Chapter - 3

REIGN OF TERROR

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I. NIZAM STATE AND MAJLIS-I-ITTEHAD-UL-MUSLEMEEN:

The nationalists of ex-Hyderabad State are still green in the memories of freedom lovers for the gallant role they played in protecting the lives, honour and properties of the Hindus in the movement against the Razakars. The Razakar movement was a horrifying chapter and decisive factor in the freedom struggle of Hyderabad State. The Razakars owe their origin and development to the birth of "Majlis-i-Ittehad-Ul-Musleemeen".

The politico-religious awakening of the people of Hyderabad in the begining of the 20th century shocked the fanatic forces of the Nizam State. The genesis of Ittehad may be traced back to the reign of last Nizam, (1911-1948) when the number of out-siders in the Nizam government was constatnly on the increase much to the chargrin of the locals. The locals found themselves unemployed because most of the jobs were occupied by outsiders. The frurstration was building up and in no time the Mulki and Non-Mulki agitation picked tempo shaking the foundation of the Nizam government. The non-locals were terrified. To protect themselves, the non-locals started the "Ittehad-Ul-Musleemeen" (Muslims are one) movement to draw the Hyderabadi Muslims into their fold to fight for Azad Hyderabad.
This organisation was founded by a retired official of Hyderabad State namely Mahamad Navaz Khan in 1926. The Ittehad was extremely a fanatic organisation. Its militant wing of volunteers consisting of Pathans, Rohillas, Harijans etc., called the Razakars, rosed to dominence under the leadership of Bahadur Yar Zang and later of Kasim Razvi. They had the backing and blessing of the Nizam government. In literal meaning, volunteer who dedicated his service to God was called Razakar. But unfortunately in practice, they acted contrary to the meaning of the word. Their objects were to unite the Muslims in support of the Nizam and to reduce the Hindu majority by large scale conversion to Islam. In other words this organisation aimed at creating a theocratic and totalitarian State. Militarist demostrations were part of their routine.

With the assumption of power as head of Ittehad during the period 1927-38, Bahadur Yar-Zang insisted that the Hyderabad should be declared as Muslim State. So Ittehad became a powerful communal organisation to set-aside the political aspirations of the Hindus and the progressive liberal minded Muslims. It was under the advise and instruction of Ittehad, the 'Nizam Praja Parishat' (1935), the 'Hyderabad people convention (1937) and the State congress (1938) which were formed on secular basis to fight for the restoration of the civil rights and to secure the
The last Nizam - Mir Osman Ali Khan Bahadur

(19-11-1948)

21. A Razakar rally. Kasim Razvi is third from left in the front row.
responsible government in Hyderabad State, were declared as communal and anti-State organisations. So the Nizam used Ittehad to thwart the popular movement of the people.\(^7\)

II. ADVENT OF KASIM RAZVI:

The Razakars emerged as terrorists and perpetrated all sorts of atrocities on innocent peace-loving Hindus with the advent of Kasim Razvi as head of Ittehad in 1946. Kasim Razvi, an young graduate of Alighar Muslim University and lawyer of Lathur in Maharashtra, succeeded Bahadur Yar Zung. In the beginning Kasim Razvi was running a tea-shop at Alighar University campus.\(^8\)

It was most unfortunate fact to note that when people in rest of India felt sigh of relief for having witnessed the rising sun of independence from the declaration made by the Cabinet Mission plan on 16th May, 1946; the people of Hyderabad were still in the state of thraldom facing thrashes of Kasim Razvi. Ittehad was becoming more and more a fascist organization.\(^9\)

The Nizam, his last Prime Ministers Viz. Sir Mirza Ismail, Chhattari Nawab and Mir Laik Ali were pressurised to dance to his sweet tune in formulating and implementing the policies of the State. Before this, the previous Prime Ministers Sir Akbar Hydari and Nawab of Chhattari fed up with Razakars activities and interference in administration,
tendered resignations to the Nizam. The dictating attitude of Kasim Razvi made the Nizam to reject the constitutional reforms based on 50:50 communal representation in the proposed Praja Parishat. Kasim Razvi declared that the sovereignty of Hyderabad was vested not in the Nizam but in the Muslims of Hyderabad. Ittehad stood to maintain the political sovereignty and social supremacy of Muslims forever. He asserted that Ittehad was no longer the king’s party, it is the sovereign power in the Deccan. Mr. JInna, the man who was responsible for the partition of the country too stepped into the affairs of Hyderabad and supported Kasim Razvi in reducing the Hindu majority of 87% in Hyderabad to a statutory minority.

Kasmi Razvi had the ambition to set up Islamic independent State in the world. He declared that the Muslims were the rulers of Hyderabad and Hindus cannot claim any political reforms and democratization of the administration. As head of the Razakars and Ittehad, Kasim Razvi exercised his power and influence in the formation of Nizam’s cabinet. At his will, the rivals and critics were sacked from the position of power and influence. The Nawab of Chhattari delegation displayed conciliatory attitude with V.P. Menon, Lord Mount Battan and Saradar Vallabhabai Patel regarding the accession of Hyderabad State after 'Stand-still Agreement' of 1947 was made, immediately Kasim
Razvi brought pressure on Nizam in selecting a new delegation consisting of his own men Viz. Nawab Moin Nawaz Jung, Abdul Rahim and Pingle Venkata Reddy. The first two were among the three members of Nizam's Executive council, who had voted against the acceptance of the Stand-still Agreement. (22-11-1947) Abdul Rahim was also a member of Ittehad. Pingle Venkatarama Reddy, close friend of Razvi, was selected to represent the conservative section of old Hindus. Nawab Moin Nawaz Jung was a trusted follower of Kasim Razvi and by his influence, Nawaz Jug was made the new minister for police, information, press and planning. The previous minister for police and information-Ali Yar Jung was broad minded and progressive in nature.14 'Shia' officers were made to retire from the State service and by August 1947, the Ittehad was dominated by the 'Sunnis'.15

Therefore there was an identity of interest between him and the cabinet of Nizam. All were at his service. Moin Nawaz Jung was fully subscribed to the doctrine of independence for the State and it was he who made an amicable settlement between India and Hyderabad practically impossible.16

Razvi's another loyalist-Syed Taqiuddin was kept incharge of the spy service (Kufia). Kasim Razvi openly instructed Moin Nawaz Jung to hand over all the old Rifles of Nizam State to Ittehad and keep the new ones in the police
custody. He was also given an instruction that the trucks of
the ruling class carrying the arms and ammunitions from the
border areas of Hyderabad State could not be checked from
June 1947. Thus Kasim Razvi during the years 1946-48 was
virtual ruler of Hyderabad State. The first Home-minister of
Andhra Pradesh Viz. Mir Ahmed Ali Khan observed that during
the reign of Mir Osman Ali Khan Bahadur most of the good
people including the local nationalist Muslims were removed
from office on the advice of Kasim Razvi and he created such
a terror in the State that people never had the capacity or
courage to speak truth out of their mind. 17

Political Philosophy of Razakars

Having possessed the fiery eyes and passionate
oratory, Kasim Razvi appeared like an imaginary hero of some
mediaeval romance. During the years 1947-48, Razvi was
irresistable driving force in Hyderabad leading even the
Nizam to the belief that his cherished aim of Azad Hyderabad
was almost within his grasp. He had launched insensate
attacks against the terror-stricken Hindus of Hyderabad, with
fire and sword on hundreds of harmless and unarmed
villages. 18 Kasim Razvi by his tact, made Harijans to
support Ittehad. The so-called Dalit leaders and minister
of Nizam - B.S. Venkata Rao and Shyam Sunder Sab were under
his influence. Shyam Sunder later founded an organisation
called 'Bheemasena' to protect the interest of Harijans in
Imperialistic designs of Ittehad as planned by Kasim Razvi.
Hyderabad State. To a little extent he was able to enlist their support in Bidar district and in Gulbarga city. Describing the nationalist movement as traitors plot, they being supported by Kasim Razvi, shouted the slogan "Bammana-Ko-Kato, Baniya Ko Looto and Aapas Me Bato" - which means slaughter the Brahmis, loot the merchants and distribute the gains equally. 19 Thus under Kasim Razvi, Hyderabad State was not terror free and riot free State.

Para-Military Forces of Kasim Razvi

Kasim Razvi with an object to accomplish the task of Azad Hyderabad, lavishly instigated the Razakars to commit all sorts of atrocities on non-Muslims. Nizam gave him a green signal to do whatever he wanted to do in the fitness of the things or situations. Razvi stationed the Razakar troops in 52 centres Hyderabad. In each centre there were about 2000 well-armed Razakars. At these centres the Razakars were recruited and given efficient training in drilling and musketry. 20

Such centres of para military forces in Hyderabad Karnataka were established at Bidar, Gulbarga, Aland, Yelasangi, Raichur, Gangavati, Surpur, Kukanur, Kustigi, Hanumasagar, Rajoor, Koppal, Tungbhadra and other places. The Razakar troops in each centre varied from 400 to 650. 21
Apart from this in each head-quarter of the district, there was a special force of 2000 Razakars. A committee called Majalis Vafhadar consisting of district collector, S.P. and the nominated members of Razvi was formed in each district to consolidate their position and to supply the requirements to Razakar forces. Not satisfied with this, Kasim Razvi directed the Talukadar to assist in enrolling the men, women and children mostly the communalist minded to constitute the Razakars force in towns and villages. The newly recruits were to receive the training for 21 days in the operation of looting and shooting by retired army and police officials under the strict vigilance to militarymen of Kasim Razvi. In January 1948, more than 30 thousand volunteers were on the rolls of the crops at Hyderabad and this strength increased to one lakh by July-August, 1948. Ittehad which had the blessings of Nizam, had its own transport, army and Radio to fight for the independence of Hyderabad State. During the year 1948, they used several three tons lorries, dozens of Jeeps and many one ton trucks. It conducted seven dailies and six weeklies in Urdu. The Nizam Radio was at their service to broadcast attacks against the Indian Union and often against Pandit Nehru, Sardar Patel, Swamiji and Aryasamajists. The papers published speeches of Razvi infront page seeking the support of Islamic world to the cause of Kasim Razvi. i.e. for Azad Hyderabad.
Solemn Pledge

Under the leadership of Kasim Razvi, the Razakars enveloped themselves in cloak of holy crusaders. While joining the corps, a Razakar took a solemn pledge in the name of Allah to sacrifice his life for the Ittehad, Hyderabad, Kasim Razvi and vows to fight to the last to maintain the supremacy of the Muslim power in the Deccan.\textsuperscript{26}

III. BRUTAL ACTS OF RAZAKARS:

Ittehad leaders maintained that the Razakar movement was spontaneous expression of the unwillingness of the Muslims of Hyderabad to accede to the union. The activities of the Razakars were manifold and varied from place to place. They held demonstrations in cities, towns and villages, denouncing all who opposed them in violent terms. They harassed individuals who favoured accession to the union or responsible government.\textsuperscript{27} They augmented criminal attacks on the State congress workers, Aryasamajists and other nationalists who were fighting with tooth and nail against the Nizam's policy of suppression and his forceful method of conversion of Hindus into the fold of Islam. They treated political prisoners as criminals and paraded them in enchainment on the streets in the guise of traitors to warn the people to the effect that such humiliation could be inflicted if they support the movement for responsible
government. The armless non-Muslims who said this touching sight, shed tears for the torture inflicted on their leaders. On 16th May, 1947, Chandrasekhar Patil of Mahagaon was paraded in enchainment in the main street of Gulbarga i.e. from railway station to Gunj area for having defied the Nizam’s arm act called Kodli-Baramad.28

The Razakars threatened the public by staging marches on foot or cycles, in buses or lorries. While on the march they brandished spears and swords and sometimes fired blank-shots in the air. With or without the co-operation of the Nizam police, the Razakars took punitive action against villages on pretexts which ranged from the misdeeds of individuals to a raid by few communists.29

Kasim Razvi had run a school of espionage and propaganda. Some of the trainees in the guise of Brahmin priests would encourage the Hindus of a village to inflict injury on a local mosque. This would infuriate the local muslims. The Razakars would then fly to rescue muslims, injuring and killing the Hindu villagers. They loot the houses, plunder the wealth both in cash and kind rape the virgin Hindu girls, and stabbed them. The Razakars set fire to the houses of freedom fighters30 They cut the hands of ladies at the village of Chagi to get the golden bangles.

The Razakars also entered in various guises the border places of the Indian Union. They moved there from place to
place as agents of Ittehad to furnish the information about the activities of the petriots to Razvimen in each district headquarter. In turn unexpectedly the Razakars made sudden attack on the centres of nationalists of the State to confiscate the arms and ammunitions from them.\textsuperscript{31}

The captured arms were given to the Razakars to subdue the Hindus. The Razakars also brought muslim volunteers outside the State and recruited them to increase the strength of the State Police and the army in order to safeguard the independence of the Hyderabad State. During the thick of the movement in 1948, the Razakars went to an extent of removing the officers of Karodgiri and assumed their power to collect the revenue to grease the wheels of Razakars in their fight for the Azad Hyderabad\textsuperscript{32}. They were ruthless in revenue collections.

The Razakars roamed in villages committing all sorts of atrocities on peace loving Hindus-men and women, young and old, boys and girls. They infested every village and formed their own organisation for loot, and worse inhumanities. Instances are not wanting when these sub-humans wandered in the streets sticking the heads of the children they killed to the point of their swords. Hindu women were dishonoured and humiliated in villages. Bones and Cow-dung were hurled into the wells and rivers, where Hindus went to fetch water. They destroyed Hindu temples including the famous
Saranabasaveswara temple at Gulbarga. They tied the garlands of bones and poured the blood of chicken on the doors of freedom fighters.\textsuperscript{33}

At many places young and newly married women were kidnapped and raped in the presence of their parents by means of threat and terror. At Haitapura in Yelaburga taluk, the menace of Razakars reached such a climax that the people could not lift the dead bodies of three young Shepherds who were shot dead from back side by the Razakars, for burial. The dead bodies became the food for vulture.\textsuperscript{34} At Humnabad an young lady who went to Matha to have Darshana of God-Veerabhadreshwara, was kidnapped when she was coming out of Matha. It is shocking to note that during the last phase of freedom struggle (January 1948 to September 1948) about 150 girls and women committed suicide after having been raped by the Razakars in Hyderabad Karnataka area and around. The Hindu shops situated in the market place and the crops of the farmers when they were ripe on the fields were looted by the Razakars to grab money. They were in the midst of wine and women and so they judged the things not by their heads but by their legs. In short almost 'every muslim was a Razakar in spirit and every Razakar was a mini Asaf Jhah in action'.\textsuperscript{35}

During 1946-47 the Razakars attacked the teachers and students of national schools at Gulbarga, Chincholi, Kukanur, Adur, Raichur. They also disturbed the Aryan processions and
conferences organised at Gunj area in Gulbarga and Veerabhadreswara Temple at Hurnabad. This led to a great scuffle and clash in which Arya Samajists like Pandit Sirachandra Nelogi, Raghava Rao and Lakshman Raoji were shot dead by Razakars. Ramachandra Veerappa and Chandrasekhara Patil were beaten to wounds and humiliated by Razakars at Hurnabad for making an attempt to rescue a lady, coming from respectable Hindu family from the rape of Razakars. In the fourth Aryan conference at Gulbarga on 24th April 1946, the Razakars in support of the Police broke the leg of Pandit Narendraji, a tiger of Arya Samaj. Their brutal acts at Bidar, in which 80 Hindu shops near Gunj area were gutted to fire and burnt to ashes was still afresh as heart burning event. On observing this incident of Bidar, Mahatma Gandhiji was pained to remark that 'Lankadahana was followed by Bidar Dahana'.

The letters of the nationalists which were coming from in and outside the State of Hyderabad were seized and burnt by the Razakars. The letters having 'no from address' were opened and read out to know the activities of patriots and such letters were also burnt. The Hindus were helpless observers when Razakars prepared non-vegetarian food in temples. They were inconoclasts. The OM flags, Bhagava flags, National flags and Gandhi caps were burnt by them in the streets. The Havanakundas were raided. Those who
protested the brutal acts of Razakars and complained to the police for protection were charge-sheeted under CPC and were arrested for harrassment. There was no rule of law in the Nizam State. Thus during the years 1947-1948, the Nizam State witnessed the reign of terror.

IV. HOLY WAR OF HINDUS:

At this perilous situation, the Hindus organised themselves to curb these evil forces. The nationalists of the State Congress, Aryasamaj and Hindu-Mahasabha awakened the people and determined to form secretly 'The self-defence organisations' consisting of the able bodies and courageous nationalists to counter act the atrocities of Razakars. The self-defence organisations were well equipped with arms for the protection of Hindus. Such patriots were enrolled as members of the these organisations. Every member took pledge to sacrifice his life for the cause of protecting Hindus from the onslaught of the Razakars by signing their names from the blood, taken out from their bodies. Hyderabad Karnataka particularly, in Gulbarga and Bidar districts they set up these organizations. The members were given training in Drilling, Lathis, Talvar, Jambya, Phekpatta and Rifles to infuse the courage, hope and optimism among Hindus, enabling them to protect their lives rights, properties and honour. This also trained them to retaliate the Razakars.

The members of Taruna Sanghas and Karnataka Sanghas which were formed in different parts of Hyderabad Karnataka
Youths of Hyderabad Karnataka (bottom picture) on guarding Hindus against the Razakars and the Hyderabad Karnataka people (top photo) collecting arms to fight the Razakars
under Swadesi spirit were also the members of these secret defence organisations. They made counter attacks on Razakars under the directions of the militant nationalists like Saradar Sarana Gouda Inamdar, Sankar Setty Patil, Chandrasekhar Patil, A.V. Patil, Rajavenkatappa Naik, Gurulingappa Hatti, Basavaraj Chittaguppikar, Kollur Mallappa, R.V. Bidap, Bhyrappa Patil, Alavandi Sivamurthy Swami and Dr. C.M. Churchihalmath etc. and protected the lives and honour of Hindus. So Secret Defence Organisations of the Hindus served the cause of the nation and of the State.Temple Road. 43

A. Assertion of Religious Rights

On account of these efforts, the non-muslims were able to unfurl OM flags and Bhagava flags on the occasion of Basava Jayanti, Krishnastami and Sankranti. The Self defence organisations and members of Taruna Sanghas resisted the attacks of hooligans and celebrated the famous Jatra of Veerabhadreswarna at Humnabad, Mahamai Jatra at Kukanur and the fair of Narasingajarna at Bidar. Previously i.e., in 1946-47 these were stopped owing to the obnoxious obstructions posed by Razakars. They were being conducted on Second week of January mostly on the day of Sankranti and these fairs including that of Saranabasaveswara fairs at Gulbarga which attracted the devotees in tens and thousands from all over Hyderabad Karnataka. Therefore self defence
organisations were the sources of inspirations and they proved to be towering strength to Hindus in asserting their religious rights.44

When great communal riot took place at Mahagaon in 1946 on the occasion of Kar-Hunnime feast, for the first time in the history of freedom struggle of Hyderabad Karnataka, one is pleased to notice the participation of Hindu women like Sangavva Ratakal, Gurubasavva Hatti, Akkamma Mahadevi with men while confronting the menace of Razakars.45 It is appropriate to note that other great women of Raichur district viz., Kamalamma of Uppaladinni, Eravva of Belageri, Mrs. Channappa Motammanavar at Ittigi and the women of Matamari and Budadinni (near Raichur) fought against Razakars in their bid to restore the religious liberties.46

When Razakars and goondas attacked the houses at Mahagaon for loot, arson and rape, the women of the place, standing on their respective roofs, used Kavane to hit the bigots. Some of the women poured the Chilli powder and acids through windows on the faces of hooliganists and made them runaway pell-mell. The spirited women of Mahagaon set an example to their counter parts in Hyderabad Karnataka in meeting the Challenge of Razakars.47

During the hours of sunset, the self-defence organisations attacked the police stations and the houses of feudal lords to confiscate the arms from them for the self
protection of Hindus. These organisations inspired the spirited Hindus to defy the Army Act of Hyderabad Government, what was known as Kodali Baramad. The secret defence organisations embarked on an arms collection drive secret defence organisations embarked on an arms collection drive from the Nawabs, Jagirdars and the Patriots serving in the army in and outside the State and supplied the collected arms to the civilians under subrosa to boost the moral courage of the people to fight with Razakars and assert their religious rights.48

B. The Villages Victimised

The Razakars committed more and more depredations on innocent subjects. Every village was marked by the bars of violence. Owing to their brutal acts, the life in the following villages of Hyderabad Karnataka was paralysed. The victimised villages were Mahagaon, Hebbal, Kamlapur, Chincholli, Kadaganchi, Nimbarga, Dogibana, Ganagapura, Ratagallu, Kurikota, Machalamba, Sarasamba, Yelasangi, Kaligi, Malli, Jeveragi, Duranahalli and Alland in Gulbarga District, Humnabad, Basavakalyan, Udgir, Chittaguppa, Hallikhed, Nagara Dastapura, Gunj area in Bidar and Gorta in Bidar district, Koppala, Thigri, Gudigere, Kolur, Manvi, Kukanur, Belagatti, Bannikoppa, Yerehanchinal, Ittigi, Yelaburga, Batagere, Banapura, Hesarur, Kinnal, Sudi, Karatigi, Kanadagiri in Raichur district. Apart from these
The map showing the villages which were victimised by Razakars in Hyderabad Karnataka.

**INDEX:**
1. Basavakalyana
2. Bhalki
3. Bidar
4. Hallikhed
5. Gorta
6. Hunsabad
7. Hudgi
8. Chituguppa
9. Chincholi
10. Chingata
11. Ambalaga
12. Aland Rs
13. Padasavali
14. Sarsamba
15. Madanahipparaga
16. Yalasangi
17. Nimbarga
18. Narona
19. Ratkal
20. Gulbarga
21. Sedam
22. Chittapur
23. Shahabad
24. jewargi
25. Afzalpur
26. Yalagi
27. Kembhavi
28. Shahapur
29. Yadgiri
30. Shorapur
31. Devadurga
32. Raichur
33. Manavi
34. Lingegur
35. Kustigi
36. Sindhor
37. Yalaburga
38. Ittigi
39. Bannikoppa
40. Koppal
41. Gangavati
42. Mahagaon
43. Hiroli
44. Kavaloor
45. Alavandi
46. Belgatti
47. Matamari
villages the border villages of Bombay and Madras Presidencies did not escape from the terroristic activities of the Razakars.49

During the period from August 1947 to August 1948, the Hyderabad Karnataka witnessed the reign of terror by Razakars: At Raichur, 71 huts were burnt in Timmapurpet and tried to loot the house of Madhava Raya, Congress leader.50 At Betageri two Hindu innocent women were shot dead.51 At Dogibana (Alland taluk) nine patriots were shot dead. In the village of Doranahalli (Shahapur taluk) 50 Hindus were murdered by the Razakars and women of this places were molasted.52 Seven Congress workers including four brothers of a family were asked to stand in a row and they were shot dead from back side.53 Under the leadership of Kasim Razvi, 'Hyderabad day' was celebrated at Yelasangi (near Gulbarga) and due to their atrocities, death toll of nationalists went upto 21.54 The burning of the villages-Gorta and Mangaligi in Bidar district which shocked the whole nation are still fresh in the memories of freedom fighters. At these places hundreds of dead bodies were burried collectively. In different places of Hyderabad Karnataka, the Razakars used to fire the fingers of the freedom fighters which were wrapped with cotton cloth and socked in Kerosene.55 At Aland 17 persons were killed in July 1948.56 Even a muslim journalist -Shoebullu Khan, the editor of a nationalist paper "emroze"
was murdered in cold-blood on August 21, 1948 for advocating integration of Hyderabad with Indian union and criticising the inhuman atrocities committed by the Razakars on the Hindu community. Temple Road. What an unimaginable mental agony they faced! The letter bearing No.6678 dated 9-2-1949 written by the Office of Arya Samaj Hyderabad to their branch office at Aland reveals the fact that in entire Aland taluk, the Razakars perpet-rated all sorts of atrocities.

The following table gives complete statistics about the atrocities committed by Razarkas in Hyderabad Karnataka at the end of historic police Action in September 1948.

<table>
<thead>
<tr>
<th>District</th>
<th>No. of villages</th>
<th>Loot in Rs.</th>
<th>Arson loss in Rs.</th>
<th>Murder</th>
<th>Rape</th>
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V. THE REFUGEE CAMPS:

In view of the growing menace of the Razakars, the life of the Hindus in the State much so in villages became quite miserable.
Life was in danger. The entire Hyderabad State was an armed camp.

Thousands of people of Hyderabad Karnataka left their hearth and home to seek shelter in the safe places of Bombay and Madras presidencies.

A. **In Madras Presidency**

The refuge camps were established at Tungabhadra, Hospet, Bachigondanahalli, Mantralaya, Adoni, Kampli and Siruguppa on the border places of Madras presidency. Many of the nationalists working in border camps also toiled hard to help in running the refugee camps. Kesava Rao Srikande, M.R. Gangavati, Bachigondanahalli Channabasavana Gound, Bellada Channappa, Murudi Bheemajja, Bangarasetty, Sirur Veerabhadrappa, Matamari Nagappa, Dr. C.M. Churchihalmath, Kappattappa Beli of Hirevaddatti and Alavandi Sivamurthy Swami played a constructive role in organising the refugee camps situated in Madras presidency. Sri Jayateertha Raja Purohit, (the first Registrar of Gulbarga University, Gulbarga) with his friends took whirlwind tour to Raichur and Bellary districts to collect funds from the public to run the refugee camps in Madras presidency. Sri Siddalingaswami of 'Sambhulingashrama' and his brother Sri. Channaveerasaranaru of Chikkenakoppa of Yelagurga taluk with hundreds of devotees started Mahajoligi drive as a means of Kayaka to provide
food, cloth and shelter to the refugees on the border areas of Madras presidency at Huligi, Munirabad, Tungabhadra, Hospect and Kampli. Sri. Channabasava Swamiji of Kalmatha in Gangavati worked round the clock to fight against the Razakars and to protect the life of refugees settled at Kampli and Siruguppa of Bellary district. The Swamiji of Hiremath in Gulbarga sent workers to different places to involve in Dasoha and supplied Rotis to the refugee camps.

B. In Bombay Presidency

The relief camps for refugees in Bombay presidency were organised at Sholapur, Dudani, Bijapur, Almatti, Gadag, Barsi, Poona and Huralikanchana. The last three camps for refugees were organised by Arya-Samaj leaders like Bansilal, Krishna Datta, Sri. Mohanlal and Sri. Sesha Rao Waghmore. At Bijapur, provision was made to accommodate two thousand refugees in the area of Tajbavadi Kaman. Anna Rao Ganamuki, Dr. S.R. Kanti and Home guard commandent S.T. Sasnur worked to ensure relief to the refugees at Bijapur. The city corporation took pains to provide adequate supply of drinking water to the refugees. At Gadag the members of the Mahila Mandala Viz. Radha Bai Page, Indira Bai, Sankanur Gowravva and Kumbi Channavva took out the procession in the city to collect funds for the relief of the distressed citizens of Hyderabad. Muregeppa Anna Sugandi, Ex M.P. and Parolekar merchant of Bijapur donated thousands of ruppes for the
refugee camp at Bijapur. The Jangam refugees were asked to use their Mission of Joligi to collect Rotis from every house at Bijapur and Sholapur and supplied the collected Rotis to the refugees in the respective centres. Veerabhadrappa Sirur worked as secretary for the refugee camp at Gadag. Sri Basari Gidada Veerappa was kind enough to supply fodder for the cattles at free of cost during the years 1947-48. He was popular and generous leader of the district.

The rest of the relief camps in Bombay presidency were organised and supervised by the State congress workers like Kolur Mallappa, Chandrasekhar Patil, Sardar Sarana Goud, Kakeekat Rai, Veerendra Patil and others. The generous leaders of Bombay presidency Viz. Andanappa Doddameti, Patil Kallana Goud, S.Nijalingappa, Basari Gidada Veerappa, Gudleppa Hallikeri, Wali Channappa, Srimant Baba Saheb Warad, Jayadevi Tai Ligade offered men and monitory support in organising the refugee camps. The socio-religious organisations in Davangere, Ranebennur Dharwar lent more assistance in both cash and kind to protect the life of the refugee of Hyderabad Karnataka.

Of all the refugee camps, Sholapur camp was the biggest in which 12,000 refugees sought shelter. At Sholapur "Hyderabad State Refugee Relief Committee" was set up under the presidency of Sreemant Baha Saheb Warad with Jayadevi Tai Legade, Sri Kadadi and collector of Sholapur Mr. Ghatgi
to steer the relief and rehabilitation of the refugees. The protection committee was formed to protect the refugees from the attacks of Razakars. The volunteers of this committee were well equipped with arms and ammunition. The other committees were also formed to supply food, cloth, medicine and shell to the camps, i.e., on the field. huge cats were arranged for the protection of the domestic animals.

The refugees of Hyderabad Karnataka at Sholapur camp.

On her appeal, the managers of Lakshmi and Vishnu Cottons donated shirts worth of rupees two thousand in June 1948. The owner of Rajanarasinga Giri, with donated shirts worth of Rs. 1000 to the refugees on 10-6-1948. M.M. Swami, the famous merchant of Sholapur in Sakri-Bazar gave away 182 shirts for children in refugee camps. Another merchant - Chaturvedi also donated liberally from time to time during this crucial period to meet the expenditure of the refugee camps.
to steer the relief and rehabilitation of the refugees. The protection committee was formed to protect the refugees from the attacks of Razakars. The volunteers of this committee were well equipped with arms and ammunitions. The other committees were also formed to supply food, cloth, medicine and shelter. By the side of these camps, i.e. on the fields; huge cattle sheds were constructed for the protection of the domesticated animals 1947-48.

The nationalists of Hyderabad Karnataka and Bombay presidency led by Baba Saheb Warad, Jayadevi Tai Ligade and officials under the leadership of district collector (Gatgi) arranged the processions to raise public contributions particularly from merchant class. Jayadevi Tai Ligade with the members of Mahila Mandala and Praja Sahayaka Samiti toured in and around Sholapur to collect the relief fund for the purchase of (Jawar, Oil, Dal, Milk, Medicine) food stuffs for the refugees. On her appeal, the managers of Lakshmi and Vishnu Cotton Mills donated sarees and blankets worth of rupees two thousand in June, 1948. The owner of Rajanarasinga Giriji Mill donated shirts worth of Rs. 1000/- to the refugees on 10-6-1948. N.S. Swami, the famous merchant of Sholapur in Sakri-Bazar gave away 182 shirts for children in refugee camps. Another merchant - Chakute also donated liberally from time to time during this crucial period to meet the expenditure of the refugee camp. It was
due to tireless initiation undertaken by Jayadevi Tai Ligade with the cooperation of the public, she opened a high school to enable the student refugees to continue their education at Sholapur. The Hyderabad State Refugee Relief Committee came forward to pay the tuition fee of the students and distributed books at free of cost for the students. Jayadevi Tai Ligade and members of this committee purchased 12 cots, 24 woolen blankets and other essential equipments needed for maternity ward where the pregnant refugees were kept for safe delivery. The Gowli Sanghas were pleased to supply the milk at free of cost to the baby refugees and diseased. The health committee of Sholapur, apart from utilising the services of local doctors, took the services of Dr. M.C. Modi, Dr. C.M.Churchihalmath, Dr. B.R. Kanti, Dr. Andana Sharma of Dharwar and Bijapur districts to provide free medical checkup and prescription to the refugees.69

The village defence and district defence units of Bijapur and Dharwar districts under the supervision of I.G.P. N.M. Kamte and D.S.P. - B.V. Thorat worked selflessly to protect the people of Hyderabad Karnataka from onslaught of Razakars from January, 1948 to September 1948. They collected from villagers and supplied hundreds of bags of Jawar and fodder for refugees and their cattles. Besides K.S. Patil of Gadag, who was district Home Guard Commandant, toiled day in and day out to transport the collected bags of
Jawar to the centres of relief operations mainly at Bijarpur and Sholapur camps.\textsuperscript{70}

Congress volunteers supervised the needs of refugees and they issued them the tokens to get the essential commodities and milk from the prescribed shops. They consoled the refugees who were at distress and asked them to be brave and look forward for their new life from the emerging rays of independence. When the organizers felt the scarcity of funds, the leaders like Chandrasekhar Patil, Sankar Setty Patil and others evolved a tactics to raise handsome contribution from merchant class and others. Accordingly an impression was created in the society that those who make negligible contribution to feed the refugee camps were considered as the supporters of Razakars and the Nizam. Such people were considered as traitors. This impression had a magical effect on merchants and they donated liberally for the maintenance of refugee camps.\textsuperscript{71} In this connection it is to be noted that by August, 1948, there were about 1,20,000 refugees in different camps situated on the border areas of Bombay and Madras presidencies.\textsuperscript{72}
Notes and References

2. "Sunday Chronicle" dt. 11-9-1988. p.3. Interview with Mir Ahamad Ali Khan, a nationalist Muslim of Hyderabad. Vide his article "Hyderabad should have acceded gladly".
21. Sardar Sarana Goud Inamdar., Tape sound.


23. Ibid. p.72. and appendix XIV.


25. Ibid. pp.36-40. With regard to the territorial and special forces of Razakars in Raichur and Gulbarga districts, the Nizam government record dt. 18-12-1357 Pasli, gives an information as follows:

i) No. of trained Razakars - 5445.

ii) No. of 303 rifles in their possession - 1054.

iii) No. of 303 single shock - 625.

iv) No. of Sten guns - 100.

v) No. of Mazal Loading - 3634.


27. Interview with Barrister Raja Venkatappa Naik at Surpur on 1-10-1988.


30. Patil Sankar setty., S.D.O.C.P., pp.4-8. Also see Nagappa Matamari, Tape sound.


32. Sarana Goud Inamdar., Tape sound.


34. Mahalinga Yalagi., (Ed.), Dr. Churchial Math Abhinandana Granthana., pp.136-137. The shepherds refused to disclose the activities of Mundaragi border camp workers to Razakar leaders.


37. Suryanatha Kamat., op.cit., p.797. Razakars were jealous of the success of the second Nizam Karnataka Parishat held at Bidar in 1942. The spirited Kannada lawyer - Basavanta Rao was assassinated by the Razakars.


40. Extracts from S.S.S., vol.II and III. During the course of our investigation, the freedom fighters refused to tell the names of the houses and persons on whom the Razakars committed atrocities as it involves their social prestige.

41. Extracts of S.D.Rs.

42. Mahabaleswarappapa, B.C., op.cit., p.89.


44. Mahabaleswarappapa, B.C., op.cit., pp.86-87.


46. Ibid., p.15.

47. Sangu Koti., Mahagaon Chandrasekharapati., p.36.

48. Kerur, B.G., Rastra Veera., p.120.


Avaradi states that about 250 Hindus were killed in view of the 'Yelasangi Day', observed by the Razakars under the leadership of Kasim Razvi.

56. Ibid., p.3.
58. Government of India., Extracts from White Paper on Hyderabad State. (Courtesy by State Archives, Hyderabad. Also vide Swatantryandolana Raichur Jilla., Appendix III.
63. "Samyukta Karnataka" Kannada Daily, dt. 4-6-1948., p.3. Col.2.
64. Ibid., dt. 4-12-1947, p.5. Col.2.
66. Ibid., p.8
70. Patil Kallana Goud., op.cit., p.86.

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