Introduction

Hyderabad freedom struggle forms a golden page in the movement of Indian independence. Because Indian freedom movement would never have been complete without freedom of Hyderabad State. Nizam of Hyderabad had made his intentions very clear in the month of June itself. Through a fireman dated 26 June 1947, he declared his reserve not to participate in the constituent assembly and not to join the Indian union. He also claimed that the removal of the British paramounty entitled him to declare his independence. He also claimed that the independence. He even want to the extent of declaring the national flag of India as foreign. It is not so difficult to know the reason why the Nizam refused to join union of India. Infect, Mir Osman Ali Khan, the last of AsafJahi Dynasty was under the control of a fanatic organization by name “Majlis – I – Ittehad – Ul – Muslemeen.” It was the voice of ‘Ittehad’ that gained victory in the state and not the choice of Nizam. There was a considerable influx of state administration. So it was a matter of worry for the local Muslims about their future privileges and employment opportunities. As a result, the Mulki group for their safety began a movement “Ittehad-Ul-Muslemeen” aero to again popular support their dream of Azad Hyderabad.

This fanatic institution came into existence in 1926 and its founder-president was Mahamad Nawaz Khan. The pathans and Rohillas joined the group. So this was cooled the ‘Razakars’ and Bahaduryar Jang and Kasim Razvi popular. It is needless to say that Nizam sported it. Bahaduryar Jang assumed the charge of ‘Ittehad’ in 1927 and under him the organization grew as powerful check on the Nizam’s per-orage. Between 1927-28 Bahaduryar Jang demanded that the Hyderabad state should be declared as Muslim state. It was a great shock to Arya Samaj, nationalists Hindu Mahasabha and liberal-minded Muslims. Who piously desired a responsible Government of restoration of political, civil and religious liberties in the state.
Kasim Razvi establishes Razakar in stiuion in Hyderabad in 1947 under his leadership Muslims took solemn pledge as crusades to sacrifice their lives for Ittehad. ‘In the name of Allah-I do here by promise to fight by power in the Deccan.” Razvi had an excellent skill to organize men and material. He declared openly that the muslims were the rules of Hyderabad the Hindu had no share in the afliars of state administration. The state cabin was formed as per his guideline, shia officials were made to tetire from service and the sunnis got upper hand in the state administration. He held all powers to control the state administrative machinery Syed Taqiuddin, follower of Razvi was made in charge of spy department. The new police minister Moin Nawaz Jung was asked to hand over old rises to Itthad and to retain the new ones in the police officials were duly intruded not to inspect and ammunition meant for Ittehad so Razvi was nothing but a defector ruler. In this saga of freedom movement Arya Samaj played an important role and Samajists shed their blood for the independence of country in general and the state of Marathawada in partuculer. The Hyderabad freedom struggle is mainly divided in two parts. The first parts begins from 1857 and it ends with period 1934. The second phase begins from 1934 and ends with 1948. On 17\textsuperscript{th} September 1948 Hyderabad was liberated by conducting operation Polo.Arya Samaj was established at KilleDharur in 1890. Soon after 15 years of its establishment in Punjab and Haryana. The Arya Samaj movement spread rapidly in entire Hyderabad State including Bhaganagar (Hyderabad) at its capital it also spread at various places like Aurangabad, Osmanabad, Bidar, Gulbarga as well as in cities like Varangal in Telangana. It seems the Arya Samaj movement could spread faster in the Nizam State, because it was based on social and cultural change. As well as up liftmentof Aryan identity in South India. As there was no religious and cultural freedom. As well as there were no civic liberties for a common man, Hence Arya Samaj movement received moment on in the entire Hyderabad State. In the present research work cursed made by Arya Samaj for the projection of Civic liberties and religious freedom. In the Hyderabad State there was a black act. There was a black act DastiNishan 52, which was based on banning freedom of expression and freedom of religion.