



ARCHITECTS OF BHAGAT SINGH: INFLUENCE OF THE FAMILY AND GURUS ON THE LIFE OF BHAGAT SINGH

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ABSTRACT

Every page of Bhagat Singh's life is filled with unselfish zeal, amazing courage and wonderful deeds. He was such a revolutionary who cannot be banned by the boundaries of history. The revolutionary movement of Bhagat Singh was not just a movement against the British government, but there was an ever-ending revolutionary struggle against fascism and imperialism, which has great significance not only in the politics of India but also in the politics of the world. In this paper his schooling in colonial era, Choices of institutes, reading preferences, role of hereditary and academic Gurus will be discussed.

KEYWORDS: *Biography, Education, Reading-Learning, Teaching, History, Thoughts, Reading, Writings.*

ARCHITECTS OF BHAGAT SINGH

Bhagat Singh had got revolutionary seeds from his uncle Ajit Singh in his childhood. Ajit Singh was a belligerent revolutionary and with Lala Lajpat Rai, he had created an organization named Bharat Mata Society which taught the young people the love of nation. Ajit Singh was a great leader of the *Kisan Sangathan* and was afraid of arrest, leaving the country in 1909; he went abroad, while Bhagat Singh was only two years old. On the same day after the independence of India, this great revolutionary died.

Bhagat Singh came to Kanpur in 1923. Before coming, he informed his father through a letter that he could not get married as he had taken a vow to offer his life for the freedom of the country. Bhagat Singh met Ganesh Shankar Vidyarthi who was editor of *Pratap* newspaper. Bhagat Singh started writing in *Pratap* in the pseudonym of Balwant Singh. He also contributed to flood relief works and for some time he also worked as a headmaster in a school. His article "Why, I am an Atheist" was published in 1930. After this revolutionary work Bhagat Singh's name spread throughout North India. When Bhagat Singh was 19 years old, he had declared that he was an atheist and his path to revolution was his own way.

The Dwarka Das Library of Lahore also has an important contribution in the development of

Bhagat Singh's intellectual and political consciousness. There were several compositions of Marx in this library that there were many important books of communist ideology. Bhagat Singh was fascinated by the consciousness of human freedom, and in the mid-1920s books available in this library only increased his attitude towards Marxism. The Ghadar movement of Punjab also led Bhagat Singh to this path and made rapid progress. Bhagat Singh's ideology was clearly near to the Marxist ideology. He was also favoured for social change. When Ramanand Chatterjee, editor of *Marion Review*, raised many questions on the slogan of 'Inquilab Zindabad', Bhagat Singh responded by a character who was featured in 'The Tribune' in December 24. Bhagat Singh wrote that:

"The revolution is not the only name to engage in cruel acts, nor is it the sight of the bomb and pistol, although they play a role during the revolution, but this revolution is not the only instrument. Hence revolt is not considered a revolution. The meaning of the word revolution is with the thought and the spirit that changes the form of change for the good. People often become etc. of the established system and are afraid of change. This lazy feeling is thrown away by revolutionary consciousness. In its absence,



the ability to fight the society decreases and the entire humanity gets entangled in the clutches of reactionary forces. This stops the development of the country society and the person. The spirit of revolution communicates with the new consciousness in the colors of the human being, due to which the reactionary forces can not dare to stop its path. Always try to change old practice in the new system so that corruption cannot be reached in the system. With this spirit, we raise the slogan of the revolution to be omnipresent”

(1929, 03)

Bhagat Singh was feeling that he should come in front of the public openly and make the public aware of his thoughts. And in keeping with the revolutionary party's position in 1926, he established the Naujawan Bharat Sabha. This was the open forum of the revolutionary party in which doors for the believers who considered the customs of the Naujawan Bharat Sabha were open. To make a progressive constitution of Naujawan Bharat Sabha, his best companion revolutionary Bhagwati Sharan Vohra provided full support. In his My Meetings with Bhagat Singh, Sohan Singh writes:

The activities of the Naujawan Bharat Sabha founded by Bhagat Singh were mainly confined to the students in colleges. It was semi-secret organisation with open and secret programme for enlisting recruits from among the students for revolutionary purpose....The British Vice-Chancellor ordered that no college staff member was to lecture for the Sabha on social topics, civics, etc.

(1976, 12-13)

In keeping with the development of labourers, farmers and other components in this Constitution Bhagat Singh, Sukhdev and Bhagwati Sharan etc constituted 'Naujawan Bharat Sabha' in Lahore. Its real purpose was to bring its thoughts to the public through commentaries, statements and meetings and to awaken the said national sentiment in the public. The purpose of this meeting was to protect Indian languages and culture, increase physical, mental health, and remove the prejudices. It was a historical stage of revolutionary movement, under which, by introducing new comrades, the revolutionary path was carried forward. While becoming a member of the Naujawan Bharat Sabha, he had to swear that he would understand the interest of the nation better than himself. Bhagat Singh, Sukhdev and Bhagwati Sharan Vohra used to prepare the program for this meeting. And within a few days the branches of Naujawan Bharat Sabha spread far and wide. The Sabha observed the celebration of the martyr Sardar Kartar Singh Sarabha's sacrifice day with great fanfare in Bradley Hall openly. It was a public

meeting, whose main purpose was to make youths oriented for revolution. A big picture of Kartar Singh Sarabha was performed in this festival, which was inaugurated by the great revolutionary Smt. Durga Bhabhi and Sushila Didi, cutting their finger and bleeding with blood. Seeing this, celebrating the country's devotion and sacrifice in public was a historic event. Another objective of the Naujawan Bharat Sabha was to chase young men for the revolutionary party and to fulfil the objective; Bhagat Singh organized a union of students in Lahore, which was a co-institution of Naujawan Bharat Sabha. Through this, the use of political awakening in the public from time to time and the strengthening of the revolutionary party was done. In the Naujawan Bharat Sabha, there used to be speeches from time to time. The Sabha was busy in organizing meetings for communities and communal harmony, collective food, opposition to religious superstition and to overcome from all kinds of discrimination was their supreme aim. There was no place for religious slogans in this meeting. Its slogans were 'Hindustan Zindabad' and 'Vande Matram'. This meeting was a sort of secret revolutionary movement, which later changed into a different organization.

How did Bhagat Singh revolutionize? The answer to the question of how his thoughts were so developed? Profoundly Bhagat Singh was originally born in a revolutionary family. Similarly, Bhagat Singh had read revolutionary literature in his house. Later, when he was in school and college, he read more about political literature, revolutionary literature and western ideas. This resulted in the ideological backdrop of Bhagat Singh.

Bhagat Singh was a studious personality since childhood. He did a thorough study before doing any work and decided on it only after thorough investigation. He did not do any work without understanding the ideological background. There were always books in his pocket. In addition to being a revolutionary, he was a multi-faceted personality and a talented young man who was ordinary but extravagant. He had good leadership qualities in him. That's why he got an opportunity to lead in the Hindustan Socialist Republican Association. His leadership was so artistic; he justified the opinions in the discussion of the Council. He was successful in convincing his opinions.

One of the qualities of being a leader in Bhagat Singh was that he understood the aspiration of the people in a proper way. Secondly, he knew the right way to achieve the goal. He had the ability to overcome the problems in the path. Bhagat Singh was a distinguished and ideal young man. Most of those people knew him as a young man working on revolutionary and violent lines. He was originally rebellious, but on the contrary, he was a good man, supreme patriot, thinker and a great leader. Apart



from this, his contributions in the form of a good writer are incomparable.

In the year 1931, Bhagat Singh wrote the introduction to the book *Dreamland*, written by his friend, Lala Ramasarandas. In which his articles on violence-non-violence, God, religion and political issues are important. An example of Bhagat Singh's literary love is the prison diary written in the cell. Shiv Verma has discussed Bhagat Singh's four books in his last days in jail. Virendra Sindhu in his *Sardar Bhagat Singh, Patra Aur Dastavej* mentioned:

Ideals of Socialism, Autobiography, Maut Ke Darvaje Par, Swadhinta ki Ladhai Me Punjab Ka Pehla Ubhar. These are some of his important books. These books were sent outside the jail safely but unfortunately got destroyed. Fortunately some part of *Swadhinta ki Ladhai Me Punjab Ka Pehla Ubhar* was published in *Vande Mataram* an urdu weekly.

(2012, 88)

The original body of Bhagat Singh was of revolutionary thought. He was not only a writer but was also a revolutionary writer.

"Bhagat Singh was an objective writer, he had dedicated every move and every work for a purpose, that purpose was to make the people ready for revolution."

(2013, 10)

One habit of Bhagat Singh was that, while reading, he used to memorise the sentences which he liked, and often used them in articles and conversation. These sentences made his writing and conversations beautiful. One thing can certainly be said about Bhagat Singh that while he was in the National College, the writings of Bhagat Singh appeared in various forms. In the preface of 'The problem of language and script of Punjab', he established the importance of literature, and on such a solid historical background. In *Yugdrashta Bhagat Singh aur unke mrityunjay purkhe* Virendra Sindhu writes:

"Patriots though they are social reformers, or politicians, give the most attention to literature. If they cannot create new material according to the contemporary problems and circumstances, then all their efforts will fail and the work will not be permanent." (1968, 305)

Bhagat Singh was a good translator and teacher along with a prominent speaker. Bhagat Singh cleverly tasked the post of headmaster in the National School in Shadipur village in Khaer Tehsil under Aligarh district. Students used to say from his studious nature and fondness of teaching:

"If you were not a revolutionary, you would have been an impoverished headmaster" (2013, 69)

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