

ESTABLISHMENT & WORKING OF GADAR PARTY

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ABSTRACT

“*Ghadar*” is derived from the Arabic language which means the ‘rebellion’ started in abroad, this Movement is very important in Indian history. Baba Sohan Singh Bhakna, President and founder of *Ghadar* Movement, who had to get the freedom from British by armed revolution, established his office in San Francisco. It published the newspaper named ‘*Ghadar*’ which exposed British rule completely. *Ghadar* Movement established so many branches worldwide.

Keywords: Ghadar Movement, Gadar Party, History of India

Ghadar is the Arabic word, *Ghadar* means revolt or rebellion. The *Ghadar* movement has a special significance in the history of India's struggle for independence. This is the movement that Indians started on foreign soil. A large number of Indians were in the origin and Washington States. There was a need to awaken then. The last month of 1912 a meeting was held and established an association, whose name is '*Hindustani* Association'. Similar meetings were also held in California and Sacramento. Many Indians gathered in the factories of St. John, Portland, Monarch Mill, Bradvills etc. In the wooden factory of Austria in March 1913. Lala Hardyal was also called from San Francisco. Lala Hardyal was a professor Hindi Philosophy and Hindi Culture at Stanford University, California. Lala Hardyal, Baba Sohan Singh Bhakna and other Indians took these decisions with the consent of all to form a *Ghadar* party.

1. Name of organization and place of '*Hindustan* Association' of Pacific Coast was named as '*Hindi* Association of Pacific Coast.'
2. The aim of the party is to liberate India from the British through armed revolution. After the Independence, lay the foundation of the people's rule on the basis of equality in the country.
3. The party's office will be in San Francisco instead of Portland.

4. A weekly newspaper will be published by the party, whose name will be *Ghadar*, and will also be published in Indian languages, Punjabi and Hindi.
5. The party will be elected every year.
6. All Indians workers working in factory or field will be member of their local branch committee and the representative of the local committee will be associated with the management committee.
7. The selected representatives from local committees will manage newspaper, office and other activities.
8. The party will be above from any kind of religious rights and each member will be free to upholding their religious beliefs.
9. No worker of the party will get any salary, but on equal basis food and clothes will be provided from the joint arrangement.
10. It will be the duty of every soldier to fight against slavery even if the war against slavery fights in any part of the world.
11. Every member will have to pay at least one dollar.

Later, the office- bearers of the party were elected by collective decision. President of this party was Baba Sohan Singh Bhakna, Vice president was Bhai kesar Singh Thatngarh, General Secretary was Lala Hardyal, Assistant Secretary was Lala thakurdas Dhuri, and treasures were *Pandit* kashi Ram. In addition to these office-bearers, an interim committee was formed by selecting representative from each branch members of which were elected from Austria, Monarch, Bayville, St John, Vienna and Portland. News of the establishment of a party was spread to all US Indian residents, on 1st November, 1913, the first leaf of the *Ghadar* Newspaper was out with hand machine, with the help of Kartar Singh Sarabha and another Indian. Lala Hardyal was the author of this Newspaper. The office was opened in a rented house, named the *Yugantae Ashram*, It was written on the first page of the *Ghadar* newspaper-

Je tau prem khelan ka chau, Sir dhar tali gali moorie aau.

The callousness of the British was exposed on the next page of the newspaper. Lala Hardyal, the head editor of the newspaper, was writing in Urdu and Kartar Singh Sarabha was writing from Urdu to Punjabi. He worked on hand machines. Initially, the responsibilities of all the activities of the 'Yugantau Ashram' were on Kartar Singh Sarabha. Apart from this Indians from outside the country sent poems and other articles to Kartar Singh Sarabha. '*Ghadar* Di Gunj' and other

revolutionary literature were distributed free of cost. This newspaper also reached to the Indians in US and Indians living in far away Malaya, Shanghai, Singapore, Shyam, Argentina, South Africa, Japan and Hong Kong. The English Government tried to stop the '*Ghadar*' newspaper from entering the state. The British Government saw the *Ghadar* party's progress day by day and also arranged to expel Lall Hardyal from the United States to stop this progress. So the US Government spy on Lala Hardyal's ever action and once he gave a lecture against the persecution of the King of Russia, this excuse were enough for the US Government to prove Lala Hardyal wrong. They soon issued arrest warrants for Lala Hardyal. The police arrested Lala Hardyal on 25 March, 1914. After Hardyal's arrest, President Baba Sohan Singh Bhakna, Vice President Bhai Kesar Singh, Treasurer Pandit Kashi Ram and several other colleagues redistributed the work in the Yugantar Ashram. Sri Ram Chandra Peshori was elected for the management of the newspaper. He had been the editor of the newspaper 'Aftab' in Delhi. He was most popular but it was not reliable. The English Government had hoped that Lala Hardyal's departure affected the party and the party would break down. But this was not happened. In contrast to it, the *Ghadar* newspaper became popular day by day. The simple word written in *Ghadar* newspaper made the newspaper so popular in the Indian public that they forget the real name of the party 'Hindi Association' and became popular with name of this newspaper the '*Ghadar* Movement'. In order to stop the *Ghadar* newspaper from reaching the Indian public, the British Government imposed restrictions on all ports in Hong Kong, Singapore, Rangoon, Calcutta, Madras and Bombay. The party used to make more stringent changes in its postal system by the British Government. The arrangement of transporting the newspaper to other places was done very carefully. Through the propagation of *Ghadar* newspaper, the ideology of the *Ghadar* of the ideology of the party under the guise libe eradication of British rule and liberating India if was its basic need to end the tribulations and endorsements. India could not tolerate racial hatered nad insults in foreign countries, so it was natural for the *Ghadar* party to be formed in the united states to organize the freedom struggle. The second party's ideology was an armed struggle. Baba Sohan Singh Bhakna wanted to fulfill the aim of *Ghadar* party to create the unity of all Indians. Resisting communalism was also the ideology of the *Ghadar* party. Because behind the communal thinking of Hindus, Muslims, and Sikhs British 'divide and rule' was responsible. The purpose of the *Ghadar* party was to fight against British thinking. The members of *Ghadar* party were thought that if the people of India stopped giving support to the British, foreign rule would not last long. Therefore, they did not give any help to the British, stopped from joining the army, and were also stopped from paying taxes. Getting prosperity and social justice was also the ideology of the *Ghadar* party. The *Ghadar* party's companion became very broad because of *Ghadar* newspaper and activities of *Ghadar* party. In the United States and Canada, seventy-two branches of the *Ghadar* party were established by the efforts of Baba Sohan Singh Bhakna. In addition to this, the *Ghadar* party had its relation with Germany, Turkey, Egypt, Iran and Kabul.

The Muslims also joined the *Ghadar* party program after coming to the Yuganturn Ashram. Thus, because of the international relation of the *Ghadar* party. It started preparing for a direct fight with the English Empire. Baba Sohan Singh Bhakna did not want to give any propaganda openly to the soldiers of the party so that the American Government got the opportunity to oppress the *Ghadar* party. Therefore, preparations for armed rebellion started. The *Ghadar* party inspired the Indian America youth to get admission in US Universities and gained military education but American Universities kept the doors close of the military education through its private resources. The incident of the Kamagatamaru in 1914, greatly influenced the *Ghadar* movement. The main focus of this incident was the Baba Gurdit Singh of village Sarhali district Amritsar, who had left India fifteen years ago and used to work as a contractor in Singapore. He returned to India in the year 1909. While returning to India he rented a ship to take the Punjabis to Canada. Leaving from Hong Kong on 4 April, 1914, three hundred and fifty one Sikhs and twenty one Pakistani Muslims, reached Vancouver on May 23rd, but the ship was not entertained there. On 23 July, 1914 Kamagatamaru was forced to return to India. The members of the *Ghadar* party took part in giving every facility to the passengers of Kamagatamaru. They also struggled to bring them on the share. *Ghadar* newspaper, *Ghadar* Gunj, *Ghadar* message were delivered to the passengers of the ship. When the members of the *Ghadar* party came to know that the Kamagatamaru case was solved and it would return to the country soon, the party's secret commission meeting was held at that time. Baba Sohan Singh Bhakna, Pandit Kashi Ram and Bhai Santokh Singh were members of this commission. They were indebted to the fact that the Kamagatamaru will return from Vancouver within a couple of days; we have to send a responsible man who secretly meets the Kamagatamaru on the way, so that the message of revolutionary program of the *Ghadar* party reached India through the passengers going to India. The commission advised that Baba Sohan Singh Bhakna is perfect person for this work. Baba Sohan Singh Bhakna Ji secretly reached Yokohama after delivering arms and explaining revolutionary program. According to Government guidelines, checking of the passengers was done by blocking the Kamagatamaru seventy miles from Calcutta, and the ship was further moved towards the Budge-Budge port. On their arrived at the port, the British Government tried to arrest the passengers of the ship, there was a fight between the police man and the passengers. The incident of Kamagatamaru filled the sense of hatred against foreign countries in Indians. As the first world war started in 1914, the *Ghadar* party sharpened its activities and issued orders to all Indians to reach the country. Baba Sohan Singh Bhakna appealed that the *Ghadar* party wanted that all the Indians should complete their work and return to India as soon as possible so that the revolutionary program could be taken up with the help of local bench of *Ghadar* party Baba Sohan Singh Bhakna brought weapons from peeking. Baba Sohan Singh Bhakna was also coming to India by the ship named Naam Sang. He along with eighty people from different places was also going to India for revolutionary programs. To curb the activities of the *Ghadar*

party, the Indian Government issued an order on September 5th, 1914, in which according to the police of Punjab and Bengal, those who came from outside the country should be investigated properly; due to suspicion, they can be sent to Jail. The majority of the Indian people who returned from foreign countries were Punjabi central inquiries office was opened in Ludhiana. Every Punjabi coming from outside had to appear here. Baba Sohan Singh Bhakna ship was stopped at the Penang port. Even after the full week passed, the ship was not allowed to move forward. On the flames of Baba Sohan Singh Bhakna and other Indians, the Governor set the ship forward the main task of the leaders of the *Ghadar* party was to make Indians aware of party programs living in the order Island and send them to India. Thus the circle of the *Ghadar* party was to make Indians aware of party programs living in the other Island and send them to India. Thus the circle of the *Ghadar* party was very large. Articles were written keeping in mind the *Ghadar* party program. Through these articles the slogan of 'Declaration-war' has reached to every Indian and they have made preparations. Thousands of Indians came back to India in two-three months from Toshmaru, Maciemararu, Nimmarnu, Canada Maru, Mexico Maru, Namsung, Kumumsung, Sisang, Yatsang, Kwsngsang, S.S Korea, S.S. Siberia, Golcunda, Lama etc. According to the orders issued by the Indian Government, the ships were halted away from the Harboe and were checked thoroughly. Instead of so many restrictions *Ghadar* is escaped by the routes of Madras, Calcutta, and Kolbe, and reached Punjab. Kartar Singh Sarabha after reaching the country in 1914 experienced the necessity of the literature of *Ghadar* party, he tried to set up the press in India but the situations did not allow him. The entire party's work done is cycled style machines first in Ludhiana and them in Lahore. This system of printing was given the name of 'Bhadthu Press' The special centre of the campaign of the *Ghadar* party was Indian Mutiny. *Ghadar* party leaders used to go in the fields to aware the public. They inspired the troops to organize in a group against the British and liberate your country. Many Youths of the *Ghadar* party joined the army so that they could get a chance to spread awareness among the soldiers. Many of the countrymen also sold their lands in order to purchase weapons for the *Ghadar* party. The enthusiasm of the *Ghadar* party was increased day by day. therefore, investigations and arrests were started by police. Leaders of the *Ghadar* party were arrested on the ships coming from the United States. Baba Sohan Singh Bhakna was also sent to Calcutta and on October 14th, 1914, he was arrested. Baba Sohan Singh Bhakna was sent to the Punjab from Calcutta. He was kept in Ludhiana Jail for a week. The Punjab police had arrested almost all the *Ghadar* party leaders. Only those had left who went to Kabul. No leader of the *Ghadar* party leaders only those had left who went to Kabul. No leader of the *Ghadar* party was out of prison could organize the work in a new way. After finishing the arrests, the Government wanted to convict the prisoners of the *Ghadar* party by conducting trial in accordance with Indian Defense Act. If the party gets the wise leadership in the country then economic tension could be avoided through coordination with the foreign countries. In the army and police recruiting their man, they would also succeed

in using them against the British, but due to the compulsions of circumstance and organization weaknesses. The *Ghadar* party does not succeed in its mission. Failure of their mission, the *Ghadar* party also filled the new patriotism of the common masses. The *Ghadar* movement had changed the country's most popular political concepts. The effect of the *Ghadar* movement fell on the brain of the British administrator and it fell on the message of Amritsar and martial law in many districts of Punjab. *Ghadar's* legacy, especially for the Indians living in the US, and the Sikhs, did great work to connect with India's autocratic struggle. The *Ghadar* leaders, who were released from prisons after serving prolonged sentences, were rewarded due to their excellent sacrifices, also emerged as a unique communist group in Punjab. For a long time, *Ghadar* or Kirti communists maintained an independent identity separate from the Punjab unit of the communist party which was known as 'Josh Group'. These people were the real power of the strong farmers movement to organize very successful movements of farmers and mujharas in many areas of Punjab. Many leaders like Baba Sohan Singh Bhakna and Baba Jawala Singh of the high moral political ranks were successful in the congress socialists and the Rampant Akali revolutionary programs. The Indian National Congress encouraged *Ghadar* communist leaders to contest the 1937 assembly elections when they had won the reserved seats for the Sikhs. The cultural and Political influence of these *Ghadar* leaders was spread over ideological boundaries. There was a time when they used to play an effective role in the arrangement for the shrine of the Gurudwara, but the area where the legacy of the *Ghadar* Movement was cut out, was the solution against communal and feudalist forces. Various communists and left political organizations in Punjab have been referring to this heritage (*Ghadar*) for achieving moral and political legitimacy for their public struggle.

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