Nationalism in India was radically different from its Europeans counterparts because of the religious framework through which it was operated. The socio-religious reform movements of 19th century were forerunners of anti-colonial nationalist struggle. This indicates that nationalism in India arose under very different historic circumstances. Although, Indian nationalism discourse was derived from the European type, but it was different because of the colonial context within which it arose.¹ As a political movement nationalism arose in India as a protest against British colonial rule and as a social movement against conservative orthodoxy. Here is important to know that these socio-religious movements of 19th century were generated by the new emerged middle class of Indian society. Harnik Deol has rightly observed that:

"...the rising middle class, empowered by its position in modern capitalism, attempted to gain hegemony by enunciating a standard cultural idiom through the religious reform movements."²

The same nature of Indian middle class has discovered by Ravinder Kumar. He described the relation of the Punjabi middle class with the Arya Samaj as follows:

“Arya Samaj was popular among the Hindu middle classes because it provided them with the intellectual poise which they needed in the new

² Ibid., p. 21.
world of prosperity in which they found themselves. The 'this-worldly' attitude of the Samaj; its projection of a rational calculus in the guise of a revitalized Hinduism; and its belief in a personal equation between Man and God as the spiritual counterpart of the 'free' individual in a market society of unlimited material possibilities: all combines to meet the ideological needs of an emerging middle class society in the Punjab. Perhaps the ethical quality of Arya Samaj, its attempt to create a new 'bourgeois' man, is reflected most clearly of all in the life style of its leading men like Mahatma Hans Raj or Lajpat Rai, who embodied both in their activities and in their concerns the new Punjab.3

Imbibing the spirit of time, the exponents of the socio-religious reform movements set about re-evaluating their cultural traditions. The reformatory zeal impelled the reformers to call for creation of a more just society, free from polytheism, idolatary and caste prejudices; promote the concept of monotheism; attempt to redefine the status of women by granting them the right to education; promote the remarriage of widows; and condemn practices such as female infanticide. This pitted the reformers against orthodox members of their own religious community as well as against their opponents, who derided their theological precepts. This process of recasting and revitalizing group identities energized and hardened pre-existing religious affiliations. This process of social transformation created some particular areas of greater ideological uniformity within the broad boundaries of religion and fused them with emerging Indian nationalism.4 In some manners, emergence and growth of the Arya

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3 Ravinder Kumar, 'Essays in the Social History of Modern India', (New Delhi, 1983), p. 110.
4 Harnik Deol, 'Religion and Nationalism in India', op. cit., p. 22.
Samaj reflected the same process of social change in late 19th century.

**Political Thought of Swami Dayanand:**

Swami Dayanand, the founder of Arya Samaj gave an indigenous orientation to India nationalism. He had a close and intimate vision to the past glory and cultural heritage of India. He aimed at the creation of an Indian Nation not by the influence of Western civilization, education and religion but by establishing an Indian religion and culture common in all over India.\(^5\) He maintained a deep conviction in *Vedic* civilization that, ‘Aryan were the chosen people, Vedas the chosen gospel and India the chosen land’\(^6\). Swami Dayanand became emancipated from the authority of *Brahmanism* in some such way as Martin Luther became emancipated from the authority of the Church at Rome. The watchword of Luther was ‘Back to the Bible’: the watchword of Dayanand was ‘Back to Vedas’.\(^7\) His national Indian theism and its steel faith forged from the pure metal of the Vedas alone.\(^8\) Another watchword was ‘India for the Indians’.\(^9\) Swami Dayanand thought that a return to the pure teachings of the Vedas would gradually fit the people of India for self-rule and that independence would ultimately come to them.

Mr. Griswold says in his article:

“He was a dreamer of splendid dreams and he had a vision of India purged of her superstitions, filled with the fruits of science, worshipping one God, fitted for self-rule, having a place in the sisterhood of nations, and restored to her ancient glory. All this was to be accomplished by

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throwing over-board the accumulated superstitions of the centuries and returning to the pure and inspired teachings of the Vedas."\(^{10}\)

Swami Dayanand fearlessly expressed that the Hindu religion was a confident assertion of supreme manhood, an assertion full of dignity and independence. In his cry 'Back to the Vedas', we find that he believed to be the original Hindu conception of God. He wanted to build up the refined Hindu society and the Hindu nation. He, therefore, criticised Hindu orthodoxy and Western culture equally. Mr. Valentine Chirol observes:

"The Arya Samaj ...represents in one of its aspects a revolt against Hindu orthodoxy, but in another it represents equally a revolt against Western ideals, for in the teachings of its founder, it has found an aggressive gospel which based the claims of Aryan, i.e. Hindu supremacy on the Vedas, as the one ultimate source of human and divine wisdom."\(^{11}\)

Swami Dayanand did not accept the Western influence in cultural field also. According to him Indians were the original teachers of mankind who civilized the whole world. The Aryas carried dharma, truth and enlightenment to the remotest corner of the world, all over Asia, Europe, Africa and America.\(^{12}\) He wrote in *Satyarth Prakash*:

"All education that has spread in the world sprang originally from India. Then it went to Egypt, from there to Greece, from Greece to Turkey and then to Europe. From Europe it went to America and other countries."\(^{13}\)

Swami Dayanand was against foreign educational system. The Arya Samaj

\(^{10}\) Ibid., p. 2.

\(^{11}\) Valentine Chirol, *Indian Unrest* (London, 1910) p. 27.

\(^{12}\) 'Dayanand Commemoration Volume', op. cit., p. 335.

\(^{13}\) Swami Dayanand, *Satyarth Prakash*, op. cit., p. 332.
under the leadership of Swami Dayanand idealized that all knowledge, scientific, social 
and spiritual was achieved by Aryans and lay deposited in the Vedas. Swami Dayanand 
was of opinion that at least in matters of religion and in the domain of philosophy the 
best modern European thought did not come up to the level of best ancient Aryan 
thought. He tried to found the educational reform revival on indigenous lines. He went 
against the principal of imparting education through a foreign medium. He stated that:

"English learning may be good, English culture may be good, their 
philosophy may be good ... but each one of these helps to rivet the fetters 
of our servitude ... education must have its roots deep down in national 
sentiment and tradition. We are the heirs of an ancient civilization ... in our 
curriculum, Hindu ethics and metaphysics will occupy a foremost place." 

According to Swami Dayanand English educational system constituted a danger 
for the Hindu religion and it was developed to promote the cause of the Christianity in 
India. Swami Dayanand did not seek any help from the West for bringing reform in 
Indians society. He wanted to bring reform on the principle of the Vedas. He realised 
that all political troubles were due to downfall of national character of Indians. He 
believed:

"If Indians become physically strong, religiously pure and socially 
simple, their political emancipation will follow ... honest and truthful men 
with high character could not remain political slaves for a long time." 

With this convention, Swami Dayanand applied himself heart and soul to his 
religious and social works and tried to raise the feelings of nationalism among Indians.

15 'Selections from the Native Newspaper Records. Punjab, 1908, p. 418-419. 
In *Aryabhivinaya* Dayanand wrote:

"O, Supreme Being, the Great Ruler of the Rulers, stimulate us with appropriate courage, fortitude, moral goodness, courtesy, power, strength of body and mind, and such other virtues that we may be independent and enjoy sovereign imperial sway. May no foreigner come to our country to rule over us; and may we never lose our political independence and become enslaved to foreigners ... readiness to serve others, all infused with the life of their country and prepared to die for it – may there never be lack of such in our society, kingdom, nation, country."\(^{17}\)

In this way Dayanand’s radical views gave a new shape to Indian nationalism. His indigenous interpretation of nationalism had built a background of new creed which inspired Lal-Bal-Pal- school to lead Indian National Movement in late 19\(^{th}\) and early 20\(^{th}\) century. We can conclude the political ideas of Swami Dayanand in the words of Romain Rolland:

"Dayanand Saraswati was a personality of the highest order... he was the most vigorous force of the immediate and present action in India at the movement of the re-birth and re-awakening of the national consciousness. He was one of the most ardent prophets of reconstruction and of national organisation. I feel that it was he who kept the vigil."\(^{18}\)

Swami Dayanand’s interpretation of indigenous nationalism conceptualizes the ideology of *Swaraj*. He held that India should belong to Indians and she ought to be made truly Indian. He claimed that whatever might one do, the indigenous rule was

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always the best. Swami Dayanand clearly brought out the difference between \textit{Suraj} and \textit{Swaraj}. He compared \textit{Suraj} (good government) with \textit{Swaraj} (self-government) and said that no foreign government however, good, could ever equal self-government.\footnote{Ganga Prasad Upadhyay, \textit{The Origin, Scope and Mission of the Arya Samaj}, (Allhabad, 1954) p. 199.} This was the time when nobody could dare to reach the meaning of \textit{Swaraj}. Even the Indian National Congress started its work after 1885, not as a \textit{Swaraj} demanding society but as a petitioning body for some share in the government of the country. It was in 1906 that Dadabhai Naroji, spoke of self-government in his famous presidential address at the Calcutta session.\footnote{Report of the 21\textsuperscript{st} Indian National Congress, Culcutta, 1906.}

After the death of Swami Dayanand his followers began to preach the idea of \textit{Swaraj} and self-confidence and strengthened the National Movement which was going on in India under the leadership of the Indian National Congress. For instance, Sham Lal, a student of D. A. V. College, Lahore, wrote a communication which was published in the \textit{Arya Gazette} of Lahore in which he popularised the idea of Dayanand in the following words:

"The history of the world shows clearly enough that no country or region can rise unless those engaged in the task ready to sacrifice their lives in the cause ... if we wish that our country also should become free like America, it is necessary that we also should imbibe the spirit of sacrifice. The time will come ... (rather) it is bound to come, when we will float in the stream of liberty."\footnote{The \textit{Arya Gazette}, May 9, 1907.}

Mahatma Hans Raj, the principal of D. A. V. College, Lahore, in a meeting of the Arya Samaj which was held on the 21\textsuperscript{st} July, 1907 at Anarkali stimulated the sense of
self-confidence in his countrymen and said that Indians should not lose heart under the hardships and sufferings created by the foreign rulers but must continue to preserve just as Dayanand did during the troubles so much so that he gave his life for his country and religion. The four Arya Samajists of Atali (Nabha State) complained on 3rd August, 1907, that the English were taking away their country's money and they requested thirty millions of Aryas of India to unite against them. During the same year the Arya Samajists of Hazara popularized the idea of unity, it would not be difficult to eject the British and secure the government. The Arya Samajists of Allahabad said that the English rule was ruining and impoverishing their country. Similar views were expressed by Lala Lajpat Rai before the students of the D. A. V. College, Lahore. He said on November 29, 1907, 'so long as you go to other doors to beg, so long as you cannot stand on your own legs, you cannot succeed.'

Sarala Devi, a product of Kanya Mahavidyalaya, Jalandhar, was more active in burning the idea of liberty and love for the country. While attending a political meeting held on May 1, 1908 at Lahore, she advocated that patriotism meant love for one's country. She described the feeling of patriotism in different nations in the following words:

"To an American the date of discovery of America means nothing. For him there is no other date than that which marks the day of American independence and it is this in which he takes pride, and for which he

22 Home Poll., File No. 135-145, August, 1907, NAI.
23 Ibid.
24 Ibid.
25 Home Poll., File No. 80, October, 1907, NAI.
26 Home Poll., File No. 19-26, January, 1908, NAI.
exults, as it is the day on which he gained freedom and liberty. A Frenchman always remembers the days of the French Revolution of 1789. For Japan there is no memorable date than that on which they fought to death in preserving their rights and privileges against the encroachments of the Russian Government and eventually triumphed. It is the same in the case of the Greeks. This is love for one's country.  

In Lahore about 2,000 Arya Samajists were enrolled in 1909 as national volunteers to fight for self-government. During the same year (1909) the Bandematram Society of Lahore published eight books which dealt with patriotism and Swaraj. These books were: 1) The Thought of Shivaji; 2) The Speeches of Surendera Nath Banerjee; 3) National Education; 4) The Speeches of Gopal Krishan Gokhale; 5) How Nation Can Live; 6) Government Service; 7) The Story of India; 8) The Thoughts of Rash Bihari Bose. During the First World War and after, idea of Swaraj was popularised by Lal-Bal-Pal in the mind and heart of Indian people. Lala Lajpat Rai strongly advocated the slogan 'India for Indian'. He said about patriotism:

"Indian have been taught from time immemorial to love their mothers, and love of their mother-land was many times greater than the love to a mother."

Bhai Parmanand, a lecturer in History in D. A. V. College, Lahore was close associate of Lala Lajpat Rai. He toured throughout India to strengthen the idea of Swaraj. He wrote a lot of books with a view to develop the Hindu nationalistic ideas in

27 Home Pol., File No. 161-168, June 1908. NAI.
28 Home Pol., File No. 107, January 1909. NAI.
29 Home Pol., File No. 104-105, April, 1909, NAI.
30 Home Pol., File No. 778, February, 1915. NAI.
i. His book ‘Tarikh-I-Hind’ (History of India), which was proscribed by the Punjab government, criticised the British Government’s tyrannical and selfish attitudes towards India.31

In early 1920s when Indian National Congress sponsored the Non-Co-operation Movement, the Arya Samajists openly took part in it.32 The proportion of Arya agrahis, who took part in this movement, was very high. The Vedic Magazine of the Arya Samajists and people of India to take part in the movement. Ram Dev, editor of the Vedic Magazine, described the inner force of the movement in the following words:

"The Non-Co-operation Movement is the outward expression of a great moral upheaval and cultural self-assertion. It is the revolt of an eastern people that has regained its lost soul, against the domination of a soulless civilization, which scorns the power of the spirit and believes merely in brute force."33

The Bande Matram, another Arya Samaj’s magazine of Lahore, quoted the sage of Swami Dayanand to go against those states, which did not protect the rights. The magazine that published an article of Lala Lajpat Rai entitled ‘Non-Co-operation Movement Ordered by the Vedas; Swami Dayanand’s Message’, said that the sage Dayanand had advised to the people to go against those states that were in
habit of realising taxes for their own protection.\textsuperscript{34}

Swami Dayanand’s concept of Swarajya also fostered the popularity of Hindi. He felt that Hindi, being the most extensively spoken and understood of all the indigenous languages and having the advantages of being based on the most scientific alphabet, could be given that high place. He realised that Indian students should not be plagued with a foreign medium and that all instructions should, as far as possible, be imparted in the country’s own language.\textsuperscript{35} For the advancement of Hindi Arya Samaj started a campaign, for instance, when the 9\textsuperscript{th} anniversary of the Gurukul Kangri was celebrated at Bijnor from 13\textsuperscript{th} to 17\textsuperscript{th} April, 1911, it was discussed to collect money to carry out the scheme of free education at the Gurukul and desirability of making Hindi or Arya Bhasha the universal language of India. In this anniversary, resolutions were passed regarding the general use of Hindi.\textsuperscript{36} During Swadeshi Movement Lala Lajpat Rai strongly raised the issue of Hindi as a national language. He said that Hindi language was the only language which could become the national language of India.\textsuperscript{37} Lala Lajpat Rai wrote a lengthy article ‘The Arya Samaj and the Hindi language’ in which he emphasised on the promotion of Hindi language. He said in his article that indeed it would be well if all Hindu communities throughout India adopted Hindi as their vernacular; but it would be extremely difficult for some Hindu communities in the different provinces of India to abandon their respective vernaculars. Under these circumstances it should be the duty of all Arya Samajists to teach Hindi in their

\textsuperscript{34} Ibid.
\textsuperscript{35} Swami Dayanand, ‘Satyarth Prakash’, op. cit., pp. 45-47.
\textsuperscript{36} Home Poll., File No. B/4-6, June, 1911, NAI.
\textsuperscript{37} The Tribune, September 3, 1911.
educational institutions. Swami Madhavanand, an Arya Samajist, started efforts to propagate Hindi even in South India. He established a Hindu School in Madras Presidency to teach Hindi. It was quite a great step for the popularity of Hindi in Madras Presidency where the influence of Christians, Vaishnavites and Theosophists reigned supreme.

Thus Swami Dayanand was an ardent devotee of India and worthy supporter of Swaraj and Arya Bhasha. He was the first man to use the term Swaraj and to insist on people using only Swadeshi things manufactured in India and to discard foreign things. He was the first to recognise Hindi as the national language of India.

**Arya Samaj and Swadeshi Movement:**

Swami Dayanand in his writings strongly emphasised on the ideology of Swadeshi. He observed in *Satyarth Prakash* that due to ignorance, illiteracy, selfishness, inaction, indolence India had turned the land of plenty into the land of poverty and suffering. He stated that this land of prosperity will go on suffering in the present manner so long as its people do not give up superstitions, and backward rituals and traditions, inaction and laziness, and do not go for science, technology and Swadeshi products.

The word Swadeshi means 'of one’s own country'. Swadeshi in the context of Indian National Movement had two important aspects: i) economic and ii) political. The first consisted in using goods made in India; and second is to develop the indigenous

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38 Ibid., September 2, 1911.
39 *Satdharm Pracharak*, February 15, 1911.
41 Swami Dayanand, *Satyarth Prakash*, op. cit., see chapter 2nd and 3rd.
42 Ibid.
courts (panchayats and rashtriya nyayalayas) and indigenous educational institutions like national schools and colleges etc. The *Swadeshi* movement had its initial base in Bengal. When Swami Dayanand visited Bengal in 1872, then ideology of *Swadeshi* was initiated by Bholanath Chandra and his associates.\(^{43}\) He started to motivate the people to boycott the British goods and enlightened people took vows to use the *Swadeshi* goods. Some *Swadeshi* institutions, like national banks, navigation services companies, technical school etc. were also started in this period.\(^{44}\) Swami Dayanand was greatly influenced by *Swadeshi* ideology. That was why he strongly stressed on the use of *Swadeshi* in his writings. Swami Dayanand's followers were also inspired by the *Swadeshi* ideology. The members of Lahore Arya Samaj at the time of its foundation took a vow to use *Swadeshi* things. They subscribed a few hundred rupees and ordered for cloth made in Bombay and kept in Arya Samaj Mandir for sale.\(^{45}\) On August 14, 1879, a letter was published in *The Statesman* on the behalf of Arya Samajists of the Punjab which reflected the popularity of *Swadeshi* ideology among them and it reflects in the following statement:

"The action of the members of the Lahore Arya Samaj, founded by the learned Pandit Dayanand Saraswati should, therefore, be hailed with satisfaction by those who have the interest and welfare of this country at heart. They resolved at a meeting lately held at the premises of the Arya Samaj building to abstain from the use of English clothes ... wherever you go, Europe made goods meet the eye. They have crept not only into our

\(^{43}\) Sumit Sarkar, 'The *Swadeshi* Movement in Bengal 1903-1908', (New Delhi, 1973) for detail see Introduction.

\(^{44}\) Ibid.

houses, bed chambers, curtains, cushions, and are used in our very poojahs and shrads ...The whole nation, like the Americans should, therefore rise as one man and resolve not to consume English goods."46

Lahore became the prime centre of socio-political activities up to 1880s. Under the influence of local Arya Samajists, Lahore based Indian National Association had passed a resolution to use only Swadeshi goods.47 Arya Patrika published many articles on Swadeshi during the month of January, 1888. 'The Poverty of India' was the most important article published in this magazine. In this article the appeal was made to abolish the poverty in India through the use of only India made things.48 In 1890's D. A. V. College, Lahore became the prime centre for Swadeshi activities. In 1891, 'Punjab Material Improvement Society' was established by some Brahmsamajists and Arya Samajists youth.49 In 1892, 'Punjab Banking Co-operation' was established for the development of trade and industry. After three years in 1895 'Punjab National Bank' was come into existence due to the efforts of Lala Lajpat Rai and Lala Mulraj.50 Lala Lajpat Rai's brother Lala Dhanpat Rai was appointed the manager of Punjab National Bank. In 1902, two staunch Arya Samajists Bhagat Ishwar Das and Lala Jasi Ram were appointed the Director of this bank.51 Up to 1925 Punjab National Bank remained under the influence of Arya Samajists.

The Notion of Swadeshi was preached by Arya Samajists in most effective tones. To understand their enthusiasm towards Swadeshi ideology, we can quote the

46 'The Statesman', August 14, 1879, p. 3-4.
47 Satyaketu Vidyalankar, 'Arya Samaj Ka Itihas,' Vol.-IV, op. cit., p. 94.
48 'Arya Patrika', January 17, 1888, p. 4-5.
49 Satyaketu Vidyalankar, 'Arya Samaj Ka Itihas,' Vol.-IV, op. cit., p. 95.
50 Ibid.
51 Ibid.
speeches of Babu Murlidhar (1848-1922), the great Arya Samajist activist of Ambala who was also the founder member of Indian National Congress at Bombay on 28 December, 1885. In 1891, he addressed the 7th annual session of Indian National Congress at Nagpur, he said:

“The British government was capable of giving us only wretchedness, degradation, famine, pestilence and crime and nothing else ... look round, what are all these chandeliers and lamps, and European made chairs and tables, and smart clothes and hats, and English coats and bonnets and frocks, and silver mounted canes and all the luxurious fittings of your houses, but trophies of India’s misery, mementos of India’s starvation? Every rupee you have spent on European-made articles is a rupee of which you have robbed your poorer brethren, honest handicraftsmen who can no longer earn a living.”

Lala Murlidhar scolded his fellow delegates, who were wearing foreign clothes, at Madras session of Indian National Congress (1894). Speaking on the poverty of India, he taunted them:

“You cry that India is poor. Have you done your share of the work; have you contributed anything towards reducing the poverty of country; have you established any manufactories; have you discarded European clothing; have you shown to the world that you are really feeling and working for the poor? If you go to their houses and partake of their wretched food and lives as they do, shivering with cold at midnight in those miserable huts; with naked bodies; then you will feel the pinching

52 "Report of the Seventh Session of the Indian National Congress, Nagpur, 1891, pp. 20-22, NAI."
poverty; then you will feel the suffering of the people. Until you place yourselves in the position of the poverty-stricken people you will not be able to say that India is your motherland that the people are poor, and that you advocate of their cause. Pledge yourselves to squat rather on the bare ground than to send for chairs from Austria, three thousand miles away, which cost you Rs. 5000. Act as practical patriots and show by your life that you truly and sincerely feel for the poor.\textsuperscript{53}

In 1894, Lala Mulraj, Lala Lajpat Rai, Jaisi Ram and their friends formed \textit{Swadeshi Vastu Pracharini Sabha} at Lahore with following aims and objectives:

\begin{itemize}
\item[a)] to increase the demand for Indian articles by using them.
\item[b)] to spread knowledge of the advantage of using Indian articles; to find methods of improving them, and promoting their sale by means of lectures, newspaper articles, pamphlets etc.
\item[c)] to established a library at Lahore which could contain literature and detailed information on manufacturers of Indian articles, a showroom for exhibition of Indian articles, and for the collection of information on handicrafts, places from which they can be had.
\item[d)] to encourage the introduction of machinery and other facilities in the country for improvement of handicrafts, and the manufacture of articles.\textsuperscript{54}
\end{itemize}

Any person who agreed to sign and act upon the following pledge could become a member of this \textit{Sabha}:

\begin{quote}
"I do hereby solemnly promise that I will do my best to wear cloth
\end{quote}

\textsuperscript{53} 'Report of the Tenth Session of the Indian National Congress, 1894', p. 45-46, NAI.
manufactured in India and will try also to use as far as possible as well as to induce others to do the same."\textsuperscript{55}

The ‘Swadeshi Vastu Pracharini Sabha’ started a bilingual paper \textit{Swadeshi Vastu Pracharaka} in English and Hindi in February, 1896. Although this paper continued just for three years but made the great contribution in exposing the exploitation of colonial rule. It also encouraged technical and industrial education based on domestic mode.\textsuperscript{56} But Lala Lajpat Rai continued Swadeshi work and after his transfer from Hisar to Lahore in 1900, he established ‘Punjabi Swadeshi Association’ Lala Lajpat Rai with his Arya Samajists associates popularised the notion of \textit{Swadeshi} in the Punjabi community.

The \textit{Swadeshi} movement reached its climax from 1905 through 1910. Curzon’s announcement of partition of Bengal made \textit{Swadeshi} movement comprehensive and of national nature. In colonial Punjab and Western U. P. region Lala Lajpat Rai with his associates led this movement. On December 3, 1905, a meeting was held at Lala Lajpat Rai’s house with twenty prominent Arya Samaji leaders to establish a secret office in the interest of the Arya Samaj and \textit{Swadeshi} movement.\textsuperscript{57} Lala Lajpat Rai addressed the students of Arya Samaj institutions to shed their blood for the promotion of the idea of \textit{Swadeshi}. He exhausted the students:

“Young men, your blood is hot. The tree of nation calls for blood. It is watered with blood ... the old cannot achieve what the young can do. Let us crown our national and \textit{Swadeshi} movements with the cupola of martyrdom

\textsuperscript{55} Ibid., p. 107.
\textsuperscript{56} Ibid., p. 109.
\textsuperscript{57} The Punjabee, December 18, 1905.
During the year 1906, Lala Lajpat Rai continued to tour and delivered lectures on the Swadeshi movement. While speaking at the Punjab Provincial Conference held at Ambala on 29th and 30th September of 1906, he said that the educated community of the Punjab should pay greater attention to the Swadeshi movement. Referring the usefulness of the Swadeshi and Boycott Movement in Bengal, he said:

“They have raised the people to a consciousness of their power, they have taught the use of combination and for once in the history of British India the industrial and the wage earning classes in their country seem to be realising that their destiny and their bread is in their hands – and not in the hands of those handful of people who lord it over them ...”

On 27th March 1907, he delivered a lecture in Allahabad and advised the Indians to boycott British courts and start Swadeshi Panchayats for the settlement of their disputes. He presided at the ‘All India Swadeshi Conference’ in Surat in 1907 and delivered a long lecture appealing Hindus and Muslims to unite themselves for the success of the movement. At Kanpur, he addressed on Swadeshi on January 18, 1908 and criticised colonial rule for the poverty of India.

Lala Lajpat Rai considered self-reliance and self-help as essential as for political freedom. In the correspondence columns of The Tribune, one comes across the

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58 Ibid.
59 The Punjabee, October 10 and 13, 1906.
60 Ibid.
61 Home Poll., File No. A/148, August 1907, NAI.
62 Home Poll., File No. 7, November, 1908, NAI.
63 Home Poll., File No. B/105-112, February, 1908, NAI.
evidence of his interest in improving the material resources of India. He was not pleased to see the gradual decline of the Indian trading class, like the artisans, in view of the business going into the hands of Europeans.

Besides Lala Lajpat Rai, other Arya Samaji leaders contributed a lot in popularizing the Swadeshi movement. For instance, Sunder Lal, an associate of Lala Lajpat Rai, delivered a lecture on the Swadeshi movement on July 21, 1909 at Allahabad and said:

"Those foreigners who first came to trade in India had remained to rule. They plundered the country of its wealth and took it off to England. What had become of the gold and silver of the country? ...all were gone, stolen by foreigners. To remedy things Hindus must pledge themselves to boycott foreign-made articles and to encourage and foster home industries."

In another meeting held in August, 1909, in Calcutta he gave the meaning of Swadeshi and said that Swadeshi meant ‘Swadeshi Bhakti’ nothing in the world should stand against the people when they were determined to serve their own motherland.

Ram Dutta, Head Master of the Bahrampur Arya School, advocated a general boycott of English goods and appealed to the Indians to unite themselves. Two Arya Samaji preachers – Birendra Nath Brahmachari and Ananda Nanda Swami, reached the Bombay Presidency and advocated there in favour of Swadeshi movement. The Punjabi of Lahore published an article on the Swadeshi movement in the year 1907 in

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64 The Tribune, 5 and 9 February, 1891.
65 Home Poll., File No. B/105-122, February, 1908, NAI.
66 Home Poll., File No. 7, November, 1908, NAI.
68 Home Poll., File No. 80-87, October, 1907, NAI.
69 Home Poll., File No. B/142, August, 1907, NAI.
it was stated that the Boycott was the basis of nationality and Swadeshi was
\[\text{visible without Boycott.}^{70}\] The Arya Samajists of Kanpur decided to open Swadeshi
shop in August, 1907.\[71\] Dinanth, an Arya Samajist, opened a Swadeshi shop at
\[\text{in December 1907 and gave up the use of foreign goods.}^{72}\] During the time of
\[\text{a Samaj anniversary of Lahore in December 1908, about 200 young men took}
\text{spread the idea of Swadeshi and to boycott the foreign goods.}^{73}\]
\[\text{ililarly several newspapers of the Arya Samaj began to publish articles on}
\text{shi and Boycott movement. The Satdharm Pracharak of September 15, 1905}
y emphasised on the use of Swadeshi goods.\[74\] The Arya Gazette of September
\[\text{published an article written by Nanak Chand, a student of B. A. class of the}
\text{V. College, Lahore and made an appeal to the peoples to understand that the}
\text{shi was a weapon for getting political freedom for the country.}^{75}\] The Punjabee of
\[\text{ber 25, 1905, wrote:}
\text{"All that is necessary \ldots is a firm determination joined to sustain}
\text{industry and our Swadeshi gospel would become a supreme regenerator}
of our dead and dropping industries in a short time; the same gospel
\text{would be a powerful constitutional weapon in the hand of the people to}
\text{make the rulers of the land concede to them their just political demand}

\[\begin{align*}
\text{Punjabee, August 7, 1907.} \\
\text{e Poll., File No. B/40, October, 1907, NAI.} \\
\text{e Poll., File No. B/19-26, January, 1908, NAI.} \\
\text{e Poll., File No. 106-112, January, 1908, NAI.} \\
\text{Satdharm Pracharak, September 15, 1905.} \\
\text{Arya Gazette, September 21, 1905.}
\end{align*}\]
...and in Swadeshism lies their terrestrial salvation."\textsuperscript{76}

The Arya Messenger of the same year appealed to the Arya Samaj leaders to take active part in the Swadeshi movement and boycott the foreign-made goods.\textsuperscript{77} The Arya Samaj also played a great contribution in the growth and development of national education in India. Educational programme of Arya Samaj was also a part of Swadeshi and both section ‘College Party and ‘Gurukul Party’ established hundreds of educational institution on Swadeshi pattern. Arya Samaj’s contribution to national education has been discussed in detail in previous chapters.

Arya Samajists used the new technology of printing in dissemination of their educational programme and revivalist propaganda through the books and pamphlets. Up to 1920’s various Arya magazine's, journals and weekly papers propagated Arya Samaj’s notion of nationalism, concept of Swadeshi and ideology of national education. These most important magazines, journals, periodicals, newspapers were – \textit{Arya Darpana} (Shahjahanpur); \textit{‘Bharata Sudashapravrtaka’} (Furrukhabad); \textit{‘Desh Hiteshi’} (Ajmer); \textit{‘Aryavarta’} (Calcutta); \textit{‘Arya Sidhant’} (Prayag); \textit{‘Propkari’} (Ajmer); \textit{‘Timirmashaka’} (Kashi); \textit{‘Bharatuddhar’} (Jagaraon-Punjab); \textit{‘Vedapracharak’} (Jagaraon-Punjab); \textit{‘Vaidik Dham’} (Muradabad); \textit{‘Veda Prakash’} (Meerut); \textit{‘Bharatudhharaka’} (Meerut); \textit{‘Aryamitra’} (Lucknow); \textit{‘Arya Sevaka’} (Madhyapradesh); \textit{‘Sat Dharam Pracharak’} (Jalandhar); \textit{‘Navajiwana’} (Kashi); \textit{‘Bhaskara’} (Meerut); \textit{‘Arya’} (Lahore); \textit{‘Aryamaryada’} (Jalandhar); \textit{‘Aryamartanda’} (Ajmer); \textit{‘Aryajagata’} (Lahore); \textit{‘Sarvadeshika’} (Delhi); \textit{‘Digvijaya’} (Hyderabad) and \textit{‘Aryabhanu’} (Hyderabad).\textsuperscript{78}

These periodicals, besides the socio-religious programme, carried political message

\textsuperscript{76} The Puniabee. September 25, 1905.  
\textsuperscript{77} The Arya Messenger. December 12, 1905.  
\textsuperscript{78} Satyaketu Vidyalankar, \textit{‘Arya Samaj Ka Itihas’}, Vol.-V, op. cit., p. 434-438.
to Indian peoples. In these periodicals some women Arya Samajists wrote very impressive articles for the awakening of Indians. Particularly in Kanya Mahavidyalaya, Jalandhar, women leadership was developed under the guidance of Lala Devraj. The Panchal Pandita a magazine of Kanya Mahavidyalaya, Jalandhar regularly published articles written by their students on various national issues, which were discussed in detail in a separate chapter-6.

The members of women branch of Arya Samaj (Stri Samaj) spread the ideology of Swaraj and Swadeshi. Most of the members of Stri Samaj were old students of various Arya Schools, Colleges and Gurukuls. One popular preacher of the Stri Samaj, Shrimati Purani Devi was deputed at Hissar to spread the gospel of nationalism. Speaking to the women at Hissar, she criticised the caste restriction and inspired women to use the Swadeshi products. She motivated women to bring up their sons not with a view to joining government service, but to be an independent participation in trade, specially the manufacture and sale of Swadeshi articles. Agayavati Devi was a very popular leader of Delhi. In one meeting held at Delhi in the year 1908 she emphasised on Swadeshi and urged that until women were educated, there was little chance of India making any real progress. She started a Vidhava Ahsram where widows and other women received political training and were taught to preach as she was doing. Pandita Gaitri Devi was also a popular leader of the Punjab, encouraged women to take part in the National Movement.

79 Home Poll., File No. B/48, March, 1908, NAI.
80 Ibid.
81 Home Poll., File No. 18, October, 1908, NAI.
82 Ibid.
83 Home Poll., File No. B/105-112, February, 1908, NAI.
Sarla Devi, the niece of Shri Rabindra Nath Tegore, was greatly influenced by the Arya Samajists views and in 1905; she was married to a great leader of Arya Samaj, Chaudhari Ram Bhaj Dutta of Lahore. She was a link between the Punjabi and Bengali political leadership.\textsuperscript{84} For the upliftment of women she opened the Arya Samaj branches for women in the Punjab. Addressing a meeting at the Arya Samaj Girls School at Saharanpur, she said:

"...knowledge is the great remedy for fear. Give knowledge to your women folk. Get them rid of fear and they will transmit fearlessness to your veins. Do not let all this remain mere talk, a theme for day's platform, speaking, clapping only but be sincere, be alert, arise, awake and having achieved the goal rest."\textsuperscript{85}

She also arranged various meetings in which she encouraged discussion on topics like female education and patriotism. She enhanced the National Movement by establishing 'Bharat Stri Mahamandal' at Lahore and branches of this Mandal at Allahabad and Calcutta. The object of this Mandal was to bring together the women of all castes and creeds on the basis of their common interest in the moral and material progress of women in India.\textsuperscript{86} The government could not ignore the activities and lectures given by Sarala Devi Chaudhariyan and so, she was put under surveillance. An agent of C.I.D. from Lahore informed about her, 'she never loses an opportunity of propagating the extremist political ideals of Bengal'.\textsuperscript{87} She was told that if she objected to being watched she should not bring herself in the public by going about establishing

\textsuperscript{84} The Modern Review, June 1953, p. 469.
\textsuperscript{85} Home Poll., File No. B/135, May, 1909, NAI.
\textsuperscript{86} The Modern Review, October 1911, p. 344.
\textsuperscript{87} Home Poll., File No. B/1-9, July, 1911, NAI.
women branches of the Arya Samaj and she should not associate with those whom she knew to be suspected of disloyalty and that she should not contribute articles even on general subjects to magazines.\textsuperscript{88} In 1920's she came under the influence of Mahatma Gandhi and till her death (1945) she remained an ardent Congress worker in the success of various campaigns launched to achieve freedom.

In presently Haryana region Swadeshi movement was propagated mostly by the Arya Samajists. Particularly the Arya Samaj pracharakas (preachers) took the message of Swadeshi and Swarajya among the people of remote villages and urban centres. As a result, the purchasing and consumption of the foreign goods rapidly declined in Haryana region as seen in following table:

\begin{center}
\textbf{Table 7.1: Decline in the Purchase of Foreign Goods in Haryana.}\textsuperscript{89}
\end{center}

<table>
<thead>
<tr>
<th>District</th>
<th>Foreign goods purchased in 1905 (in Rs.)</th>
<th>Foreign goods purchased in 1907 (in Rs.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ambala</td>
<td>25000</td>
<td>10000</td>
</tr>
<tr>
<td>Karnal</td>
<td>16000</td>
<td>8000</td>
</tr>
<tr>
<td>Rohtak</td>
<td>17000</td>
<td>Not available</td>
</tr>
<tr>
<td>Gurgaon</td>
<td>11000</td>
<td>Not available</td>
</tr>
<tr>
<td>Hissar</td>
<td>10000</td>
<td>4000</td>
</tr>
</tbody>
</table>

In Haryana region most important leaders of Arya Samaj who propagated the ideology of Swadeshi and Swarajya were – Chandu Lal, Piru Singh, Matu Ram, Harinath Mukherji, Churamani, Phul Chand, Purani Devi, Lakhpat Rai, Jaswant Rai, and

\textsuperscript{88} Ibid.
\textsuperscript{89} Quoted by K.C. Yadav and K.S. Arya, 'Arya Samaj and Freedom Movement', op. cit., p. 179.
The Arya Samaj and the Indian National Congress:

Though the Indian National Congress was established in December, 1885 for the attainment of political emancipation of India and Arya Samaj for the social and religious upliftment, yet both wanted to change the fate of India. Initially, Indian National Congress was bound to include the social and religious problems in its agenda because, 'political freedom was out of hand without the social progress.' Direct or indirect agenda of social reform remained the integral part of Indian National Movement as well as Indian National Congress because a large proportion of Congress leadership came from the ranks of social organisation which had earned esteem.

The Arya Samaj gave many leaders to Indian National Congress among them following were most prominent: Lala Murlidhar, Lala Lajpat Rai and Lala Munshi Ram (later Swami Sharddhanand). This leadership advocated social reform, Swadeshi and political emancipation of India and gave their best assistance to the strengthening of the Congress movement. We have discussed previously about Lala Murlidhar's activities and particularly in regard of Swadeshi ideology. Even he fearlessly scolded delegates of Indian National Congress many times on the using of foreign-made products.

Lala Lajpat Rai’s first association with the Indian National Congress dates from its third session at Madras in December, 1887. At that time he worked as lawyer at Hissar and with his friends- Chandu Lal, Ramji Lal, Lakhpat Rai, Gauri Shankar, Piru Singh, Matu Ram, Baldev Singh, Sham Lal (all were staunch Arya Samajists), he propagated and popularized the agenda of Indian National Congress in modern Haryana region.

Table 7.2 shows the initial leadership of Indian National Congress in Haryana.
Table 7.2: Early Leadership of the Congress in Haryana.91

<table>
<thead>
<tr>
<th>Name</th>
<th>Caste</th>
<th>Education</th>
<th>Influenced by</th>
<th>Profession</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Ambala District</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. Murlidhar (1848-1922)</td>
<td>Bania</td>
<td>B.A., LL.B.</td>
<td>Arya Samaj</td>
<td>Legal practice</td>
</tr>
<tr>
<td>2. Duni Chand (1873-1965)</td>
<td>Khati</td>
<td>B.A., LL.B.</td>
<td>Arya Samaj</td>
<td>Legal practice</td>
</tr>
<tr>
<td>3. Khan Abdul Ghaffar Khan (1888-1976)</td>
<td>Muslim</td>
<td>Primary</td>
<td>--</td>
<td>Agriculture</td>
</tr>
<tr>
<td><strong>Rohtak and Sonepat District</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. Matu Ram (1872-1942)</td>
<td>Jat</td>
<td>Primary</td>
<td>Arya Samaj</td>
<td>Agriculture</td>
</tr>
<tr>
<td>5. Sham Lal (1883-1940)</td>
<td>Bania</td>
<td>B.A., LL.B.</td>
<td>Arya Samaj</td>
<td>Business</td>
</tr>
<tr>
<td>6. Piru Singh</td>
<td>Jat</td>
<td>Middle</td>
<td>Arya Samaj</td>
<td>Agriculture</td>
</tr>
<tr>
<td>7. Ramji Lal (1860-1942)</td>
<td>Jat</td>
<td>L.S.M.F.</td>
<td>Arya Samaj</td>
<td>Medical Practice</td>
</tr>
<tr>
<td>8. Baldev Singh (1889-)</td>
<td>Jat</td>
<td>B.A., B.T.</td>
<td>Arya Samaj</td>
<td>Teaching</td>
</tr>
<tr>
<td><strong>Hissar, Bhiwani and Sirsa Districts</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10. Churamani (1862-)</td>
<td>Bania</td>
<td>B.A. LL B.</td>
<td>Arya Samaj</td>
<td>Legal practice</td>
</tr>
<tr>
<td>11. Neki Ram Sharma (1887-1956)</td>
<td>Brahman</td>
<td>Matric</td>
<td>Sanatan</td>
<td>Politics</td>
</tr>
<tr>
<td>12. Lakhpat Rai</td>
<td>Bania</td>
<td>B.A. LL.B.</td>
<td>Arya Samaj</td>
<td>Legal practice</td>
</tr>
<tr>
<td>14. Chhabil Das</td>
<td>Bania</td>
<td>Matric</td>
<td>Arya Samaj</td>
<td>Business</td>
</tr>
<tr>
<td>15. Chandu Lal (1848-1909)</td>
<td>Bania</td>
<td>Primary</td>
<td>Arya Samaj</td>
<td>Business</td>
</tr>
</tbody>
</table>

Above table showed that in Haryana it was the Arya Samaj which provide the initial leadership and spread the agenda of Indian National Congress.

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Like Haryana, Arya Samaj was quite strong in the Punjab. But as far as Aryas' contribution to the Congress was concerned, things were not as good as there in Haryana. The prime cause of it was that the initial leadership of Congress in the Punjab was dominated by Bengali Brahmans elites like Shiv Narain Agnihotri, Harikishan Lal etc. and they were the 'staunch enemy' of Arya Samaj.\footnote{Ibid., p. 180.}

Very soon Lala Lajpat Rai's interest in Congress faded. During 1890 to 1903 he virtually did not take part in the Congress movement except for his attendance at its annual meetings at Lahore in 1893 and 1900. He strongly opposed the moderate policies of Congress leadership who were 'cared more for fame and pomp than for the interests of the country'.\footnote{Lala Lajpat Rai, 'Autobiographical Writings', op. cit., p. 86.} In the ninth session of Congress at Lahore in 1893 he met Bal Gangadhar Tilak for the first time and ideological similarities between the two leaders ripened into deep friendship. In 1897, when Tilak was arrested on a charge of sedition, Lala Lajpat Rai collected funds in Lahore for the defense of his friend.\footnote{Home Poll., File No. 37, June, 1905, NAI.}

After the Lahore session of Congress (1893), factional strife raised and Harkishan Lal and his associates maltreated the Aryas in Congress. As a result, Aryas began to lose interest in the Congress. Even Mahatma Hans Raj, Principal, D. A. V. College, Lahore highly criticised Congress for its policy and means and emphasised that Congress leadership must raise the problems of masses.\footnote{Satdharma Pracharaka, September 21, 1900, p. 6-7.}

Lala Lajpat Rai opposed the resolution of welcome to the Prince of Wales at the twenty-first session of Congress held at Banaras in December 1905. He addressed the Benaras Session of Congress and highly condemned Bengal's partition and advocated
the boycott of English courts and English goods. But when in 1905 Congress Session
denied to pass resolution on boycott, then Lala Lajpat Rai, Bal Gangadhar Tilak, Bipin
Chander Pal and Aurobindo Ghose strongly criticised the policies of Congress. This
led the development of alternative radical leadership in Congress and further it caused
the split in Congress in 1907 at Surat Session. Next two years Lala Lajpat Rai spent in
the promotion of radical ideology among the peoples of the Punjab on the other the
discontent arose in the Punjab as soon as the legislation of Colonisation Bill was
passed in 1907 and the Bari Doab canal water rate was increased. At last the
Rawalpindi riots occurred and Lala Lajpat Rai was arrested and sent to Mandalay. He
again associated himself with Congress in 1920 when he was elected president of the
special Calcutta Session of Congress in September, 1920. Here he unwillingly accepted
Non-Co-operation resolution and during movement he was arrested on December 3,
1920. He released in September, 1923. By April, 1925, he became exasperated by the
failure of Con-Co-operation Movement and criticised Mahatma Gandhi for being too
much of an idealist.

On October 30, 1928, Lala Lajpat Rai headed a procession at Lahore against the
Simon Commission in which he was charged with Lathies on the order of Sanders. The
procession was broken, but regrouped and was addressed by Lala Lajpat Rai in the
following word: 'Every blow that was hurled at us this afternoon was a nail in the coffin
of the British Government.' Unfortunately, he passed away on November 17, 1928, but
left a rich legacy for his countrymen whom he had loved and for whom he had suffered.

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96 'Report, 21st Indian National Congress, Benaras, 1905', NAI, p. 73-74.
97 Home Poll., File No. 106, July, 1907, NAI.
98 The Tribune, May 10, 1907, p. 6.
It was a legacy of a rich patriot, a relentless campaigner for freedom and an ardent religious and social reformer. He was a bridge between Indian National Congress and Arya Samaj ideology but with his death the chapter of unity closed.

Besides Lala Lajpat Rai another prominent leaders of Arya Samaj like, Swami Sharddhanand, Chaudhary Rambhaj Dutt, Lala Duni Chand, Gokal Chand Narang etc. played a vital role in anti British agitation. The C.I.D. held Arya Samaj most responsible for the agitation of anti Rowlatt Bill in 1919.\textsuperscript{100} The \textit{hartal} of 6 April, 1919 was very successful in the Punjab. Michael O' Dwyer, the Lt. Governor of the Punjab recalled:

"The strike took place in nearly all the chief towns of the central Punjab and were enforced, as I saw personally at Lahore, by the most open intimidation in which D.A.V. College students and other Arya Samaj institutions, played leading part."\textsuperscript{101}

Martial Law was imposed after Jallianwala Bagh massacre and during this time Arya Samaj and its institutions were the worst sufferers, 'One the first orders under Martial Law was attendance of all students of the D.A.V. College at a roll call held three times a day at the Bradlaugh Hall.'\textsuperscript{102} The D.C., Lahore (Civil), wrote to the Principal, D. A. V. College, Lahore '...immediately close the D. A. V. College and exclude all the students (who participated in anti Rowlatt Act agitation) from the forth coming examination.'\textsuperscript{103}

J.P. Thomson, I.C.S.,Chief Secretary, Punjab asked all Commissioners and Dupty Commissioners of the Punjab to report from their area about the causes of the anti-


\textsuperscript{101} Official Report on 'Punjab Disturbance, 1919', NAI, p. 410.

\textsuperscript{102} Ibid., Letter of Mr. J.A. Richey, D.P.I., Punjab, to the Chief Secretary, No. 173, Dated 12 July 1919, p. 410.

British agitation in 1919. On this J. Wilson Johnson, D.C., Rawalpindi reported: 'The Headmaster of D.A.V. School, Ram Ditta Mal is very disloyal and had a very evil influence over his pupils.'\textsuperscript{104} A.C. Elliot, Commissioner, Ambala Division, suggested, '...institutions run by the Arya Samaj should not be given government grant ...no applicant educated in any Arya Samaj institutions should be recommended for government job.'\textsuperscript{105} The D.C. of Gurgaon, reported: 'All Gurukuls, Orphanges and other Arya institutions should be under immediate control of local officers.'\textsuperscript{106}

Thus Aryas were prosecuted and terrorised almost throughout Punjab. They were also awarded severest and maximum punishments.\textsuperscript{107} Ravinder Kumar described the role of Arya Samaj in the Punjab politics in 1910s as follows:

"The Arya Samaj had bought about a major intellectual revolution in the city (Lahore) ... the influence of the Samaj extended widely over the community, through the schools and colleges which it controlled, and through the public controversies which it conducted with the protagonists of orthodox Hinduism. The Samaj generated a social climate which encouraged its followers to question the subordinate political role, which they played under the British Government. It is hardly fortuitous, for instance, that all the Hindu leaders who participated in the Rowlatt Satyagraha with the notable exception of Harkishan Lal, were members of

\textsuperscript{104} Official Report on 'Punjab Disturbances 1919,' NAI, p. 255.
\textsuperscript{105} Ibid., p. 34.
\textsuperscript{107} Ravinder Kumar, 'Essays in the Social History of Modern India', op. cit., for detail see chapter-8 'The Rowlatt Satyagraha in Lahore', pp. 148-212.
Another most important personality of Arya Samaj, Swami Sharddhanand was also a link between the Indian National Congress and Arya Samaj. Swami Sharddhanand was the founder of Gurukul Kangri and a prime inspiration behind the development of Gurukul movement. First time he joined the Congress in 1888 and was appointed the Secretary of the Jalandhar Congress. When the Congress Session was held at Lahore in 1893, he helped a lot to Bakshi Jaishi Ram, an Arya Samaji leader and the acting Secretary of the local Congress. Next twenty years he spent to strengthen the Gurukul ideology and established many Gurukuls particularly in Northern India. Although, he remained active in Shuddhi movement but he addressed from the platform of Congress in 1916 at Lucknow Session on the Hindu-Muslim unity. Later he also participated in the Satyagrah movement and worked with Dr. M. A. Ansari in the Punjab region. During 1919, most of time, in his speeches, he highly criticised the Rowlatt Bill. In April 1919, he delivered a lecture at Sisganj Gurdwara and said that the sacrifices were necessary if liberty was to be attained.

On April 4, 1919 he went to the Jama Masjid at Delhi and at the request of the Maulvi Abdul Majeed, and addressed the Vedic verse and criticised colonial 'divide and rule' policy. He advocated the unity between Hindus and Muslims. In the May 1919, Swami Sharddhanand with Dr. M.A. Ansari addressed near about two thousand people

108 Ibid., p. 211.
111 Ibid.
112 Ibid., C.A. Barron, Chief Commissioner, Delhi to H.D. Craick, Deputy Secretary, Govt, of India, Home Department, 30th April, 1919.
at Delhi and emphasized on the Hindu-Muslim unity.\textsuperscript{113} He highly criticized the Rowlatt Act in following words:

"When Rowlatt bill was enforced now no religious, social or political society would be able the carry on its work."\textsuperscript{114}

The suppression of anti Rowlatt Act agitation by British government led the Jalliwalan Bagh massacre on 13 April 1919 and 34\textsuperscript{th} Indian National Congress annual meeting was held at Amritsar. Swami Sharddhanand played a vital role being a Chairman of Reception Committee.\textsuperscript{115} He delivered welcome speech in Hindi on 27 December, 1919 and highly emphasized on morality, nationalism and social unity.\textsuperscript{116} He stated:

"अज तक यह भारत की जातीय महासभा (काँग्रेस) साधारण पोलिटिकल काम करती रही है पर अज इसे धर्म के शिखर पर जटला पकड़ा है...अब नीतियों और साधनों का जनना नहीं रहा, अब निर्मितियों से सत्ता पर पूर्ण होने का समय आ रहा है... स्वराज्य प्राप्त करने के लिए पहली अफसर गहूँ कि कौन का एक-एक बच्चा ऐसी तालीम हासिल कर सके जिससे उसकी आत्मा पूर्ण होकर उसके अपने साथ ले जाए, इशानीयों और मन का मालिक बना जाने के लिए इसे हो और आपको साध्य भी करेंगे अर्कुत जो अभ्युत नहीं हैं के बच्चे भी हमारी पाळशालाओं में पढ़े, हमारी स्वतंत्रता प्राप्ति के युद्ध में वे हमारे कदम से कदम जोड़ेंगे और हम साथ एक कुल होंगे हुए ही अपने जातीय उद्देश्यों को पूरा करेंगे।"\textsuperscript{117}

Mahatma Gandhi praised Swami Sharddhanand for his contribution in Anti-Rowlatt Act Styagraha and successful organization of Amritsar session of Indian National Congress.

\textsuperscript{113} Home Poll., File No. B/271-273, May 1919, NAI.
\textsuperscript{114} Ibid.
\textsuperscript{115} The Tribune, 29 December 1919, pp. 1-2.
\textsuperscript{116} Ibid., and Reports, 34\textsuperscript{th} Indian National Congress, Amritsar, 1919, NAI.
\textsuperscript{117} Report, 34\textsuperscript{th} Indian National Congress, Amritsar, 1919, NAI, the original Hindi speech was published in ‘Sharddha’, December, 1920, (NMML).
When the Non-Co-operation Movement was launched in 1920, Lala Lajpat Rai, Swami Sharddhanand and many other leaders of Arya Samaj from the Punjab actively participated in it. Mahatma Gandhi started ‘Tilak Swarajya Fund’ and students of Gurukul Kangri, and D. A. V. College Lahore and other Arya institutions played a vital role in this fund collection and boycott programme.\(^{118}\) Swami Sharddhanand, however, later on disassociated himself from the Congress due to his strong differences with Mahatma Gandhi. Particularly after the Mappila riots (1921) in Malabar and Multan riots (1922) Swami Sharddhanand’s communal stand and his participation in Shuddhi movement was criticised by Mahatma Gandhi.\(^{119}\) During 1922-23 Muslim mobilised themselves on communal lines and this led the development of ‘Tabligh’ and ‘Tanzim’ movement to combat the ‘Shuddhi’ and ‘Sangthan’ movement of Arya Samaj.\(^{120}\) Now the Arya leadership, particularly Swami Sharddhanand and his associates of Gurukul movement took it as a threat and challenge for Hinduism. Here, very important fact is that Hindu Mahasabha and ‘College Party’ also supported Shuddhi movement in 1920s.\(^{121}\) In February 1923 the ‘Bhartiya Hindu Shuddhi Sabha’ was founded under the president ship of Swami Sharddhanand and Lala Hans Raj became vice-president.\(^{122}\)

In this way during 1920s Arya Samaj leadership became passive towards Indian

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\(^{118}\) The Tribune. 26 December, 1920.

\(^{119}\) Young India, 28 and 29 May, 1924.


National Congress policies and adopted communal agenda of ‘Shuddhi’ and ‘Sangathan’ which led a chain of communal riots in India. This communal fire also caught the life of Mahatma Sharddhanand and he was assassinated by a fanatic Mohammedan named Abdul Rashid on December 23, 1926. After the death of Swami Sharddhanand and Lala Lajpat Rai the relation of Congress and Arya Samaj never become smooth but leadership of Arya Samaj continued their contribution to Indian National Movement by their own means and platform.

**Arya Samaj and the Revolutionary Movement:**

The revolutionary movement was strengthened in colonial Punjab region in first decade of 20th century. The second phase of Indian National Congress was dominated by Garam Dal (extremist nationalism) also provided ideological background for revolutionary movement. Lal-Bal-Pal’s some new and bold ideas and means to fight the colonial exploitation developed enthusiasm in Indian youth to sacrifice their life for the sake of their country. Arya Samaj members and particularly Arya educational institutions played vital and potent role in the propagation of revolutionary movement in Northern India.

In colonial Punjab, besides Lala Lajpat Rai and Sardar Ajit Singh’s radical activities, Bhai Parmanand was very important example of revolutionary activities in the Punjab. Bhai Parmanand was born 1874 in Jhelum district. He secured M.A. degree from Punjab University in 1902 and became a professor of History at the D. A. V. College, Lahore.\(^\text{123}\) He was influenced by Lala Lajpat Rai and inspired hundreds of young men to join the National Movement. The government came to suspect him as a dangerous revolutionary and raided his house on 8 November 1909, to gather evidence against

him and he was arrested. The case against Bhai Parmanand made government's hostility towards D. A. V. College family. The D. A. V. College Managing Committee feared harm coming to the College and so they terminated Bhai Parmanand from his job but this was just to hoodwink the British government. As noted elsewhere, Bhai Parmanand was paid full salary even after his services were terminated. The authorities of the Arya Partinidhi Sabha, Punjab and officials of D. A. V. College Managing Committee and his colleagues – Lala Lajpat Rai, Bakshi Tek Chand, and Lala Munshi Ram etc. came forward and stood strongly in his favour. Although he was arrested under Section 110 CPC to made Conspiracy against British government but government could not prove the charge and he was released on the security of Rs. 9000 for three years. Next five years he spent in America, Europe and contributed in development of revolutionary movement and particularly the Ghadar Party. After return to India he was again arrested in 1915 in the Lahore Conspiracy Case and sentenced to death. Later, however, the death sentence was reduced to transportation for life and he was sent to Andman Jail. After great efforts of C. F. Andrews he was released on 20 April, 1920.

Lala Lajpat Rai, Sardar Ajit Singh, Bhai Parmanand and their associate's radical views and activities developed fear and suspect among Britishers against the Arya Samajists and particularly the educational institutions were targeted and raided. Superintendent of the Census Operations in United Provinces expressed his fear in the

124 Ibid., p. 544-545.
125 Ibid.
126 The Tribune, March 3-4, 1910.
127 Satyaketu Vidyalankar, 'Arya Samaj Ka Itihas', op. cit., p. 545-546.
128 Ibid., p. 554-555.
129 Ibid. p. 556.
Census Report of that province for 1901: ‘That Aryas are would-be-politicians is true and they are highest degree doubtful’. Sir Herbert Risley, Home member, Government of India also presented suspect on Arya Samaj: ‘Its (Arya Samaj) members are also politicians and that in the event of any political agitation being started the organisation of the Arya Samaj would be utilized by the agitator’. C.I.D. Reports of late 19th and early 20th century said, ‘open disloyalty began to characterises the public speeches of leading Aryas like Lala Lajpat Rai, Munshi Ram, Ram Bhaj Dutta and Arya Samaj Preachers’. Even as early as 1892, the D. A. V. institutions had become suspect in the eyes of British bureaucracy, Sir Dennis Fitzpatrick, the Lieutenant Governor of the Punjab in that year, for instance, believed that those who worked in them (D. A. V. institutions) were inspired by a strong enthusiasm. But he suspected ‘their tendency to be against government’.

The spirit of nationalism got matured in the Arya institutions, the Sain Das Anglo-Sanskrit High School, Jalandhar and D. A. V. College, Lahore became prime centre of anti-British agitation. Sardar Ajit Singh studied at D. A. V. College, Lahore in late 1890’s and later he formed Bharat Mata Society with his college associates in 1907. Ajit Singh made a network of hundreds of youth, in which mostly were D. A. V. College’s product and they prepared ground for the meeting of Bharat Mata Society at Lyallpur on 22 March, 1907.

The efforts of D. A. V. College students became successful and near about ten

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131 Home Poll., File No. 13, April, 1904, NAI.
133 Ibid.
thousand people assembled in Lyallpur meeting. This meeting was memorable for two great happenings: First, Banke Dyal, editor of *Jhang Sial*, an Arya Samajists paper published from Jhang, read first time his poem *'Pagri Sambhal Jatta, Pagri Sambhal Oye'* which became very popular anti-colonial slogan in the Punjab, 135 Second, Lala Lajpat Rai delivered a very inspired speech in following words:

"Brothers, Government says that they have given you these lands and you should thank it and obey it for the same. My first question to the Government, on your behalf is, whence did the Government bring these lands? ... Famine overtake us everyday not because there is no corn in the land, but because we have no money to buy it with. Thousands of tons of corn are everyday exported to foreign lands while we starve here. My brothers! Make your lives useful for the country. This is only possible when we are united and one. Your forefathers shed their blood for self-respect. Thousands die everyday in plague. That is no glorious death. Guard your country’s honour: help your afflicted brethren. Don’t fear the jails, nor even death, and your object will be achieved." 136

Another large meeting was held by *Bharat Mata Society* outside the Shahalami Gate, Lahore on April 1, 1907. According to an intelligence report, the students of D. A. V. College, Lahore, participated in this meeting at large scale and three students: Jaggan Nath, Lal Chand and Mulkh Raj addressed this meeting and recited many patriotic poems. 137 In another meeting held the same day at Lahore under auspices of the *Anjuman-i-Muhhiban-i-Watan*, Asa Nand, a student of F. A. class of D. A. V.

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135 *The Pubiabee*, 27 March 1907.
136 Ibid.
College, was the first speaker. Ragho Nath Singh another student of D. A. V. College was the next speaker. He said, 'Although Aurangzeb and Ranjit Singh were declared to be tyrants, yet they were far truer than the Feringhis who now rule India'. He advised and threatened the government to immediately put an end to their tyrannies, otherwise secret societies would be formed and the Fringhis murdered.  

The students of D. A. V. College, Lahore wrote hundreds of inspiring articles which appeared in *The Arya Gazette*. Sham Lal Puri, a student of D. A. V. College, Lahore wrote, 'Dear brothers, if we wish that our India also should become free like America it is necessary that we also should imbibe the spirit of sacrifice ... by sacrifice I mean that we should lead unselfish lives, consider it a duty to try to promote the welfare of the country by every means, and preserve in this till death.'  

In conclusion, the writer requested the managers of national educational institutions, e.g. the D. A. V. School and College, to continue the notion of national education.  

The D. A. V. College, Lahore became the prime centre of sharp reaction against the arrest of Lala Lajpat Rai and Ajit Singh in 1907. Local British administration made lot of arrangements, College had to be closed and police and army were deployed in the college campus. Four guns were kept ready loaded at the gate of the college and other measures were also taken to overawe the students.  

Through these activities D. A. V. College, Lahore became suspect full in the eye of British administration. Even threat of disaffiliation and closing was given to D. A. V.
College authorities. Lala Hans Raj with his college authorities met Lieutenant Governor to save the college. The resignation of Lala Lajpat Rai from the D. A. V. College Governing Body and dismissal of Bhai Parmanand were also steps in the same direction. But in practical these efforts were to hoodwink the British authorities. Lala Lajpat Rai remained a de facto member of D. A. V. College Management and he was always consulted on important matters. Bhai Parmanand continued to receive his salary from the D. A. V. College even after his dismissal.

The same hostility of British government was faced by Gurukul movement. Particularly in 1910s Gurukul Kangri faced the thick cloud of suspension in the eye of local British authorities. The brahmacharies of the Gurukul were portrayed as dangerous persons. According to administration reports, 'there is little doubt that, intentionally or unintentionally the Gurukul is training a band of political sanyasis whose mission will be a menace to the welfare of the state'.

The C. I. D. agents and Intelligence Officials of the U.P. region paid repeated visits to the Gurukul Kangri and made a thorough probe and reached at the conclusion that the Gurukul Kangri was indeed preparing ground for sedition. It was feared that the government might close the Gurukul Kangri and so the efforts were made by Swami Shardhanand and Ram Dev to clear their position. They combine wrote the book 'The Arya Samaj and its Detractors: A Vindication' in 1910 to combat the British charges against Gurukul Kangri. But government's suspension continued and Lieutenant Governor of U. P., Sir James Meston himself visited two times Gurukul Kangri.

142 'Home Poll., File No. A/120-27, February, 1910, NAI.
143 'Home Poll., File No. 37, March, 1915, NAI.
in 1913-1914. On 21 October, 1916, Lord Chelmsford, the Viceroy of India, also visited Gurukul Kangri but fortunately he was highly impressed by the educational setup of Gurukul Kangri. After Viceroy’s visit the government’s attitude towards Gurukul institutions changed but suspension remained in their mind.

Although, British government’s hostility remained continued towards Arya Samaj and its educational institutions but it could not prevent Arya Samajists and particularly the students of Arya institutions to take part in the Indian National Movement. We are going to present very short sketch of life of various students of D. A. V. College, Lahore and Gurukuls who became prominent leaders of Indian freedom struggle.

Genda Lai Dixit was born in 1889 in Etawah (UP) and after his education he became a teacher in D. A. V. School at Amiya (Etawah). He was the active member of revolutionary movement in U. P. and formed ‘Matrivedi Sansthan’ at Allahabad in 1917. He made lot of efforts to mobilise the people to revolt against the colonial rule till his death in 1920.

Bhai Bal Mukand was cousin of famous Arya revolutionary Bhai Parmanand. He completed his education from D. A. V. College, Lahore and joined Lala Lajpat Rai’s agitation against Britishers. Later he came in contact with Lala Hardyal and Ras Bihari Bose and joined the circle of Delhi revolutionaries (Amir Chand group) and also accused for Lord Hardinge Bomb Case. In May 1913, he was also accused for Lahore bomb explosion and after a formal trial he was sentenced to death and hanged.

in the Ambala Central Jail on May 11, 1915.

Partap Singh Barhat\(^{149}\) was born in 1893 at Shahpur and received education in D. A. V. High School, Ajmer. His father Kesari Singh Barhat was a staunch Arya Samajist and great patriot. Partap Singh had revolutionary thinking and came in contact with Ras Bihari Bose. He was also accused for Lord Hardinge Bomb Case and due to high torture he died as a martyr on 7 May, 1915.

Bal Raj Bhalla\(^{150}\) son of Lala Hans Raj prime architect of D. A. V. College, Lahore, was born in 1888. He passed M. A. from D. A. V. College, Lahore in 1911. Much against the wishes and commands of his father and relatives, he joined the revolutionary movement. He made contacts with Delhi revolutionary and took part in throwing bomb on Viceroy Lord Hardinge in 1912. He was also accused for throwing a bomb in Lawrence garden, Lahore on 17 May, 1913. The trial went on against him, Amir Chand, Bhai Balmukund etc. He was ultimately awarded transportation to the Andamans on 29 April, 1915.

Balwant Singh Pandit\(^{151}\) son of Ram Gopal Singh was born in 1866 in Karnal district. He studied at the Arya Gurukul Badaun (U.P.) and worked as a teacher in the Arya Mahavidyalaya at Jwalapur. He was a powerful orator who infused patriotic fervour not only in the hearts of his young students but of the general masses also.

Daulat Ram\(^{152}\) was born in 1890 in Jalandhar. He completed his study from D. A. V. College, Lahore. Later he with the Balraj Bhalla joined the revolutionary movement and accused in Lord Hardinge Bomb Case.

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\(^{150}\) Ibid., p. 236.


\(^{152}\) Ibid., p. 62.
Devi Chand,\textsuperscript{153} son of Prabh Dayal, a Khetri of Gurdaspur district was born in 1872. He was educated at the D. A. V. College, Lahore. Later he became the Headmaster of the Arya High School, Hoshiyarpur. According to C.I.D. reports he did his best to inculcate the anti-British feelings in his students and general masses.

Lal Chand Falak,\textsuperscript{154} son of Diwan Chand, a Khatri of Lahore, was born in 1876. He was educated in Lahore D. A. V. School. He became active member of Bharat Mata Society and convicted in the Lohare riot case but acquitted on appeal. He was again prosecuted for publishing seditious literature. In 1917 he was prosecuted to transportation for life.

Hari Ram\textsuperscript{155} son of Mool Chand, a Khatri of Rawalpindi, was born in 1887. He passed his matriculation from the D. A. V. High School, Rawalpindi and joined the D. A. V. College, Lahore. Later he with the Bal Raj joined revolutionary movement. He also worked as the editor of the 'Arya Tract' and also served as secretary of the 'Arya Tract Society'. He was implicated with Delhi Conspiracy Case but he was not prosecuted without evidence.

Jagat Ram\textsuperscript{156} was born in 1891 in Hoshiyarpur. His father was a Arya Samajists and worker of Indian National Congress. He passed his matriculation from Anglo-Sanskrit High School, Jalandhar and joined the D. A. V. College. He was greatly influenced by Lala Lajpat Rai, Ajit Singh etc. and advocated Swadeshi strongly. Later he went to America and joined Ghadar Party and became general manager of Ghadar Press at San Francisco from where the famous paper, the Ghadar was published. During First

\textsuperscript{153} Ibid., p. 51.
\textsuperscript{155} Ibid., File No. 119.
World War he returned to India but arrested and punished as life imprisonment. He died in 1955.

Jaswant Rai\textsuperscript{157} son of Chura Mani, an Aggarwal of Hissar, was born on 25 March, 1882. He obtained his M.A. from D. A. V. College, Lahore. In September 1904, he started the ‘Punjabee’ newspaper which became the mouth-piece of Lala Lajpat Rai and his associates. He, as proprietor and K.K. Athavale, as editor of the ‘Punjabee’ were finally prosecuted in respect of an article which appeared in April 1906 and which accused a police officer’s murder and finally fined Rs. 1000 with six months imprisonment. Later he opened an Arya School at Hissar and aroused nationalist sentiments in the peoples in many ways.

Kesho Dev\textsuperscript{158} was son of Sukhanand of Montgomery district. He was educated at the D. A. V. College Lahore. He was president of local Arya Samaj and also started a weekly Hindi paper ‘Nava Jiwan’. In 1913, he went America and joined the Ghadar Party and Home Rule movement.

Intelligence reports and C.I.D. reports presents that another hundreds of Arya leaders, who came from the Arya educational institutions and lead the people against colonial rule. Prominent among them were – Bhagat Ram (Hoshiyarpur); Bhanju Ram (Dera Ismail Khan); Dina Nath Pandit (Gurdaspur); Gowardhan Das (Multan); Harish Chandra (Jalandhar); Inshwari Prasad (Lahore); Jai Chand (Montgomery); Kishan Singh (Jalandhar); Kushal Chand (Gujrat); Rikhikesh Latta (Hoshiyarpur); Anand Kishore Mehta (Lahore); Gokal Chand Narang (Gujranwala); Swami Satya Dev (Ludhiana); Jagan Nath Sehgal (Lahore); Kedar Nath Sehgal (Lahore); Sunder Lal (Muzaffarnagar).


\textsuperscript{158} C.I.D. File No. 4906-8B vide Ibid., p. 95-96.
In this way Arya Samajists provide a leadership in many ways to Indian National Movement. Particularly D. A. V. Schools, Colleges and Gurukuls became the prime centres of political agitation against the colonial British rule. Their participation were in many ways and thus Arya Samajists made Indian nationalism-fuller in its content, wider in its scope, indigenous in its approach, militant in its tone and noble in its ideals.