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POLITICAL MOVEMENTS IN KALYANA KARNATAKA – A REVIEW

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ABSTRACT:

About this time several cultural institutions came into existence. Leaders like Kommaraju Laxmana Rao, Gadicherla Harisharvothama Rao, A., Kaleshwara Rao, inspired by the renaissance movement in Andhra during the Vande Matharam period, wanted to forge strong cultural links with the people of Telangana. The people of Hyderabad could not remain unaffected by the breeze of national renaissance in British-India. The first Telugu library namely Sri. Krishna Devaraya Andhra Bhash Nilayam was started in 1901. During the same period two other libraries, Sri Krishna Devaraya Andhra



Bhasha Nilayam was started in 1901. During the same period two other libraries, Sri Raja Narendra Andhra Bhash Nilayam and the Andhra Samvardhini Library were founded (1904 and 1905) at Hanamkonda and Secunderabad respectively¹. The 'Humanitarian League' was established in 1913 under the Presidentship of Raja Balmukund, a pioneer in Harijan upliftment. The Hyderabad Social Service League was established in 1915, which held social conferences in different parts of the state.

KEYWORDS: Non Cooperation, Vande Mataram, Khilafat, Arya Samaj, Quit India.

INTRODUCTION

The early twentieth century north India had witnessed various movements of political, religious and social reforms. For instance, the Arya Samaj and the Aligarh movement. The leaders of these movements used to visit the territories of Nizam's dominion and introduced their ideology. The first phase of nationalism started from 1800 and came to an end in 1857. The second phase was covered by the great revolt of 1857 and other activities till 1885, the year in which the Indian National Congress was born². The twentieth century witnessed far-reaching developments in the political arena of Hyderabad. Several officials of Nizam's government, especially Mehdi Ali, Mohsin-ul-Mulk, Imad-ul-Mulk Bilgrami, Viqar-ul-Mulk were critical of the Indian National Congress. While, Dr. Aghornath Chattopadhyay, Mulla Abdul Qayum and Ramachandra Pillay were sympathetic towards the new political awakening³. At this critical juncture many political organizations were born, in order to stir political awakening in Hyderabad state like Andhra Maha Sabha, Maharashtra Maha Sabha and Karnataka Parishad etc., Bahadur Yar Jung was regarded as a leader of Muslim Community. He

developed his relations with the communal and political organizations of British India and founded a organization named as “Ittehad-ul-Muslimeen” or “A United Front of Muslims”. The various political organizations and movements born during the freedom movement have been explained as under, No research has done at giving an independent solution of continuous and connected account of Political Movements in Kalyana Karnataka. Hence this study is aimed at examining the real condition of Political Movements in Kalyana Karnataka – A Study .The present study is based on interdisciplinary sources; they are Arabic literature, Persian literature and Sanskrit literature. Apart from these resources, Kannada and English literature also plays very important role to create the history and reconstruct the subject. Studies of Political Movements in Kalyana Karnataka – A Study is in general are very few. However, specific studies like the present one or two and far between.Narendra Pt.’s book entitled “*Arya Samaj in Hyderabad*” is one of the more scholarly works on history of the Political Movements In Kalyana Karnataka, this Books explains the Establishment of the “Arya Samaj Movement aspects related to Kalyana Karnataka. N.Rameshan’s (ed) book entitled “*The Freedom Struggle in Hyderabad*” Probes the history of modern India during the reign of Nizam’s Dynasty. This book explains the origin growth and contribution of *Freedom Struggle in Hyderabad*”. Thus, it becomes clear from the above studies that they have concentrated on the Political, Cultural and Educational aspects of Hyderabad’ the study of Political Movements in Kalyana Karnataka at macro level. Therefore, this research study has been initiated to fill the research gap on Political Movements in Kalyana Karnataka towards development of political background with special reference to the Kalyana Karnataka. And also present study plays very important role in state and national level.

POLITICAL MOVEMENTS IN KALYANA KARNATAKA

Non-Cooperation Movement:

The non-cooperation movement was started by Mahatma Gandhi in 1920 in protest against the Jallianwala Bagh Massacre of 1919. Prior to the non-cooperation movement, the Indian National Congress met at Amritsar in 1919. Janardhanrao Desai of Nutana Vidyalaya attended the Amritsar session. This session played an important role in bringing about a change in his political career⁴. Hundreds of students and teachers of Nutan Vidyalaya actively participated in the non-cooperation movement of 1920-22. The most prominent among them were Janardhanrao Desai, the secretary, R. B. Desai, Ramaswami and others. Their participation in the movement brought about a new awakening and patriotism among the students of Nutana Vidyalaya as well as the people of Hyderabad Karnataka area. The historic session of the Indian National Congress held at Belgaum in 1924 under the Presidentship of Mahatma Gandhi created a new political awakening among the people of Hyderabad Karnataka⁵. R. B. Desai and others attended the Belgaum Congress Session and worked to spread the message of Gandhian philosophy in rural areas. As a result the Harijan School was attached to the Nutan Vidyalaya in 1924. The Third Hyderabad Political Conference was held at Pune in 1928 under the Presidentship of N. C. Kelkar, Subhashchandra Bose, who addressed the conference said, “Freedom should be the song of our soul”, “Give your blood and attain the Freedom”. Janardhanrao Desai and Ragu Jagirdar took active participation in this conference and got an opportunity of hearing the speech of Subhashchandra Bose. This political conference helped the people to come out of the political darkness. They realized the fact that liberty of speech and association are elementary rights of the people⁶.

The students of Nutan Vidyalaya organized a procession in protest against the execution of Mallappa Dhanashetty and Bhagat Singh in 1931.

Vande Mataram Movement:

Vandemataram Movement was an effective and most popular movement in the freedom struggle of Nizam state⁷. Singing Vandemataram, which had been forbidden by the Nizam government all over the state including in the educational institutions and hostels was a symbol of nationalist agitation and it was used for arousing the nationalist spirit among the people. Muslim students were offering prayer in Osmania University Hostels. So the Hindu students began singing Vandemataram prayer in the University Hostel. The government in its notification dated 18th November 1938 prohibited the Hindu students to sing Vandemataram prayer⁸. The students did not obey the order of the authorities' instructions of the principal and the warden of the Osmania University. The result was that the students were expelled from the hostels and rusticated them from the college. Unmindful of this grave step, the students started strike on 30th November 1938 against the Nizam Government. Jagannathrao Chandriki, Shivamurthy Swami, Narayana Kanihal, V. P. Deulagaonkar, Sardar Sharanagouda, Channabasappa Kulgeri, Gopalrao Adone, Veerpakshappa, Kamatikar M. S., Dasappa, Basavantrao, R. M. Gangavati, Keshava Srikande, JayaTeerth Rajpurohit- all students of Hyderabad Karnataka studying at Osmania University, Intermediate College of Gulbarga, High Schools and middle schools participated in the Vandemataram movement. The first to be influenced by the fires of the freedom movement was the student community. It was compulsory for them to sing the glory of the Asaf Jahi dynasty. The Nizam's Government promulgated a ban on the singing of Vande Mataram, which had come to be identified as the national anthem by then⁹. The Hindu students protested against the ban and sang Vande Mataram in violation of the ban orders. The movement was led by a brave fighter named Vandematarm Rama Chandra Rao. His example inspired the people of the Gulbarga district. One Dharawadakar Master, a teacher in the Gulbarga High School permitted the agitated Hindu students to sing Vandemataram he was arrested. This movement spread throughout the state and gained popular support. The agitators had hoped to obtain the release from prison at Sholapur of a leader named Bapat of the Hindu Maha Sabha. G. M. Saraf, the professor in the Osmania University had to resign for having acting contrary in this matter. He declared that Vande Mataram is the symbol of national unity. The Vande Mataram movement produced an extraordinary impact on the younger generation. It would not be an exaggeration to say that the leaders who took part in the subsequent generation. It would not be an exaggeration to say that the leaders who took part in the subsequent freedom struggle in Hyderabad had been inspired by this movement to begin with Jagannatha Rao Chandarki and Dr. Padmanabha Puranik of Gulbarga who had taken a leading part in organizing the students at those period student leaders of the Osmania University. The students who had taken part in the movement were expelled from the university. But these students were permitted to continue their studies at the Nagapur University by its liberal-minded Vice-Chancellor. Some student leaders of Gulbarga decided to meet Gandhiji who was on a visit to madras at the time. Sharan Gowda Inamdar was one of them. When they met Gandhiji at Madras with the help of Sardar Veeranna Gowda Patil and Mahadeva Desai, he agreed to appoint Ramananda Teerth as the president of Hyderabad State Congress committee. But soon after coming into existence, it was banned. The workers of the Pradesh Congress, who had been arrested on March 2, 1940, started individual Satyagraha on the advice of Gandhiji. Ramananda, Teerth was released from prison in

December 1941. Among the leaders in the Hyderabad State Congress at the time mention may be made of Ramananda Teerth, Janardhana Rao Desai, Dr. Melkote (Younger brother of A. G. Ramachandra Rao), Poolchund Gandhi of Usmanabad another¹⁰. The Hyderabad State Congress was again placed under a ban as soon as the Second World War commenced. However its leaders met at Gulbarga and continued their activities under the leadership of Janardhana Rao Desai after changing the name of the organization as 'Karnataka Parishat'.

Swadeshi Movement in Hyderabad State:

The Swadeshi Movement had its reverberation in Hyderabad city also. Arya Samaj and Ganesh Utsav committee tried to popularize the Swadeshi spirit by establishing many Vyama Salas to improve the physique of the youth and develop in them the spirit of self-confidence. Many prominent citizens of state kept themselves in touch with development in British India by attending the annual session of the Indian national Congress. The growing cultural and political awareness to the Hindu citizen of the state perturbed the Nizam's government¹¹. In order to perpetuate its autocracy it decided to implement a systematic policy of cultural annihilation of the Hindus. As the part of this grand design the Hindu names of the districts and towns were changed. As a part of these grand designs in 1905, the Telugu names of the districts like Elagandala, Palamuru, Indure and Methuku were changed as Karim Nagar, Mahaboob Nagar and Nizamabad state was proclaimed as an Islamic state. During the rule of Osman Ali Khan the steps to Islamic Hyderabad state were intensified. With the encouragement of the government the blatant communal organization Majlis-ite Lhahadul – Muslimeen was founded. This organization along with Anjuman Tablig Gulisthan was inaugurated. Tables movement to convert the Hindus into Islam to counteract these activities the Arya Samaj launched with great vigor and sudhi movement to reconvert into Hinduism the neo converts of Islam. On 28th August 1915 the first Educational Conference was organized. The conference demanded the establishment of a University at Hyderabad. The demand provided an ideal opportunity to the Nizam to accord high status to Urdu language and at the same time crushes the languages like Telugu¹², Marathi and Kannada. On 28th August 1919, the Osmania University was established to impart education in Urdu medium. The Khilafat Agitation and the decision of Mahatma Gandhi to start the Non-co-operation Movement excited people of Hyderabad. Wearing of Khadi and propagation of Swadeshi became very popular. The government of India was worried about the likely attitude of the Nizam towards the Khilafat agitation, which has deeply stirred the feeling of the Muslims against the British. The Muslim wanted the Nizam to lead the Khilafat Movement and were prepared to confer on him the title of Mohiul Millat-e-Waddin so in his letter of 13th June 1920 to the Viceroy Chelmsford, the Nizam stated that he would not "hesitate for a moment to add my voice to the appeal for leasing the sovereignty in terms of peace. In the letter the Nizam to refereed himself as an 'Ally' (of the British) and a 'Ruler". Further he offered the following unsolicited advice on matters concerning British Imperial Policy. The first Hyderabad Political Conference was held at Kakinada in 1923. The Prominent leaders like Shaukat Ali, Mohmad Ali, C. R. Das, Vallabhai Patel and Sarojini Naidu addressed large gathering that assembled at various railway stations on the Nizam state Railway. About 25 delegates and 500 visitors from Hyderabad attended the sessions at Kakinada. Among them included prominent leaders like Madapati, Hanumantha Rao, Raghavendraraao, Sharma and Vaman Naik. These leaders took the opportunity to arrange meeting of the Raghavendraraao, Sharma and Vaman Naik. These leaders took the opportunity to arrange a meeting of the Hyderabad delegates and visitors. This meeting is popularly known

as the Hyderabad Political Conference. The meeting was called outside Hyderabad state since the Nizam's Government banned Political Conferences in the state under an order called 'Gasti No. 53'. The second Hyderabad Conference was held in Bombay under the president-ship of Y. M. Kale. The third Hyderabad Political Conference was held at Pune and it decided to organize in the state itself. In 1938 the cultural national emotions of the people suddenly burst out in the form of various agitations launched by several organizations like, the Arya Samy, Hindu Maha Sabha and the Hyderabad state Congress¹³. Vande Mataram agitation of Hindu student of Osmania University was unique. Osmania University had three hostels having two prayer halls one for the Muslims students and the other for the Hindu students. Muslim students were complained to the warden that the Hindu students were reciting Vande Mataram song in their prayer hall by this the warden ordered the closure of prayer hall and students were did not object to the closure of prayer hall, but the Hindu students requested the Pro-Vice-Chancellor to remove the ban.

The Vice-Chancellor suspended the student from the university and ordered to vacate the hostel at night and harsh methods were employed to compel the Hindu students to leave the hostel at night by this the Hindu day scholars too sympathize the hoteliers went on strike. The Hindu students also objected to wearing of blue Sherwani and Pyjama, which was made the uniform of the college authority that they would wear white shirt and dhoti. Hindu students demanded to start Telugu, Marathi, Kannada and Sanskrit departments in the University. The students of other colleges and High schools all over the state started the agitation. Many students were expelled from their schools and colleges. Among the expelled students were P. V. Narasimha Rao, Hayarivachari, Aratla Ramachandra Reddy, Devalapalli, Venkateshwara Rao, Nookala Ramachandra Reddy and others. These students have played an important part in national and state politics Indian National leaders like Jawaharlal Nehru, Subhas Chandra Bose and V. D. Savarkar¹³. Mahatma Gandhi supported the Vande Mataram Movement of the students of Hyderabad state.

Khilafat Movement:

In 1920, Gandhi identified himself with the Khilafat Movement and decided to launch the 'Non-cooperation Movement in India. Gandhi's call for satyagraha acted as a clarion call among the people. Many of them from Hyderabad were being influenced by his call namely Keshva Rao Koratkar, Nawab Azgar Yar Jung, who become leaders for this movement. In 1920 they have organized a public meeting in the premises of Viveka Vardhini School under the control of the Khilafat committee; Moulana Abdul Kalam himself was the president for the meeting. More than ten thousand Hindus and Muslims attended this meeting. Keshava Rao Koratkar, Vaman Naik, Raghavender Rao Sharma, Dr. Mohammad Hussain and other prominent leaders attended the meeting and spoke. On the 5th May 'The Unity Day' was observed in Hyderabad. Hindus and Muslims were united and complete hartal was observed. The government was shocked to see the sudden enlightenment among the people. The Nizam issued a fireman on the 14th September, 1921, asking then not to convene any public meetings anywhere in the state without the prior permission of the Government. They had to obtain the permission letter from the chief secretary of the Government for organizing meetings. This was officially announced vide extra-ordinary Gazette No. 52. The government had severely punished those who disobeyed the ordinance. Some of the Youths who were victimized and where imprisoned in Mannanur Jail namely Mohammad Abdul Rehman, Sayyed Ibrahim Abdul Sukhan, Atha Hussain. Some others were asked to leave the state¹⁴. Educated youths who had

national feelings used to attend the sessions of the Indian National congress. They used to discuss the conditions of the Hyderabad state politics with the national leaders namely Gandhiji, Jawaharlal Nehru and Sardar Vallabhai Patel. Many of them from Hyderabad had attended the All-India session held in Kakinada in 1923. Among them one was Burgual Ramakrishna Rao. In 1919, Sir Ali Imam had taken the position of the prime Ministership in the Hyderabad state. In accordance with the day-to-day changes prevailing in the country, he had an inclination to introduce some reforms in the Hyderabad par with the Montague-Chelmsford reforms. In this regard, he appointed a 'Reforms committee' under Raja Bala Mukund. A meeting was organized to thank and felicitate the government for organizing such committee. This was a political meeting organized for the people. The Nizam did not tolerate the slightest attempt made by Sir Ali Imam to introduce the reforms. After a few days Ali Imam had to resign and the reforms proposed by raja Bala Mukund did not come into limelight¹⁵.

Arya Samaj Movement:

The year 1938 is regarded as a milestone in the history of the movement for independence in the state of Hyderabad. The political ideas took a concrete shape during that period. The activities of the Arya Samaj, which had commenced in Hyderabad state during the last decade of the 19th century, witnessed a spurt by the encouragement given by Swami Shradananda. By that time, the Arya Samaj had developed into a powerful nationalist organization that strove hard to bring about social unity among different castes. It became a chief platform of the agitation for securing equal religious rights to all. In January 1937, the Hyderabad State Congress passed a resolution in its session demanding the establishment of responsible government in the State. This was followed by a ban imposed on the Hyderabad State Congress in September 1938 by the Nizam's government. According to some historians this ban on the activities of the Hyderabad State Congress gave impetus to the Arya Samaj movement there. In the words of Ramananda Teerth, "It was a time when throughout the Hyderabad State Hindu-Muslim riots were occurring with regularity. The greatly perturbed Hindus were contemplating action against their suppression. The Arya Samaj provided leadership to such elements. The denial of permission to take out religious procession too often ended in communal riots". The Arya Samaj had appointed a retired judge of the Punjab High Court to observe and report on such riots. The movement started by the Hindu Mahasabha of Vir Savarkar was directed by a leader named Bapat. He visited Gulbarga in 1938 and organized meetings of the Hindu Mahasabha, but he was arrested. The action was repeated three-four times at the end of which he was removed to Sholapur. Swami Ramananda Teerth expression his opposition to the ban imposed on the Hindu Mahasabha and traveled throughout the Hyderabad State and organized the Satyagraha Movement¹⁶.

Ramananda Teerth was born on 26th July 1903 at Sindagi in the Bijapur district. There is a view that his forefathers originally hailed from the Gulbarga district. Before joining the ascetic order he was known by the name Venkatesha Khedagikar. After obtaining a Master of Arts degree in Political Science from the Tilak Maharashtra Vidyapeeth, a national educational institution at Pune, he worked with N. M. Joshi, a reputed labour leader in Bombay. His father was Bhavan Rao was a philosopher-saint. Ramananda Teerth served in the field of education. After being an eyewitness and a victim of the repressive regime of the Nizam of Hyderabad he came out to lead the liberation movement from the forefront. His boyhood days had been spent at Gangapura in the Gulbarga district. While he was yet a student at Mumbai, Ramananda jumped into the Non-co-operation Movement in 1921. After coming to Hyderabad in 1938 he

engaged himself in nationalist activities and directed the movement within the state. He had joined the ascetic order established by swami Ramananda Teerth. Ramananda Teerth was sanyasi who had turned a freedom fighter. His activities were supported by leaders like Govinda Rao, Nanel Ramakrishna dhoot of Hyderabad, Ravi Narayana Reddi of Telangana, Srinivasa Rao Borikar of Marathwada and Janardhana Rao Desai of Gulbarga about the year 1938, there more than 30,000 Kannadigas settled in the city of Hyderabad. When the first session of the Hyderabad State Congress was held on the 24th October 1938 in the Hyderabad's sultan Bazar locality the Satyagraha his were arrested and jailed. At the same time a notification was issued declaring the Hyderabad state term 'Congress' the leaders renamed the organization as 'Hyderabad Sarvajanika Samiti' in 1938. Musalmans had joined as members of that organization; however the pressure exerted by the government forced them to opt out of the samiti. Ramananda Teerth endeavored to the Government notification. A Kannadiga named Janardhana Rao Desai joined hands with Ravi Narayana Reddi of Hyderabad to strengthen the movement led by led by Ramananda Teerth. They believed in the necessity of starting the Satyagraha movement and it was decided to launch struggle against the ban on political activities of the state Congress. The nature of the Satyagraha Movement, which they had been contemplating, was made known to the Arya Samaja and the Hindu Mahasabha in advance. The entire Arya Samaj organization jumped into this struggle Ramakrishna dhoot (secretary), Janardhana Rao Desai of Gulbarga, Ravi Narayana Reddi and Srinivas Rao Borikar (members). Janardhana Rao Desai organized the Karnataka provincial conference. The Satyagraha movement in Hyderabad received recognition and support from various parts of the country¹⁷. Even Hadaka Manjappa a noted leader of the struggle for independence had toured in the Hyderabad state during the year 1935 and endeavored to awaken the masses through his spirited speeches. Programmes like popularization of khadi. Prohibition and removal of untouchability and other nationalistic activities ere encouraged throughout the Hyderabad Karnataka region. The president of the Hyderabad State Congress Govinda Rao Nanal and Ramananda Teerth actively spread the message of national awakening during the year 1939. The Arya Samaj participated in the new struggle in a big way. Gudleppa Hallikeri and Andanappa Dometi, the two well-known leaders from the Mumbai Karnataka region, toured in the Gulbarga and other districts at this time in an active parat in this struggle mention must be made of Dattatreya Auradi, Professor Devula Gaonkar, Kolur Mallappa Narayanana Rao Kanyala, Sardar Sharana Gowda Inamdar, Jagannatha Rao, Chandarki Kakeri, Hanumanta Rao, Annarao Veerabhadrapappa Patil, Hakikat Rao, Umarji Chitaguppikar and others.

Quit India Movement:

The Quit India Movement of the Indian national Congress under Gandhiji's guidance placed Hyderabad in a very embarrassing position. The State Congress was banned and yet had carried on Vigorous activities in the state. 15 people from all over the state had the impact of the Movement students in district places offered Satyagraha as per the call given by Gandhiji. Porters carrying in Hindi and Urdu languages appeared in public places all over the state giving call for Satyagrah. On 2nd October 1942 Congress flag were hoisted on the Residence building in Hyderabad. The Quit India Movement of 1942 launched by Indian National Congress under the leadership of Mahatma Gandhi placed the leaders of Nutana Vidyalaya in very embarrassing position. The students and teachers of Nutan Vidyalaya viz., Dattatray Awaradi, Anirudh Desai, Annarao Ganamukhi, Jagannathrao Chandraki, K. M. Koti and others who were actively participated in this Epic struggle of 1942 were arrested by the police.

The Fifth Convention of the Karnataka Parishat was held in Yadgir in 1946 under the Presidentship of Hanumanthrao Kakkeri, Jagannathrao Chandriki was the Chairman of the Reception Committee. The demand for the Responsible Government was emphasized in this convention. Demanding the enforcement of this policy, the teachers and members of the managing committee of the Nutana Vidyalaya and others working at government offices tendered their resignation to participate in the movement for responsible government. The most prominent among them were Bahusaheb Deulgaonkar, Narayanrao Kanihal, H. Hanumanthrao, Sitaram Joshi, Ananth Sharma, Tukaram Kulkarni, Shankarrao Vanjare, Dharamveer Ragupati, Narsingarao Kulkarni, Dr. Sheshgiri Rao, Krishnamurti, Venkatesh Padaki, Narayan Mudhol, Vithal Pawar and others. The resignations of the above mentioned nationalists became inevitable as the Yadgir Convention adopted a resolution condemning the arrest of Shaik Abdul.

The Quit India Movement gave the Hyderabad people's struggle for freedom a great fillup. Though there was no central guidance on the state level, the impact of the situation all over India was felt in Hyderabad state also and a large number of young men came forward and suffered in its wake. Thus a new strength was thus in west generated among the youth. The old guards had kept themselves aloof from the movement. New leadership sprang up in different part the state. The youth agree to strengthen the Provincial Conferences in order to make the movement broad based and carry message of freedom to the masses. The struggle for achievement of responsible government started. The achievement of freedom necessitated full price and readiness and will to suffer liberation the exploited masses from the clutches of the vested interest should also be kept in view. The Quit India Movement launched by Gandhiji from 9-8-1942 was a prolonged movement. All the important leaders including Mahatma Gandhiji and the working committee members of All India Congress Committee were arrested. There was a strong public reaction against this. There was a general public revolt against the British Empire. This was rather last fight for independence of India. It had its impact on the people of Hyderabad also. Swami Ramananda Teerth and many others were arrested. Owing to the public pressure and the fast changing global political situation, the British government had to yield. They had to surrender the biggest colony to the people of India. They had to grant full independence. But unfortunately the ultimate proposal to Quit India was tampered with machinations. The ulterior motive was to weaken Indian National Government. Their policy of divide and rule at last culminated in the participation of this land with hoary traditions of tolerance, of mutual understanding and of unity in diversity. This was too rude a shock to our national leaders. It was difficult for them to reconcile to the new situation.

Since the British Resident in Hyderabad exercised a direct control over the administration of the state. It was extremely difficult for the common people to voice their protest in public. Besides the Nizam's Government had not yet lifted the ban on the activities of the Hyderabad congress. By then however nationalist feelings had spread throughout the Gulbarga district. Some native institutions in the state had been established with nationalist aspirations. They accorded primacy to national interests over other considerations. Advocate Vithala Rao Devulagaonkar promoted social activities at Gulbarga. Owing to his efforts a new school was founded on the same lines as the national schools. Their objective was to educate the students in their mother language. Library at Gulbarga was opened through his efforts. The Sharana Basaveswara Vachanalaya at Gulbarga was started under the auspices of the Sharana Basaveswara Samsthan in the year 1918. At about the same time literary activities were commenced at Rangampet (Surpur) and endeavours started to promote the Kannada language.

The progress of literature aided nationalist propaganda. The sister organizations like the Andhra Mahasabha and the Marathawada Parishat assisted these endeavours and promoted political awakening as well. Raichur was another large center of the national movement in the Hyderabad state. Pandit Tarantha was expelled from the state for promoting the cause of the national movement in the Raichur district through national education system. The incident strengthened the coming together of the intellectuals in the Gulbarga district¹⁸. The 'Quit India Movement' started by Gandhiji shook the foundations of the British administration in the country. A committee of the British cabinet visited India. It had been charged with the task of working out the modalities of Transfer of power it was believed. At about this time Jawaharlal Nehru wrote a letter to the Nizam urging upon him the necessity for removing the ban imposed on the Hyderabad State Congress. One of the leaders of the national movement in Hyderabad state Gudagunte Ramacharya was in correspondence with the government of India on the issue. The people's Parishat' had passed a resolution regarding continuance of the Satyagraha movement in the M. K. Vaughmore, Digambara Rao Bindu and Krishnacharya Joshi to lead the satyagrahis. After his release from prison in 1942, Ramananda Teerth had been to sevagram to apprise Mahatma Gandhi of the political situation in the Hyderabad state. Gandhi expressed his intention of giving a call for the final struggle for national liberation. He placed the Hyderabad Question before the executive committee of the national Congress¹⁹. Ramananda Teerth too was present in that meeting. The all India Congress Committee was expected to hold its session at Bombay and Gandhiji asked him to attend to deliberate on the further course of action. Ramananda Teerth returned to Hyderabad. Expecting arrest by the police anytime he stayed in a house located on a small lane in Sholapur that was known only to a few selected friends. He sent S. R. Diwan to Hyderabad to apprise the party's leaders about the decisions taken. His intention was to make the satyagrahis of the Hyderabad state to understand the nature of the struggle that was about to be launched. According to a letter by Govinda Rao Lanal from Parbhani later Ramananda Teerth had boarded the train from Madras at Sholapur and was proceeding towards Hyderabad. Having noticed heavy deployment of the police at Gulbarga station he continued his journey and changed the train at Wadi station. He alighted unnoticed at Nampalli station but was recognized and arrested by the police while he was calling for Tonga. A week later Dr. Melkote too was nabbed by the police. The Hyderabad State Congress had planned to place the following demands before the government of the Nizam.

1. Establishment of responsible government immediately under the aegis of the Nizam and announcement by the latter of his intention to accede to the Indian Union.
2. Removal of the ban on the State Congress and issue of a proclamation granting civil liberties to the people.
3. Release of all political prisoners.

However, Ramananda Teerth was arrested before presenting the demands to the Nizams Government. At the Bombay session of the Indian National Congress (7-8th August, 1942), Gandhiji gave his 'Do or Die' call to the people of India. The Congress working committee announced the 'Quit India' resolution and asked the British to leave India. This decision spread like a wild fire throughout the length and breadth of the country. The British Government was quick to respond. On the morning of the 9th August 1942 the members of the Congress working committee and other leaders were taken into custody. The Provincial Congress committees were declared as unlawful organizations. Numerous leaders were

imprisoned throughout the country. A ban was imposed on political meetings. The 'Quit India' Movement that started on the 8th August 1942 took different forms at different places. In the Hyderabad state however the 'Quit India' Movement could not gather sufficient strength and reach. Individual liberties had been severely curbed by the strong hand methods of the Nizam's dispensation. The Ganesha processions were getting transformed into political rallies. This programme had its genesis in Maharashtra under the leadership of Bala Gangadhar Tilak decades back. During a Ganesh procession at Gulbarga, N. G. Gore delivered a provocative speech on the subject 'Reconstruction of the Post-War World' (1943) The effort of the Hyderabad state police to nab Gore were frustrated by the alacrity of the freedom fighters who facilitated his escape by bus to Bombay via Guntakal. Among these, Dr. Venkatesha Panduranga Devulagaonkar was one. As reported by the 'Samyukta Karnataka' daily of 25th daily August 1943 between 25 to 27 thousand freedom fighters courted arrest throughout the Hyderabad state. No doubt the 'Quit India' Movement had influenced the local Congressmen; But the Nizams Government, which was puppet in the hands of the English, gave no scope for any movement of a serious kind. As a result the common people remained more or less aloof from the struggle. If they had been touched by the seriousness of the movement, a struggle to drive out the British from Hyderabad could have been launched on a large scale. The truth was that the Nizam's Government was support in the state. Nevertheless, the national leaders endeavored in their own characteristic manner to popularize the movement there; the interest of the common people was sought to be aroused through various attractive slogans. Dr. Melkote urged upon the Governor-General of India the necessity for setting up responsible Government in the Hyderabad state. Thus, it may be said in whipping up nationalist sentiments in the Hyderabad state. Senior leaders like Ranganatha Rao Diwakar were guiding the movement whole remaining elusive. The movement in Karnataka gradually ended after they came out and surrendered to the police in December 1944. In December 1943, Ramananda Teerth was released from prison. The struggle was successful in persuading the Nizam's Government to agree to lift the restrictions imposed on the state congress, conditionally though. Mohammed Ali Jinnah is said to have written a letter to the Nizam requesting the latter to cancel the appointment of Sir Mirza Ismail as the prime minister of the Hyderabad state made in August 1946. The Nizam was unhappy at this interference and said to have informed Jinnah accordingly. Both Gandhiji and Jawaharlal Nehru wrote friendly letters to Mirza and demanded the withdrawal of the ban orders against the congress. The latter replied saying that he is endeavoring to take suitable action on their demand.

The severity of the 'Quit India' movement and the compulsions of the international situation finally induced the British Government to decide on the transfer of power. The 'Cabinet Mission' prepared a plan for the transfer of power. But the plan was incomplete since it contained no reference to the future of the numerous princely states in the country once the British paramountcy was terminated. It was by then being said that the princely states also would become free. On January 20, 1944 the Hyderabad State Congress submitted a memorandum to the cabinet delegation. Mounting popular pressure had forced many princes of native states to announce their intention of acceding to India. It was even argued that the Nizam could remain independent. 'Rajagopalachari's Doctrine' as it was called then, was quoted in the Nizam's support. On, 16 June 1946, Ramananda Teerth convened a joint meeting of the three regional parishads at the Sultan Bazar area in Hyderabad city. S. Nijalingappa and Gudleppa Hallikeri also took part in it as the representatives of the Karnataka Pradesh

Congress Committee. The deliberations were held in an atmosphere of peace, and a resolution was adopted demanding the accession to India²⁰.

CONCLUSION/FINDINGS

The declaration of the British government to leave the country was not without its usual crookedness. The British Government was a free hand to the princely states, either to join Indian Union or Pakistan to remain independent. The last alternative came in very handy for the Nizam of Hyderabad to remain independent immediately he declared himself as an independent ruler. At that time, the Nizam through his Firman dated 26th June 1947 declared his resolve not to participate in the Constituent Assembly and not to join the Union. He also declared that the removal of British paramount entitled him to declare his independence. Nizam declared that he became an impendent sovereign from 15th August 1947. He even went to the extent of sending his own emissary to the United Nations Organization (UNO) to plead his case. The State Congress Organization was not surprised by this move of the Nizam. It was in no mood to brush it aside as an act of over enthusiasm on the part of the Nizam. In fact, the Congress people took a serious note of this move of the Nizam. All these developments were taking place on the eve of the first session of Hyderabad State Congress which was held in Hyderabad on 16th, 17th and 18th June 1947 on Musheerabad Maidan. Poojya Sri Swami Ramananda Teerth's historical presidential speech, reminded the people. Mahatma Gandhiji's speech on 'Quit India Resolution' in August 1942. Ramananda Teerth Swami warned the Nizam to see the writing on the wall. He explained at length how after the departure of the British from India, the sovereignty rested with the people. The princess should join hands with the people on no ground the people of Hyderabad can be separated from the people of rest of India. The two important resolutions passed in the open session of the Hyderabad State Congress, which was attended by lakhs of people from all over the state, were as follows:

- 1) The Hyderabad Government should forthwith declare its intention to join the Indian Union.
- 2) The Hyderabad Government should accept the principle of responsible Government.

Shri Ramananda Teerth's appeal to the hundreds and thousands of Congressmen assemble there was most rhetoric. It can be summed up in the words of Swami Vivekananda 'Awake, Arise and Stop not till the goal is reached'. Swami Ramananda Teerth said in his speech "Brothers, the task that faces us is formidable.... We have to march on. Even if some of us perish, the rest will carry the torch of freedom. Comrades, in sufferings and sacrifice, let us take courage in both hands and solemnly resolve not to rest till freedom is achieved". As per the resolution of the State Congress Working Committee, a detailed programme of agitation was chalked out. It was to start with Satyagraha on 7th August 1947. It was to be observed as Indian Union Day. From 15th August, onwards satyagrahees were to offer Satyagraha with Indian Union Flag, which was banned by the government as the flag of a foreign country.

SUGGESTIONS FOR FURTHER RESEARCH:

There is wide scope for the Research Scholars and Teachers to conduct a Research on Political Movements in Kalyana Karnataka. Present study is having good future towards M.Phil., Ph.D. Programmes.

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