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Rise of Nationalism and Political Awakening in Hyderabad Karnataka - A Study



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Abstract

To understand properly the story of epic freedom struggle, it would be quite appropriate to know the very character of the Nizam's rule in the region under study right from its inception. The founder of the state of the Hyderabad, in fact, was one Mir Qamruddin Qilich Khan son of Ghaziuddin Khan Feroz, Jung, a general of Aurangzeb. After the death of Aurangzeb, Farruk Shiyar, the Moghul emperor, appointed Qamruddin as the viceroy –subedar of Deccan in 1713 A.D. As subedar, Qamruddin wielded a considerable influence over the political and military affairs of Deccan and he was duly entitled as 'Nizam-ul-Mulk' (regulator of area). By this time, the position of the Moghul dynasty had become miserable and taking the opportunity of the situation prevailing, Nizam declared his independence and established his own dynasty 'Asafjah' in 1724 A.D. He soon shifted his capital from Aurangabad to Hyderabad. And the establishment of the 'Asafijahi' dynasty in the Deccan offered a fatal blow to the Moghul Empire. From 1724 A.D. TO 1948 A.D. seven Nizams ruled the state of Hyderabad.

Keywords: Nationalism, Political Awakening, Chand Railway Scheme, Cultural Renaissance, Library Movement, Vande Mataram Struggle.

Introduction

The first Nizam was very ambitious and a shrewd politician. He followed a policy of appeasing both the Marathas and the Moghul Emperor from 1724 to 1743 A.D. The Nizam was busy in consolidating his position and extending the boundaries of his state. And by about 1743 he is said to have extended his rule up to Malwa in the north and Trichinapalli in the south. The first Nizam Mir Qamruddin Chin Qilich Khan died in 1748 at the age of 77 at Burhanpur. After his death war for power started between his son Nasir Jung and sister son Muzzafer Jung. At this juncture the political scene took a new turn in the state. Two foreign powers began to take interest in the Deccan affairs. The British began to side Nasir Jung and the French allied with Muzzafar Jung. In the civil war both Nasir Jung and Muzzafar were killed. Later Salabat Jung proclaimed himself as the new Nizam, who granted many concessions to the French rule as a mark of his gratitude for their support. He parted away the four Northern Circar districts (New Andhra). However, later in 1859 the British rule wrested this region from the French. Nizam Ali Khan younger brother of Salabat Jung ousted his brother Salabat Jung in 1861 and proclaimed himself as the next Nizam, who immediately after his accession dispatched his army into Carnatic. The British rule was able to check the advance of Hyderabad forces and as a result there was peace treaty in 1766 and accordingly Nizam was placed under the British protection. But very next year he broke his friendship with the British and joined hands with Hyder Ali with whose support he wanted to be independent.

Aim of the Study

1. To highlight the contribution of Freedom Fighters in Political awakening and rise of Nationalism in Hyderabad Karnataka.
2. To Compete the Research gap in the previous research.

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Objectives of the Study

1. To study the Rise of Nationalism.
2. To understand the political awakening.
3. To analyse the cultural renaissance.
4. To evaluate the role of students union.
5. To know the contribution of Vande Mataram Struggle.

Research Methodology

The study is historical as well as analytical and based on the historical records, which consists of primary and secondary sources. The primary data were collected from lithic records, statement of freedom fighters. The secondary data were collected from State Archives of Karnataka and Andhra Pradesh., various books, journals and articles etc. are also used in the present study. The primary and secondary source material has been of great help in the development of the present paper.

Significance of the Study

The present study is aimed of examining and evaluating the rise of nationalism in Hyderabad Karnataka. The present study falls in the area of political awakening during Medieval Period, which in turn falls within the range of legendry history of Modern India. The researchers in the field of political history nominated historical research during the pre-independent period. The post independent period however witnessed a short decline in the study of political history. But the study of the rise of nationalism and political awakening in Hyderabad Karnataka will be widen the scope of modern India for further research.

A critical review of the existing literature and also the aim and objectives of the study on hand brings forth the importance of the study.

Review of Literature

Studies on the rise of nationalism in Hyderabad Karnataka are in general are numerous. However, specific studies like the present one are few and far between.

P. Setu Madhavrao, (1955) in his famous book titled Hyderabad and war of Independence has given the history of nationalism in Hyderabad Karnataka which still appended to the his works, excellent as the work was for the time and for the sources and historical material at their disposal, it suffered from the neglect of the evidence available in the various forms in literature, which go a long way towards filling up the many gaps that in respect of that history.

Among the general studies MVS Prasad Rau, Andhra Pradesh Gazetteer, (1980) deals with the history of Hyderabad District in a Pan-South Indian Context. This study also deals under the veneer of a uniform political awakening during Nizam's Rule.

Syed Ali Hashmi, (2017) in his latest book titled "Hyderabad 1948 an avoidable invasion" describe in detail the dialogue held between the representative of Hyderabad Karnataka States and the Government of India for the settlement of Accession issue.

Mallappa Salagare, (2017) book entitled "The History of Movements in the Unification of

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Karnataka" is one more scholarly work on the history of Modern India. This book explains the establishment of many organizations worked for Unification in Hyderabad Karnataka.

Devid Hardiman, (2018) book entitled "Non-Violent Struggle for Indian Freedom" is one more qualitative work on Nationalism and Political Movement in India. In this work author has elaborated the Political awakening and Freedom Movement in South States.

Dr. Raju M Kambalimath, (2019) Book entitled "Rise of Nationalism in Hyderabad Karnataka" deals with the study of freedom fighters role in Nationalism of Hyderabad Karnataka.

Thus, it becomes clear from the above studies that, they have concentrated much on the Nationalism and Renaissance movement in Hyderabad Karnataka. Though there were some vague studies concentrating on the political history but they were related to particular reason and no effort has been made exclusively to study the rise of nationalism in Hyderabad during Nizam's Rule at macro level, therefore this research study has been initiated to fill the research gap.

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But the designs of Nizam Ali Khan were not materialized as the British inflicted a defeat on the allied forces. So Nizam Ali Khan again entered into the Treaty of Masalipatanam in 1768 with the English, who once again imposed on the Nizam Military protection. In 1778 a British Resident and a subsidiary force were stationed in Hyderabad. In 1795 Nizam Ali Khan made an unsuccessful attempt on the Marathas at Kurdla. He had to accept humiliating peace terms and as a result of which he lost a large territory and as a result of which he lost a large territory and also he was compelled to pay a heavy war indemnity with arrears of Chouth. Nizam Ali Khan there after showed his inclination toward the French. But Lord Wellesley persuaded and made him to accept to have increased subsidiary forces at Hyderabad. During the 4th Mysore war the Nizam lent his support to the British against Tipu Sultan who was finally crushed by the British and Nizam made territorial gains for his support to the English during the war in 1799. In 1803 Nizam Ali died. His eldest son Sikandar Jah became the next Nizam. And at the same time second Maratha war broke out and Nizam supported the British and for that matter Nizam got the entire Berar and the district of Ajanta Hills. Sikandar Jah died in 1829 and his son Nasirud-Daulah succeeded him. In 1852 Nizam owed an arrears of payments to the British. The Governor General now demanded the Nizam for payments. Hence in 1853, a Treaty was concluded and western frontiers of Hyderabad were assigned in favour of the British. English officials managed the administration under the direction of Resident at Hyderabad. Afzai-ud-Daulah was the next Nizam

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who came to power in 1857 after the death of Nisar-ud-Daulah.

Before 1857 Hyderabad state remained aloof from the outbreak of war of Independence. This was due to the firm policy of Salar Jung, the Dewan of Hyderabad who kept Hyderabad out of the influences of North, had its effect in minimizing the disturbance in the country¹. Though he took precaution there were mutinous attacks, outbreak and conspiracy in the state. During that period the people of Hyderabad state also developed violent anti-British sentiments along with the rest of the country during war of Independence². Before the outbreak at Meerut, in 1857 people of Deccan had contact with North Indian leaders. To quote this fact from the record we find that Sonaji Pant who was the Revenue Secretary under Raja Rai Raian, hereditary Revenue Ministers of the Nizam had been banished from Hyderabad³. Raja Rai Raian had communicated conditions in the Deccan to Nana Saheb Cawnpore through Rangarao a village Patwari. Nana Saheb Peshwa gave orders to leading persons of the Deccan, calling upon them to rise against the British⁴.

Nana Saheb asked leaders of Deccan to join the movement under the name of religion and destroy the British as in the North both Hindus and Muslims were struggling to drive the British off the country. Meanwhile Sonaji Path died. So Rangarao came to Raja Deep Singh of Kowals of Nanded district. The plan was to raise 5,000 cavalry and 10,000 infantry to destroy the British to join other Indians who were fighting at Nagpur⁵. Safdar-ud-Dowlah promised all help and offered his services in the cause of Nana Saheb Peshwa⁶. Ranga Rao visited Manik Nagar in Humnabad to pray for the success of his mission⁷, but meanwhile Rangarao and his associates were arrested in 1859 and were tried by the Resident and sentenced to death, which was later commuted by the Governor General to transportation to Andaman for life⁸.

In the first week of June, 1857 Nizam's irregular cavalry stationed at Aurangabad as per the order of the Capt. Abhot on 12th June 1857, he also received the message that the regiment should not march beyond it⁹. Both the Hindu and Muslim soldiers were made allegiance to their king and the British Governor General. This disaffection persisted and was reported by Captain Abhot to the Resident in Hyderabad¹⁰. Later on the ring leaders were arrested, court-martialed and executed to gallows, some of the soldiers escaped from Aurangabad and came to Hyderabad. Among these one Cheedha Khan, a Jamedar (constable) who had taken a lead in the conspiracy and for whose arrest, a reward of Rs. 3,000 was offered. These persons were taken up by Salar Jung and sent to the Resident¹¹. This led common people to have feeling of dissatisfaction with the Dewan. So they attacked the Residency. During this attack 32 persons were killed and many buildings were blown.

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Allauddin and Turebaz Khan were arrested important officers of Nizam were also trying to influence the Nizam to revolt against the British¹². These officers were Azmath Jung, Mirza Chand Bazz Khan and Moulvie Ibrahim under insistence of the Resident, they were banished from the state.

The people of Hyderabad state were keenly watching the events of North India. Tantaia Tope was fighting guerrilla warfare with British in central India. A Brahmin who was found with Nana Sahib's orders addressed to the Raja of (Shorapur) Surpur was arrested by Captain Murray¹³. In Gulbarga and Raichur districts, Venkatappa Naik of Shorapur (Surpur) Bhimraya Desai of Koppal had decided to revolt in the month of July. These two kings had contact with Satara, Koppal and Nargund. Arabian Rohillas from Hyderabad joined in the army of Raja Venkatappa Naik. Capt. Arthur Wyndham was sent to (Shorapur) Surpur to persuade Raja to remain quiet, but Rajas men attacked him killing 30 of his followers in the field. Capt. Hughes, party attacked the fort, Raja went to Hyderabad but he was arrested there and tried. The Governor General passed the orders to imprison for 4 years in fortress near Madras. The Raja committed suicide on the way to fortress.

Bhimrao Desai of Raichur district captured the fort of Koppal¹⁴. Major Hughes attacked the fort Bhimrao and his men were killed. The same time Bhills of Aurangabad district revolted against British under the leadership of Govindrao Kashiraj Deshpande of Vijapur in Aurangabad and Shabaji Naik¹⁵. They collected about 2,000 Bhills and started insurrection in the districts of Aurangabad and Ahmednagar they were attacked by captain Pedler at Wqake, Baijapur taluk in 1859¹⁶. Govindrao Kashiraj Deshpandey was imprisoned and died in prison Rohillas who got the training in the Tantaia Tope's army came to Deccan and captured Ajanta, giving out that they were the servants of Nana Saheb Peshwa and were bent on destroying the Nizam's territory as he had allied himself with British¹⁷. These Rohillas plundered various places and fought with Britishers at number of places in Hyderabad state. Ramji Govind joined the Rohillas and rose against the Britishers who hanged him on a tree in Nirmal town of Hyderabad state.

In 1848 the Satara state was annexed to the company Government. Many persons belonging to royal family of Satara fled to Bhir, Bidar, Aurangabad and Osmanabad. They engaged in collection men for their Army and decided to retake the state of Satara. The leaders were Bala Saheb Senapathi, Buvaji Raja and others. The conspiracy was discovered and leaders were imprisoned. Ramrao alias Jung Bahadur was arrested in the district of Bidar. The charge against him was the collection of troops, capture of a small fort at sati, planting the Saffron flag in the name of the Rajas of Satara and

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attempting a large-scale insurrection. He and his associate were tried and Ramrao was transported to Andaman for life¹⁸.

Rao Saheb the nephew of Nana Saheb Peshwa sought refuge in Deccan. He was the associate of Tantia Tope. He sought refuge for some time with Venkatrao, the Muketedar of Nirmal and then moved on to Hyderabad. He had contact with bankers of Begum Bazar (name of locality in Hyderabad) and a few military Chief in Hyderabad. He was persuaded and managed to escape from Hyderabad. He was at last captured near Agra and hanged. People who helped Rao Saheb at Hyderabad were harassed and imprisoned. Jahangir Khan a close associate of Mirza Chand had been banished from Hyderabad for his anti-English activities. He attacked the Resident Colonel Davidson in the Nizam's palace. Col. Davidson and Salar Jung were saved by one of the attendants of the Ministers knocking down its muzzle. These incidents showed that even in the Hyderabad state both the Hindus and Muslims had anti-English feelings. Thus naturally the impact of the war of Independence spread even in the state that ruled by native king and ally of British.

Chand Railway Scheme

However, the great revolt of 1857 was suppressed by the loyal Nizam to the British and with the help of very strong contingent forces. But the growing political desire could not be suppressed by both the governments. Again the political agitation against the alien governments started in 1883 with agitation over Chand Railway Scheme of the Nizam government. In brief the scheme was that the existing state Railway running from Hyderabad to Wadi should be taken over by a company which would extend railway to Warangal and thence on one side Bhadrachallam or to Bezwada and on the other to a point at Chanda¹⁹, this scheme was approved by the Prime Minister Salar Jung during his lifetime, but it came up for implementation only during the term of the council of Regency.

One of the prominent leaders of Hyderabad called Dr. Aghornath Chattopadhyaya, father of Mrs. Sarojini Naidu, raised hand against the scheme. By this time the educated class had grown up in Hyderabad, which had begun to take a lively interest in public affairs. Dr. Aghornath Chattopadhyaya at this time was working as a principal of the Nizam College (Hyderabad). He tried and demanded to form or appoint a committee for looking over the scheme. The committee was called as "The committee to consider the Chanda Railway Scheme" this committee was headed by Dr. Aghornath Chattopadhyaya and Mulla Abdul Qayam²⁰. These two statesmen insisted that the construction of the new railway line should be entrusted to Indians. That for the first time in Hyderabad the public asked the Government to take it into its confidence was too much for either the council of Regency or the officials of the Residency. So, Dr. Aghornath Chattopadhyaya was dismissed from service and exiled from Hyderabad. He was the first nationalist to be exiled from Hyderabad on the 20th

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May 1883. From then on it became a normal practice for the state to banish every dissident leader. After the deportation of Dr. Aghornath Chattopadhyaya the agitation against Chanda Railway Scheme had become a pointer to the beginnings of public awakening in Hyderabad.

Dr. Aghornath was permitted to return to Hyderabad and was placed in charge of the college, which later developed into 'The Nizam College'. He was the center of a strong intellectual group in Hyderabad and became the source of inspiration to many persons, who later took a leading part in the public life of Hyderabad²¹. In the development of public awakening in Hyderabad the agitation against the Chanda Railway Scheme in 1883 can be taken to be the starting point. From this date onwards we notice a steady growth of public conscious among all the communities of the state.

Literacy and Cultural Renaissance

The political awakening in Hyderabad proceeded by literacy and cultural renaissance. It was first found among the Telugu speaking people later spread to Marathi and Kannada speaking regions. In Hyderabad district especially the twin cities of Hyderabad and Secunderabad, enjoys an invisible position in regard to associations promoting cultural, literacy and scientific activities²². Besides the academies like the Andhra Pradesh Sahitya Academy, the Andhra Pradesh Academy of sciences, the Andhra Pradesh Lalitkala Academy and Telugu Academy, which were located in the metropolis, there are a good number of cultural, literacy and scientific societies in the state capital. Among the cultural and literacy associations functioning in the twin cities, mention may be made of the poetry society, Hyderabad center 1929, Idara-e-Adabiyat-e-Urdu 1931, Osmania Graduates Association 1932, Hindi Prachar Sabha Hyderabad, 1935, Anjuman Taraqqi Urdu and others were came into existence, as the while people started to know the importance of the education. These associations and societies promoted the political ideas and feelings of the people, which needed the change in the society.

Library Movement

In fact, the first reading-room and library was opened as far as back in 1875 in Secunderabad. This was followed by the young men's Improvement Association Library at Chanderghat in 1878. By the great efforts of K. V. Laxman Rao, Raja Saheb of Mungale, Ravichetti Ranga Rao and his wife, and Adipuai Somanath Rao. Similar libraries were also established in the city and suburbs. Bharat Guna Vardhak Samstne was established in 1895 at Pathergatti and the Albert Reading-room and library, which is now known as the Vivekanand Hall in Secunderabad²³. The position of library movement in the twin cities of Hyderabad and Secunderabad was a great renaissance in the History of Hyderabad. In the promotion of Telugu literature in Hyderabad Krishnadevaraya Andhra Bhasha Nilayam was established in year 1901. Young Men Association Library in 1908, Hyderabad educational Conference library was established in 1914, Andhra Samvardhini 1905, Marathi Granth Sanghralaya in 1920, Sri

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Bala Saraswati Andhra Bhasha Nilayam in 1922, Veman Andhra Bhasha Nilayam in 1923, Karnataka Sahitya Mandir in 1936, Vedic Vachanalaya in 1940 and Khawateen Urdu was established in 1945. Further the Asafia state library, which is now the State Central Library, was started in 1891. This came into existence by the efforts of Moulvi Syed Hussain Bilgrami, who was then the Director of Public Instructions.

"The library movement in Hyderabad co-ordinated its activities with the Kendra Sangham. But after the first library conference held in 1925 the Government became suspicious of its aims and did not permit the holding of the second conference in 1926. Restrictions also imposed on the establishment of libraries by the Government of Hyderabad. In spite of these restrictions number of public owned libraries came into existence, under the inspiring leadership Andhra Pitamaha Madapati Hanumanth Rao and Suravaram Pratap Reddy. As a part of political awakening of the people, libraries played an important role in the history of Hyderabad. By 1925 there were quite public libraries started with the people's support.

The Arya Samaj in almost all the localities in Hyderabad had libraries with the collection of books in Hindi, Sanskrit and also in Urdu. The library of Arya Samaj Sultan Bazar was the biggest among them.

Impact of Western Education

The introduction of English education removed the barriers, which had shut India from the world. There took place the replacement of blind faith in current traditions, beliefs and conventions by a spirit of rationalism, a spirit of rational enquiry into the basis of religion and society. Under the influence of English Education Young men gave up their old religious ideas and social customs. It brought about an Indian Renaissance an era of unprecedented social, moral, religious and political progress. When Hyderabad was plunged into the stream of western thought and progress, created a growing demand for political life. It brought about the political consciousness of the people.

When the Hyderabad Dominions first came into contact with the French. The French influences was felt by the leading chiefs and nobles who took interest in the European way of life. Later, Hyderabad came under the influence of the English East India Company. Since 1805, when the British Residency was established in Secunderabad, Christianity came to have a better place there. In fact it must be admitted that English served as the linguafrance of India, which helped to rouse political consciousness throughout India; ultimately resulting in the demand for self-government on European model and achieving a sovereign democratic Republic after a worthy struggle for the same.

The progress of the Education in Hyderabad was quite impressive. By the close of the 1860 Christian missionary schools, namely the St. George's Grammar School, which was established in 1834 and the All Saint's Institute was founded in 1855 both had developed into High Schools. An English High School at Pathergatti and Anglo Vernacular Secondary School at Chanderghat were opened in 1870 and

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1872 respectively by the Education Department. The former, which was the first Government English High School in the erstwhile Nizam's Dominions, was merged in 1875, with the latter which developed into a second grade college in 1877. By about this year, the school, which was located in the palace of Sir Salar Jung-I, having outgrown in strength, was converted into a public school. It was named Nobles school popularly known as the Masrasa-e-Aliya and shifted to Rumbold's Khoti at Chaderghat. Madrasa-e-Aziza founded by Moulvi Shaik Ahmad Hussain (Nawab Rafat Yar Jung) in 1876 at Malakpet was originally meant for the Murshidzadas. The Anglo-Vernacular Hindu School later known as the Mahaboob College at Secunderabad was also categorized as a high school during this period. By about 1883-84, there were in all two colleges, Seven Secondary and five primary schools with 2,032 boys studying in them, while the number of girls in secondary and primary schools stood at three and five respectively with a total strength of 643 girls. Besides these, institutions imparting professional and technical education were also functioning in the city of Hyderabad²⁴.

The increasing demand for English education also compelled the Department of public instruction to employ cheaper agency for the diffusion of oriental learning and concentrate on the promotion of English education. By about 1891-92 there were 58 educational institutions in the city and its suburbs with 5,677 pupils, while the district had only nine schools with 619 boys. Education in the district in subsequent year however, did not make much progress when compared to the city and its suburbs. By 1901-1902, about 19.4% of the Boys and 6.6% of the girls of School going age were under instructions in the city.

During the reign of Mir Mahaboob Ali Khan Asaf Jah VI, A. T. Mayhew of the Indian Education Service was appointed as the Education Adviser for a period of two years. He suggested various reforms including the establishment of separate University with English as the medium of instruction. The Government established a University, Urdu as the medium of instruction, but not English. This did not affect the promotion of English Education, which was deemed essential for all practical purposes and English, as a subject was made compulsory in all secondary schools in 1919-1920.

However, the efforts of the missionaries, both the Protestants and the Roman Catholics, succeeded in the establishment of schools for girls in the city (Hyderabad). In fact, the Chaplain of the St. Johns Church started a school for both girls and boys in Hyderabad as early as 1834. Later, it was separated from the boy's in 1850, and it was closely followed by the Ann's Convent School in 1871, all at Secunderabad. Though these were originally meant for the education of the European and the Eurasian children, they later admit the local Christians and others as well²⁵.

The elite of the city also evinced keen interest in the education of girls. In fact, Dr. Aghornath Chattopadhyaya established a School for girls at Troop Bazar in November 1881. In Secunderabad, A. Venugopal established a Girls school earlier to Dr.

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Aghornath Chattopadhyaya. The third decade of the 20th century witnessed rapid progress in the education of women in the metropolis. A college exclusively for women was started in 1923-1924.

The establishment of the Osmania University in 1918 A.D. was, however, an event of epoch-making importance as a higher education came to be imparted through the media of vernacular namely, Urdu. The college was first housed in a rented building in the city later shifted to a magnificent building in the University campus in 1939 A.D.

The Role of Press in the Growth of Public Opinion

The later half of the 19th century was characterized by vigorous journalistic activity in Hyderabad and number of newspapers and journals in Urdu, Telugu, Kannada, Marathi and English were started during this period. At the time when the British rule was established in India the Press did not occupy any important place in the development of political ideas even in England. Nor standard. Even at the beginning of the 19th century journalism was not regarded as a very respectable profession in Britain. It is therefore easy to understand and both the nature of early periodicals, press in India and the Governments reaction to it. European adventurers, who could not possibly be imbued with any high ideal or standard honesty and decency, started the journalism in India. Their principal object seems to have been to amuse the readers, and more often than not, it was achieved by publication of scandals and scurrilous personal attacks against men of high position and abuses of government, which were likely to be appreciated by all save the handful of officials²⁶.

The reign of Afzal-ud-Doulah was an interesting meeting place of old and new rationalism and superstitions scientific education and contentment in status quo. A new development of this period was the birth of the new papers. Newspapers are rightly regarded as the fourth estate. Though Hyderabad was a princely state and sovereignty was claimed by the Nizam, the rulers of the state, due to education and learning there was a gradual awakening among the middle classes, political awakening and a sense of safe-guard the rights and a general dislike against the British rule were spreading everywhere. Off course, there was no institution like Legislature or Executive representing public opinion; the various public organizations and associations were the media to express the feelings of the people. Among such public institutions the most important were the newspapers, which arose in a large number due to the spread of political consciousness.

After the great revolt of 1857, the newspaper in Indian languages as well as in English were so powerful that they were playing a vital role in almost all in political affairs. This political awakening and the significant role of Hyderabad journalism is the result of gradual, sincere and silent contributions of those teachers, scholars and philanthropists who tried their level best to spread knowledge among their beings²⁷. Sajunlal quotes the list of some of the newspapers which were in almost all major languages spoken in the Nizam state, namely Urdu, Marathi, Telugu as well as in the two foreign languages,

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Persian and English, newspapers were the effective media between the ruler and the masses. This indicated that along with Urdu speaking people (the Telugu, and Marathi speaking) but also was politically conscious enough to express their views. The large number of Urdu newspapers was the result of wide popularity of its potentiality in shaping public opinion.

Along with the various schools, *maktabs* and colleges, newspapers too became an agency to educate the people. Various social and political movements, which took place in other parts of India in particular and in the world in generation, had their impact on the Nizam's Dominions²⁸. The most important newspapers were Aftab-I-Deccan, Afsar-ul-Akhbar, Asaf-ul-Akhbar, Islamia, Shoukat-ul-Islam, Shefq, Mateen-I-Kirtan, Masur-ul-qutub, Muolmi-I-Shafiq, Paik-I-Asafi and Jarida-I-lalamiya. The Deccan Punch, Hazar-Dastan, Syyid-ul-Akhbar, lim-o-Amal, Ausheer-I-Deccan, Deon vartaman, The Deccan Times, The Deccan Standard, Jamai-Jansnid and The Public Opinion.

Qazi Muhammad Qutub from Secunderabad published Aftab-I-Deccan in 1860. Asfar-ul-Akhbar was a weekly of two pages published by Moulvi Mushtaq Ahmad from Golconda. Afsar-ul-Akhbar was weekly of six pages published from the Residency Bazar by Narayan Swamy Mudliar from 1st February 1878. Asafi was a weekly of six pages published by Sayyed Altaf Hussain in 1855. Moulvi Sayyid Mohib-I-Hussain published Islamia in 1882. Shoukat-ul-Islam was first published at Sukurpet, Poona and later on from Bombay city. It was four pages weekly, later it was published from Secunderabad by A. Haji Mohammad Kirtan Sahib. Shafuq was a weekly six pages published from Residency Bazar in 1881 by Narahari Rao. Mohiuddin Kirtan published Mateen-I-Lalamiya from Afzal Gunj in 1870. The Deccan punch was a weekly of six pages, published from Gowliguda by Krishna Rao in 1887. Hazar Dastan, formerly it was a weekly but in 1883 it became daily it was published by Muhammad Aqil from Darushshafa. Dena Vartaman was eight-page bi-weekly, four in Urdu and four in English, published on Friday and Saturday by Narayan Swami Mudliar from the Residency Bazar. The Deccan Times started publication in 1864. It was printed and published at 155 James Street, Secunderabad by G. P. Gallagher it was a weekly. The Deccan Standard was a weekly published from Secunderabad by Mr. Deech. The public opinion was English weekly published from the Residency Bazar.

Hyderabad Record was one of the most important one, which was published by Mr. Solomon from the Residency Bazar with a monthly subscription of Rs. 2.00. It adopted the policy, which is given below: "The principles which have guided us hitherto, and hope will guide us hereafter, are few above these party considerations and we mean to pursue our public duties fearlessly and act all hazards against every kind of evil... out honourable calling compels us to support the weak against the strong an din doing so we endeavour to yield implicit obedience to law, order²⁹."

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Proceeding further it adds that, "We are entering upon an era or struggle for the power which has hitherto been their preserve and the struggle that has in a manner already commenced between the ruling classes on the one hand, and the ever growing class of the educated natives on the other, will be hardly less keen, of less sustained than was the struggle of the plebians against the patricians in Roman History or of the English people against the strong opposition of the king and the aristocracy in turn. 'Hyderabad Record' played a creditable part in building up public opinion in favour of the nationalist movement not only in Hyderabad India in general. On account of its pro-nationalist leanings and also for having criticized the Resident as the 'Local Ceaser', the 'Hyderabad Record' incurred the wrath of the British Residency, which dubbed the paper as a "rag" and stopped its publication in 1892³⁰.

Seeing the spirit of independence displayed by the contemporary newspaper the state Government passed several orders, which the "Shoukat-ul-Islam" dubbed as "Halaku Khani Orders". P. Ramachandra Pillai as the correspondent of "The Hindu" did not hesitate to point out the loopholes and cases of injustice in the administration whenever there was an occasion. The 'Deccan Mail' started by Mr. Ayya Shastri incurred the displeasure of the Nizam Government had to close down publication in 1898. 'The Hyderabad Bulletin' which commenced publication in 1904 and which had several changes in its management and ownership was able to survive for nearly 50 years. It was originally started by one Mr. Omeron, it was later acquired by a moneyed Marwadi gentlemen Mr. Motilal. Later Mr. Narayana Rao became the editor due to his appointment as an information officer in the State Railway; its next Editor was Mr. B. R. Chari.

When, in 1937 the Nizam's Government appointed a three members committee to go into the question of political reforms, 'The Hyderabad Bulletin' had published a series of articles under the heading 'Great Expectations'. It also published the views of All India Leaders on the happenings in the Nizam's state. This was not supported the people's movement directly, in state³¹. When Mr. Chari broke away from the organization, he then started his own weekly 'The Deccan Chronicle', which soon became a daily. While the vernacular papers were given more importance to local events, the Deccan Chronicle was reporting local, Indian and International events, which make it quite popular. His close relation or contact with prominent government officials gave him an idea of the limits beyond which criticism of the government would invite its displeasure. The war had made people news-hungry and they were particularly thrilled to read about the reverses of the British forces suffered in the initial stages of the war. The Deccan Chronicle had thus become a popular daily both in official and non-official circles. In the post war period the chronicle provided the rest of the country with news on the activities of the Razakars and the communists.

"Charminar Gossip" was another feature which often get inside information about government

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criticizes about Muslim activities. The Urdu language dailies in the Nizam's state like their English counterparts came on the scene at the end of the 19th century. Urdu being the state language then, it was natural for Muslims even Hindus to take Urdu papers first. Nizam's Government gave full support to the establishment of Urdu newspapers in the state. In this view many Muslims from North India were invited to migrate to Hyderabad. These included Muslim writers and editors³².

The year 1878 saw the beginning of Urdu and Persian newspapers in Hyderabad. 'Deccan Punch', Musheer-Deccan and 'Sahifa' were being published for over half a century. 'Sahifa' was being edited by Mr. Akbar Ali and was in circulation till the year 1913. Musheer-I-Deccan was another Urdu paper, which was in circulation for nearly 100 years. Its editor was Mr. Baji Rao Aurangabadkar, who rendered credit service to the state, people and to the journalism. After him Andhra Pita Maha Madapati Hanamanth Rao acquired the editorship of the paper. He was a person of mild temperament and was more interested in social and educational problems than national political movements.

The support of the state government to the Urdu newspapers resulted in aggressive Muslim propaganda. Mr. Abdul Hasan Syed Ali who was the editor of Rahabar-I-Deccan later became the president of Ittehad-ul-Muslimin, who did Muslim propaganda right down to the village in the state. Due to these activities in the city reached its zenith. There was, however, one exception. This was 'Rayyat' Urdu paper, which was being edited by Mr. M. Narasing Rao. This paper was first started in 1927 as a weekly and later in 1939 became a daily. Mr. M. Narasing Rao one of the pioneers amongst the social and political reformists of the Telugu-knowing people. The 'Rayyat', which brought considerable political awakening among the Hyderabad people. The paper, which pleaded for reforms in state administration, was ordered by the government to stop publication for six months.

The youth who were involved in the communist movement were first acquainted, with the ideology through 'Golconda Patrika'. The Reddy Hostel near Abid's was the nerve center of communist philosophy and activity, which threw up leaders like Ravi Narayan Reddy. 'Golconda Patrike', was started by Mr. Pratap Reddy in the year 1928. Library Movement, women's education, the atrocities of the government and the zamindars against the poor riots, arousing political consciousness amongst the student publication these and many other topics were brought to the peoples notice by the 'Golconda Patrika'. Mr. Pratap Reddy was a beacon light for the people of Hyderabad and Telengana and his facile writing made a deep impression on the people.

The political awakening in the Nizam state its origin in and was directed from Hyderabad city. That explained why many of the newspapers had originated in this city. Sri Shripat Rao Vakeel started the "Nizam Vaibhav" in 1905. It had a short life of just six months. "Nizam Vijay", which was started by Mr. Phatak on 12 December 1920, a weekly, under many

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restrictions of the Government. Nizam Vijay became so popular; the reason was that, displeasure of the government towards the paper's frank and fearless policy. It was not only taking note of the political activities within the state, but had also started criticizing the government when the Muslims population of the state was indulging in atrocities against the Hindus. The year 1939 saw the outbreak of the Second World War. Even during this period the Nizam Vijay was giving news and views on happenings in the state as well as international front⁵³.

All these above mentioned activities of the newspapers brought a considerable progress in the attitudes of the people, and having world wide political knowledge, they started to adopt new political ideas. These papers not only criticized the attitudes of the state government but also trained the people in democratic socialism and other political theory. This resulted to overthrow the alien government and establishment of democratic government in Hyderabad.

The Role of Students Union

In 1915 first Hyderabad Educational Conference was organized. The moving spirit behind this was Mir Akbar Ali Editor of the Hyderabad Urdu daily Shife. The Conference demanded the establishment of a university at Hyderabad. The demands provided an ideal opportunity to the Nizam to accord high status to Urdu language. Here it may be stated that after the resignation of the Prime Minister Nawab Mir Yusuf Ali Khan (Salarjung III) in 1914, the Nizam took over the administration directly under his control and conducted the affairs of the state for five years without a Prime Minister. On 28th August 1919, the Osmania University was established with great fanfare to impart higher education in the state through the medium of Urdu. The decision to make Urdu the medium of instruction was politically motivated to annihilate culturally the 88 per cent of the Hindu population of the state speaking Telugu, Marathi and Kannada languages. The University refused to recognize Andhra Girls High School (now renamed as Madapati Hanumanth Rao Girls High School) at Narayanaguda since it imparted education through the medium of Telugu.

Vande Mataram Struggle in Osmania University

The lull in the political agitation in Hyderabad since 1932 was suddenly broken by the political storm of 1938. In that year the bent-up national and cultural emotions of the people suddenly burst out in the form of various agitations launched by several organizations like Arya Samaj, Hindu Maha Sabha, Praja Mandal and the newly formed Hyderabad State Congress. Among the agitations of 1938 the 'Vande Mataram' agitation of the Hindu students of Osmania University is unique⁵³.

Early Efforts for the formation of Students Organization

In these circumstances, the student community, under the influence of different political parties and groups, was struggling hard to find a way out of the situation, to unite their ranks and to give some organizational shape to their movement. To

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give these urge of the students a reformation of 'All Hyderabad Students Association' in October 1939. The first public meeting of this Association was held at the Reddy Hostel on 12th October 1939 (6th Azur, 1349 F). The meeting was presided over by Laxman Rao Ganu and the chief speaker on the occasion was Dr. Radha Kumud Mukherji, Head of the Department of History, Lucknow University. Almost all the prominent leaders of the State Congress attended the meeting. It issued an appeal, which spelt out the aims and objects of the Association, which could be summarized thus.

Formation of All Hyderabad Students Union

After these abortive efforts, the need for the well-knit student organization fully oriented towards their concrete demands and problems was very much felt by the student community of Hyderabad. There was a group progressive minded Students, who were leaders of the Vande Mataram movement, which was anxious to form a united student organization and were making efforts to contact like-minded students. Notable figures of this group were Omkar Prasad, B. S. Paranjape, K. B. Deshpande, Ambadas Wadwalkar and others.

There was also a big group of students and youth in the cities who were already working in the Comrades Association, prominent among them were Alam Khudmiri, Jawed Razvi and Hussaini Shahid. A small group of progressive minded Muslim students had come from Aurangabad and were staying in the University hostels-Aquil Ali Khan, Ayub Ahmed Kirmani and Yousuf Nazim. When different groups of students felt the need of a united student organization and were moving in that direction, the initiative was taken by the Communists and a meeting was convened at Reddy Hostel, probably sometime in 1940 and a decision was taken to form a broad-based student organization on an all Hyderabad basis, under the banner of Freedom. Baddam Yella Reddy, Makhdoom Mohiuddin, Raj Bahadur Goud and Jawad Razvi.

Thus to bring together the different groups working in the same direction of a secular and united student organization on an all Hyderabad basis, a provisional committee was formed some time in June 1941 (Amardad, 1350 F) the most important task before the newly formed provisional committee was to make the proposed organization as broad based as possible and to embrace in its fold all those students, Hindu and Muslim, who may belong to different political parties and groups and even such democratic minded students who were not attached to any political party or group; Keeping this objective in view a manifesto of All Hyderabad Student Union was issued jointly signed by Aquil Ali Khan as General Secretary and Onkar Prasad and Ayub Ahmed Kirmani as Organising Secretaries of the provisional committee.

The main object in embarking upon such a move was to show to the autocratic government of Hyderabad that the students of Hyderabad, not only disagree with its reactionary policy of the Government but also want to right it in all possible ways. The students that get out of the institutions have to work

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among the different sections of society and move them collectively towards the achievement of democracy, equity and justice. The Hyderabad student Union, which has to its credit the honour of erecting milestone in the freedom fight like 2nd September, 8th September and 15th September, rightly responded to all the calls of the State Congress. Many students were arrested and more were battered. It was in connection with the Anti-Repression Day Programme on 15th October 1947, the students have to 'Quit College'. There was a general tendency that the call for a General Boycott should be given by 15th October 1947. It was on this day the negotiations between India Government and the Government of Hyderabad came to a close. The students wanted to synchronise their boycott with this. But the negotiations did not come to a close. And so the call could not be given³⁴.

On 16th October, the students found that no call had come. A wave of displeasure has spread up throughout. Much unrest is visible among the students with regard to this delay. It was in the light of these circumstances the Council of Action of the Hyderabad Students Union, was convinced that the call for a general boycott shall be given immediately³⁵. Incidentally a representative was flown to Delhi to consult Sjt. D. G. Bindu, Chairman, Action Committee and Hyderabad State Congress. Sjt. Bindu after giving a patient hearing of the situation appreciated that call shall be immediate³⁶.

The people of Gulbarga and Bidar use to go to Pune or cities of Bombay province for their higher education. People of Raichur district used to go to Dharwad or Bellary³⁷. These people got inspiration by the writings and activities of the national leaders like, Lokamanya Tilak, Gopal Krishna Gokhale, and Mahatma Gandhi, Vithalrao Devalgaonker, Keshwarao Koratkar and Gopal Rao got their education at Poona and were inspired by the writings in "Kesari" daily news paper, Vithal Rao Devalgaonker started a school in Gulbarga called, Nutan Vidhyalaya, Sri Keshwa Rao Koratkar engaged in collecting funds for defense of Lokamanya Tilak, so he incurred the displeasure of Nizam Government. Though there was Government School, which used to impart education to the people of Gulbarga. Nutan Vidhyalaya School established in order to prepare the students for national struggle and imbibe the quality of patriotism in them³⁸.

Conclusion

The first Head master of this school was Mr. Trimbak Balwant Gogte, was the teacher in a Mission school of Indore. As Gogte took active part in Ganesh Utsav at Indore, he was dismissed from the school and banished from the state. Even the government asked Allahabad University to cancel his permission to appear at M.A. examination. In 1910 Gogte was expelled from Nizam state for his speech against British regime in Hyderabad. In due course the school continued its efforts to spread political consciousness among the people of locality³⁵.

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In Raichur district in 1922 a Vidhyanand Gurukul was started with the same ideas of preparing students with nationalist ideals with the spirit and inner urge of service and sacrifice. Two students of Hyderabad Karnataka bade farewell to their college education and began to work for national awakening. The motto of Vidhyanand Gurukul at Kuknoor was to pursue Indian culture, simple living and high thinking. Though the government was against such schools. The teachers and students suffered a lot during Razakar movement. Many worked as volunteers at various (shibirs) located in border area with the same spirit. The Hamdard School at Raichur was started by Taranath Pandith. Taranath took part in national movement, worked with Gandhiji, Tilak and other prominent Indian leaders. He came from Mangalore and began to work in Hyderabad state. He opposed British regime and also the atrocities of the Nizam in the Hyderabad state.

Suggestions for Further Research

There is wide scope for the Research Scholars and Teachers to conduct a Research on rise of nationalism and political awakening in Hyderabad Karnataka. Present study is having good future towards minor and major research projects.

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