

## **ROLE OF ALAUDDIN HYDER IN THE FREEDOM MOVEMENT OF INDIA**

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### **Abstract**

Maulvi Alauddin Hyder was an important figure in the history of India's freedom movement. He was born in 1824 in Nalgonda district of kingdom of Hyderabad (present day Telangana State). He left his homeland for higher education in Hyderabad, the capital of the Nizam and there he became proficient in Arabic, Persian and theology. He worked as a preacher and imam of the famous Makkah Masjid. He acted as the standard bearer of the people and led the protest against the British on 17 July 1857 which is popularly known as the British Residency Attack. He was subsequently arrested and tried under Indian Penal Code. He was sentenced to 'transportation for life' sent to Andaman cellular jail on 28th June, 1859. He was the first prisoner to be sentenced and deported from Hyderabad to cellular jail where he died in the year 1889.

**Keywords:** Maulvi Alauddin Hyder, Makkah Masjid, Nizam Government, Revolt of 1857, British Residency Attack, Transportation for life, Andaman cellular jail

### **Introduction**

The general concept about the revolt of 1857 in Hyderabad was that, the state was completely immune from all anti-British sentiments during this period. But when we look closely at the various events that took place in the state, we find that this picture was not entirely accurate. The people in the State were agitated by the events in the north India and at least a bulk of them, mainly Muslims were anxious that their ruler should also participate in the struggle against the British because the state ruled by a Muslim monarch, since revolt of 1857 rose in the name of the Delhi Emperor. Prominent historian Professor Tara Chand says, "In the Nizam's territories the Muslim population was greatly perturbed because of its sympathy with the Mughal ruler of Delhi". So this concept was able to have a profound effect on Muslim society, with the spontaneous participation of ordinary to government employees, *imam* of mosques, poets, scholars and even Muslim soldiers who were serving in the British army. During this period Maulvi Alauddin Hyder played a prominent role inciting the people to rebel against the British. He was instigated and headed the protest of the 17th July 1857 against the British. Unfortunately it is called in the record of British government is 'British Residency Attack'.

### **Statement of the Problem**

India's independence movement was not the agenda of a particular political party, but all types of people participated in this irrespective of their religious affiliation. The history of the Indian National Movement is partial and incomplete without analysing role of Indian Muslims. Muslims fought shoulder to shoulder with their brother from other communities. In India's independence movement, the contribution to Muslim poets, revolutionaries, and writers' especially Indian Arabic writers is not much known today, as historiography of India has not been done objectively. Most of the Indian historians think that the first war of independence was confined only to northern part of India, but this is not right. There were many freedom struggles in the southern part of India too and one such struggle took place in Hyderabad on 17 July 1857 under the command of Maulvi Alauddin Hyder.

### **Objectives of the study**

- To explore the influence of Indian Arabic writer on India's freedom movement specifically in the southern part of India.
- To highlight the views about the rebel of 1857 in the south India, specifically the princely state of Hyderabad
- To study Maulvi Alauddin's political aims, objectives and his political ideologies or principles

- To analyse his attitude and relation with the British in India.

### **Review of Literature**

The researcher reviewed books relevant to the research topic and has referred to a number of books Published. Among such reviewed literatures, some are highlighted as follows:-

The Nizam: His History and Relations with the British Government by H.G. Briggs is an account of Nizam with special reference to the British. This book contains a systematic and chronological history of settlement of Nizams since Nizam-ul -Mulk Mir Qumaruddin Khan.

Nizam-British Relations: 1724-1857 by Sarojini Regani traces in detail the intricate and tenuous diplomatic relations that existed between the Nizam of Hyderabad, the British East India Company, the Marathas and Tipu Sultan of Mysore. It analyses the various forces at work that led to the emergence of the British power in India in the Indian states with particular reference to Hyderabad. The author has drawn her material on authentic records preserved in the country's national archives.

The Freedom struggle in Andhra Pradesh Edited by M Venkatarangaiyais is an account of the history of freedom movement of Andhra Pradesh. In this book the authors has discussed in details the various aspects and issues of Hyderabad during the colonial period.

Hyderabad Affairs by Maulvie Syed Mahdi Ali is an account of details of Nizam government with special reference to political records of British government.

Highlight of the Freedom Movement in Andhra Pradesh by Sarojini Regani is an attempt to capture and preserve the sentiments, nobility of character, heroism, courage and lofty ideals. Author aims to focus on the salient features of the Freedom Movement in Andhra Pradesh and tries to serve as a roll-call of honor to all those patriots who came forward to join the freedom movement at the cost of great personal sacrifice. Several thousands of people in Andhra Pradesh went to jail and also underwent great hardships to make India Independent, only a few have found a place in this book, including Maulvi Alauddin.

### **Research Methodology**

The methodologies adopted in this paper are empirical and analytical. In the process of historical enquiry of the research both primary and secondary sources has been used to a large extent. Many archives and libraries were visited for collecting the sources, like journals, books, reports, newspapers, internets, and any other printed materials available related to the study.

### **Results and Discussion**

According to historical records, the third cavalry of the Hyderabad contingent of the East India Company was sent to Malegaon at the requisition of the Bombay Government. In its place the 1st Cavalry of the Contingent troops was moved from *Mominabad* to *Aurangabad*, under the command of Captain H. D. Abbot, on the 11th June 1857 stationed at *Buldhana* was ordered to march to Delhi; they mutinied under the leadership of anti-British soldier *Jemadar* Cheeda Khan. Majority of them were Muslims to go the North and fight against their ruler Mughal emperor was unacceptable to them. The mutiny was brutally put down. Some of the *sepoys* who have deserted from *Buldhana* about thirteen in number arrived in Hyderabad under *Jamedar* Cheeda Khan with the hope of receiving protection from the Hyderabad Government. But the Hyderabad Government had already offered a reward of three thousand rupees for catching Cheeda Khan. As soon as Cheeda Khan had arrived at Hyderabad Salar Jung got him arrested and sent him over to the Residency for trial, because as they were soldiers of the East India Company. Major Cuthbert Davidson, the Resident in the court of the Nizam locked up Cheeda Khan in the Residency. The news spread like wild fire throughout the city. The people congregated at the *Makkah Masjid* on the 17th July, 1857; Mualvi Alauddin Hyder preached a sermon calling upon the Muslims to secure the release Cheeda Khan and his associates. They decided to send a four member delegation led by Alauddin to the Nizam with a request that Cheeda Khan and his associates might be freed. They also resolved to protest against the

British residency in case the Nizam were to refuse the request. Unexpectedly, when the Nizam rejected the request, the people started protesting their demands and started marching towards the Residency. On July 17 after *Namaz* of *Jum'a* about 500 people, maximum *Rohillas*, some armed and some unarmed, took out a protest march from *Makkah Masjid* to Residency that was led by *Rohilla* leader Turrabaz Khan and Maulvi Alauddin. Salar Jung, on hearing of the congregation at the *Makkah Masjid* so he So he hurriedly sent another message to the Resident saying that the Residency was in danger of being attacked and that the Resident should try to defend himself till such time as the Minister would be able to send a body of the Nizam's troops to the assistance of the Resident. Turrabaz Khan marched towards the Residency building from the western side, i.e., from the Sultan Bazaar area where the road connects Hyderabad and *Secunderabad*. They occupied the upper stores of two large houses that belonged to the local moneylenders by name *Abban Saheb* and *Jaigopal das*. By doing so they were able to get an advantageous position commanding the gateway towards the *Putli Bowli* and *Dilsukh* gardens. The mutineers demanded the release of Cheeda Khan and his companions. Salar Jung also kept passing information to residence. Major Davidson, a professional soldier, started fortifying the Residency as a precautionary measure. He had three hundred *sepoys* of the Madras Native Infantry stationed in the compound along with some troopers of the Madras Light Cavalry and one troop of the Hyderabad Contingent Cavalry. There was also a garrison in *Secunderabad* known as the Hyderabad Subsidiary Force under Brigadier Coffin. Although Salar Jung assured him that there was no cause for worry Maj. Davidson thought it prudent to get some reinforcements. About hundred Europeans and some guns were sent by Brig. Coffin. Some officers who were on a visit to the city volunteered their services. The most important weapons, three guns of the Madras Horse Artillery, were mounted in strategic locations on the walls under the command of Capt. Holmes. They were loaded with double charges of grape shot deadly weapons of mass killing. On reaching the Residency, protesters turned violent and attacked the palace of the Resident. The British forces opened fire. The protesters sustained a counterattack for a few hours but had to retreat thereafter the attack failed as the minister Salar Jung betrayed the Maulvi and his friend and sided with the British. Despite strong anti-British sentiments the freedom fighters, called rebels by the British, could not make much progress. Hyderabad was reminded peaceful except the above-indicated incident. This was due to the steadfast loyalty of the Nizam and his Prime Minister, to the British. Besides, the Hindus who constituted an overwhelming majority of the population did not openly come out to against the British.

After that incident Maulvi Alauddin saves his life with the help of one of the rebels. Get the wound treated by a local *Hakim*. He remained in hiding for a few days until the situation in the city returned to normal. Five hundred rupees offered by Nizam government for catching him. A few days later, he left the city in disguise and went to *Mangalapalli* village for safe haven, but after staying there for some time, he was arrested by a party sent by the Minister on 23 March. He was brought to Hyderabad and convicted in a residential court and tried under Indian Penal Code. He was sentenced life imprisonment and sent to Andaman Cellular jail on 28th June 1859.

Maulvi Alauddin was sent out of the city at 10 pm on the 28th instant, in progress towards his destination. He was sent out under a strong guard of the Nizam's troops, which was relieved at a place about eighteen miles distant on the road to Bombay (Mumbai), by a party of Lancers and of the Contingent *Rissala* Horse. He had remained free from fetters in his prison, even after he had been convicted and sentenced, and fetters was put upon him for first time. With the precautions which the Nizam's Government was taken to prevent excitement among the inhabitants of the city, it reveals at once the understood state of the people's minds and temper towards his, and the importance of Alauddin. He was escorted to Thane by security forces with utmost caution. He was kept at Thane for long term imprisonment instead of being kept in Bombay because it was feared if taken to Bombay that would be possibility to release from his imprisonment by a Habeas Corpus. On the other hand, prisoners were sent directly to Andaman from Thane authorities without any legal trial. He was in jail for nearly 30 years and died there. According to noted historian and archivist Dr. Syed Dawood Ashraf a collection of documents found in a file at the State Archives and Research Institute throws light on the miseries Maulvi Alauddin went through. Until this file was located, it was

believed that he died in 1884. But documents revealed that he reached Port Blair in 1860 and lived there up to 1889. The file contains a letter which Maulvi Alauddin wrote in Persian to the British government on February 1, 1889 stating how he, unlike other life convicts in Port Blair who are released on completion of 20 years, wasn't freed despite not violating any rule and receiving commendation letters from almost all officers for his 'good conduct.'

Maulvi Alauddin stated that the British government had wanted to release him and wrote in that connection to the government of Hyderabad State. But the then prime minister Salar Jung rejected the recommendation. Later in 1886, Home Secretary Alexander Mackenzie while visiting Port Blair met Maulvi Alauddin and came to know of his case. He promised to follow up on it, on returning to Kolkata, which he did. The recommendation to release Maulvi Alauddin was cleared by the Governor General and his Council and sent to Hyderabad State. Once again Salar Jung turned it down. When Maulvi Alauddin made another appeal to the British government he was told that it cannot be done without the consent of Hyderabad State. The Maulvi's right hand had been paralyzed owing to a gunshot injury he suffered during the Residency attack. He had also suffered sword wounds on his shoulder and forehead. During his imprisonment he lost his eyesight and was afflicted with rheumatics and double inguinal hernia. In later years he could not walk without support. Given his physical condition he wanted to spend his last days in Hyderabad but his repeated requests for release were turned down by Salar Jung I and later by Prime Minister Asman Jah. The annexure to his last letter to the Hyderabad State had eight medical certificates on his deteriorating health and 44 testimonials from different British officials declaring that he was an honest man, teacher of Persian and Arabic, helped in cultivation of land in Port Blair and set up a flour mill and supplied milk to the inhabitants. Such as, a statement of superintendent of Cellular jail, "His excellent command over English, Urdu and Farsi, and his gentle and polite nature won him friends among the British officers". He never shirked from work and was always ready to volunteer for any task, being in peak physical condition. Maulvi Alauddin had only wanted was to spend his last days among his people in his own country. Yet, his wish wasn't granted. May be 132 years later, the Telangana government can now restore his place in history through some notable gesture and the year 2005 Voice of Telangana (VOT) approached the Lok Sabha Secretariat (L.S.S) and requested to install the statue of Maulvi Alauddin in the Parliament complex.

### **Conclusion**

From the above brief discussion it is clearly said that, Alauddin Hyder is the importance personality in India's freedom movement. His movement was able to have a long-term effect. The strong currents of anti-British sentiments introduced by him persisted in the state of Hyderabad till 1861. The British organized the Nizam's army under their own authority with the express purpose of doing away with the anti-British sentiments entertained by the Nizam's forces and their officers. As a result, Alauddin Hyder was imprisoned till his death 1889. The worthy scholar left behind a group of ideologically committed volunteers who fought against the British and sacrificed their lives for the independence of the country.

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