

The Role and Contribution of Raja Mahendra Pratap in Indian Freedom Movement

Introduction-

The saga of struggle for India's Independence is long one. Historians of the freedom movement have extensively dealt with the role of persons and parties. Memorials and monuments have been raised to commemorate the prominent individuals. With the growing regional identities we find newer personalities being brought to centre stage year after year for according a place of honour in the annals of the freedom movement. However, there is one character in the saga, who has not received attention commensurate with his role in the struggle for India's independence. It was Raja Mahendra Pratap who established the first Provisional Government of India in Afghanistan in 1915- much before the declaration in 1929 by the Congress of the goal of complete freedom for India. The yearlong government sponsored celebrations in 1997 of the Golden Jubilee of India's Independence also failed to notice the glaring omission.

Importance & justification

Raja Mahendra Pratap was great patriot, who advocated love, peace and stability in Indian Society. He was a multi dimensional personality who played a number of roles for upliftment of Indian Society. He was a moralist, and educationist, a patriot, visionary and a social reformer. His mission was not confined only the freedom movement of India he did a lot of works for world unity by advocating trade between the neighboring and far of countries. From this view point he was an internationalist of first order. He also tried to support scientific

advancement for a better future and prosperity of the world. He stood for establishment of world federation based on equality of all races. He also founded a world

federation club in Japan and China. It shows that Mahendra Pratap was a Leader with a message for humanity.

He was against imperialism because he thought imperialism to be a danger for world peace in his attitude he reflected great love for secularism and liberation. Thus we see that Mahendra Pratap was truly a great son of India with great zeal for India's freedom. His contribution to India's independence is second to none. He was a missionary who advocated his entire life for the service of mankind. He spoke about all the problems that we find in Indian Society at the present time. Evils like caste system dowry, unemployment and untouchability were in his agenda. He wanted the destruction of an amoral society and in place of it. He wanted the construction of a society. Where people should live with love, peace and harmony

The present study is proposed to reflect the message, vision, and reformative outlook of Mahendra Pratap which are very relevant in the present Indian society. His teaching and thoughts are very necessary to guide the people and take them towards light. The thesis would be beneficial for student of future as they can be inspired by the message of Mahendra Pratap. At the same time the view of Mahendra Pratap can bring order in our disordered society. The important things about Mahendra Pratap is that he gave special attention to education and for this he opened number of institutions. In modern India also the education system needs great attention as the future of our nation depends on education. Perhaps it is the inspiration of Mahendra Pratap that all the states of India are spending much finance of education system. Sarv Shiksha Abhiyan

may also be part of this inspiration. The important things that Mahendra Pratap tried to do was the empowerment of women its very relevant in today's society. Though much has been done for women still there are some more things which are to be done for women. Mahendra Pratap strongly made an advocacy for the equality of woman. Those he was not a feminist but he believed the equality of women. He also talked about some root evils, like liqor consumption, child marriage, caste system, dowry system which are still polluting our society. He wanted the removal of all these problems from Indian Society.

Thus from description given about it is clear that the study of Raja M.P. is very significant is today's society as it has great relevance in modern society. The study on Mahendra Pratap will benefit not all the students but all the sections of society

Raja Bahadur Ghanshyam Singh of Mursan in Aligarh District of U.P. had three sons- Duttprasad Sing, Baldev Singh and Kharak Singh. His third son Kharak Singh was born on 1st of December 1886. At the age of three, Kharak Singh was adopted as heir-son and was named Mahendra Pratap Singh by Raja Harnarain Singh of Hathras in Aligarh District. Raja Harnarain used to live at Vrindavan in Mathura District. In 1902, Mahandra Pratap singh was married at Sangrur to the Princess Balvir Kaur, the younger sister of H.H., Maharaja Ranbir Singh, the sikh Raja of Jind State of Panjab.

He was born in a patriotic family of Mursan. But the baby was adopted by the Hathras House. He was nursed on the breast of another woman. As soon as he could eat he was kept in the outside court at a distance from the ladies residence. In the words of Raja Mahendra Pratap "*I was brought up mostly by men.*" When he was still very young the family of Hathras conspired to disdown him. Seeing his life in danger he was removed back to Mursan estate which had

already stopped his family allowance. During these several years his '*fate was sitting on the fence*'.

A Pandit and a Maulvi made him to learn by heart some verses in Hindi and Persian respectively which he did not understand. At M.A.O. College in Aligarh he was given two rooms in a bungalow where

he lived practically all by himself, surrounded by his ten servants. He was not allowed to mix up with his school fellows. In his daily life a trusted barber Jhandu was his sole guardian. Upto first three classes he was a brilliant student. Due to adoption controversy he was disturbed and in Vth class he often got thorough beating with a cane by his teacher Mr. Niaz Mohd. Khan. In the higher classes he disguised himself in mathematics but was poor comparatively in English. In debates and discussions he was smart.

In 1907 Mehendra Pratap received control of his estate and left college without graduation he felt special attachment with M.A.O. College throughout his life. Later in 1911 some M.A.O. College students of Aligarh in the leadership of Dr. Ansari went to offer their services to Turkey during the Balkan war. Mahendra Pratap also went there to join them.

In 1912 Raja Mahendra Pratap offered his services to Mr. Gokhle for going to South Africa and help Mahatma Gandhi in his campaign by getting himself arrested. Gokhle advised him not to go there but accepted donation of one thousand rupees for the purpose.

Raja Mahendra Pratap participated in Indian National Congress sessions in 1906 and 1910 held at session of Allahabad respectively. In the summer session of Allahabad he was in the reception committee. But his proposal to give the congress pandal for a few hours to hold All India Educational Conference later at the time of winter session of the congress in Allahabad in

his own big tent for two days. However in the congress exhibition the articles made by the students of Prem Mahavidyalaya were highly appreciated and the student got Prizes. In 1914 he also published Hindi translation of presidential addresses of All India National Congress.

Raja Mahendra Pratap was not only a nationalist but also an inter-nationalist of first order. In 1929, he started writing about the Concept of World Federation in the shape of a book at Moscow. He brought out his first monthly of World Federation in the September, 1929 from Berlin in Germany to give publicity to his views and news in connection with his work of peace and world unity. He was of the firm view that in the present age of scientific advancement one federated government for the entire world has become a must not only for perpetual peace but also for the economic prosperity of the whole world. He was critical of the provisions provided for the monopoly of great powers in the Leagues of Nations formed in 1919 after the end of First World War. He was also against superiority of few nations and their domination of the international order. He stood for the establishment of World Federation based on equality of all races and states, His ideas found place in the United Nation's charter in 1949. But the founders of U.N. again preserved their monopoly and domination by making provisions for permanent membership and the veto power in Security Council.

This Executive Board later on took the form of Indian National Army (INA). When Japanese joined the Second World War on 8th December, 1941, Prime Minister, General Tojo asked Raja Mahendra Pratap to accompany Japanese army to attack British India. Raja Mahendra Pratap knew that Japanese had not honoured their word to make Manchu Kuo entirely free. They had not withdrawn their forces from Manchu Kuo. So, he did not agree to their plans which were in practice, on the lines of British Imperialism. He always stuck to his principles. Once he said: *I am glad that I remained true to my principles. It is true, seek cooperation in every quarter.*

However, I insist on my own terms. It was not possible for such a person to follow the dictates of the Japanese army.

Resemblance between Raja Mahendra Pratap and Subhash Chandra Bose

Few people can match the revolutionary zeal and sacrifices of this great legendary freedom fighter during the struggle for India's Independence. That there is a remarkable resemblance between Raja Mahendra Pratap and Subhash Chandra Bose is not met coincidence because the latter took heavily from the idea of the former. Raja Mahendra Pratap, the *world wanderer* at a crucial juncture of history during the war years knew no rest and strived for an Anti-British front and upheld the moral of revolutionaries of 'Provisional Government of India' during the First World War was repeated by Subhash Chandra Bose during the Second World War in the form of 'Azad Hind Government', these revolutionaries in foreign countries joined it in thousands and assisted it. Raja Mahendra Pratap prepared the base laid the foundation by his incessant effort during 1922 to 1942 in the Far East countries and the castle of Azad Hind government in the Far East was skillfully built by Subhash Chandra Bose. In philosophical terms the material prepared by Raja Mahendra Pratap is *Upadan Karan* and leadership of Subhash Chandra Bose is *Nimitta Karana*. Both these *Karanas* have contributed greatly in the erection of a castle of second "Azad Hind Government" abroad.