

A Study of Haryana Division Contribution in Growth of Freedom Movement, 1858-1905

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ABSTRACT

India the people of the division of Hisar showed abundant community harmony. It was the Muslim League that created such a climate in the area. When it began to demand the establishment of a separate Muslim state, the situation became more precarious. The residents of Haryana did not encounter such community emotions, but cooperated independently of caste, faith, religion and colour. The important example was the 1857 revolt, when the Hindus and Muslims together fought under the general leadership of Bahadur Shah Zafar who was recognised during the Revolt as the national leader. It is worth remembering that the two cultures have existed together and fought for a common cause and against the common enemy for centuries. The Indian scholars affirmed that even in the places where the rebellion of the people was most common, it was the disparities between the two cultures. In Haryana, their struggle during the mutiny was immense. The representatives of the division of Hisar understood their limits in terms of organisation. They tried to manipulate others like Arya Samaj, SanatanDharamShabha, Muslim Mahlids, Majlis-i-Ithad, YuvakMandali, Hindu Club (Hisar) etc. The other non-political organisations were abused. In order to combat with the colonial government, revolutionary organisations like Naujawa Bharat Sabha, Kirti-Kisan Party etc. were established. However, these associations have not made a major contribution to the oppressive practises of the British rule. The revolutionaries continued to change the names of their groups that moved the administration. It is important to note here the only national organisations that led the nationalist movement was the Indian National Congress (INC). Not only in Haryana, but also in other areas, such an organized movement occurred. In addition to being accused by the British bureaucracy the non-official British working for the Congress movement were often named eccentric.

1. Introduction

India was a witness to the decline of the Mughal Empire in the first half of the 18th century and the rise of East India as a dominant force in India. Aurangzeb 's death in 1707 led to a long war among his unworthy successors for succession. But in 1716 the Mughal empire subdued the Sikh forces but could not control the growing tide of the Marathas. In 1737 the Marathas unexpectedly knocked at Delhi's gates, having conquered Gujarat, Malwa and Bundelkhand. Nadir Shah's invasion in 1739 was accompanied by a spectacular blow. The Mughal Empire continued to thrive "just 31 days after Aurangzeb 's death, a magnificent dressed dead body dropped like a house of cards." Kabul was lost along with a large area east of the Indus that weakens India's north-west defensive barriers. This was when the Marathas came on the stage, the political situation. Then the Marathas went to the East – Orissa and Bengal. Between then, when Ahmad Shah Abdali, an Afghan invader, conquered two Lahore and Multan borders, the Mughal Empire was another great shock.²⁹ In this situation Ahmad Shah, the emperor of Mughal, did not have a choice other than to seek protection for Marathas and made an agreement with them in April 1752. In spite of this arrangement, in addition to the Subedari regions of Amer and Agra, The Marathas have the right to raise revenue from Punjab, Sind and Doab. In return, the Marathas promised the Mughals against inner and outer entries the security of the

Empire. Having become the fountain leader of all powers, be it the appointment, the promotion, dismissal or the allocation of transfer of Jagirs, was the key reason behind this political turmoil. Thus, the entire imperial building was based on the "patron client relationship" between the empire and the ruling class.³⁰ Many regional powers, including Bengal, were made by the weakness of Mughal empire an independent suba, while its only connexion with the previous one was only in its name. Syrah-uddaula, the Nawab of Bengal, challenged the Company of East India and, on 16 June, 1756, took over its factory in Cassimbazar with Calcutta. In order to dethrone the Sirajud-dasaul Robert Clive seized Calcutta once more in combination with Mir Jafar. The battle of Plassey resulted on 23 June 1757. It proceeded. The fight ended the Muslim domain in Bengal, which was made king by the foreign master of the sword.

The Renaissance and Twin Reformation reformed the western world's socio-religious and cultural circumstances. In India the same happened in the 19th century when social and religious reform movements began in all parts of India. All those reform movements desired the Indian society's socio-religious revival. Western scientists such as Kenneth W. Jones, J.F.T. Jortans, J.N. Charles Heimsath, etc., found in them intellectual manifestations that were decisive in transforming society and culture. There were BrahmoSamaj, Arya Samaj, PrarathanaSamaj, Theosophical Society and leaders like B.C. Those were the organisation. Pal, B.G. Tilak, AurobindoGhose,

Lala Lajpat Rai, either on the forum or in their own personal capabilities in the given situation, invoked the 'inner voice' of Indian society. The key objectives of the reform movement were to eradicate social inequality, evils and the promotion of the education system as well as the revival of ancient religious values, which were entirely different from the other provinces of India from the origin of the rise of nationalism in Haryana. The first factor which generated Haryana's political awareness was Arya Samaj. It is widely thought that it had revivalist elements but was fully reformist. It was founded in Bombay in April 1875, by Swami Dayanand Saraswati. In January 1877, when Darbar was being conducted in Delhi, he went there. Many people were aware of the goals and importance of the Arya Samaj in the Hindu society. He was invited to visit their province by the Punjabis who came from Punjab. He accepted their invitation immediately in March 1877 and visited the Punjab.

Swamiji was pleased to see the major enthusiasm of the people and on 24 June 1877 he established his first branch in Lahore. In several parts of the Punjab he kept delivering his speeches. He visited several towns and cities to spread the gospels of the Samaj, condemning the existing social evils that consumed the Indian society. The bad was idolatry, child-wedlock, caste system, rituals, ceremonies and some prescriptive customs. It was all in the education of women, widow remarriage, caste abolition, untouchability, etc. he was pleased. Eternal knowledge, as it was believed by Vedas' gospel. His active opposition was to the Sanatani community and the Hindu thought that was firmly in favour of the Puranas. He denounced Christian missionaries in many parts of the world working to proselytise them. While at Ambala during a brief stay in July 1878 from Punjab to Roorkee (U.P.), he tried to demonstrate to people how the primary responsibility was with socio-religious evils and not with Hinduism. The inherited caste system and its other progeny split society into two. In socio-educational matters, he promoted equal treatment of men and women. Although it did not exist in the Vedic era, he opposes co-education system, it would be very beneficial to society. In 1880, Swami Dayanand Saraswati returned to visit Haryana and Punjab. In his speeches, he attacked the Brahmanic class, social injustice, child marriage, infanticide, Polytheism, incarnation theory, untouchability, Puranas, and so on, though he was a requester, Rao Yudhister, chief of Rewari in Yadav and descendant of Rao Tula Ram. He asked all of his lectures to return to Vedas which had a wide range of knowledge and instilled the desire to achieve national unity and to fuel the people's national pride in building a national awareness. Arya Samaj placed a great focus on education growth that would eventually pave the way for implementing democratic conception, generating a feeling of national consciousness. Women's education was the most critical thing that could help society more. He strongly believed that educating the Vedic community, once common in ancient India, would bring not only social change, but also. The initial creation should be given in accordance with the province's mother tongue.

The symbols of intellectual development have rightly been declared in the education institutions. Not suddenly they are formed, but the intellectual orientation is increasingly increasing. Arya Samaj recognised its contribution to the nation's progressive transition. The ultimate effect of the new

training method that began after the Renaissance in the Western world, were revolutions of every kind in the world. Era of illumination contributed to the start of the academic environment in Europe from where the modern western education system entered the colonies. Initially, it was introduced by colonial masters for administrative and economic needs, but subsequently many others concentrated on its development in India.

Arya Samaj highlighted in articles, journals and magazines the importance of educational institutions. In May 1882 Arya Patrika was begun in Lahore, where it was felt that the Anglo-Vedic institutions were required. The Arya Samajists such as Pt were killed after Swamiji died. Guru Datt, Lala Jiwan Dass etc. was unhappy with Swami's death but dedicated to his dreams. They chose either Ferozepur or Multan or Lahore to open the School and University. A unanimous decision to open a college at Lahore on 8 November 1883 was taken with the intention of honouring Swamiji. Lala Lai Chand, Pt, were the leading figures organising the conference. It was converted into a moving movement for the pillars of the D.A.V. institutions. Guru Datt, Lala Lajpat Rai, Lala Saidass, Lala Hans Raj etc. The Central Institute for Education was established on 31 January 1886 to spread education on Swamiji's principles. The College's operations were also handled by a management committee. Lala Hans Raj admitted that the D.A.V. School began, without payment, in Lahore, 1886. In addition, Lala Balmukund served as a teacher at the university without salary. One of the permanent committee members from the Hisar branch of Arya Samaj has been determined by the Management Committee. In Delhi and Lahore were established many educational institutions where Haryana students sought admission in law, medicine and courses. The tenets of Arya Samaj affected all these students strongly. One of them is Dr. Ramji Lai who in 1892 became a civilian surgeon at Hisar. The establishment of many educational institutions was directly related to it. In addition, the Arya Samaj programme has opened several schools for Lala Lajpat Rai, Churamani, Advocate, Swami Shradhan, Dr. Dhani Ram. All these Arya samajists have also raised money for the opening of Lahore schools and colleges. Lajpat Rai had communication with the Lahore Arya Samaj institutions after leaving Hisar.

Hisar was very involved, where many schools were opened in Hisar and in many villages, including Jaidev Tayal, W^adey T^al, Babu Sukh Dev, Gyan Chand, Senior Advocates Lakhpa, Lakehpat Rai, Seth Churamani and Seth Lai Tayal, Seth Jaswant Ram, Seth Chhaju Ram, Calcutta and Chhabil Das, Mool Chand Bihari, Lala Sahab Ram, Dr Dhani Rem, Dr Ramji Lai and his sons, Ranjit Singh and Daljit Singh. Many schools began in the Haryana and Punjab regions following the establishment of Gurukul Kangri in 1901. The Swadeshi and boycott groups founded in 1905 and formed further in 1920 took an active role in all the institutions. Under the umbrella of the overall national educational scheme, there was an outburst of indigenous institutions¹⁵. Rai, Ch, Lakhpat. The received rs. 1162/- from Khanda Kheri, Rs. 700/- from Narnaund; Rs: 867/- from Tharana within one week; Rajmal, zaildar, Udmi Ram, Banwari Lai, Shiv Nath, Hanuman, etc. But after the First World War, education started increasing fast as citizens of all castes and religions realised the value, the depth and the value of education.

It is worth noting that, during Hans Raj, Lala Mehar Chand, Lala Duni Chand and others from Lahore, there was a major annual festival from Arya Samaj, which was held from 30-31 March 1918. The liberal donations for education expansion have been sought in the Haryana regions. Rs. Rs. Rs. 67000/- for hostels, Rs. 50,000/- for scholarships and Rs. 5000/- for girls' schools. Chaju Ram, Lala Sahab Ram, Jasvant Ram donated Rs. 50,000/- to the school buildings. Seth Hari Lai agreed to supply the school with land. This laid the foundations for D.A.V. College. In the first five days, 300 students were enrolled and continued to expand annually. Before the initiative of the Arya Samajists at Hisar district headquarters, the schools had already been created by either the government or the Christian missionaries. Lajpat Rai worked for the education of Dalit women and backward groups under the banner of the Servants of the People's Society. He studied extensively and applied West virtues in the schools of Arya Samajist in England, America, Japan, and many others. The association Lala Hardev Sahai, Thakur Das Bhargava, Neki Ram Sharma and others organised Vidya Pracharini Sabha at Hisar in 1923. For the management of the schools already established in Satrod in 1912 Sabha took the financial and other responsibilities. In 1928, it was upgraded to Middle School. Lala Hardev was the leading figure who retained overall school duties and kept this before the Punjab government in October 1949 for 37 years.

Master Baldev Singh, Ch after founding the Jat High School in Rohtak. In connexion with the launch of the Jat High school at Hisar, Chhotu Ram, Dhani Singh, Neki Ram and Jogi Ram went to Hisar and met Dr. Ramji Lai. Dr. Ramji Lai liked their idea, and on 6 January 1923, a meeting for the prominent Jats took place at the Rai Sahiv residence in Lajpat Rai.¹⁹ The school was originally decided to begin on 1 April 1926, but it was organised on 16 July 1926, when the foundation was celebrated. On the occasion of his Diary, Dr. Ramji Lai was not present: "This attempt by the Jats is to separate the community from other Hindus. Hindus and Muslims battle each other. They battle each other. The Muslims are encouraged by the government. The Jats are encouraged to work against the Hindus' interests. I can not take part in such (communal) roles. Educatively backward was the Hisar region. According to the 1881 census, the literacy rate for the commission was 2%, though it did not surpass the 3.25% even after fifty years, while for all of India literacy was 8% in the Haryana and Punjab regions. It shows that education was very slow and that in fifty years there was a rise of just 1.25%.¹¹ Lala Hardev Sahai saw that if the rate were so, the Hisar area would stay backwards in thousands of years. He well understood that the colonial masters had not paid sufficient attention. In his home, Girls' education became more involved and even hostel opened for them. In the surrounding villages, he raised donations to encourage education for girls.

The Satrod School was successful and in a short space of time it became famous. On 29 November 1938 Subhash Chandra Bose, President of the Committee of All India Congress, visited Hisar when the district suffered a serious famine. Lajpat Rai workshop at Satrod School hosted a special craft show. When Subhash Bose was informed about the display by the Congressmen, he agreed to see it immediately. Lala Hardev Sahai wrote in his diary all of the following: "Sousash Chandra Bose reached a workshop in Lajpat Rai at

1.00. The exhibition was inspected and he displayed a great deal of interest. He also enjoyed various physical activities as the students demonstrated. Bose also commended the maps of India, Punjab and Hisar which were well prepared by the villagers. The school and college students were straightforward, student and truthful and became acquainted with ancient Indian culture. They praised him a lot and dedicated themselves to spreading its fundamental values and culture among the people. Many students and teachers of these schools participated without fear as several campaigns began in the Congress. Such schools in general were raided by the police and Satrod participated in anti-UK activities, in particular. The students' belongings have often been confiscated and always locked by the police on the doors of the schools. Many times they were detained because the Gandhian movements were involved. These schools not only taught young people, they also gained self-confidence. Ch. Ch. The first liberty fighter was Lajpat Sai's Rai who was made a first graduate in 1937 with his daughter Bhana Devi when training of girls was almost zero in Haryana regions.

As compared to the other regions of India, education was therefore slow. Haryana remained very retroactive in education because of this. The colonial administration has not invested money on schooling and literary work. For a long time, missionaries and other groups in the regions remained inactive. Just a few of the upper castes had traditional schooling, from an anthropological point of view. The population was largely rural, and agriculture was the people's principal residence. The parents didn't pay attention to the loss of human resources in farming because their children were going to school. The required training continued only in technical classes. Training was limited to the urban areas only. There was no fiscal assistance for schools anywhere in the country. The famous higher education centres were only Delhi and Lahore. The table below shows the percentage number of literate people:

District	No. of literates (in males)		No. of literates (in females)		Variation	
	1891	1901	1891	1901	Males	Females
Hisar	2.5	6.6	0.4	0.6	4.1	0.2
Rohtak	0.2	1.1	-	-	0.9	-
Gurgaon	0.8	2.5	0.1	0.1	1.7	-
Karnal	0.8	3.9	0.1	0.2	3.1	0.1
Ambala	8.7	11.1	1.0	1.5	2.3	0.5 ⁵²

The table above indicates the very low percentage of English-speakers. The training of women was low. Only via maktabs was traditional education possible. Madararas and pathshalas that preached religious instructions prominently. Only students of trade classes were educated by Mahajani Schools. The first had lower schools, while the Punjabi region had higher schools, when Hindi- and Punjabi-speaking regions contrasted. Three hundred and thirty-one nine indigenous schools with 133,588 students in the Punjabi-speaking countries were the witnesses. The speed of training in the Haryana regions is clearly indicated.

2. Conclusion

The country will be independent when rural Haryana heard about the programme and policies of the Indian National Congress. This must be remembered that Haryana's large population was far from the main river. Infact, this factor had

the opposite effect on the political situation. It greatly affected the leadership pattern, the workings of the masses which were predominantly apolitical. In the Haryana regions, the political culture that evolved was a 'political subject culture' which still exists in the region. The values of modernity, secularism and democracy can not be deepened because of the long-standing cut off from the mainstream. In particular during the elections, the politics of parochial, conventional and caste lines remain abundantly evident. In this case, Arya Samaj's cultural ethos is slowly losing its meaning. Despite these limitations the leaders and leaders of Hisar's division can be properly argued that they have significantly contributed to the country's freedom according to ability. The leaders were not behind in their involvement in the national struggle and had to be incarcerated together for years. The people of Hisar Division were hardly interested in any campaign. In terms of political activity, Rohtok, Bhiwani Hisar and other towns of Haryana were very involved. Leaders such as Neki Ram Sharma, Sham Lai Satyagrahi, Ram Kumar Bidhat, Pat Ram, Hardev Sahai and

Shishpal Singh not only generated awakening, but also mobilised them to take part in the struggle. They participated very notably in the annual meetings of the Indian National Congress. They also attempted to educate the masses of people in their respective areas of the Congress Movement's activity. They spread Khadi, which became a national symbol during the war, and now many politicians wear Khadi clothes as a symbol of the struggle for independence. It is safe to say that they have continued to work for the national cause and have never skipped any chance of making their massive contribution whenever it was required. Not just intellectuals of excellence, the leaders were deeply committed to moral, cultural, social and political renewal and believed in a politics of meaning that loses its essence in today's politics. This leadership generation has come to nothing, but after 1975 a new leadership has hardly any attributes that the leadership of the battle for freedom abundantly possesses. Opportunism and egotism politics bear such a decline in Indian policies tremendously.

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