



ISSN Print: 2394-7500
ISSN Online: 2394-5869
Impact Factor: 5. 2
IJAR 2019; 5(11): 113-116
www.allresearchjournal.com
Received: 11-09-2019
Accepted: 16-10-2019
Published: 02-11-2019

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An extract from life of Sardar Bhagat Singh and his ideology

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Abstract

The Revolutionary Movement in India was given a new direction by Sardar Bhagat Singh. His revolutionary ideas were far ahead of their time. Sardar Bhagat Singh is recognized as one of the most influential revolutionaries of the Indian National Movement. He is commonly known as Shaheed Bhagat Singh. This individual was born into a family that identified as "Jat Sikh." This family had previously been involved in revolutionary activities against the British Raj in India. Bhagat Singh studied European revolutionary movements when he was young. He was drawn to Socialism. Sardar Bhagat Singh was involved to several revolutionary organizations. He quickly progressed through the Hindustan Republican Association (HRA). Later, it was renamed the Hindustan Socialist Republican Association (HSRA). British media called him a terrorist. Sardar Bhagat Singh was opposed to individual terrorism. The HSRA and Sardar Bhagat Singh were a part of the Communist movement in India from its inception.

Keywords: Dimensions, revolutionary age, robbery, religious outlook, public imagination, explosive, regular trial

Introduction

In the beginning of twentieth century, new awakening was prevailing in country called 'new wave' by the British. In 1907 when Bhagat Singh was born, this new wave was particularly achieve in Bengal and Punjab and had acquired the dimensions of storm. The 'anti-partition movement', 'Pagri Sambhaal Jatta' and Peasant movement was going on simultaneously. The Britishers heart filled with fear due to new wave. There was so much hatred for the British that an Englishman was hatred merely for being white. The home and family atmosphere of Bhagat Singh was inseparably linked with this revolutionary age. He met only participated in revolutionary activity but also made a study thereof. Wittingly or unwittingly, this revolutionary age became a part of his life. By living in this age, he acquired the revolutionary maturity of a great when he was only 23 years old.

The Jallianwala Bagh Tragedy happened when Bhagat Singh was 12 years old. He left Lahore for Amritsar, instead of going to school, to pay homage to the place where the martyr had fallen. The earth where the blood was spilt had a religious sanctity for him. He picked up a thimbleful of soil which was coloured with the blood of Martyr, and applied a little of it to his forehead, rest of it put in a glass vial and returned home late at night. He gained great inspiration from the contents of the bottle, which helped him to purify his mind and soul and fortify his heart to make the sacrifice and thereby to avenge that national insult. He always obsesses with the thought, "how to take revenge on the British and how to throw them out of the country so that the elder uncle can return."

Early Life

"Bhagat Singh was born on September 27, 1907 ^[1]. He was active in revolutionary movement from an early age. He was a major figure in the Indian Independence movement of the twentieth century. Bhagat Singh was born into a Sandhu Jat family in the Khatkar Kalan village", which is situated near Banga in the Lyallpur district of Punjab. His parents were Sardar Kishan Singh Sandhu and Vidyavati. He was born into a Jat Sikh family that was deeply patriotic, with some members having been involved in movements that supported India's independence. His father, "Arjun Singh, was a devotee of Swami Dayanand Saraswati, the founder of the Arya Samaj.

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Sardar Ajit Singh, Sardar Swarn Singh, and his father were all members of the Ghadar Party, which Kartar Singh Sarabha and Lala Hardyal led. There were cases against Ajit Singh, so he had to run away to Persia. Swarn Singh was hanged on December 19, 1927, for his part in the Kakori train robbery of 1925^[2]. At Dayanand Anglo Vedic High School, his father enrolled him. He joined the Non-Cooperation movement, by Mahatma Gandhi, when he was 13 years old.

At the time when aforesaid situation was prevailing in the Punjab, a son was born to Kishan Singh and Vidyawati on September 27^[3], 1907, "at Banga village (also called Chak No. 105 GB), Jaranwala tehsil, Lyallpur district (now Faisalabad, Pakistan)". As his elder brother was named Jagat Singh, he was named Bhagat Singh. Bhagat's father and mother were both followers of the Arya Samaj. His grandfather, Arjun Singh, and two uncles also believed in the Arya Samaj. But his grandmother, Jai Kaur, and both the aunts, Harnam Kaur and Hukam Kaur, were followers of the Sikh religion. Such mixed families normally exist in Punjab. Bhagat Singh attained his primary education in the village, and after that, he was sent to Lahore for higher education. Lahore had Khalsa School too, but his grandfather admitted him to Dayanand Anglo Vedic (DAV) School, because Sikh institutions were under the control of Sardar Bahadur, who were loyal to the British. Bhagat Singh has stated in his article entitled 'Why I am an atheist': "After completing my primary education, I got admitted to Dayanand Anglo Vedic (DAV) High School of Lahore and spent a full year in the boarding house. In addition to the morning and evening prayers that were held there, I used to chant the 'Gayatri Mantra' for hours. In those days, I was wholly a religious person. Afterwards, I started living with my father. He had a liberal religious outlook. I took inspiration from him and dedicated my life to the ideal of independence."

Ideology of Sardar Bhagat Singh

The ideology bound the revolutionaries. Even a one-day agitation revealed their kinship. They were all on the same wavelength. Religion and its idioms shouldn't be used in the fight for freedom, they said. No more mysticism, no more blind faith. Revolution became the cult. He studied Bakunin, the anarchist leader, much of Lenin, Trotsky, and others. They were all atheists. He read and was deeply influenced by Common Sense, a book of mystic atheism by Nirlamba Swami^[4]. An informed evaluation of the ideology of Sardar Bhagat Singh's organization and its affiliation with the Communists was conducted by the intelligence bureau. They were admirers of the Soviet Union and thoroughly researched communism.

Bhagat Singh was against terrorism. Killing made no sense. It frequently targeted innocent people. To demonstrate authority and garner attention, terrorist acts were implemented. Defiance, not violence, was the act of revolution. It was a conflict of ideologies. It was anger of a person, not the organization. It made violence worse and took the focus off the need for social change. It merely made people afraid. It involved courage, but not idealism. From its own perspective, terrorism lowered society. He was a revolutionary who worked to better the society that assaulted him. He fought against the system and the exploitation of one country and its citizens. Bhagat Singh was of the opinion that oppression should evoke feelings of retaliation, rather than mere protest. For the oppressed,

violence served as a catharsis. It released the oppressed from their inferiority complexes and despair. It restored their self-respect and gave them courage. It was a stage of the revolution, an inevitable stage.

Bhagat Singh is recognized as one of the greatest revolutionaries in the world, not just in India. Many generations of revolutionaries will continue to be inspired by his martyrdom to give their lives in the service of justice, freedom, and truth. He was a brilliant mind. People still feel the country's loss as a result of his untimely death. Politicians who care are well aware of Bhagat Singh's opinions on a variety of subjects, including religion, god, working-class movements, socialism, revolution, and India's independence. These issues impacted his life and death. Bhagat Singh's principles represented Socialism and Communism. We find it in the letter he wrote to the Governor of the Punjab, "till the Communist Party comes to power and people live without unequal status, our struggle will continue. It cannot be brought to an end by killing us, it will continue openly and secretly"^[5]. Although his father was Sikh, Bhagat Singh was once a devout Arya Samajist. He had long, undipped, and unshaven hair until he was in his teens. However, he was never able to accept Sikhism's or any other religion's mythology and doctrines. When he finally accepted the responsibilities of revolutionary work, he had changed.

Some Important days related with the life of Sardar Bhagat Singh

Kartar Singh Sarabha and Vishnu Ganesh Pingle^[6] were among the seven people who were hanged at the Lahore Central Jail on November 16, 1915. The Lahore case captured the public imagination. Sardar Bhagat Singh, who became the most well-known symbol of the fiery Indian resistance to colonialism, was inspired by it.

In March 1926, Sardar "Bhagat Singh, Sukhdev, Bhagwati Charan Vohra, and Ram Krishan became the leaders of a militant youth organization" known as the 'Naujawan Bharat Sabha' (NBS). Sardar Bhagat Singh was elected as its secretary, and Ram Krishan was elected as its president.

September 1928, Sardar Bhagat Singh declared Socialism as their ultimate goal.

November 17, 1928, Lala Lajpat Rai expired on September 17, 1928.

December 17, 1928, On the occasion of the Saunderson's assassination, Hindustan Socialist Republican Association (HSRA) Commander Chandrasekhar Azad saw to it that nobody was able to chase Sardar Bhagat Singh and Shivram Rajguru after the action, he shot deada Hawaldar, when he chased the two revolutionaries^[7].

Batukeshwar Dutt and Sardar Bhagat Singh entered the court on April 8, 1929, in accordance with the plan, and threw bombs into the Assembly's corridors, shouting 'InqilabZindabad.' Batukeshwar Dutt and Sardar Bhagat Singh both willingly courted arrest.

June 4, 1929, Joint statement of Sardar Bhagat Singh or Batukeshwar Dutt, before the Sessions Judge, throwing light on the aims of the Revolutionaries, was produced. The resolutions and bills passed so seriously by this housewere trampled underfoot on the floor.

The second Lahore Conspiracy Case was filed by British government against Bhagat Singh and 16 of his colleagues in 1930. Sukhdev, Sardar Bhagat Singh, and Shivram Rajguru were hanged.

October 7, 1930, about three weeks before the expiry of its term, the tribunal delivered its Judgement in 300 pages^[8], sentencing Sardar Bhagat Singh, Sukhdev and Shivram Rajguru to death by hanging. There were despondency and outrage all over the country.

The British hung March 1931 Bhagat Singh, Sukhdev and Shivram Rajguru in despite tremendous popular opposition to their hanging. His hanging led to an outpouring of grief and sorrow all over the nation^[9].

Bomb in Legislative Assembly

Bhagat Singh came back from Lahore with five bomb cells that Sukhdev had given him. Bhagat Singh, B. K. Sinha, Shiv Varma, Azad, Ghosh, Rajguru, Gaya Prasad and Batukeshwar Dutt filled them in. In March, Bhagat Singh and Azad tested the bombs in the forest in Jhansi. Dr. Nand Kishore Nigam^[10], also known as "Gaya Prasad, established a dispensary in Saharanpur, as he had done in Ferozepur in August 1928. At a meeting of the Central Committee of the HSRA that took place at the 'Hing ki Mandi' home in Agra, the Delhi decision to conduct bombings against the members of the Simon Commission^[11] was rescinded. This decision was made due to the significant cost of travel after the bombing of the Legislative Assembly Hall in Delhi by Bhagat Singh, Batukeshwar Dutt", Chandrasekhar Azad, Jai Dev, and Sadashiv, who were to rescue them.

Inquilab Zindabad and "Down with British Imperialism" were the slogans that Batukeshwar Dutt and Bhagat Singh began shouting as they threw copies of a leaflet into the Assembly Chamber. Neither of them attempted to resist arrest or escape. The scene was witnessed by Sir John Simon. Devdas Gandhi, Sardar Vallabhbhai Patel, or Mahadev Desai was also present in the galleries^[12]. No one was killed or injured by bomb. This was done on purpose, claims Singh and Dutt. This was supported since the reality that bomb was thrown away from people, and British forensic investigations found that it wasn't strong enough to injure anyone. After the bomb went off, Bhagat Singh or Batukeshwar Dutt turned themselves in to be arrested. For the blast on June 12, 1929, "Bhagat Singh or Batukeshwar Dutt were given the sentence "Transportation for Life."^[13] The accused were charged by the Magistrate under 'Section 307' of the Indian Penal Code (attempt to murder) and 'Section 3' of the Explosive Substances Act. 1908, and the Session Court committed them to trial. The first week of the subsequent month marked the beginning of the regular trial before the Session Judge, Leonard Middleton. Asaf Ali read a joint statement issued by Bhagat Singh or Batukeshwar Dutt" on June 6^[14].

Hanged to Death

Bhagat Singh, Shivram Rajguru, and Sukhdev were sentenced "to be hanged by the neck by a special tribunal on October 7, 1930, for the murder of Assistant Superintendent of Police John Poyantz Saunders in Lahore on December 17, 1928, as part of a conspiracy to wage war against the Government of India. Lahore Conspiracy Case. Saunders was 21 years old when he forfeited his life, while Bhagat Singh was 23. It was a tragic case of mistaken identity. On October 30, 1928, they planned to kill Superintendent of Police J. A. Scott, whom they claimed struck the deadly blows to Lala Lajpat Rai during a procession in Lahore".¹⁵In the 'Young India' of June 11, 1931, Gandhi said, "I had interested myself in the movement for the commutation of

the death sentence on Bhagat Singh and his comrades. I had put my whole being into the task. " In another public utterance, he said, "I would gladly have surrendered my life to the Viceroy to save Bhagat Singh and others." Still, Mahatma Gandhi refused to associate himself with the move to raise a memorial to Bhagat Singh. Bhagat Singh was 23 years old when he was executed on March 23, 1931. The ashes of Sardar Bhagat Singh, Sukhdev or Shivram Rajguru have been consigned to a 'shrine' near Ferozepur, where a memorial came up, and thousands of people flock to pay their homage all through the year^[16].

Writings of Sardar Bhagat Singh

Writings of Sardar Bhagat Singh often explore themes of Revolution, Politics, Social Justice, and Religion. His work served as a powerful tool for mobilizing youth and advocating for India's Independence, during British rule.

'Why I am an Atheist': Written in prison explaining Philosophical stance of Sardar Bhagat Singh, against Religion.

'Jail Diary': A collection of his thoughts, notes, quotes and excerpts from books, Sardar Bhagat Singh read, when Sardar Bhagat Singh was in Jail.

'Red Pamphlet': A Revolutionary Pamphlet published by the 'Bharat Naujawan Sabha' (Youth India Association)

'Introduction to Dreamland': A work often found in the Collected Writings of Sardar Bhagat Singh

'Last Petition (1931)': A final written Plea or Statement from Sardar Bhagat Singh

Bhagat Singh wrote and edited many Urdu or Punjabi newspapers and Journals.

Conclusion

Bhagat Singh was attracted to communism and anarchism. He was influenced by both communism and Western anarchism. For Sardar Bhagat Singh, a revolutionary was not a super human. He was conscious of his frailties. He fought them relentlessly and tried to overcome them. Idealism bound him by conviction and commitment and gave him power to devise methods to attain his objective. If he could not rise above bias and prejudice, he was not a revolutionary. "To the Hindustan Socialist Republican Association, the Lahore Conspiracy Case was a death blow. Almost all of its leaders were either dead or in prison, with the exception of a few who escaped arrest and were hiding. The Northern Indian Revolutionary Movement survived until the mid-thirties. In June 1930, a new organization known as the 'Aatish Chakkar' (The Circle of Fire) group was established during the Lahore Conspiracy Case in Eve. It was organized by Yeshpal, one of the absconding accused in the case, and Inderpal, who declared that the 'Chakkar' (The Circle) would maintain the mission established by Sardar Bhagat Singh".

One of the most recognizable figures in the Indian liberation struggle was Bhagat Singh. Ahead of his time, he was revolutionary. Sardar Bhagat Singh's intellectual force was what set himself apart from all others, in addition to his patriotism, fortitude, and dedication to moral principles. He was also open to rethinking, as he was a voracious reader. He had the capacity to brood and torture his soul over the past. As a result, he decided to give up terrorism and counsel young people to do the same. He even suggested moderation and being willing to make compromises. He was hanged to death at the age of 23. When he died, Indian

leaders competed to praise him the most. It is possible that many of them at that time realized that they had lost a man who, had he survived, could have had an incalculable impact on the trajectory of Indian politics.

Bhagat Singh had never considered himself anything special. He was just one of thousands of Indians who, unmindful of their religion and region, were engaged in the battle of free India. They had been thrown into the same crucible. Together, they were struggling and suffering for the cause. He had no doubt that they would emerge victorious one day. It was the revolution that was important, not they. After his death, Sardar Bhagat Singh was subjected to assaults by both his contemporaries and people in general as a result of his violent or revolutionary stance toward the British and his strong opposition to the peaceful stance of the Indian National Congress, specifically Mahatma Gandhi.

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2. The Kakori Train Robbery was conceived by Ram Prasad Bismil and Ashfaqullah Khan, members of the Hindustan Republican Association (HRA), later known as the Hindustan Socialist Republican Association (HSRA). Rajendra Nath Lahiri (29 June 1901-17 December 1927) was an Indian revolutionary and mastermind of the Kakori Conspiracy.
3. Syed MH, Ahmad I, Sharma NP. Bhagat Singh. Mumbai: Himalaya Books Pvt. Ltd.; 2018. p. 1.
4. Nirlamba Swami (Jatindra Nath Sanyal) was a great nationalist and freedom fighter born in 1877 in Channa village, Burdwan District. He was associated with Aurobindo and the Anushilan Samiti in Calcutta and promoted revolutionary methods for India's independence.
5. Syed MH, Ahmad I, Sharma NP. Bhagat Singh. Mumbai: Himalaya Books Pvt. Ltd.; 2018. p. 264-265.
6. Vishnu Ganesh Pingle, an Indian revolutionary and key member of the Ghadar Party from Pune, collaborated with Rash Behari Bose and Sachin Sanyal in organizing the Ghadar Movement of 1915 and was executed at Lahore Central Jail alongside Kartar Singh Sarabha.
7. Syed MH, Ahmad I, Sharma NP. Bhagat Singh. Mumbai: Himalaya Books Pvt. Ltd.; 2018. p. 252.
8. The verdict in the Lahore Conspiracy Case sentenced Bhagat Singh, Shiv Rajguru, and Sukhdev to death by hanging, which was carried out on March 23, 1931.
9. Syed MH, Ahmad I, Sharma NP. Bhagat Singh. Mumbai: Himalaya Books Pvt. Ltd.; 2018. p. 251-254.
10. Dr. Nand Kishore Nigam, a freedom fighter and revolutionary from Delhi, was a close associate of Chandra Shekhar Azad and member of the HSRA. He participated in the Delhi Conspiracy related to the 1929 Legislative Assembly bombing.
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