



ROLE OF HSRA (HINDUSTAN SOCIALISTS REPUBLICAN ASSOCIATION) IN INDEPENDENCE

Submitted by:

PIYUSH CHANDEL

**B.A.LL.B.(Hons.) FIRST SEMESTER
HISTORY**

Submitted to:

DR. RACHNA SHARMA

**ASSISTANT PROFESSOR OF
HISTORY**

RGNUL,PATIALA

ACKNOWLEDGEMENT

It is always an honour to mention and let people know the backbones of a particular project. Firstly, I would like to express my gratitude towards my university for promoting research based academic projects that allowed me to explore and understand the concepts better. Further, I would like to thank the Vice-Chancellor of the university Dr. GS Bajpai for being the guiding light to the faculty and the students as well, he has prompted us with new methods of research and new methodology for working on varied projects. Great teachers focus not just on teaching but also mentoring their students, and likewise I found my mentor in Dr. Rachna Sharma. She has always been supportive and was always approachable while I was working on this project. She guided me, explained me, and closely observed the developments of this project along the way. I would also like to thank my family and friends, without them this project would always have had been a thought in my mind. They pushed me to enter the shoes of my true potential and has been constantly supportive of my endeavours. I hope I have you with me today and tomorrow.

PIYUSH CHANDEL

INTRODUCTION

The Hindustan Socialist Republican Association (HSRA), formerly known as the Hindustan Republican Army and the Hindustan Republican Association (HRA), was an Indian revolutionary organization that was established by Ram Prasad Bismil Ashfaqulla Khan, Sachindra Nath Bakshi, Sachindranath Sanyal, and Jogesh Chandra Chatterjee. Earlier names for the organisation include the Hindustan Republican Association (HRA) and the Hindustan Republican Army (HRA). This organization's members were also involved in **"KILLING OF JOHN P. SAUNDERS"**, **"BOMBING OF LORD IRWIN'S TRAIN"**, **"THE KAKORI TRAIN ROBBERY"** occurred on August 9 1925 and **"THE ASSASSINATION OF MICHAEL O'DWYER"** at **CAXTON HALL, LONDON** on 13 march 1940 which was held by **SARDAR UDHAM SINGH** also known as "THE SILENT ASSASSIN" He was executed by hanging for the murder of Dyer, and as a direct result of this, the so-called HSRA was disbanded in the year 1940 and. **CHANDRASHEKHAR AZAD**, **BHAGAT SINGH** also known as "SHAHEED-E-AZAM," and **SACHINDRA NATH SANYAL** were the prominent leaders of the HSRA. The attainment of independence for India from British rule was the primary objective of the organization. The ideology of the organization was in some ways comparable to the ideology of its prominent leaders. For example, Bhagat Singh was an atheist and a leftist, and the organization's members believe in revolutionary socialism, Marxism and communism ideals. The leaders of the HSRA believed in gaining independence through the use of violence, and the leaders of the HSRA are also known as the leaders of so-called "GARAM DAL or GARM DAL," as this organization was primarily made up of young people between the ages of 20 and 35. At this point, for some reason, we have completely forgotten the part that this organization played in the attainment of our independence. If we remember movements such as Gandhiji's nonviolent movement, the quit India movement, and so on, then we also need to realize the contribution that organizations of this type have made. It's possible that we've seen references to this organization in a number of movies, such as "the legend of bhagat singh" and "Sardar Udham," which is a biography based on the life of Sardar Udham Singh.



OBJECTIVES OF THE PAPER



THE FORMATION OF HSRA: BACKGROUND

The Non-cooperation movement, which began in 1919, ultimately led to a massive uprising of the Indian public against the rule of the British. The non-cooperation movement was first conceived of as a nonviolent form of resistance; nevertheless, it rapidly morphed into a violent form of opposition. As a result of the tragedy that occurred at “**Chauri Chaura**”, Mahatma Gandhi halted the effort to put an end to the proliferation of violence. Some nationalists became disillusioned as a result of the suspension of the nonviolent campaign because they considered that the suspension was unwarranted and took place too soon. As a result of the vacuum in the political environment that the suspension generated, revolutionary movements emerged among the most extreme of those who desired to remove British rule. After the nonviolent campaign was put on hold, the Human Rights Action (HRA) emerged as one of the most influential groups in the political landscape. The Hindustan Socialist Republican Association (HSRA) was a revolutionary political group that was created by Ram Prasad Bismil and his friends in order to combat British colonial rule in India and, if necessary, win independence for India by an armed uprising. The Hindustan Socialist Republican Army was a subsequent reorganisation of the Hindustan Socialist Republican Association, also known as HRA (HSRA). Chandra Shekhar Azad, Ashfaqulla Khan, Bhagat Singh, Sukhdev Thapar, and Jogesh Chandra Chatterjee are the individuals that laid the groundwork for the organisation on January 28th, 1928 in New Delhi's Feroz Shah Kotla. Around 1928, at New Delhi's Feroz Shah Kotla, ¹Chandrasekhar Azad, Bhagat Singh, and Sukhdev Thapar were among the individuals who established the Hindustan Socialist Republican Army, also known as the HSRA. Chandrasekhar was the leader of the remaining revolutionaries, and on September 9 and 10, 1928, at the Feroz Shah Kotla Maidan in Delhi, he, along with Bhagat Singh Sukhdev, Batukeshwar Dutt, and Rajguru established the Hindustan Socialist Republican Association, also known as the Garam Dal.

¹ Defying Death: Nationalist Evolutionism in India, 1897-1938 They were heroes They used to raise storms in the heavens Their stories still sound thrilling Haloed by the blood of executed alien rulers Guns, bullets and burst of bombs. - From Janotar Mukhe, Sukanta Bhattacharya A tyrannically governed people sometimes feel compelled at their tether's

IDEOLOGY OF HSRA



Everyone in society is given products under communism. No government, no money, no education. Communists desire independence, but how? This contrasts a communist party-driven strategy for creating a constitutional socialist state followed by Engels' state withering with libertarian communization, revolutionary spontaneity, and workers' self-management. Marxism and anarcho-communism are two ideologies associated with communism. Marxism, Leninism, and libertarian communism are all types of communism. All of these ideologies contend that the current social structure is a result of capitalism's economic system and mode of production, that there are two basic social classes, that these classes are exploitative of one another, and that the only way to change this situation is through a social revolution. The proletariat must work in order to survive, but the bourgeoisie makes money by using the working class as labour in private industry. To establish shared property ownership, a necessary component of communist production, the working class would seize power. In the 20th century, Marxism-Leninism gained popularity, first in the Soviet Union during the 1917 Russian Revolution and then in Eastern Europe, Asia, and other places. The 1920s were marked by socialism and communism. Communism ruled for one-third of the 20th century. Monarchs put down dissent. Some communist nations rejected or abolished it after the fall of the Soviet Union. The communist regimes persisted in China, Cuba, Laos, and Vietnam. The first Communist state was the Soviet Union. Another phrase is state capitalism. The term "battleground" refers to the collective memory of communist regimes. About Stalin's high mortality rate, numerous authors have written.²

Marxism examines a society's economic activities and material circumstances to explain social developments. It is predicated that all other social phenomena, such as social ties, political structures, legal frameworks, cultural systems, aesthetics, and ideologies, are influenced by the technique of production. The foundation and summit of society are social relations and the economy. Traditional manufacturing techniques become obsolete and inhibit progress when production forces expand. By Marx: "The material productive forces of society clash with the existing production relations—or, to use the legal term, property relations—at a certain level of development. The growth of productive forces is constrained by these interactions. There is a social revolution."³ Social inconsistencies that result from inefficiencies give rise to class conflict. The bourgeoisie, who control the means of production, and the producers of goods and services engage in this conflict under capitalism (the proletariat). Marxists contend that the proletariat is exploited and oppressed by capitalism, which causes a proletarian revolution. In a socialist society, cooperative ownership would take the place of private property. Production would be driven by meeting human needs rather than maximising individual profits in a socialist economy. Engel stated "Direct social appropriation, which serves to maintain and extend production, and direct individual appropriation, which serves as a means of subsistence and enjoyment, replace the capitalist mode of appropriation,

² The Oxford Handbook of the History of Communism (Oxford Handbooks) - Kindle edition by Smith, S. A., Smith, S. A.. Download it once and read it on your Kindle device, PC, phones or tablets. Use features like bookmarks, note taking and highlighting while reading The Oxford Handbook of the History of Communism (Oxford Handbooks).

³ A Contribution to the Critique of Political Economy Preface On Capital Capital in General The Commodity Money or Simple Circulation Appendices Karl Marx. Introduction Frederick Engels. Karl Marx, "A Contribution to the Critique of Political Economy", Part One, Franz Duncker, Berlin, 1859 (Review) Notes Name Index of Authorities Subject Index

in which the product first enslaves the producer and then the appropriator. Marxian economics and its proponents view capitalism as being economically unsustainable and unable to raise the standard of living for the general populace since it is forced to reduce wages and social benefits in order to make up for declining profits while pursuing violent aggression. A socialist system of production would be introduced by a workers' revolution. Socialism is not inevitable, according to Marx's crisis theory, but rather an economic necessity.

Social revolutions are essential to bringing about the structural changes that society needs, according to revolutionary socialism. According to this view, revolution is a necessary prerequisite for the transition from capitalist to socialist production. The working class seizes political power in order to directly rule or overthrow the state in opposition to the capitalist class and its objectives. ⁴A revolution is not always a violent uprising. While traditional Marxists assert that socialism is inevitable but not predetermined, revolutionary socialists hold that this is a prerequisite for socialism. Within revolutionary socialism, various political and social organisations have various definitions of "revolution." Along with Maoism, Marxism-Leninism, and Trotskyism, these include De Leonism, impossibilism, and Luxemburgism. Democratic socialism, revolutionary syndicalism, social anarchism, and social democracy are examples of non-Marxist movements that fall under the umbrella of revolutionary socialism. Reformist socialism, particularly social democracy and other developmental varieties, contrasts with revolutionary socialism. Revolutionary socialism is opposed to social movements that want to gradually transform capitalism.

MAJOR EVENTS

KILLING OF JOHN P. SAUNDERS



Lala Lajpat Rai organised a nonviolent protest against the Simon Commission on October 30, 1928, while it was in Lahore. As part of the aggressive police response, James A. Scott, the superintendent of police, instructed his men to lathi charge the protesters. Despite being attacked, Rai went on to speak at a conference. He passed dead on November 17, 1928, maybe as a result of his wounds, however this is uncertain. According to historian Neeti Nair, "His death was frequently attributed to the emotional, if not physical suffering he had experienced." When

⁴ Thompson: What Revolutionary Socialism Means [Oct. 1903] 1 What Revolutionary Socialism Means. by Carl D. Thompson 1 Published in The Vanguard [Green Bay, WI], v. 2, no. 2 (Oct. 1903), pp. 13-Socialism is not a reform, it is a revolution. This is the position held by all scientific Socialists everywhere. But such a statement made without

the subject was raised in the British Parliament, the British government categorically denied any role in Lala Lajpat Rai's murder. In a plot to kill Scott, Bhagat Singh vowed to get revenge and worked with the revolutionaries Chandra Shekhar Azad, Shivaram Rajguru, Jai Gopal, Sukhdev Thapar, and Jai Gopal. However, when Assistant Superintendent of Police John P. Saunders arrived, Singh was given the go-ahead to fire owing to a case of mistaken identity. Rajguru and Singh shot him on December 17, 1928, as he was leaving the district police headquarters in Lahore. As they were being pursued, Head Constable Charan Singh was killed by Azad's cover fire. Singh and his fellow HSRA members insisted that justice had been done notwithstanding this case of mistaken identity. The following day, the HSRA put up banners around Lahore with the message, "HSRA Recognizes Assassination."⁵

"J. P. Saunders is dead; Lala Lajpat Rai is avenged. ... In this man has died an agent of the British authority in India. ... Sorry for the bloodshed of the human being, but the sacrifice of individuals at the altar of revolution ... is inevitable"

On April 8, 1929, the HSRA bombed the Central Legislative Assembly in Delhi after the murderers of Saunders managed to elude capture and hide. This was a provocative propaganda stunt timed to oppose the adoption of the Trade Disputes Bill and the Public Safety Bill, both of which had been prepared to offset the impacts of trade unionism and revolution. It was meant to draw attention to the HSRA's objectives.

Singh and Batukeshwar Dutt carefully avoided causing any deaths as they launched bombs at the vacant cabinet benches to emphasise the propagandistic nature of their crime. They made no attempt to leave and actively courted arrest while shouting "Inquilab Zindabad (Long Live the Revolution), Vande Mataram (Hail to Motherland), and Samrajyavad Murdabad" (Down with Imperialism). They justified the attack in a leaflet titled "To Make the Deaf Hear" (to quote Édouard Vaillant). Additionally distributed during the assembly, this leaflet was published in the Hindustan Times the next day. Police arrested Kishori Lal, Sukhdev, and Jai Gopal on April 15, 1929, following a raid on the HSRA's bomb factory in Lahore. Singh, Sukhdev, and Rajguru were put to death on March 23, 1931, as a result of their convictions in the Saunders murder case and the Assembly Bomb case trials.

KAKORI CONSPIRACY

The Kakori Train Robbery took place in Kakori, a village near Lucknow, on 9 August 1925, during the Indian Independence Movement against the British Raj. Hindustan Republican Association organised it (HRA). The robbery was planned by HRA members Ram Prasad Bismil and Ashfaqullah Khan. This group was formed to fight the British Empire for independence. Bismil and his crew planned to rob a Saharanpur train to buy weapons. [1] Bismil, Khan, Rajendra Lahiri, Chandrashekhar Azad, Sachindra Bakshi, Keshab Chakravarty, Manmathnath Gupta, Mukundi Lal, Murari Lal Gupta, and Banwari Lal executed the robbery. Unintentional passenger's death.⁶

The 8 Down Train left Shahjahanpur for Lucknow on August 9, 1925. Rajendra Lahiri pulled the emergency chain when the train crossed Kakori, and the other revolutionaries overwhelmed the guard. They robbed that train because it carried Indian taxes to the British treasury. They stole only these bags (from the guards' cabin) and fled to Lucknow. This heist aimed to:

Pay the HRA with British government funds.

Create a positive HRA image among Indians.

⁵ Bhavan Singh Rana, 3.63, 8 ratings 1 review, Chandra Shekhar Azad is a matchless and rare personality of the revolutionary movement in India. Though born in a family in the grip of stark poverty and deprivation, he considered personal interests negligible and made freedom of the motherland the objective of his life.

⁶ The Kakori Revolution (also called, the Kakori Conspiracy or Kakori train robbery or Kakori Case) was a train robbery that took place between Kakori and Alamnagar, near Lucknow, on 9 August 1925 during the Indian Independence Movement against the British Indian Government. The robbery was organised by the Hindustan Republican Association.



Ahmad Ali, a passenger, went to the ladies compartment to see his wife and was killed by Manmathnath Gupta's inadvertent discharge, making it a manslaughter case. After the incident, the British government launched a manhunt and detained many HRA members. Their leader, Ram Prasad Bismil, was captured in Shahjahanpur in 1925 and in Delhi in 1926.

KEY LEADERS OF HSRA

CHANDRA SHEKHAR AZAD



After the passing of the HRA's founder, Ram Prasad Bismil, and three other important party figures, Roshan Singh, Rajendra Nath Lahiri, and Ashfaqulla Khan, Chandra Shekhar Tiwari (23 July 1906 – 27 February 1931), also known as Chandra Shekhar Azad, the HRA was reorganised by Chandra Shekhar Azad. He was raised in Badarka, Uttar Pradesh, by Sitaram Tiwari and Jagrani Devi. He used the alias "Balraj" when signing HSRA leaflets.⁷

Gandhi's decision to put the non-cooperation movement on hold in 1922 disappointed Azad. Ram Prasad Bismil, the HRA's founder, introduced him to Manmath Nath Gupta, a young revolutionary. He then joined HRA and began raising money. Most of the money was embezzled from the government. He participated in the 1925 Kakori Train Robbery, the 1928 Lala Lajpat Rai Murder Revenge Shooting of John P. Saunders, and the 1929 Attempt to Destroy Viceroy of India's Train.

Azad received the Communist Manifesto from Shiv Verma. Azad used to teach socialism to his cadres using Satyabhakta's book ABC of Communism.

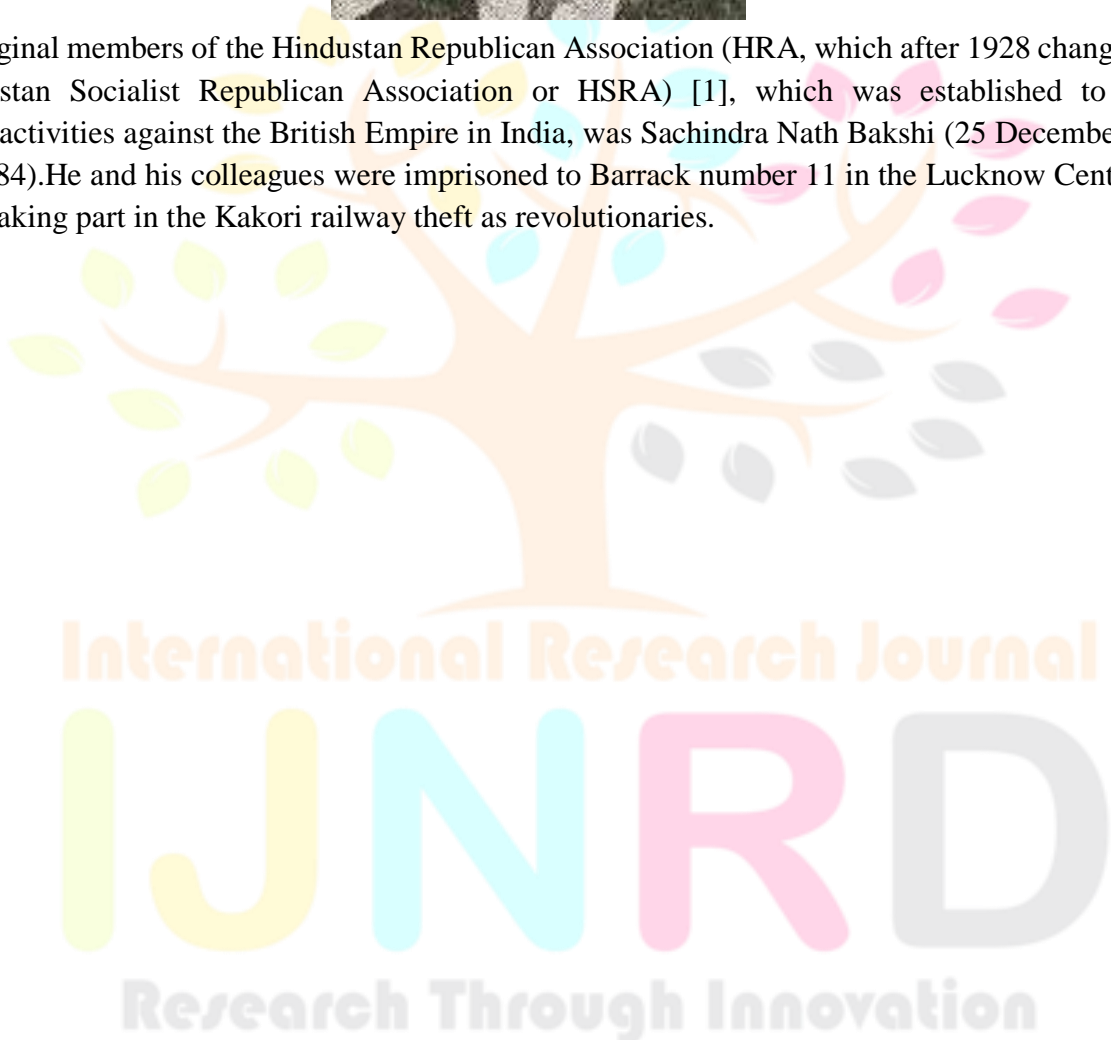
⁷ Catherine Asher is a professor in the Department of Art History at the University of Minnesota. She is a specialist in Islamic and Indian art from 1200 to the present. She is well known for her work on the Mughal dynasty (1526-1858), but increasingly is working on the patronage of their successors and predecessors, both Muslim and non-Muslim.

Azad received monetary backing from Congressman Motilal Nehru

SACHINDRA NATH BAKSHI



One of the original members of the Hindustan Republican Association (HRA, which after 1928 changed its name to the Hindustan Socialist Republican Association or HSRA) [1], which was established to engage in revolutionary activities against the British Empire in India, was Sachindra Nath Bakshi (25 December 1904 - 23 November 1984). He and his colleagues were imprisoned to Barrack number 11 in the Lucknow Central Jail two months after taking part in the Kakori railway theft as revolutionaries.



BHAGAT SINGH



Indian rebel Bhagat Singh (27 September 1907 – 23 March 1931) accidentally killed a British policeman. He rose to fame in Punjab and was revered as a martyr and folk hero in Northern India after bombing Delhi's Central Legislative Assembly and going on a hunger strike while imprisoned. He encouraged reflection inside the Indian National Congress' peaceful but eventually successful independence effort and sparked a burgeoning militancy in India in the 1930s.

In December 1928, two HSRA members named Bhagat Singh and Shivaram Rajguru murdered a British policeman in Lahore, Punjab. They believed James Scott to be Saunders, who was on probation. Two weeks after Scott's lathi assault, Lala Lajpat Rai passed away. As Saunders departed on a motorcycle, Rajguru shot him. Singh wounded him by firing eight times at him. An additional Singh associate named Chandra Shekhar Azad shot a policeman who was pursuing Singh and Rajguru. In place of James Scott, Bhagat Singh and his allies used the moniker John Saunders to exact revenge for the murder of Lajpat Rai. Singh eluded capture for several weeks. In April 1929, he and Batukeshwar Dutt set homemade bombs off.⁸ They made arrests and threw flyers and slogans at MPs. Singh's imprisonment and celebrity made his involvement with John Saunders known. By joining Jatin Das on a hunger strike to demand better prison conditions, Singh won over the public's compassion. Das died in the famine of 1929. Bhagat Singh, a 23-year-old man, was hanged in March 1931 for the murders of John Saunders and Channan Singh. He rose to fame after passing away. He stated: "Bhagat Singh gained notoriety for restoring Lala Lajpat Rai's and the country's honour, not for his acts of terrorism. Within a few months, his name was heard in every town and village in the Punjab and northern India." Hindu nationalists and communists in India backed Singh, an atheist and socialist. Few of Singh's friends and Indian anti-colonial revolutionaries, who also participated in risky operations and suffered cruel deaths or were put to death, attained the same level of acclaim as Singh, also known as the Shaheed-e-Azam.

Singh questioned religious ideologies when Gandhi disbanded the Non-Cooperation Movement. He didn't comprehend how two parties who fought together against the British could be at each other's throats over religion. Singh discarded his religious views because he believed they harmed the revolutionaries' fight for freedom. He began studying Bakunin, Lenin, and Trotsky, all atheist revolutionaries. Soham Swami's Common Sense interested him.

Randhir Singh, a fellow prisoner and Sikh leader who founded the Akhand Kirtani Jatha, approached Bhagat Singh in 1930–31. According to Shiva Verma, who later gathered and edited Bhagat Singh's works, Randhir Singh sought to convince Bhagat Singh of the existence of God and, when he failed, berated him: "You are giddy

⁸ Kama Maclean is Associate Professor of South Asian and World History at the University of New South Wales and editor of *South Asia: Journal of South Asian Studies*. She is the author of *A Revolutionary History of Interwar India: Violence, Image, Voice and Text* (London: Hurst & Co., 2014).. J Daniel Elam teaches in the Asian American Studies Program at Northwestern University.

with glory and have grown an ego that stands between you and God." Bhagat Singh composed "Why I Am an Atheist" to answer whether he was vain. In the essay, he defended his own convictions and said he used to believe in God but couldn't believe others' myths and beliefs. Religion makes death easier, but unverified philosophy is a symptom of human frailty.

SARDAR UDHAM SINGH



Udham Singh Kamboj, a Ghadar Party and HSRA rebel who killed Michael O'Dwyer on March 13, 1940, was born Sher Singh and died on July 31, 1940. In vengeance for O'Dwyer's 1919 massacre in Amritsar, an assassination was committed. In July 1940, Singh was killed for murder. He adopted the name Ram Mohammad Singh Azad while he was being held, which reflects anti-colonial nationalism and the three main religions of India.

In accordance with the Rowlatt Act, Satyapal and Saifuddin Kitchlew were detained on April 10, 1919. A disturbance that was directed at European-owned banks and Europeans was started when a military picket opened fire on a throng that was protesting. On April 13, about 20,000 unarmed people celebrated Baisakhi and denounced arrests in Jallianwala Bagh, Amritsar. Water was served by Singh and his orphanage friends. Colonel Reginald Dyer's soldiers committed the Jallianwala Bagh massacre or Amritsar Slaughter.⁹

Bhagat Singh and his revolutionary band had an impact on Singh. Singh joined the Ghadar Party in 1924 to protest British rule. He returned to India in 1927 with 25 coworkers, revolvers, and ammo under Bhagat Singh's orders. He was quickly arrested for having an unauthorised firearm. Seized items included revolvers, ammunition, and copies of "Ghadr-di-Gunj" (Voice of Revolt). He was given a five-year term.

After Singh's release in 1931, Punjab Police closely followed his whereabouts. From Kashmir, where he eluded capture, he fled to Germany. He had a job in London in 1934. He planned to kill Michael O'Dwyer. In his diaries from 1939 and 1940, Singh misspells O'Dwyer's last name as "O'Dyer," possibly confusing him with General Dyer. Before Udham Singh planned revenge, General Dyer passed away in 1927. Singh participated in meetings of the Indian Workers Association in Coventry, England.

DISSOLUTION OF HSRA

Nothing remains same forever. The HSRA's sun had to set leaving behind a legacy of glory and valour after the death of Sardar Udham Singh.

By 1930, the majority of the HSRA's influential leaders were either dead or behind bars. Kailash Pati was imprisoned in October 1929 and afterwards worked as an approver (witness for the prosecution). Chandra Shekhar Azad shot himself in the head on February 27, 1931, during a gunfight with the Allahabad Police. The Alfred

⁹ Frontiers ebook releases: August 2022. Download the top ebook releases for August, including ones on the high risk of Covid-19 complications in people with diabetes, investigating the sperm mechanisms of formation and function, and many more! All ebooks are free to download and distribute. SCIENCE NEWS.

Park incident is what is happening here. Shivaram Rajguru, Sukhdev Thapar, and Bhagat Singh were hanged on March 23, 1931. Regional tensions increased after Azad's death as a result of his loss of influence as a unifying force. The organisation split up into various regional divisions that carried out bombings and assassinations of British leaders in India without any central coordination. An additional attempt to revive the HSRA was undertaken at a meeting in Meerut in December 1930. This endeavour was thwarted by the detentions of Yashpal and Daryao Singh in 1931. This basically ended the HSRA as a coherent organisation, despite the fact that the many regional sections carried on their bloody battle until 1935. When Bhagat Singh and Chandra Shekhar Azad went away, Udham Singh, another coworker, took over the HSRA from London. HSRA was eliminated in 1940 after Udham's execution.¹⁰

CONCLUSION

The HSRA represented a saga of bravery, valour, courage and patriotism. The organisation with its young ignited minds Bhagat Singh, Sardar Udham Singh and Chandra Shekhar Azad and so on, created a massive spark that set fire to the Indian independence struggle. Although the sun of HSRA has set, its contribution towards the making of a new independent India shall always be remembered. The wise say that end always leads to a new beginning, The dissolution of HSRA did not result to the end of its ideology and it was carried forward by uncountable young bravehearts which shaped the independence of our country, The HSRA would be remembered forever and would be an unforgettable part of the Indian independence story.



¹⁰ Encyclopaedia of Political Parties Post-Independence India (Indian National Congress) - Kindle edition by Ralhan, O. P.. Download it once and read it on your Kindle device, PC, phones or tablets. Use features like bookmarks, note taking and highlighting while reading Encyclopaedia of Political Parties Post-Independence India (Indian National Congress).