



1942 QUIT INDIA MOVEMENT AND ASHTI REVOLUTION

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ABSTRACT

Quit India, the moment of India's most anti-imperialist struggle, provides a good opportunity us to examine the contours of the Indian nation as it had emerged on the eve of partition and independence. The intensity of the Quit India movement, of course, had a good deal to do with war-time positions. Its distribution too was in different parts of the subcontinent, the government's preparedness to put down difference of opinion among nationalist leaders and parties about the stand to be adopted in the face of the national and international crisis of 1943. The year 1942 is a great landmark in the history of the city of Bombay as far the Indian national congress is concerned. It was on August 8, 1942, that the all India Congress committee met at the Gowalia tank maidan in a spacious pedal and passed the historic resolution popularly known as quite India resolution. The AICC was presided over by Congress president, Maulana Abdul Kalam Azad and among another present on the dais were Nehru, Sardar Vallabh Bhai Patel, Babu Rajendra Prasad, and Mahatma Gandhi. The speeches of Gandhi and Maulana Abdul Kalam Azad were heard with rapt attention. Gandhi's speech of slow, direct and without much rise and fall. Maulana's speech was how full fire is. The fair complexion of Maulana appeared red when he spoke with great passion and Vigour. The resolution moved was passed with practical unanimity only 13 members dissenting.

KEYWORDS- 1942, Quite india movement, Ashti Revolution,

MEANING OF MOVEMENT

The movement is organized and organized or self-inflicted collective struggle against the perception of organized exploitation and injustice by the organized power system, its purpose is to improve power or system improvement. In addition to the political reforms or the aspiration of change, it is run for social, religious, environmental or cultural goals. In other words, the general atmosphere of frustration between the ruling ruler and the governors, the effectiveness of known streams of communication, the separation of the person and Strict discipline and constant conflict situation. In this, people are organized and opposed to the system, which opposes the principles of injustice, the people's opposition to ending the exploitation system and the struggle takes the form of movement after a time. It is evident from the above that the movement is mainly exploitation, injustice, economic crime in self governance, political judgment, disability, violence and crime tendency, the horrors of police atrocities and unemployment, deprivation and dearness, lack of social security, harassment of untouchables society, The insecurity of minority society, the tendency of abduction of civil liberties and the weakening of

constitutional institutions Display tyrannical and unwellarist government, the rising voice of the people against the unconstitutional government and opposed. These are the mainly creator of the movement. Thus movement is a collective process and is reflected in the vast informal group of people's organizations. Its focus is focused on a particular issue and emphasizes partial change. Movement is different from individual actions. In fact, collective action is different from sporadic events; it takes the form of movement. The movement works to awaken people, but automatic unorganized resistance or action can't be considered as movement. A leader should have all the qualities of giving leadership to the movement so that he successfully lead the agitation and take the right decisions related to them. This is a complex technique that is not equal in every person. The imbalance in the movements is often not due to the nature of the agitators, but also due to wrong leadership and intellectual leadership. The manager works with the personnel of his own under his command. In this, the behavior of the manager is like the ideal, etc. The employee displays the same behavior. That's why the manager's leadership would be like that, the staff would also do the same work.



Hence leadership is the only option which maintains balance in the movement. The leader should be in touch with the agitators so that they do not have the possibility of mutual differences, hatred, malice etc. Because an agitator is also a well-behaved person like a leader and he also has a dignity, so the leader should not behave in such a way that the person feels that he is being treated separately or working under pressure. The policies of the leader should be of this kind so that the agitators get a sense of confidence. Leaders must have such qualities, from which the agitators will respect him. It is a skill in the Leader that he can work with the agitators, in the absence of the proper arrangement with the people, and he can also convince the people about their issues. The leader should pay attention to the problems that arise during the agitation so that people are not able to create a sense of despair. If the problems arising at the time of the movement were seen or tried to suppress it, then there is an adverse impact on the movement. The leader should consult with the agitators and understand their thoughts and make appropriate suggestions on it. The leader needs that he should always keep the agitators informed for the purpose so that their work skills can be checked periodically so that no other work can be done against the purpose. The person who has led the movement has the ability to make appropriate decisions and it should have an impression that their hard work, honesty etc. have special effects. This leads to progress of movement and for this progress the leader needs to encourage the agitators. The success of the leader in the movement depends on the fact that he also includes some basic rules in his practice. Doing so keeps the balance between the agitators and the leader. Sometimes, many kinds of problems are seen among the agitators, and all the agitators keep the problem in front of the leader, in such a situation, the leader should work endlessly and calmly thinking about all problems and problems should be properly diagnosed. By doing this, the belief of the agitators remains forever towards their leader. Public presence in the movement is an indispensable feature. The purpose of the public is through unity, integrity, cooperation, stability. In relation to public and movements, Choli-Daman is concerned. High-low of movement depends on the public. For the success of a movement, it is necessary for the public to have unity, conviction, resolve etc. The people involved in the movement only have to play the role. Despite the inequality of education-business or intelligence in the masses involved in movements, similarities are reflected in their feelings, thoughts and actions at that time. The public's attention in the movement is focused on a common goal at that time and all are attempts to achieve that goal. Society, group or community is determined to achieve something. This type of collective thought inspires one-sided movements. In every system, the

public has less or more rights. For example, the state and the government are supreme in socialist countries. The people of the same order blindly follow them. There can be no movement against the government and the power here. If the public is being exploited. Atrocities, oppression, chaos are increasing. As a result, the public life and property are threatening. In such a situation, the public agrees to attract the attention of the government to these evils. Thus, the public agitation against social injustice and exploitation.

PUBLIC MOVEMENT OF 1942

On September 3, 1939, Viceroy stabbed India in a war against Germany to advise without any provincial cabinets or any Indian leader. The meeting of the Congress Working Committee took place in Wardha from 8th to 15th September 1939, and for many days after the deliberations, the Congress released the statement on September 14, 1939, in which the party's approach was a clear interpretation. If the objective of the war is to protect the realism, socialism, supremacy, colonization, vested interests and privileges, then India can't have any interest in it, but if the issue is of the world order of democracy or on the basis of democracy, then India's deep interests. An independent and democratic India will happily provide mutual security and economic cooperation against the invasion of independent countries, But cooperation should definitely be of equal proportion and agree to mutual consent. Therefore, the executive urges the British government to declare clearly that what are the aims of the war in relation to democracy, imperialism and conceptualized new system. Specifically, how to implement those objectives on India, how to implement them at this time. The correct investigation of any announcement is in its present use. The committee announced that till the freedom of equality of Indians was not given to the Indians, they would refuse to cooperate in the war. The Committee reminded that the promises of British politicians have been disputed and broken in the past. In World War I, other countries were mixed in their state, how good behavior with turkeys and the promise of political progress in India have been neglected.

In the summer of 1942, a favourable situation arose. Japan captured Rangoon on 8 March. Cripps Mission was announced on March 11. On March 22, 1942, the Cripps Mission came to India and he placed his proposal in front of various political parties and leaders of India.

First Proposal- Proposal for post-war times (a) - "Dominion status" for a new Indian Union, which could be different from the British Empire if desired".

A Constituent Assembly will be formed immediately after the end of the war. The British will be the representatives of India and Indian princely states.



Constitution constituted by the Constituent Assembly will be accepted by the Britain on two terms.

First proposal, any province of British India or any country state has the right to remain outside the union or to remain in its present condition or to maintain equality and create separate Dominion and make new legislation. There should be a treaty in Britain and the 'Legislative Assembly' so that "the British Government has to defend the religious and ethnic minority classes, which he has promised."

The second proposal - Proposal to be implemented in the war period - The British Government will keep the burden of India's defense in its own hands as part of its global efforts. But leaders of major Indian parties will be invited to participate in the immediate and efficacious manner of consultation with the British Commonwealth and Allied Countries.

Mahatma Gandhi, while criticizing the proposal, said, "If this is your proposal, then my advice is to return home with the second aircraft."

On 7th and 8th August 1942 in Bombay, the All India Congress Committee debated and deliberated on the 'Quiet India proposal'. In which arguments were argued for the end of British rule in India. The rule of this government is making India weak. As a result, India is becoming unable to support the cause of the world's freedom. It was suggested in the proposal that the establishment of a temporary government, which will be mixed, and it will be representative of all the special parties and categories of the people. The first task of this Government will be to protect India by taking advantage of the allied arms and non-weapon forces together with allied forces and prevent other attacks. This Government will formulate a plan for the Constituent Assembly and this meeting will be the maximum autonomy for all the people of India. Except certain things, all the rights will be governed by the governments of those parts. "Freedom will make India worthy of this, with the determination of the people and with its power, it can compete effectively in the attack."

In other words, the British were ordered to leave the country. That is why this is called 'Quit India proposal'. The message to the Indians of the Mahatma was 'Do or die', it meant that gain independence or die. This message was given by Mahatma ji on 8 August at 10 pm on the grounds of Gwalia tank in Bombay. Before sunrise on August 9, the message echoed in the corner of the country. On 9th August 1942 morning Gandhi ji and members of Congress Working Committee were arrested. On 9th August, all the leaders were arrested and sent to jail. Thousands of workers were also arrested. The Congress and various organizations related to it were declared illegal. The Indian Security Act was enforced so that people could easily be imprisoned

and kept in jail for a long time. But government repression had the opposite effect. From this, people started protest, strike in all the part country. The agitation was more pronounced in Uttar Pradesh, Bihar, Bengal, Odisha, Karnataka, Tamil Nadu, Andhra Pradesh. In this, the participation of laborers in Delhi Kanpur, Tatanagar, Lucknow and Madras was on a large scale. The first stroke of the British Government was sudden like the breaking of a heavy iceberg.

On Sunday 9th August the police raided Virala House, where Gandhiji and his companions were staying. Police showed warrant of arrest and said that all of you are ready to leave in half . Gandhiji's secretary Mahadev Desai, his wife Kasturba and Sarojini Naidu, along with Gandhiji was taken to Poona in Anga Khan Palace. In Bombay all the members of the working committee were arrested and imprisoned in the Ahmednagar Fort, then many members were arrested in India and put in the jail.

With the arrest of all the leaders, the Congress remained a leadership organization. Because no leader has left the province, district and town level. The outline of the movement was not even made, before that the government choked. For this reason, the movement was replaced by a broken bust, which was neither organized nor prepared, nor it was lead by anyone. Some perturbed people were walking around without any leadership.

There were many influences on the public - the Forward Block of revolutionary Subhash Bose, the socialist followers of Jai Prakash Narayan, who were involved in the Congress; But they were opposed to non-violence. Apart from this, there were many anti-social elements, who were looking for opportunities for nuisance. The Government had hoped that repression of incidents would be speedy. That's why the government took stringent action in the whole country. But the government's guess was wrong. With the closure of all the Congress committees and putting all the Congressmen in jail, the entire country felt a great shock, because its reaction too quickly. As the news spread on 9th August, large meetings were held in Bombay, Ahmadabad, Poona, the procession came out and demonstrations, and after this such proceedings took place in Delhi and other cities of north India. As the news spread on 9th August, large meetings were held in Bombay, Ahmadabad, Poona, the procession came out strike, and after this such proceedings took place in Delhi and other cities of north India. From one end of the country to the other end, there was a lot of strikes, rallies, civil disobedience etc. There was a sense of rebellion against the government that the people have decided to end the cruel government. Post offices, telegram, telephones, railroads became main targets. A sense of disgust was filled with people against the police and the courts and these organizations were attacked by people. People were



tried to destroy the government property. In this sequence, police stations, telegraphs, railway stations were burnt and plundered and the pool was blown up. Such incidents occurred at large places in other places like Bombay, Poona, Nagpur in Maharashtra.

Sufi Amba Prasad has written in *The Indian Revolt of 1942* that in this movement, police shot 538 times and killed nearly 7,000 people and 60,229 people were arrested, according to non-government sources numbers of total death peoples were 10,000. The government accused Gandhiji of spreading violence, but Gandhiji wrote a letter to Viceroy Lord Linlithgow and described this allegation as baseless and said that this suppression policy of this government has led the masses on the path of violence. Gandhiji started a 21-day fast on 10th February 1943, with the aim of atoning the violence in the movement, which has severe reaction in the country and abroad. In addition to the Muslim League, all the parties requested Gandhiji to end fast.

As the news of Gandhiji's fast spread, the indignation of the people increased. Strike, exhibition and procession all over the country seemed to be tenacious. Aga Khan Palace where Gandhiji was detained, where many people reached. From abroad Manchester Guardian, New Statesman, Nation News Carnival, Chicago Sun, the Communist Party of Britain, the Woman International League, the Australian Council of the Union and the Ceylon State Council also advised to release Gandhiji. In support of Gandhiji, MSN, N.R. Sarkar, and H.P. Modi resigned from the Viceroy's working council. But in spite of all this, British Prime Minister Churchill announced that "when we are winning the world from everywhere, how can we bow to a weaker bug at such a time?".

Gandhiji ended his 21-day fast. Later the government left Gandhiji in May 1944 looking at his bad health. So far, the Quit India Movement had become very impoverished, so considering the political situation, Gandhiji justified the movement. Soon all the Congressmen and the closure leaders in jail were released.

ASHTI REVOLUTION

In the 'Quit India Movement' of 1942, Ashti Gaon introduced the bravery. In Ashti village, both Hindus and Muslims live together lovingly. There was no Hindu-Muslim quarrel ever in Ashti village because there was no relation between the residents of communalism far and wide. The people of Ashti village were followed the principle of secularism and unity. The people of this village decided to do satyagraha on Ashti police station. Satyagrahis decided to hoist the flag of freedom on Ashti police station. At 11 o'clock in Vadala, a crowd of 250 people reached the gate of the police station while shouting slogans with Congress slogan and demanded to come inside the police station. There was a dispute started between Sub Inspector Ramnath

Mishra and Constable Lal Singh and Satyagrahis. The Satyagrahis started sloganeering and demanded to hoist the Congress flag at the police station. Subsequently, the sub-Inspector Ram Nath Mishra allowed him to come inside the police station. All satyagrahi sat in the verandah of police station. There was a dispute between the police and the satyagrahis that the police station handed over the document to the Satyagrahis so that the British government could be opposed by burning it. But the talk was completely unsuccessful and the police did not agree to this. There was a break start in the police station. Some people broke the window behind the police station and entered the police station and brought the document out and started burning it. Constable Samad and Vinayak fired on Satyagrahis after the crowd was uncontrollable. Five people were injured in this shoot. In this shoot, Govindmalpe ji, Nawab Rashid Kha, Sadal Kha, Keshav, Shraavan dhonge, Punchi Polsu Gond, Udhebhanji Domaji became martyred. sub-Inspector Ram Nath Mishra put Pandurang Savlakhe and Motiram Hole, who were leading the Satyagrahis, in jail. As soon as the news of this shoot is heard, thousands of people from around villages of Ashti village moved towards Ashti Police Station between 12:30 and 1 a.m. There were sticks and stones in the hands of all the people. Seeing the injured and dead of own people, the crowd attacked on the police with sticks and stones. The police started shooting in their defense. Ramnath Mishra himself had lens with his pistol. The police firing was not affecting Satyagrahis, the police force was forced to retreat. Head Constable Imam Khan, Constable Samad, Narayan, Safdar Beg, fled to the forest while Constable Mahadev Prasad and Lal Singh Vinayak took shelter in the sub-inspectors room. The crowd of satyagrahis was constantly throwing stones at the sub-inspector's house. Meanwhile, Satyagrahis rescued Pandurang Sawalakhe, Moti Ram Hole from the police station. Meanwhile, Satyagrahas killed sub-Inspector Ramnath Mishra. After the assassination of the sub-inspector, they also killed to Mahadev Prasad, Vinayak, and Lal Singh. Now the next target of the agitated crowd was Samad, which ran towards the forest. He was eventually murdered.

PUNISHMENT TO ASHTI VILLAGE'S SATYAGRAHIS

On December 16, 1944, the Wardha Court ruled out the sentence of 10 accused related to Ashti movement. On December 16, 1944, Anna, Nathu, Dalpat, Ramrao, Venkati, Maroti, Panjabrao Gunpatt, Pandurang, punished by P.V. Bhambal the Sub-Divisional Judge of Wardha Court. A special court was formed on August 21. On August 21, a special court was formed and Rao, V.N. Deva became Special Judge. After 62 days on Saturday, Justice Rao Bahadur sentenced all under Indian Penal Code



149, ten of them were sentenced to death. 54 people were sentenced to life imprisonment, 16 people were sentenced separately and 32 were released, No woman was punished.

All people were accused of violence, loss of government property and killing. Therefore, all people were charged under various 148, 224, 225, 302, 337, 395, 396, 436, 452 and 109 and 149 Indian Penal Code and Indian Security Act 35 under the Penal Code. 40, 152, 302, 396, 395, allegations were made against the accused based on Indian law.

In this entire judgment, 10 people were hanged. Those who convicted, they were Pandurang Jairam Kalar accused No. 2, Raghunath Pandurang Kumbhar accused No.12, Tulsiram Sakharam Panchghar accused No. 13, Bakaram Ramji Mukdam accused No.16, Vaman Baliram Teli accused No. 25, Unakanya Anandrao Bhoi accused No. 42, Kalekhan Vilayatkhani accused No 46. , Nathu Jairam Mali accused No. 52, Madhav Shraavan Deshmukh accused no 60 and Gulabrao Vitthalar Wav accused no 89. All of them were found guilty of the murder of sub-Inspector Ramnath Mishra and Constable Samad, Mahadev Prasad, Lal Singh, Vinayak. Apart from this, these people were found guilty for provocation, smashing the police station, tearing the papers, setting fire to the police house.

At the same time 54 people were sentenced to life imprisonment in this verdict. Those sentenced to life imprisonment, accused No. 1 Mahadev Baliram sawalakhe, accused No. 3 Motiram Chaitu Gond, accused No. 6 Kashiram Baliram Malpe, accused No. 7 Shraavan Jamba Sutar, accused No. 8 Bapura Krishnarao Malpe, accused No. 9 Ganpat Vithu Mali, accused No. 17 Lodya Kachanya Kotwal, accused No. 20 Vinayak Bapu Brahman, accused No. 21 Champ Hmady Bhoi, accused No. 22 Udhy Ganpat Kasar, the accused No. 24 Bapuo Madhav Teli, accused No. 27 Rambhau Shivram Patil, accused No. 28 Surabhaan Shivaram Patil, accused No. 30 Rajaram Shiv Bhoi, accused No. 32 Ishwar Bapuji Teli, accused No. 33, Ithathya Sakharam Mali, accused No. 34 Laxman , Accused number 36 Bapuo Nathu Teli, accused No. 37 Ngo Ganpat Rao, accused No. 38 Maroti Rajaram Gurav, accused No. 39 Mallik Accused Narayanagappa Gawli, accused No. 40 Madhav Narayan Mukadam, accused No. 41 Rama Chaiti Gond, accused No. 42 Shankar Tulsiram Kunbi, accused No. 45 Shivaram Paku Mali, accused No. 47 Maniram Laxman Mali, accused No. 48 Maroti Bhanaji Mali, accused No. 49 Bandayappa Sadashivayappa Wani, accused number 50 Baba Bakaram javaade Teli, accused No. 53 Shankar Sabboba Koshti, accused number 55 Balamuku The Ramlal Bania, accused number 56 Shankar Tulsiram Mali, accused No. 58 Kashinath Mali, accused No. 59 Pandurang Ramji Mali, accused No. 61 Shamrao Nagora Mali, accused No. 63 Namdev Baliram Sonar, accused No. 64 Nathu Krishnamo Rame,

accused number 66 Krishnarao Govindrao Kunabi, accused number 75 Nathu Raghaji Nagpure, accused number 76 Janarwa Anandrao Kunabi (Khadki), accused number 78 Narayan Dhannu Nanded (Khadki), accused No. 79 Chandrabhan Shivaram Nagpure (Khadki), accused No. 83 Shamrao Raghaji Nagpure (Khadki), accused No. 85 Gangadhar Bhagwan Nagpure (Khadki), accused No. 86 Sunabhan Dhanaji Munande (Narsapur), accused No. 87 Vaman Govind Bhadke (Narsapur), accused number 88, Bankerao Vitoba Bharke (Narsapur), accused number 90 Daulat Balaji Wagh (Sirsoli), accused No. 92 Vishnu Tataji Wagh (Sirsoli), A Judge No. 120 Krishnarao Baliram Kohli (Delwadi), accused No. 101 Tukaram Buckram Mahar (Anthora), accused No. 108 Rangarayana Venkatrao Kunabi, accused No. 109 Patna Mohanji Kunabi, accused number 110 Bhimrao Rajaram Bhivapure Kunabi (Kinhara), accused No. 114 Baldev Balakrishna Kunabi was there.

In this case, a total of 34 people were declared innocent. Those who have been acquitted are accused No. 5 Mahadev Chinnuji Kalar, accused No. 11 Ganpatlal Ayodhalal Bania, accused No. 14 Laxmanrao Borade Mali, accused No. 15 Bhanudas Bacaram Malpe, accused No. 18, Shamrao Vithoba Kumbhar, accused No. 19 Mahadev Hari Teli, accused No. 26 Nathu Govind Teli, accused No. 29 Ramkrishna Uknanshvi, accused No. 31 Devidas alias Bhayya V. Thakurda Bania, accused No. 35 Pandheri Atmaram Mukaddam, accused 43 Atmaram, younger brother, accused No. 51, Nana Shankarappa Junk, accused No. 54, Kalulal Bhawanjidas Bania, accused No. 57, Narayan Sitaram Sonar, accused number 65 Gulab Narayan Mali, accused number 65, Balaji Mali, accused number 67 Rajaram Seetaram Dhobi, accused No. 68 Khushal Bhajanaka Kalar, accused No. 69 Hansram Tulsiram Kunabi, Abhay Judge No. 73, Little Ukrainia Mahar, accused No. 74, Shamrao Punjaji Kunabi, accused number 80 Tulsiram Harisa Sonar, accused No. 82 Gulab Jhangoji Kunabi accused 84, God Kalka Prasad, accused No. 91 Lakshman Sitaram Kulvi, accused No. 93 Nathu Jago Maratha, accused No. 95 Pundalik Khushal Kunabi, accused No. 97 mapping Madhavrao Kunabi, accused No. 98 Pundalik Madhavrao Kunabi accused No. And 100 gunwant Bapurv Kunbi, accused number 107 Balwant, accused number 112 Damodar Anandlal were Marwari.

In this case accused No. 58 Kashinath Nathu, accused No. 88 Bakerao, accused No. 103 Manohar were who received apologies.

The letter was written to the governor to save people from execution and punishment. Petitions were filed in the High Court for this. Then the British government re-examined the decision and appointed Justice Polo. Justice Polo left 6 out of 16 people. On February 7, the Hanging Prevention Committee was



formed, whose Chairman Dr. Khare and Anusuiabai became the Executive Chairman. The provincial governor canceled the execution of four people on January 29, 1945.

The letter was written to the emperor of England to save other people. But the application was cancelled. Gandhiji said that those who have committed violence, if they are hanged, will be killed. Gandhi ji wrote a letter to Vyasaroj on July 13. Gandhiji met all the Governor, Viceroy and the Indian Minister to consider the hanging sentence. Dr. Rajendra Prasad wrote a letter to the new government of England. On August 16, a telegraph was sent to the Viceroy that the sentence of execution of people was cancelled.

But all the allegations against him were rejected by the Wardha Court and all the protestors of Ashti village who were convicted by the special Wardha court. In this way, the Satyagrahis of Ashti refused clear by several serious allegations like murder, riot, arson, and looting. The agitators also denied that they participated or operated in any movement. But the statements and evidence of the witnesses clearly show that satyagrahis were resorting to lies to avoid the agitating punishment, which is an insult to the revolutionaries who are martyred for the country. To save his life, Satyagrahis of Ashti have told the movement and the revolution lie. With this kind of statement some people cheated the Ashti's martyrs in the name of revolution and movement.

CONCLUSION

The movement is primarily a collective effort by the public to make changes in the system based on exploitation or to fulfill the purpose of changing the system or to make the people's policy wise. The movement is driven by collective effort, not personally operated. The organization is required to achieve the objectives and objectives related to the movement. A good leader is required to achieve the objectives and goals of the movement. There is no doubt that in the movement of 1942, the element of self-propaganda was much more than the earlier movements. Although in 1921-22, 1930-31 and 1931-32, the Congress leadership had given the scope of public initiative and self-propelled uplift. The form of Gandhian public movement was that to make a broad outline of the leadership program and to leave it in the hands of local level workers and the people. If we analyze the 'Quit India Movement' in a holistic way, then we find that the 'Quit India Movement' failed externally but it was successful internally and India's last national movement was successful in overthrowing the British rule.

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