was submitted to the state government that the conditions of the reforms announced by the government have been violated. It further warned the state government that the Arya Samaj would start agitation once again against the state government till the satisfactory condition was restored in the state. As usual the Nizam government did not pay any heed. In several places fanatics attacked the workers and looted their shops and houses. Those workers displayed residence were killed. During this critical condition Arya Samaj collected funds and helped the needy people. Mahatma Gandhi also announced his help to the tune of 1500 rupees to the distressed people.

In 1943 the Aryan conference was held at Nizamabad G. K. Shastri presided over the deliberations. Two important resolutions were adopted. The first one was to open 100 pathasalas and the second one was about the recruitment of 25,000 strong volunteers. In this conference Sri Dattatreya Prasad made some remarks against the state government and a case was booked against him in the court. In continuation of its constructive activities, the Arya Samaj established a Swadhyaya Mandal (study circle) at Ghatkeshwar to train the preachers. Further, samaj conducted annual functions in the district branches and organized the Vedic saptahas at 29 places all over state.

The third Arya Samaj conference was held at Narayanpeth. Sharat Chandra Rai was the president. An outstanding feature of this conference was that it organized at a time four samelans viz., Mahila Sammelan, Arya Kumar Sammelan, Upadeshika and Mantri Sammelan.

In the mean time the Sindh Muslim League had resolved to ban the 'Satyarth Prakash'. The state Arya Samaj decided to oppose the resolution of the league. In 1944 the missionary strength of Arya Samaj was increased to 300. There was heavy rush to pathasalas for admission. A new edition of 'Satyarth Prakash' came to light as against the challenge of Muslim League.

On the occasion of Dasara festival there were communal disturbances in Nizamabad. The state Arya Samaj demanded affair investigation of the incidents but the state government did not evince any interest. In 1945, Upadeshika Vidyalaya, a training centre was opened at Nalagonda. It was a coaching centre for preacher's leaders like Pandit Narendraji and Sri Bhadradeva collected funds for the centre.

Gulbarga had the privilege to organize the fourth Aryan conference for three days from 22nd April to 24th April in 1945. Raj Narayan Pitti was the president. The interesting fact was that the police had determined to disrupt the conference. The leaders like Narendraji, Ganpat Shastri and Hiralal Pandey were beaten by fanatics in the very presence of police. Narendraji was very seriously wounded and his leg was fractured. The Arya Samaj workers organized agitation all over the state. One police sub-inspector and four constables were degraded. In 1946 the fifth Aryan conference was held at Warangal. Pandit Vinayak Rao Vidyalkar was the president. He was released from the jail and ban impositions on his activities were also lifted.

In the same year the people of Nizam dominion breathed a sigh of happiness for a temporary period. The reason for this was that Mr. Mirza Ismail became the Prime Minister of Hyderabad state. He was a liberal and progressive minded man. The Arya Samaj workers kept in jails were released. 'Aryabhanu' a weekly started again its publication. But a minister of such benevolent qualities was not tolerated for a long time. The things were so conspired that Mirza Ismail resigned and left Hyderabad.

India became free from the British control on 15th of August 1947. But the dawn of freedom for the people of Nizam dominion was far away. Nizam desired to remain independent and he did not agree to join the Indian Union. And now the real struggle for liberty started and this struggle continued for one year from 1947 to 1948. During the struggle for freedom the Arya Samaj workers displayed their excellent organization, extraordinary courage and heroism they put up stubborn resistance challenging all kinds of atrocities by the fanatics and the state government. In fact the Arya Samaj movement for liberty and justice was a parallel one to that of the national war of independence.

As the Arya Samaj leaders and workers launched a state wide agitation against the Nizam government, Narendraji, Dattatreya Prasad and Gangaram were arrested and kept in jails. A great tragedy occurred at Parkal on 3rd Sept. 1947. The Arya Samaj had alleged a programme to hoist the national flag on that day at Parkal. So a big rally was organized in which one thousand and five hundred people had taken part. The police authorities fired on the mob one hundred fifty workers were killed and two hundred fifty workers were arrested. The sixth Aryan conference was held at Jalna and Sri Govindalal Patti was the president. In this conference a resolution was adopted that, Nizam should join the Indian union and form a responsible government forth with.

The period between 1947 and 1948 was a turmoil one. In fact it was the reign of terror. All over the state there were great disturbances, communal riots, burning and looting went uncontrolled. The masses experienced untold sufferings. Thousands of Hindus ran away from their houses to a safer zone on account of Razakar atrocities. It was during such critical condition that the Arya Samaj came forward to safeguard the life and property of people in the state. The Arya Samaj workers provided the necessary chivalrous spirit and courage to fight against injustice. Arya Samaj workers offered voluntary service in different capacities in the movement.

A great leader and inspirer of masses Pandit Vinayak Rao Vidyalkar being the president of lawyers protest committee collected information about the activities of Razakars in the state and the same was reported to Delhi. So he was arrested. He had many assistants like Vinayakumar, Satya Narayana Sinha and Madan Mohan who supplied secret information to Vinayak Rao. Leaders like Vandemataram Ramchandra Rao, Virabhadra Rao and Narasimha Rao provided useful information to the Resident General, K. M. Munshi about the activities of Nizam and secret arm supply to his government. The Hyderabad Arya Samaj has many revolutionary workers. Narayan Rao Pawar threw hand grenade on Nizam's car.¹⁴

The Arya Samaj during the movement also engaged in constructive activities. Mahatma Ananda Swami sent regularly two thousand rupees every month to the samaj till the end of the struggle for freedom. The samaj also established refugee camps for the distressed people during the Razakars riots. Those who left their houses and abandoned their villages were given a comfortable shelter in the refugee camps at Sholapur, Pandhrapur, Barsi, Bijapur, Umarched, Buldhana, Amaravati and Vijayawada. In these camps Arya Samaj workers rendered all help to the needy people. In this regard we can mention some names of workers. Mohanlal Krishna Datta, Bansilal Vyas, Rajpal Shamsundar, D. R. Dass, Digambar Rao Latkar, Gopal Rao Kalyani, Prashant Kumar and Karvir were prominent workers. This is the saga of Hyderabad Arya Samaj movement which finally won the lanvels for the people of Hyderabad state in 1948.

In the preceding paras we have discussed about the organization and the significant role of Hyderabad state Arya Samaj between 1900 and 1948. In the following pages we shall analyze in detail about the Arya Samaj movement in Hyderabad Karnataka region comprising Bidar, Gulbarga, Koppal and Raichur districts.

In fact the Arya Samaj movement in the region under survey was equally important and strong as compared to the state level organization. It is evident that prominent leaders of Samaj of this region contributed a big deal to the state level movement. Dr. G. S. Halappa, the author of "History of Freedom movement in Karnataka" has made apt remark in this regard. The Arya Samaj was mainly responsible in bringing the region into the main stream of Indian nationalisms.¹⁵

Pandit Bansilal and Shamlal of Hallikhed of Bidar district were most popular and dedicated workers. They were duly regarded as "Moving and dynamic force" of Arya Samaj. Shri Shivachandra Nellagi of Humanabad was another staunch follower of samaj and he took active part in the state level organization.¹⁶

Right from the beginning itself, there was a big line of active and sincere workers in the district. Vedaprakash, Dharamapraksh, Udaya Bhanu, Gopal Shastri and Mohan Singh of Basavakalyan, Brijpal Singh Thakur, Bhavni Singh and Gurappa of Bidar, Basavaraj Hudgi, R. V. Bidap, Hakikat Rai, Bodake and Vithal Rao Kukdal of Chitguppa Dattatraya Prasad, Kashappa and Prabhushetteppa of Bhalki, Chandrapal Arya, Ganapat Rao Mule of Aurad, Ramachandra Virappa of Humanbad were not only popular leaders but also they were men of extra ordinary courage.

Similarly Pandit Ramswaroop, M. Nagappa, Mahavir Kalyan and Manik Rao of Raichur were prominent workers in the region. Amar Singh Rathod, Dattatraya Awaradi of Gulbarga was dedicated workers of Samaj. Chandrasekhar Patil of Mahagaon of Gulbarga district was active supporter of Arya Samaj activities in Gulbarga district. Ananta Sharma of Chincholi was famous worker.

It should be noted here that Mangal Deva Shastri a popular leader wielded a great deal of influence on the people of this area and because of his efforts many branches of samaj were opened at several places in the region.¹⁷ Between 1924 and 1935 Samaj branches were established at several places like Bidar, Gulbarga, Raichur, Humnabad, Mahageon, Bhalki, Hallikhed, Chincholi, Chitaguppa, Yadgir, Basavakalyana, Koppal, Yelburga, Itagi, Kuknur, Alvandi, Aland, Udgir etc.

Bidar:

The Arya Samaj activities began in the district as early as 1924 in which year Samaj branch was opened at Udgir.¹⁸ By 1930 Arya Samaj activities were launched in Bidar.¹⁹ Bansilal and Shamalal two great leaders and brothers rendered yeomen service in organizing the samaj activities in the district, they traveled all over the district and propagated samaj ideals and created awareness among the people.

In the beginning the Bidar Arya Samaj had two types of workers viz., 1 Members and 2 Assistants. The first category members were fully devoted workers who followed samaj rules and regulations viz., wearing of scared thread (Janivar), belief in the Vedic rituals, performing Havan-Kunda etc. The second category workers were assistance who was not expected to follow meticulously the rules and rithals of samaj. They were supporters of samaj activities.

As such we can mention here some names of supporters of Arya Samaj in Udgir, inspired by the ideals of Arya Samaj. The following persons, viz., Prabhu Rao Udgir, Sri Sangramappa, Virabhadrappa Kappikeri, Guralingappa Swami, Virabhadrappa Ambegargi and others sent their active support to Samaj activities in Udgir. Prabhu Rao was advocate and he lent legal assistance to poor Hindus at no cost. He sincerely worked for samaj for eight years from 1926 to 1934. Libraries and schools were opened by the efforts of there members.

To mobilize the youths, Udigr Samaj started libraries and physical training centres. It also directed its efforts to mobilize village folk around Udgir area. The samaj organized Rama Navami and the Krishna Jayanti functions on a large scale with great pomp and pleasure. 'Shivaratri' occasion was specially arranged for three

days. As usual Dasara and Diwali festivals were celebrated with great enthusiasm. In all these festivals and celebrations large number of people used to take part. By these activities Udgir Arya Samaj desired to maintain the Hindu unity and integrity.

The Bidar district Arya Samaj launched a good number of constructive activities with a variety of programmes in the district. Surprisingly there was a tremendous response from the people to the samaj programmes and activities.

CONCLUSION

All the workers used to meet weekly and discuss about socio-religious activities in the district. Discourses on 'Satyarth Prakash' Bible of Samaj, were regularly held experts delivered speeches. The period between 1920 and 1942 was significant one because the Arya Samaj achieved a considerable success in implementing its socio-religious programmes in the district. Bansilal, Shamlal and Karibasappa of Chitguppa offered a memorable service to the samaj on all fronts and because of their self-less, devoted and dedicated service, the Bidar Arya Samaj became not only popular but also strong. The samaj launched a good number of constructive programmes for the common masses in the district during this period.

Education is an important weapon with which the entire mental-outlook of society could be changed. So in the field of education the Arya Samaj contributions are simply remarkable. The condition of education in the district was not encouraging one. In 1901 the literacy percentage in the district was 19 and after 30 years i.e., during 1930 the literacy percentage was 2.53. This clearly indicates the slow progress in the field of education

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