

Patriotic Songs – An Inspiration for Indian Freedom Movement

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Introduction -

The freedom movement is that era of Indian history, which covers pain, bitterness, arrogance, self-respect, pride, glory and most of all the blood of martyrs. In this great sacrifice of freedom, every section of the society made sacrifices in their own way. The national leadership who played an important role in the Indian freedom movement, various revolutionaries and other organizations, the new youth class enlightened by English education, the literature created through their thoughts are the witnesses of the Indian freedom movement. In the same way Patriotic songs also did the work of creating the concept of freedom among the masses. Not only the politicians of the time, but also litterateurs, poets had an important contribution in the freedom struggle. Writers not only breathed new life into the freedom struggle with great and immortal creations like Vande Mataram, but also strengthened the literature of Indian languages and provided new dimensions.

Title of Research Article –

An attempt is made by this research article to throw light on one of the important aspects of Indian National freedom movement in form of patriotic songs. So by knowing its importance article intitled as ***Patriotic Songs – An Inspiration for Indian Freedom Movement*** is selected. Various oral / written Patriotic songs collections, Writings of freedom fighters is taken to prepare this article.

In this era of independence, litterateurs and writers also contributed a lot. Newly educated elite class played their role very well in driving away the British. From the revolutionaries to the common people of the country, the writers enthused with their words. Songs related to the bravery of innumerable heroes like Rana Beni Madhav Bakhsh Singh, Balbhadra Singh, Kunwar Singh, Daulat Rao Scindia and Rani Lakshmi Bai of the 1857 freedom struggle are still being recited by the people. In his book, Mr. Savarkar has mentioned the verse line of morning remembrance in a silk bag found near King Shankar Singh of Gond caste in Jabalpur, which he used to recite daily. He got this line as an English translation of the original line. Similarly, Jawaharlal Nehru University's Prof. B.M. Sankhyadhar found a Braj language song in the form of an English translation published in a news magazine in London in 1924, which was tied in the dead body of a Pindari. Thus the songs of the freedom struggle of 1857 and earlier became the subject of search.¹ Most of the original source material handed over by Britishers to their motherland Thus, on many times we have to depend on British historians.

From November 1, 1857, the governance of our country passed directly to the government of Queen Victoria following her proclamation. Since Bengal was the centre of political activities of the East India Company, the seeds of the future freedom movement also sprouted from here. **Bankimchandra Chatterjee's** novel '**Anandmath**' (1882) and the song '**Vande Mataram**' by a child monk named Bhavanand in it became a symbol of new inspiration, whose importance was no less than that of any institution.

The line '**Vande Mataram**' from the song '**Vande Mataram**' was inscribed in the middle of the flag which was designed by Sister Nivedita in 1905. It was also marked by another flag designed by him which was hoisted at Parsi Bagan, Calcutta on August 7, 1906, on the occasion of the first anniversary of the anti-Partition movement. This line was also inscribed in the flag that **Madame Cama** unfurled at a meeting in **Stuttgart** on August 22, 1907. It is worth mentioning here that no song of the freedom struggle got the glory that this song got. This line become the seed mantra of the freedom movement. The British government used to tremble at its sound. We may call this song was a new version of '**Prithivi Sukta**' of **Atharvaveda - Bhoomi: Putro'ham Prithivya:!** '**Mother**.

The institutions formed in the second half of the nineteenth century contributed immensely in keeping alive the sense of self-pride among those Indians who were forgetting their own culture by getting carried away by the culture of the new rulers. Brahma Samaj and Arya Samaj were leading in these institutions. **Sankirtans** of Brahma Samaj and '**Prabhat Feris**' of Arya Samaj created enthusiasm in the public. Newspapers in the country also a powerful means of influencing the attitude of the educated public The mind. As the feeling of independence became more and more intense, the colour of scolding increased on the songs. To crush it, there was no essential difference between the new system of the East India Company and its neighbouring British rule. The history of the freedom movement in the 20th century is really inspiring. By the change in leadership of Mahatma Gandhiji the roots of Ahimsa philosophy was deeply rooted and it reflected in Indian freedom movement. So at this time the patriotic writings in form of prose and poetries created lots of spirit in the minds for Indian middle class. Only by the means of patriotic thoughts and writings the freedom movement become widely spread in to huge mass movement. The difference was that now the huge crowd was unarmed - '**Ravana Rathi Virath Raghuvera**'. We have a song on Sabarmati Salt March on Gandhiji in Hindi .

When the feeling of being independent started spreading among the masses, picketing would take place from morning till night, songs of freedom would be sung in folk style, which were not pre-prepared but spontaneous sighs of the heart. These songs were neither 'cultivated' nor 'planned'. We find a lot of material in form of these kind of patriotic songs in various regional, local languages. Most of the writings is in Hindi form and hence helped to Indians to come together with feelings of brotherhood. Don't know how many hymn preachers came and joined the freedom struggle. Morning ferries used to take place – like '**wake up sleepers, it's morning, the fakirs(we called them Vasudeva)** of the country have gone round'. The songs sung on the occasion of marriages were also coloured with

national spirit. When these songs started being publicized by printing small, cheap booklets, then the British government took several measures to suppress the freedom movement, the ban on the publication and promotion of revolutionary literature under section 19 of the Indian Press (Emergency Powers) Act, 1931. This restriction was there earlier also but later it was made a law. The song-books etc. which could not escape the eyes of the government were confiscated. This material is buried in the archives of the country and abroad.²

Apart from these, film songs also contributed.³ Some of the songs in this collection are in addition to those found in the works of various poets. literary and neo-intellectuals. Even in now a days on the day of independence and republic day, birth and death anniversaries of our great freedom fighters we used to play such kind of songs. Still after hundreds of years on the day of *Shiv jayanti* we used to play songs which throws light on bravery of Chh. Sijvaji , Chh. Sambhaji and other peoples that we called as '*Powada*' in Marathi.

Important role of Patriotic Songs -

1. From the point of view, these songs may not be considered to be true to their criteria, but their importance is not less, but more because they kept mesmerizing the crowd which used to sing them and kept the people alive.
2. The special thing about these songs is that their authors participated in the freedom movement in harmony with the society.
3. It created the propaganda in masses about the spirit of Independence.
4. Independence songs became the big and widespread means of creating a strong desire for Swadshi, freedom and revolutionary, patriotism among the Indian brothers through the medium of Prabhat Ferris. The British government adopted a repressive policy to stop their propagation and banned their printing. It built the concepts of national brotherhood, uniformity in Indians during such social discriminating societies background.
5. songs like Prabhat feris are very important in the newspapers published. As the freedom movement gained momentum, the production of patriotic songs became more widespread.
6. There was picketing in many places from morning till night. The sentiments of the Indian masses began to be expressed through many folk styles through such freedom songs.

Some of the examples of Patriotic Songs-

1. *Vande Mataram*⁴
2. *Sare Jahan Se Acha*⁵
3. *Kadam Kadam Badhaye Ja*⁶
4. *Swatantrata Stotra*⁷ (in Marathi)
5. *Hum Bharat Ki Beti Hain*⁸ (in Hindi)
6. *Nahi Rakhani , Nahi Rakhani , Sarkar Vedeshi Nahi Rakhani*⁹
7. *Sarfarooshi ki Tamanna Ab Hamare Dil Main Hai*¹⁰
8. *Vijayi Vishwa Tiranga Pyara*¹¹

Lastly, the songs of the freedom movement should not be understood only as songs of the period of the freedom movement These freedom songs, sacrifice songs are only pre-

independence. These songs fill us with an abiding feeling, that abiding feeling of home and self- pride. Hope this compilation will help us to keep this spirit alive. Its significance is also only then. the freedom sacrifice, these litterateurs performed their duty with their pen. This is the soldier of the same pen who revived the dying humanity. Created a sense of Indianness and Indian pride among Indians.

References –

1. **Devesh Chandra** (Edi.) – *Swatantrata Aandolan Ke Geet*- National Book Trust, New Delhi, 7th Edition, 2017. P. 7 .
2. Ibid . ,p.-8.
3. **Dr. Chandrabhushan Gupta Ankur** article entitled as- *Azadi Ki Ladhayee Main Haind Cinema (1930- 1947)* , in book *Swatantara Sangram Aur Hindi* Edi. By Dr. Meena Gautam , National Archieves, New Delhi !1th Sept. 2008 . pp 31- 36)
4. **Bankimchandra Chatterjee** composed it in *Anandmath* in the year 1882. - It was sung by Ravindranath Tagore’s nieces **Sarala Devi Chaudharani** at the congress session held in Banaras in 1905. While it was banned in those days.
5. Composed by **Iqbal** (1876- 1938) , *Jabtashuda Geet* – Edited by Ramjanma Sharma, Publication Department.
6. Composed by *Captain Ramsingh* (Subhash Chandra Bosc – Vakti Aur Vichar)
7. Composed by **Vir Savarkar (1883- 1963)** This song was played by Nagapur Radio station and was banned by British government. This ban was cancelled during the Prime minister Lal Bahaddur Shastris period. (*Samagra Sawarkar*, Saket Publication, Khanda -7, Pune, 1903, Page no. 36)
8. *This song was sung at the time of establishment of “Jhashi Rani Regiments” of Azad Hind Sena on 24th October 1943.*
9. Prabhat Feri Song Collected and published by Dada hai Nahak, Haridwar
10. This song is written by Ramprasad Bismillah (1897- 1927)(*Hulas Verma ‘ Premi’* (Edited and Publisher) – *Kranti Geetanjali*, Bhartiya Press, Deharadun,1929 .)
11. This song is of **Shyamlal Gupt Parshad** (1896- 1977)- Parshad Smriti Santhan, 65/218 Kuber Bhavan, Moti Mohal , Kanpur (edited book) its writng perid was 3rd-4th March 1924.