CHAPTER – V

REGIONAL AND COMMUNAL HISTORIOGRAPHY

The meaning of the regional and communal perception is that when a scholar or historians actions and reactions reflect in the terms of social, religion, caste and region. The scholars of such trend see the contribution of an individual and patriot in the same parochial approach and the nationalist perception remains absent in such frame work. It is true that the growth of the views of an individual depends upon the religion, caste, family, region, society etc. Keeping all these aspects in view, an individual expresses his sentiments in the same way. Most of the revolutionaries have been discussed keeping these aspects in view. A large number of books written on Indian revolutionaries deal with all the trends of historiography but a new trend has recently emerged in history which laid great stress on regional and communal aspects in its writings.

The most significant example in this respect is of Sardar Bhagat Singh who has not only been glorified but has been compared with the national leaders. Most of such scholars while dealing with the revolutionaries have knowingly ignored the national perspective and even the primary sources. The revolutionaries such as Bhagat Singh, Rajguru, B.K. Dutt, Sukhdev, Chandra Sekhar Azad, B.C. Vohra, Ram Prasad, Bismil, Sachindra Nath Sanyal, J.C. Chatterjee, J.N. Sanyal, Ajay Ghose, Jaidev Gupta, Chhabil Das, Bhagwan Das Mahour etc. have been seen as communal and regional leaders by some scholars such as Ragni Mitra, Nahar Singh, Gurcharan Singh, Naresh Suri, G.S. Deol, Ranbir Singh, Dr. Nathan Singh etc. All these scholars have attempted to discuss the revolutionaries as the leaders of their own caste and region first then nationalists.

The second trend emerged of the regional scholars such as Fauja Singh, S.S. Bai, Hazara Singh, S.C. Mittal, Bhagwan Singh Rana etc. who have highlighted the role of the revolutionaries of Punjab region in India’s freedom
struggle. They have glorified that the Punjab’s role was massive and significant in the freedom struggle. Most of the scholars of this approach firmly believe that the stream of the revolutionaries was equally important stream like others that continued to contribute its part in the struggle.

Naresh Suri and Ragini Mitra have edited the most important sources and documents in their work. Both the scholars collected Bhagat Sigh’s lectures delivered in Hindi Sahitya Sammelan held in 1923 about the language of the Punjab i.e. Gurmukhi language which became the target of his criticism. To speak on the rise and growth of any language does not make an individual a communalist. When he was called as communalist, he had to write 'Why I am an Atheist.' He also responded to Baba Randhir Singh who was in jail with him. Besides, Suri and Mitra have tried to prove that he was an Arya Samajist as his family members were also an ardent follower of this reformist movement.

Bhagat Singh and other revolutionaries of the Punjab might have influenced with reformative role of the Arya Samaj not with its reactionary role (Suddhi and Sangathan), but its progressive role also. But more stress is being laid on a variety of sources such as Manifesto of Naujawan Bharat Sabha, Bomb incident in Assembly, his statement in court, ‘culture of bomb’ (by Gandhiji) and response of Azad and B.C. Vohra through the Philosophy of Bomb.

Naujawan Bharat Sabha was the significant organisation which held its meeting at Lyallpur where the misdoings of the English rule in India was discussed. The revolutionaries paid tribute to their counterparts who sacrificed their lives for the nation. Gopi Nath Saha, a revolutionary, was greatly applauded who assassinated an English official. They were asked to imitate him. Due to imprisonment, Saha had to leave Punjab for Kanpur. Where he was associated with the publication of an Akali Patra in order to prolong his revolutionary activities. He was not an Akali nor had he any linkage with the Akalis. He was a
true nationalist who was eager to break the chains of mother India and free her from the British imperialism. The authors have discussed other related aspects also in their work.\textsuperscript{16}

The authors have tried to explain how the revolutionaries revenged the death of Lala Lajpat Rai who was leading a protest against the Simon Commission and became a prey of brutal lathi charge of police. It is significant to note that all the three who had been held responsible for the murder of police officer, Saunders came to see the velour and protest of Lalaji in Lahore. Bhagat Singh in many of his articles criticized Lalaji and levelled many allegations against him.\textsuperscript{17} This is an important to note that the murder of Lalaji, Saunders was assassinated by them as they treated it as a dishonor to the whole of nation. Though they wanted to kill Lalaji but the Lahore procession changed their mind and revenged the death of Lalaji by the police.\textsuperscript{18}

Suri and Mitra in the last chapter have discussed the political thoughts of the revolutionaries in general and Bhagat Singh in particular. It seems quite true that Bhagat Singh and his comrades became atheist due to socio-cultural movements going on in the country. The role of Arya Samaj was quite prominent in the Punjab where most of the leaders of all the streams were influenced with this movement.\textsuperscript{19} All the social evils such as idol worshipping, caste and religious structures and more particularly the untouchability were primarily responsible for moulding their thinking. The authors are surprised to note how a boy of twenty three years became an atheist who was earlier an Arya Samajist. But his family believed in some dictum of Arya Samaj – ‘think with intellect and don’t accept which is beyond your argument’. Both the authors have tried to prove that he was a staunch Arya Samajist but his atheism also rallied round the Samaj.\textsuperscript{20}

The authors claim that the evaluation of the revolutionaries has not been made properly, “If they are deemed as an advocates of bloody revolution, it would
be great folly because they fought with a definite ideology; nor did they murder and believed in violence, they were revolutionaries, thinkers, ideologues, advocates of workers and peasants. Their images and significance has been lessened and it is our main aim to dispel such negative thinking." The authors did denounce the Congress activities. Their use of primary sources is quite praiseworthy. They have suggested the readers to evaluate them so that the coming generations could understand them properly.  

G.S. Deol has tried to discuss the contribution of the Punjabi revolutionaries in general and Bhagat Singh more particularly. The lives and contribution of the revolutionaries did find a high place in his work. It was not an easy job to challenge the powerful British power in India and sacrificed their lives for attaining the freedom. The Vice chancellor of Punjabi University, Patiala, in his foreward to Deol's book has showed anguishness over the lesser known facts about the Indian revolutionaries. He praised the University efforts to pen down the biographical sketches of young patriots. He laid great stress on the activities of Bhagat Singh who was a great patriot and stood like rock in the struggle.

However, Bhagat Singh had to cut his hair in a very critical situation but had firm belief in *Sikhism* as is evident from the letters of Sant Randhir Singh written in Jail. But after that he kept his hair long according to the norms of Sikhism. This foreward clearly shows his firm belief in Sikhism and hence there was no necessity to leave religion, for becoming the true nationalist. Religion sanskaras, customs traditions firmly pave way for becoming a true nationalist as has been advocated in the foreward.

Deol has tried to find out the roots of the revolutionary movement and held the role of Lal, Bal and Pal responsible for it in the Punjab. Besides, the events of 1907-08, agitations, demonstrations, riots, Ghadr movement and their efforts during the I World War etc have been discussed. The author firmly believes that
the activities of Ghadr leadership their trials, executions greatly influenced the revolutionaries. Most of their programmes and aims were identical in nature and remained intact while founding the Naujawan Bharat Sabha and Hindustan Socialist Republican Association.24

The author has dealt more with the activities of Bhagat and his comrades incident of Akali Jatha, his role in the Naujawan Bharat Sabha and also Hindustan Socialist Republican Association. Like the scholars, he has also described all the activities related to the revolutionary movement, leadership of the movement, appointment of Simon Commission and its arrival in India, opposition and boycott of Commission throughout India, bomb throwing incident in Assembly, distribution of leaflets, his statement in session court, his fast in the jail and efforts of the jail authorities to break his fast, appointment of enquiry committee, death of Jatin Das etc. 25

Deol has highlighted the death penalty on the revolutionaries, their boycott of the court, formation of special tribunal, study of the revolutionary literature, efforts of Chandra Sekhar to release Bhagat Singh and others, his father's efforts to get him released, his refutation of his father’s efforts, decisions of the courts in different cases etc. But the most significant aspect is the discussion of Bhagat Singh's meeting with Sant Randhir Singh and Chuhar Singh, Ghadrites. Like the other authors, Deol also laid great stress on his belief in Sikhism. When Bhagat Singh came to know Sant Randhir Singh's views, the former stopped meeting and talking to the later. Sant, however, tried to meet him through Chuhar Singh but Bhagat Singh refused to do so. Why did Bhagat Singh not like to meet Santji because of the belief in religion.26

Deol time and again praised Santji for his astute belief in Sikhism and in the existence of God. The author quotes the dialogue between Santji and Bhagat Singh in which Santji told him about the greatness of Sikh religion and the gurus.
The former warned Bhagat Singh to refrain from cheap popularity and tried to understand the meaning of real patriotism. All such preaching helped him in becoming an atheist. The author claims that Santji continued to give him message of immortality. If you don't believe in God but remember you would be reborn. The soul does not die, it rebirths ......Realise your existence from your inner strength. Are you a soul or a body with life.\(^n\)\(^{27}\) The author again affirms that the preaching of Santji greatly influenced him and he himself realised that he would be reborn. The author justified this and further affirmed that he swore that he would bear his hair long and would die as a Sikh.\(^{28}\) Thus the author's linkage with religion is beyond understanding.

Giani Nahar Singh and Gurcharan Singh both as an astute Akalis have tried to prove that many revolutionaries of I and II phases firmly believed in Sikh religion. They write particularly about Bhagat Singh that he was Sikh first and nationalist afterward as has been confirmed by Sant Ranjit Singh.\(^{29}\) The authors write that after the execution of Bhagat Singh and other revolutionaries, the newspapers started writing that he was a true Sikh. The Granthi of Kasur, Bhai Natha Singh's statement was published in many newspapers that his hairs were six inch long during his last rites. Besides, government had declared that the last rites of Bhagat Singh and his associates were performed according to their religious traditions.\(^{30}\) These scholars also believe in the government’s version.

The Sikh scholars time and again give prominence to the personality cult and try to prove that Sikhs did play an important role and dispel this myth that their role was not praise worthy in the freedom struggle. All the religious oriented scholars now a days have been publishing such works without any authentic sources at their command. They are misinterpreting the sources and facts in order to suit their communal interests.
All India Jat Mahasabha, Delhi, has published Gaurav Gatha, Tirtiya Pushpa in which the Jat Heroes have been glorified who played an important role in the freedom struggle Dr. Nathan Singh of Baraut has contributed a paper on, 'Saheed Azam Sardar Bhagat Singh' in Gaurav Gatha. The principal aim of this book is to show how the Jat leaders were active during the national struggle. This book is greatly imbued with caste sentiments. There are very exaggerated views expressed by the authors in a communal way. The author has observed that there are eight wonders in the world but the ninth wonder is Sardar Bhagat Singh, a great revolutionary, patriot and stood against the exploitative forces as a greatest enemy of the English. The British declared him terrorist and executed but it is a matter of great regret that Mahatma Gandhi did not realise his patriotic fervour. He saw only a bullet which led to assassination of some Englishmen.

Dr. Nathan Singh placing Bhagat Singh name very high criticised Gandhiji like Communist writers. Gandhiji and Congress criticised the revolutionaries like British rulers. It may be possible at any time that impartial writers and historians would start saying that Bhagat Sigh had clear vision about future democratic set-up in India than Gandhiji.... large section of people have accepted that the bourgeoisie were quite eager to hegemonise the Congress and the non-violence cult of Gandhiji protected their interests. Indian bourgeoisie did not want a Russian type of social revolution occur in India. They were afraid of loosing their properties if Russian type of situation emerged in India. Only Gandhiji could save them in such a situation.

Dr. Nathan Singh in the end of his write-up evaluates the personality of the revolutionaries and particularly of Bhagat Singh in socialist perspective. The philosophers and right thinking persons did not believe in any caste creed, religious and parochial thinking but always remains above all these and pin pointed only the exploited lot of the society; “he thinks in terms of about its prosperity..... Karl Marx presented a framework of struggle for the exploited
society but Lenin gave practical shape to his philosophy and Bhagat Singh (and his comrades) adopted it since their childhood.... They fully realised that the British divided Indian on religions and castes. Further, the same work was done by the Congress and Muslim League and created such circumstances that the country was divided on the same lives." The author sometimes talks about the exploitation, anti-imperialist struggle and classless society in a proper perspectives but side by side tries to prove that he was a Jat nationalist of the first order. He often mixed caste sentiments with nationalist fervour.

The author affirms that the armed struggle was the only alternate through which not only political liberty but economic and republican structures could be raised and it was their sole dream. He further writes that if Mahatma Gandhi could not initiate struggle non-violently, country had to attain its independence through the path of the revolution as happen in China, Burma and Russia..... When we say that Bhagat Singh and his comrades were revolutionaries, we meant that they had been advocating of new socio-economic structures... (They) had in their minds a new system in which no one could be starved, naked and exploited; they would get according to their worth, no one should be divided on religions, castes and means... If we see from the true vision then it can be said that they were the true well-wishers but they did not make any compromise with their principles. They could die in the defence of their principles but did not derail themselves from their principles. They ended themselves from this world." 

The remark made by Dr. Nathan Singh fully coincides with socialist thinking and its impact on personalities of the revolutionaries. The author without consulting the primary sources denounced Gandhiji and his cooperative attitude with the government. He firmly believes that the revolutionaries were exponent of socialism and were far better than the national leaders. His writings are full of exaggeration and imagination which have no place in history.
The above author has tried to prove that Bhagat being born in a particular caste deserves great appreciation. The author has made comparison between the minor shortcomings of the national leaders and utopian socialism of Bhagat Singh. Could the Congress leadership in post-independent period implement socialism while all the nation stood with it. How a small group of people without political power could dare to do such a big thing in India when feudal forces were quite strong in the country.\textsuperscript{37}

Lt. Gulcharan Singh a retired military officer in his paper 'Role of Sikhs in the Struggle for Indian Independence'. He praised the Sikhs who had started opposing the British rule since the annexation of the Punjab and killed many English officials. Besides, he also discussed the Singh Sabha, Babbar Akali movement, Ghadr movement, Komagatamaru incident, Indian National Army in which the participation of the Sikhs was important and massive\textsuperscript{38}. He further gives the example of many Sikhs such as Bhagat Singh, his uncle Ajit Singh, Udham Singh who sacrificed their lives for the nation. He clarifies that if the Sikhs’ contribution could be seen from numerical point of view, their role was far greater than the other communities. If the total cases of imprisonment are counted, 90% people were Sikhs in this regard.\textsuperscript{39}

Being a Sikh, Gulcharan Singh he has seen this aspect in a communal perspective and has laid great stress on the contribution of his community. The first phase of the revolutionary movement consisted of many Sikhs such as Kartar Singh Sarabha, Sohan Singh Bhakna, Ajit Singh, Jagat Singh, Dr. Mathura Singh, Sewa (Mewa) Singh, etc. who were not only active in the Ghadr movement but also encouraged the Sikh youth to participate in the movement against the colonial regime. The other most potent example is being given by the writer is of the Indian National Army which was founded by General Mohan Singh. It is quite strange that roles of Rash Behari Bose and Subhash Chandra Bose has been squeezed
abundantly. The author has made his study mainly on the Sikh point of view which can be deemed as communal approach.

V.S. Grover, a college teacher in Punjab, edited a book: *The Story of Punjab, Yesterday and Today*, a collection of papers presented in a seminar in his college at Jalandhar in 1988. The work starts from the Bengal partition, Canal Colony's opposition, efforts of Lala Lajpat Rai and Ajit Singh in the political consciousness, unsuccessful attempt of murder of Lord Hardinge in 1912 by Dina Nath, Amir chand and other Punjabis, foundation of Ghadr party during the I World war and the role of the Punjabis therein, Rowlatt Act, Jalianwala Bagh incident, Non-Cooperation movement, Gurudwara Reform movement and contribution of Akalis therein, withdrawal of Non-cooperation movement, participation of Swarajists and Akalis in the elections to central and provincial legislative councils, the constitution of Simon Commission and its opposition in the Punjab and the death of Lala Lajpat Rai etc. Like other scholars, the editor has discussed all the events and incidents occurred in the Punjab in a usual way.

The author has highlighted the visit of Simon Commission and its opposition in Lahore under the leadership of Lajpat Rai, a Congress leader of the Punjab. To oppose the Simon Commission proved fatal to his life. It surcharged the political atmosphere of the province and the Punjabi were not in a mood to forgive the Punjab police atrocities. The Naujawan Bharat Sabha became quite active and revenged the death of Lalaji by killing Saunders, a police officer in Lahore. The next important action of this Sabha was throwing the bomb in trial court and held Bhagat Singh, B.K. Dutt, Rajguru, Sukh Dev in several cases. The others were given life imprisonment.

Dr. Grover being a Punjabi scholar has focused all his aspects in a regional manner. There was tremendous political fervour in Punjab in 1929 due to historic speech of Jawaharlal Nehru on the Pooran Swaraj at Lahore session of the
The youth of the Punjab did involve itself in the revolutionary movement in Punjab but also activated the youth of other provinces. The youth of the Kirti Kisan Party did participate in the Meerut Conspiracy Case. Sohan Singh Josh was one of its prominent leaders. The author says that there were two important parallel organizations of the youth in the Punjab – the Naujawan Bharat Sabha and Kirti Kisan Party whose leaders were Bhagat Singh and Josh. The romance of the pledge of freedom did not end but Gandhiji soon started a new movement i.e. Civil Disobedience movement. Gandhiji opposed salt laws of the government which were affecting the general masses. His Dandi March was a forward step from Sabarmati Ashram to Dandi village nearby sea in Gujarat. The author has mentioned the national events and their impact on the Punjab politics.

Dr. Grover has frankly accepted that it was indication of heroic activities of Punjabi youth who were awarded death penalty by the civil court. Their heroic case became a matter of discussion at the Privy Council too. When the court ordered for their execution, there was a great opposition of the youth against the decision. In reality, average Punjabi was in a typical situation; Gandhi-Irvin Pact of 5 March, 1931 was deemed as a surrender by Indian leadership to the British sovereignty and the execution of Bhagat Singh (and others) was a potent proof of surrender to her. They were hanged one day before the date fixed for their execution. The author then turns to fiscal aspect i.e. economic depression going on in the world. Its impact on India other issues also have been given due consideration.

Dr. Hazara Singh, a teacher by profession at Punjab Agricultural University, Ludhiana, contributed a paper on the 'Role of Revolutionaries in Indian struggle for Freedom' in which he laid great stress on the activities of the revolutionaries. The author being a Punjabi has regional orientation and discussed the movement in a very narrow term. Bhagat Singh and other Punjabi revolutionaries have been given due consideration.
The same author has divided the freedom struggle into three phases. First phase starts from the rise of nationalism. Second phase began with the growth of the revolutionary culture, foundation and growth of the Hindustan Republican Associations, Simon Commission's appointment and its arrival and other consequent incidents have also been discussed. Third phase starts from Gandhian movements which have been given little significance. It shows the regional and narrow thinking of the author who did not give due weightage to the national organisation, its leadership and its impacts on regional politics. The politics of the main stream should not be ignored keeping regional biasedness in view.

The author frankly writes that it was the impact of the Hindustan Socialist Republic Association on the Indian National Congress which had to announce the demand of Pooran Swaraj due to pressure of the youth while the Congress leadership was still for the dominion status for India. The Congress also adopted the slogan given by the Association i.e. Inquilab Jindabad. The Association waged its anti-imperialist war against the British raj.

One of the important features of the author's writing is that being a regional scholar, he does not present the role of Bhagat Singh and other revolutionaries in an exaggeration manner. He also does not throw light on the shortcomings of the revolutionary movement. The another feature of the paper is that the scholar has consulted the primary sources and presented the other aspects in literary and in historical perspective as well.

S.C. Mittal wrote a book: Freedom Movement in Punjab(1905-1929) in 1977. It is basically a Ph.D. thesis submitted to the Kurukshetra University, Kurukshetra. The scholar has discussed all the streams of the nationalist struggle active in the politics of the Punjab. He has shown that the role of the Punjab Province was not less than any other province of India. The writer, however, has presented his View point in nationalist perspective but regional features become
heavy at several places. The author has discussed the geographical social, economic, administrative, political aspects along with nationalist struggle and role of regional personalities therein.  

Prof. Mittal has shown massive role of the Arya Samaj movement, Chief Khalsa Diwan, Singh Sabha -its leadership, anti-colonialization bill agitation, political consciousness in the province. The anti-colonial agitation and politics began from the beginning of 20th century when land alienation bill was passed by the Punjab Legislative Assembly in 1900. The scholar like other authors has adopted same approach and framework with simple narration of events, incidents occurred in the province. Both the second and third chapters are quite significant in which scholar has narrated the World War I and the moral and material assistance rendered by the Punjabis. The author has tried to prove how the province became a bulwark for the imperial masters when the Unionist ministry remained power. But side by side, the revolutionary activities also began with the Ghadr movement basically initiated by HarDayal before the I World War. The revolutionary literature was sent by its leaders from San Francisco, the headquarters of the Ghadr Party to their counter parts in the Punjab.  

It is true that the real anti-imperialist struggle began in the Punjab with the Rowlatt Bill agitation which became an all India movement. A new leadership emerged at the national level i.e. Mahatma Gandhi who captured the platform of the Indian National Congress. The Jalianwala Bagh incident was an offshoot of Rowlatt Bill agitation that attracted the attention of the whole nation; promulgation of martial laws in the Punjab further viciated the political atmosphere. The Congress session at Amritsar denounced not only the actions of the provincial government but decried the Montagu-Chelmsford reform bill as "unjustifiable, unnecessary and inopportune", "unsound, uncalled for and un British". The Congress leadership called these bills as a question of life and death.
Prof. Mittal has narrated the Sikh movement Gurudwara reform movement, its background and growth, Shiromani Akali Dal's foundation and its movement, incident of Nankana Sahib, Keys of the Gurudwaras, incident of Guru bag, Jaiton incident, Gurudwara bill and its provisions in chapter IV. It is quite true that Akali movement and its demands did weaken the nationalist struggle as many others fissiparous tendencies were also active in the Punjab. Even the nationalist leadership did accept the weaknesses of the freedom struggle in the province. The author has also discussed all such aspects in his work.

The role of Punjabis in different movements launched by the Indian National Congress has been described in V and VI Chapters. The Non-Cooperation and Khilafat movements were chiefly responsible for political consciousness in the province. But the feelings of communalism did weaken the struggle. The Mopalh, Malabar, Hindu – revivalism, communal electorate, economic disparity have also been highlighted in a more broader manner. The significant discussion on the Arya Samaj and its division did attract the attention of the author more abundantly.

Dr. Mittal has dwelt upon the party wise position in legislative councils, appointment of Simon Commission, Lahore-opposition, death of Lala Lajpat Rai, Nehru Report in a narrative form. There is nothing new in these aspects. The politics during 1923-26 attracts the attention of its readers when the author starts discussing the formation of different revolutionary organisations such as Naujawan Bharat Sabha, Kirti Kisan party, Hindustan Socialist Republican Association and their activities. The revolutionaries of the Punjab in general and Bhagat Singh in particular have been given due consideration with his birth, education, association with other revolutionaries, renunciation of his family, role in founding Naujawan Bharat Sabha, Hindustan Socialist Republican Association, revenge of Lajpat Rai's death, Assembly incident, presentation of his socialist views, hunger-strike in jail etc. in the last chapter.
The author writing about the activities of Sardar Bhagat Singh applauded his iron-will, dedication, patriotism and sacrifice of his life which created great sensation. The Indian revolutionaries gave their blood to the freedom of India and became an example for the youth. They responded the cruel, oppressive and exploitative policies of the British regime in terrorist way. Assembly incident and hunger strike in the jails played an important role in spreading patriotic and political sentiments among the youth of India. Like Jalianwala Bagh incident, Bhagat Singh became a symbol of sacrifice. The most significant feature of this research work is that it has been based on the primary sources, Both the nationalist and regional impact is visible in this work. Way of presentation, style and language are also praiseworthy.

Dr. Bhagwan Singh Rana an astute Sikh does not have any academic background and training but has tried to present some aspects like historian. Though he has consulted some primary sources but applied the same communal approach as being adopted by Dr. Nathan Singh and others. Such hero-worshipping tendencies have prominently denounced the national leadership which did not belong to their caste. When caste sentiments become heavy in any sort of writing, appropriate and balanced discussion on any aspect become impossible. The author has become prey of fixed-notions and partiality emerges abundantly. The factual discussion disappears and becomes anti-Rankian approach.

Dr. Rana in his book discusses the beginning of constitutional agitation, Reform Act of 1919, position of different political parties in the provincial legislatures, appointment of Simon Commission and its arrival at Lahore, death of Lajpat Rai, Nehru Report etc. In the end of the chapter, the author has covered revolutionary activities, Naujawan Bharat Sabha, its aims and objects, Hindustan Socialist Republican Association, Assembly incident, sacrifice of Jatin Das etc. He has raised the question on the role of Gandhiji in saving Bhagat Singh and other
revolutionaries from the executions. In the end, the author held Gandhiji responsible for their executions as the whole nation wanted to see these revolutionaries alive.  

The author has further questioned Gandhiji that he did not make any attempt to save the revolutionaries. He treated them as political prisoners while the Congresmen were Satyagrahis. In responding to the questions of the press, he felt that he was not in favour of any person to be imprisoned what he took to violence too. His statement was like that of a man sitting in shadow and asking other man sitting in sun shade that he had great sympathy with him but he could not make him sit in shadow. He comments on Gandhiji, “If, in reality we have sympathy with any body, we should try to do something to solve his problems. Gandhiji loved his principles. Such ideal principles are useless if failed to protect the patriots... The achievements (of the revolutionaries) can be visualised that they became full of patriotism and had high ideals; they did such a wonderful thing that an ordinary could not do. Their role in making an Indian nation was great and the country would be indebted to them till the existence of this Universe.”

The author has discussed almost all the same aspects narrated by other scholars. Though he has tried to consult some of the primary sources yet has made an unhistoric such arguments which a scholar of history cannot. This is the mere difference between a casteist devotee and an historian. His language and way of presentation are to some extent good but failed to restrain himself from biasedness and partiality as far as both the streams (Congress and revolutionaries) of the freedom struggle are concerned. Many anti-Gandhian scholars have raised the issue of not protecting the Indian revolutionaries from execution at the hands of Englishman.

Some Marathi historians and scholars have written enough on the role of Indian revolutionaries in India's freedom struggle. T.S. Shejvalkar “in one of his
articles has commented on the execution of Bhagat Singh and other revolutionaries. He asserts that their trial was unjust and Indians did not like their capital punishment when awarded to them. More than 1,00,000 people gathered in Bombay to protest against the punishment. They were such youngman who displayed great qualities of head and heart. They wanted swaraj in different capacities. The author compared India's situation with Ireland which was also struggling for her independence. Historical experience of the Irish republic showed that even though the British rulers executed a large number of patriots, ultimately they had to concede the demand of freedom to Ireland. In reference to the execution, the author writes: “The governments action proved that justice without mercy was fire in the hands of a devil”.

Vinayak Damodar Savarkar was a well known revolutionary during the I World War and had contact with the well known armed revolutionaries of both the phases. His elder brother Ganesh Damondar Savarkar was also in close contacts with Chandra Sekhar Azad, B.C. Vohra, Yashpal etc. V.D. Savarkar wrote an article on the martyrdom of Jitendra Nath Das and admired the sacrifice made by the revolutionaries. He pointed out that during the revolutionary struggle, the spirit of sacrifice was necessary and sometimes revolutionaries had to sacrifice their lives in order to secure the final victory. The sacrifice of Chhatrapati Sambhaji and Banda Bahadur were praiosesworthy because they instilled the spirit of resistance in the minds of Marathas and the Sikhs and advanced the cause of freedom. So the Indians should not forget the services of these Indian revolutionaries who wanted to accomplish the unfinished task of national liberation. They were not terrorists but armed revolutionaries who wanted to secure freedom for India. To see the national heroes with the aspects of caste, religion, region is a disgrace to their contributions and sacrifices made in the freedom struggle.
References

1. After reading regional and communal writings, one can arrive at the conclusion that mental perspective of an individual forms with the influence of family, caste, region, religion, society etc. It is generally accepted norm that family is the first school of an infant who learns a lot of things from it. After that caste, religion, region, society also play an important role in moulding the views of an individual.


15. *Ibid.* p. 95


17. *Ibid.* 97


22. Deol, G.S., *op.cit.*, p-vii
23. *Ibid*
24. *Ibid*, p.3
27. *Ibid*.
29. Giani Nahar Singh and Gurucharan Singh *op.cit.*, pp 10-21
30. *Ibid*.
31. Singh, Nathan, *op.cit* p.65
32. *Ibid*, p. 68-69
33. *Ibid*.
34. *Ibid.*, pp.92-93
35. *ibid*, pp.93-94
36. *Ibid*, pp.112-135
37. *Ibid*.
40. *Ibid*.
42. *Ibid*.
43. *Ibid*.
44. *Ibid*.
45. *Ibid*.

Ibid. 501-10.

Ibid.

Ibid.

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Mittal, S.C., Freedom Movement in Punjab (1905-1929). (Delhi, 1977)

Ibid.

Ibid., pp. 71-110

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Mittal, op. cit. pp. 147-80

Ibid.

Ibid.

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Ibid.

Rana, Bhagwan Singh, op.cit., p.117-18

Ibid., 63.

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Ibid., pp 371-73.

Ibid., p. 374.


Ibid, p. 179.