IDEOLOGY OF MAHATMA GANDHI & BHAGAT SINGH: A COMPARATIVE STUDY

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Abstract

After the death of great leaders like Lokmanya Tilak and Dr. Annie Besanto and martyrdom of revolutionaries like Shaheed Bhagat Singh there were only two major thoughts which were prevalent in India, one was that of Gandhiji and the other was that of Netaji. In 1931, on 23rd March, Shaheed Bhagat Singh was hanged. This was probably the point when Netaji parted ways with Gandhiji. (It is to be noted that there still were great revolutionaries like Swatantryaveer Savarkar, but either they all were in exile or were in prison.) While Gandhiji advocated non-violence and talks with the British, Netaji was of the opinion that there should be no compromise with the British and that every means should be used to free India. Netaji started his political life by going to Gandhiji, who directed him to work under Deshbandhu Chittaranjan Das. Mahatma Gandhi and Netaji differed on political strategies to be adopted to achieve the goal of independence and at the height of controversy; Netaji was forced to resign from Congress presidency in 1939 because of the opposition of Gandhiji. However, although they shared the goal of an Independent India, by 1939 the two had become divided over the tactics which should be used to achieve Indian Independence, and to some degree the form which the post-Independence state should take: Gandhi was hostile to industrialization, whilst Bose saw it as the only route to making India strong and self-sufficient.

1. INTRODUCTION

Shahid Bhagat Singh was born on 28 September 1907. It is our bounden duty to recall and hail his unmatched sacrifices and contributions to the cause of our national independence. His struggle and martyrdom was a milestone in the history of the armed struggle which a section of our youth launched to free India from the British clutches. His life and thought have left an indelible impact on the hearts and minds of millions of our countrymen, particularly the youth [1]. We in our younger days used to move like him, wearing a belt and hat, as if we were his political heirs. He had left his college studies to participate in the non-cooperation movement launched by Mahatma Gandhi. It was during 1925 that he founded NavJawan Bharat Sabha to spread the fire of Indian revolution among the youth of the country.
It was through that organization that he came into contact with other revolutionaries, who themselves were committed to the cause of Indian independence through armed struggle. The primary aim of Bhagat Singh and his comrades was to capture and hand over all means of production in the hands of the common man of India after ending all vestiges of capitalism and imperialism in the country [3]. They also believed that it was the sacred duty of every Indian to work for breaking the chains of slavery of our people. Subsequently, he along with some of his other comrades joined Hindustan Socialist Republican Association/Army which sought to establish a new democratic system free from all kinds of exploitation and domination. In other words, they wanted to establish a socialist system in the true sense of the term.

It was during 1928 that the British government set up the Simon Commission comprising entirely of White members. The Commission was to work out a new constitutional framework for India and yet it had no Indian member. That created a sense of outrage among our people. ‘Simon go Back’ became the battle cry of the agitation against it. Protests and street demonstrations were launched all over the country. It was during one such demonstration that Lala Lajpat Rai was assaulted by the British police in the course of a lathi charge which soon led to his untimely death in September 1928. This stirred a deep sense of resentment, particularly among the youth of the country [4]. The young revolutionaries felt that if such blatant attack on our national dignity and identity was not avenged, then all protests and agitation against the Simon Commission would have gone in vain. That led to the murder of Saunders, the police superintendent who had led the assault on Lalaji. Our people were thrilled by such daring acts of young revolutionaries led by Chandra Shekhar Azad and Bhagat Singh. These youthful revolutionaries also felt that there was need for some still greater daring acts like bomb explosion, which could end the deafness of the colonial administration towards Indian demands. It would also make them wide awake to the limitless suffering of our people [5]. They also felt that such an act would also ignite the fire of revolution among the Indian youth, both against capitalism and imperialism. Thus the battle cry came in the form of the slogans like ‘Inqulab Zindabad’ (Hail the revolution) and ‘Samrajyavod Muradabad’ (Death to Imperialism). It was such an understanding which prompted Bhagat Singh and Batukeshwar Datta to throw a low intensity bomb in the hall of the Central Assembly on 8 April 1929. That bomb was never intended to kill anybody [6]. Its primary aim was only to awaken the colonial administration from their deep slumber and indifference. All these revolutionary acts ultimately led to the secret
hanging of Bhagat Singh and his comrades like Sukhdev and Rajguru on 23 March 1931. Only this much of historical fact is known to the average man in India. It had also led to the popular belief in the minds of the people with vested interest that Gandhiji hardly took any step to save the lives of Bhagat Singh and his comrades. Such a baseless allegation had come up on account of lack of knowledge of historical facts, as well as that of animus against Gandhi among a section of our elite. The truth is entirely different [7].

Gandhiji had met Lord Irwin, the Viceroy of India on 19 March 1931 and pleaded for the remission of the death sentence of Bhagat Singh and his comrades. But the fact of Gandhiji-Irwin meeting was immediately brought to the notice of the Punjab Governor along with Punjab wing of the colonial administration who strongly felt that Gandhiji might succeed in saving these youthful lives. Hence, setting aside its earlier decision to take these revolutionaries to the gallows on 24 March 1931, they were secretly hanged on 23 March 1931 itself. Gandhiji also wrote a long letter to Lord Irwin, pleading such remission on 23 March 1931. PanditMadan Mohan Malaviya, Jawaharlal Nehru and TejBahadurSapru had also joined hands to save the lives of these revolutionaries. In his address at the Karachi Congress on 26 March 1931, Gandhiji made a detailed reference to his various efforts for saving these young lives [8]. He also told the delegates that he had been hopeful that his efforts would bear fruits. The truth is that Gandhiji was to meet the family members of Bhagat Singh on 23 March 1931. On the same date he had written a long letter to the Viceroy in which he had poured out his heartfelt feelings in their entirety. The colonial administration clearly frustrated his efforts by predating the hanging of Bhagat Singh, Rajguru and Sukhdev. The Karachi Congress passed a resolution drafted by Gandhiji paying glorious tributes to Bhagat Singh and his comrades. The resolution had also expressed the deep condolence and sympathy for the bereaved families of these revolutionaries. Jawharlal Nehru had recorded in his autobiography that Gandhiji had tried his level best to save the lives of these revolutionaries but he could not succeed. Gandhiji’s letter to the Viceroy is also available in the Collected Works of Mahatma Gandhi [9].

People like Gandhiji or Jawaharlal Nehru hardly need any defense from a man like me. But a lot of historical facts are distorted and presented in the form of cinemas and dramas relating to Gandhiji’s dealing with Savarkar, Ambedkar and Bhagat Singh. The aim is to make a villain out of Gandhi by these distorted presentations of the historical events. Such an attempt is based more on fiction rather than facts. My only plea to them is that these people should read modern
Indian history more closely and truthfully. We often do not forget such glaring historical facts that Bhagat Singh, a brave and selfless soldier of Indian independence, never wanted any kind of remission in his own death sentence nor did his comrades. That is why they did not even participate in the fake trial and never put up any legal defense or mercy petition for themselves [10]. Desire to offer their life on the altar of Indian independence was the driving force behind their death-defying actions. It is because of his martyrdom that his life and thought became the source of inspiration and a symbol of beacon light for millions of our countrymen. He not only wanted freedom for the country but also worked for a new social order in which all its members could live in peace, free from all discrimination and deprivation. It was a clarion call for a socialist society.

2. BHAGAT SINGH & MAHATMA GANDHI’S VIEW

At the point when the commission went to Lahore on 30 October 1928, LalaLajpatRai drove the challenge Simon Commission in a quiet peaceful walk, yet the police reacted with brutality. LalaLajpatRai was beaten with lathis at the mid-section. He later capitulated to his wounds. Bhagat Singh, who was an onlooker to this occasion, promised to deliver retribution [11]. He joined with different progressives, ShivaramRajguru, Jai Gopal and SukhdevThapar, in a plot to slaughter the police boss, Scott. Jai Gopal should recognize the boss and flag for Singh to shoot. In any case, for a situation of mixed up personality, Gopal flagged Singh on the presence of J. P. Saunders, a Deputy Superintendent of Police. Along these lines, Saunders, rather than Scott, was shot. ShahidBhagat Singh rapidly left Lahore to get away from the police.

To keep away from the acknowledgment, he shaved his facial hair and trims his hair, an infringement of the holy fundamentals of Sikhism. Despite activities by the progressives, the British government established the Defense of India Act to give more energy to the police. The motivation behind the Act was to battle progressives like Bhagat Singh. Notwithstanding, the Act was then passed under the mandate that asserted that it was to the greatest advantage of general society [12].

In light of this demonstration, the Hindustan Socialist Republican Association wanted to detonate a bomb in the Central Legislative Assembly where the mandate would have been passed. This thought was started by Bhagat Singh, who was impacted by a comparable besieging by a saint revolutionary AugusteVaillant in the French Assembly.
It was chosen that Bhagat Singh ought to go to Russia, while Batukeshwar Dutt ought to bear on the besieging with Sukhdev. Sukhdev then constrained Bhagat Singh to require another meeting and here it was chosen, against the underlying assertion that Batukeshwar Dutt and Bhagat Singh would bear on the besieging. Bhagat Singh additionally objected that the two ought to be escorted after the besieging by whatever is left of the gathering.

On 8 April 1929, Singh and Dutt threw a bomb onto the corridors of the assembly and shouted “Inquilab Zindabad!” (“Long Live the Revolution!”). This was followed by a shower of leaflets stating that it takes a loud voice to make the deaf hear.

This should be possible by speaking to the still, small voice of the oppressor. Individuals – including the oppressors – must be convinced to see reality, rather than being compelled to acknowledge truth using brutality. By this battle, the truth will undoubtedly at last triumph. Mahatma Gandhi believed that this dharma of peacefulness could join all Indians. In the wake of landing in India, Mahatma Gandhi effectively sorted out Satyagraha developments in different spots. In 1916 he flew out to Champaran in Bihar to rouse the laborers to battle against the severe estate framework [13].

At that point in 1917, he composed a Satyagraha to bolster the workers of the Kheda locale of Gujarat. Influenced by product disappointment and a torment pandemic, the laborers of Kheda couldn't pay the income, and were requesting that income accumulation is casual. In 1918, Mahatma Gandhi went to Ahmedabad to compose a Satyagraha development among cotton process laborers. Encouraged with this achievement, Gandhiji in 1919 chose to dispatch an across the country Satyagraha against the proposed Rowlett Act (1919).

This Act had been quickly gone through the Imperial Legislative Council notwithstanding the assembled restriction of the Indian individuals. It gave the administration tremendous forces to curb political exercises and permitted detainment of political detainees without trial for a long time. Mahatma Gandhi needed peaceful common noncompliance against such out of line laws, which would begin with a hartal on 6 April. Revives were sorted out in different urban communities, specialists went on strike in railroad workshops, and shops shut down [14].

Frightened by the prevalent upsurge, and terrified that lines of correspondence, for example, the railroads and broadcast would be disturbed, the British organization chose to clip down on patriots. Neighborhood pioneers
were gotten from Amritsar, and Mahatma Gandhi was banished from entering Delhi. On 10 April, the police in Amritsar terminated upon a serene parade, incite boundless assaults on banks, post workplaces, and railroad stations. Military law was forced and General Dyer took the order.

3. IDEOLOGY: THE REVOLUTIONARY TERRORIST TRADITION

From 1921-22, Gandhi turned into the ideologue of the Congress and it was under his administration that the main NonCo-operation development was propelled. At the point when Gandhi suddenly finished the development, the progressives got to be baffled with the statement of faith of peacefulness upheld by him. Amid 1924-25 Gandhi got to be included in a developed polemical contention on the utilization of savagery.

The brunt of Gandhi's contentions lay in what he called the inadequacy of brutality, the additional consumption it cost the administration to check it and the crazy weight of outrage and malevolence that began it in any case. Truth be told so contradicted was the to the progressives that when the Viceroy Lord Irwin missed a close shave of his life, Gandhi composed an article called the 'Religion of the Bomb' where he expressed gratitude toward god for the Viceroy's escape and denounced his progressives [15].

In 1925 SachindanandSanyal sent an open letter to Gandhi in which he said, '(the) Non-Violent non-collaboration development fizzled not on the grounds that there was (a) sporadic upheaval of stifled sentiments here and there but since the development was deficient in a commendable perfect. The perfect that you lectured was not with regards to Indian culture and conventions. It appreciated of impersonation.

Bhagat Singh spent the years from 1927 to 1928 in considering the historical backdrop of the progressive development in India. His articles, for the most part composed for Kirti, manage the BabbarAkali Movement, the Kakori case, the Delhi Bomb Case, singular progressives, the need for youngsters to approach and join the progressive development and the need to advance a contrasting option to the standard administration of the Congress and especially, LalaLajpatRai.

The primary article Bhagat Singh composed on the BabbarAkali development for the Pratap. It was distributed on the fifteenth of March, 1926. The BabbarAkali development was an endeavor by Sikhs to free the nation from the British and to free their Gurudwaras from the degenerate Mahants by an outfitted uprising. It was restricted to the Bist Doab and
its enrollment was principally country. The pioneers of this development were for the most part fighters who had left the armed force to join the Noncooperation Movement.

In 1921 it was chosen to kill Sunder Singh Majitha, Bedi Kartar Singh, Mahant Devdas of Nankana, C.M. Bowring, the Superintendent of Police and C.M. Ruler, Commissioner, Jullunder. This was a striking back for the slaughter of 140 Sikhs that Mahant Narayandas sorted out in Nankana Sahib on the 21st of February. The Babbar Akali gather, however, did not prevail with regards to slaughtering anyone but rather the endeavor to kill Bowring got them into prison. This is known as the Akali Conspiracy Case of 1921 [16].

Bhagat Singh was extremely inspired by this development; in reality, he began learning Gurmukhi simply after the Nankana Sahib slaughter. In the article Bhagat Singh deliberately outlines the commitment of the people who partook in the development. What inspires him the most is the bravery with which these men are prepared to grasp demise (six of the pioneers were sentenced to death and executed on the 27th February, 1926).

4. DIFFERENCE BETWEEN OF BHAGAT SINGH AND MAHATMA GANDHI

Bhagat Singh's fight and suffering were a perspective in the authentic setting of the prepared fight which a section of our adolescence impelled to free India from the British handles. His life and thought have left a lasting impact on the hearts and minds of countless confidants, particularly the youthful. We in our more energetic days used to move like him, wearing a belt and top, as if we were his political recipients [17].

He had left his school studies to share in the non-participation development impelled by Mahatma Gandhi. It was in the midst of 1925 that he built up NavJawan Bharat Sabha to spread the fire of Indian change among the youthful of the country. It was through that affiliation that he came into contact with various progressives, themselves’ character devoted to the purpose behind Indian flexibility through outfitted fight. The key purpose of Bhagat Singh and his companions were to catch and hand over all technique for creation in the hands of the essential man of India after fruition all remainders of private undertaking and territory in the country.

They also assumed that it was the sacrosanct commitment of every Indian to work for breaking the chains of subjection of our kinfolk. In like manner, he closes by some of his different friends joined Hindustan Socialist
Republican Association/Army which attempted to develop another great system free from an extensive variety of abuse and authority.

Toward the day's end, they expected to develop a comrade structure in the veritable sentiment the term. It was in the midst of 1928 that the British government set up the Simon Commission including through and through of White people. Bhagat Singh's reasoning was not to ask rather grab it. He had clear pondering the country. He needed to fabricate a general public where no any sorts of contrasts are there. While Gandhi's reasoning was to stay noiseless and battle entirely you win constantly [18].

5. CONCLUSION

Bhagat Singh's demise had the impact that he fancied and he roused a great many adolescents to help the rest of the Indian autonomy development. After his hanging, young people in locales around northern India revolted in challenge the British Raj and Gandhi. Singh was condemned both by his peers and by individuals after his demise, both for his rough and progressive position towards the British and also his solid resistance to the radical position taken by Gandhi and the Indian National Congress. The strategies he used to pass on his message, for example, shooting Saunders and tossing non-deadly bombs, conspicuous difference an unmistakable difference to Gandhi's peaceful system.

The Indian opportunity has pulled in the consideration of Indian researchers as well as. A considerable lot of them have named this development as a battle between the British Imperialism and Indian Nationalism. With the spread of Indian training, squeeze, a method for correspondence and transportation made another class known as the informed white collar class which offered initiative to the opportunity battle.

The Indian pioneers began testing the harsh and exploitative nature of the British run in India. This arrangement of authority in India legislative issues contained the prevailing areas of the Indian culture known as the liberal patriots. Be that as it may, paralleled to the domain of these first class legislative issues, there rose another arrangement of initiative which unmistakably had confidence in the general population's development; this authority is prominently known as the progressive fear based oppressors who pursued a constant battle against the counter individuals’ approaches of the British dominion in India.
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