

Mahatma Gandhi and Indian National Movement: An Assessment of the Role of North Haryana Region

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Abstract: Mahatma Gandhi is also known as “father of the Nation” in India and world context. He played a marvellous role in Indian National Movement, a historic campaign for independence from the British colonial rule in India. Gandhi life’s and leadership left a lifelong message on India’s history and world at large. His commitment to nonviolence, Civil-Disobedience and tireless sacrifice to justice and equality made him iconic personality in the struggle for India’s freedom. Gandhi journey as a political pioneer and spiritual leader started in South Africa. He began a movement on the basis of principle of Satyagraha, and Ahimsa against the tyrannical government which had been to violate the civil rights of Indians. After achieving his goal and charm as a charismatic figure in South Africa he returned to India.

Gandhi’s return to India in 1915 began a new chapter in Indian history. It marked the beginning of his active involvement in the Indian National Movement. His entry in Indian Independence changes the direction and condition of the movement also which was the need of that time in Indian perspective. Through his philosophy of “Satyagraha” Truth- force, he advocated peaceful resistance and non-cooperation with the British authorities, believing that moral strength could ultimately overcome brute force. His leadership during pivotal campaigns like Non-Cooperation, Salt March, and Quit India Movement mobilized millions of Indians, transcending the boundaries of caste, class and religion.

Mahatma Gandhi’s influences extended far beyond the political realm; he championed the causes of rural empowerment, self-reliance and the upliftment of the marginalized classes of the society. His commitment to the idea of a united secular and free India became a guiding light for the leaders and masses alike. Gandhi was a practical revolutionary in his ideas, actions and thoughts because which he thought he did performed practically in Indian National Movement. However, He changed his strategy as per time and situation of India and world scenario.

The purpose of our to write this research article to examine the following questions which has directly concerned the role of the people of North Haryana region in Indian National movement under the leadership of Mahatma Gandhi and in the process of making of modern India.

1. Why people of North Haryana accept the Gandhian methods and techniques for fight for India’s Freedom
2. What was the perception of Mahatma Gandhi towards the Haryana and Haryanavi people?
3. How Northern Haryana masses contributed in the Mahatma’s Movements which were straightly concerned to freedom of India.
4. How northern Haryana women reacted and participated in Gandhian Movement in this region.

Keywords: nonviolence, Civil-Disobedience, boundaries of caste.

Introduction: Indian National Movement was a greatest historical saga of anti-British imperialism. During the freedom struggle of India, many people sacrificed their lives? Many Indians led to the leadership to this greatest movement of India’s Freedom. Mahatma Gandhi was one of the popular or renewed leader who has not only led

to the whole movement but changed the direction and nature of the movement. He applied new techniques and methods like Non-violence, truth and Passive Resistance. He gives the meaningful purpose to the movement because before his entry in Indian struggle for freedom, the leaders of national movement thought only how to release motherland from colonial rule but Gandhi dream a Self-Reliance India along with Independence of nation. As a result under his crishmai (magical) leadership India not only got freedom from the long bondage of imperialism but also makes a self-sufficient nation. Mahatma Gandhi was not only a well-known figure in the Indian Independence Movement, but he was an inspirational personality for the worldwide anti-imperialism wave. His principles and vision were also grounded in reality. Every revolutionary wants to alter or abolish aspects of the current order that they believe to be unlawful or cruel. But they seldom have another strategy or agreement in place for when the out-dated system goes out of style. Because of this, revolutions may either end in a state of incompleteness or have entirely unexpected results. In this sense, however, Gandhi was a unique and remarkable revolutionary. Gandhi was able to think of other options. He was very clear about eliminating some problems from society and as clear about the new reforms he wished to see implemented. Gandhi's reform plan involved both the process of altering the existing system and laying the groundwork for a new social order. Gandhi was a man of action, taking practical action. Almost all of his work was completed during the Indian National Movement. He gave the Indian people a practical explanation of the Indian National Movement and how they contributed to the creation of modern India. Before returned to India he challenged and broken an unlawful system and succeed the battle against exploited system in South Africa. This movement inculcated in him a leadership quality which he used in India's Independence Movement. (Gandhi, Satyagraha in South Africa ,The Collected Works of Mahatma Gandhi ,, 1958, p. V)¹

When Mahatma Gandhi returned to India in 1915, (Gandhi, An Autobiography and My Experiments With Truth, 1997, p. 120)² he was in dilemma because he does not known where should be start his actions or how to start and how will be achieved the goal of Swaraj. So in this regards, firstly, he met to his political Guru Gopal Krishan Gokhle for guidance. (Williams, 1975, p. 328)³ His mentor suggested to him that, if he wants to know and understand the real conditions of India or Indians then he should firstly journey whole India especially to interior parts of the nations. After that, Mahatma Gandhi had gone to travel the whole India for one year. As a result he understand that, there have two types of challenges in the front of his. First, India should be release from the chains of British imperialism and second how to run process of new or modern state in parallel of national movement. So, Mahatma Gandhi during his national movement journey clearly set in his mind above mentioned goals. (Saji, 2019, p. 43)⁴

For the mobilize of Indian people, strengthen the national movement and incorporate in making of modern India or self-reliant India the theory of constructive programmes his one of the best practice. However, this method was not new to him because during his South Africa struggle, he was applied this techniques for against the tyranny government and had got big success against the system. But in complete way these methods used in Indian National Movement according to situation of Indian people. (Siwach & Saini, 2021, p. 135)⁵

Rowlett Satyagarha and North Haryana Region:- After the end of first world war in 1918 drastic changes happened in Indian Politics. Indian hopes that British Indian Government rewards them to self-government but

¹ M.K Gandhi, (1958) (Gandhi, Satyagraha in South Africa ,The Collected Works of Mahatma Gandhi ,, 1958), ,P.V.

² M.K Gandhi,(2012), An Autobiography and My Experiments With Truth,Navjiven Publishing House,Ahmedabad, ,P.120.

³ L.P Rushbrook Williams (Ed.), (1975), *Great Men of India*, Gain Publishing House, New Delhi, P.328.

⁴ C.S Saji,(2019),*Outlook*, Delhi, October, P.43.

⁵ Suman Siwach , Dharamveer Saini (2021) Mahatma Gandhi and Village Industries,*150 Years of Mahatma Gandhi*, Nirmal Publishing House, Kurukshetra,P.135.

government gives to Indians inflation, unemployment and Rowlett Act. Rowlett act was very cruel and unlawful act. The people of Punjab along with Haryana (South-East Punjab) had great resentment against this act. This bill was criticized by all over the India. So Mahatma decided to commence Rowlett Satyagrah against the Rowlett Act. (Malhotra, 1970, p. 25)⁶ This Satyagraha attained big success all over the India especially in Punjab. Haryana region people were also completely participated with zeal and enthusiasm. The Congress workers of Haryana made strenuous efforts to spread the message of Gandhi to every nook and corner of the region. If we assess the role of north Haryana region in this movement then when date of the Countryside hartal and protest against the Rowlett Act changed from 30, march to 6 April by Gandhiji. But news of the change of the date did not reach many towns of Haryana. Consequently, hartal was observed at Panipat, Ambala, Karnal on 30 March. The towns of Karnal, Ambala, Ladwa Jagadheri Thanesar, Panipat observed strike (hartal) on Scheduled date 6, April, 1919. (Dutta, 1975, p. 342)⁷ Jagdish Chandra also depicted in his book Gandhiji and Haryana : A Collection oof His Speeches and Writings Pertaining to Haryana that Hartal was observed in Panipat, Thanser, Karnal, Ladwa and Jagadhari in this day. (Gandhi, Gandhiji and Haryana: A Collection of His Speeches and Wrtings Pertainning to Haryana , 1977, p. 3) One meeting held in Ambala and three meetings held in Karnal from 6 April, 1919 to 10, April, 1919. (Chandra, 1982, pp. 28-29).⁸ Meanwhile Jallianwala Bagh massacre (An intolerance incident) happened in Amritsar (Punjab). Jallianwala Bagh tragedy (massacre) was also influenced on Haryana region. This incident changed the nature of the movement. Now movement turned into a violent one. The number of incidents of violence happened in the cities and towns of Haryana from 14 April to 20th April, 1919. In north region at Kaithal in Karnal district complete hartal was observed on 18 April and mob proceeded to the railway station and smashed lamps and windowpanes. At Ambala the office of Depot of 1/34 Sikh pioneer was burnt. Other side peaceful hartlas were observed side by side at all important places like Ambala Cantt, Fetehpur near Pundri. (Chandra, 1982, pp. 29-31)⁹ Muslim community kept itself away from this movement. However, a section of the Muslim remained against the government; they were aroused by Abdul Rashid in Ambala and Laqa Ulla Usmani and Sanaullah Usmani in Karnal. Brahamans and Banias in the towns were for the most part engaged in the agitation. Haryana region people participated with full enthusiasm in Gandhian as well as National movement. At the time of every national movement which was launched by Mahatma Gandhi Haryana's people not only played the leading role but deeply contributed in the transformation of India.

Non-Cooperation Movement and Reaction in North Haryana Region: - Non Cooperation movement was first countryside movement led to the Mahatma Gandhi and became very popular to his earlier phase. A big majority of the Congressmen along with Mahatma Gandhi followers at once decided to jump into the fray. To begin with they formed propaganda the committee to toured towns and villages for preaching the Non-Cooperation programmes. In North Haryana region Pt. Neki Ram Sharma, Lala Duni Chand, Shyam Lal and K.A Desai toured the Ambala and Karnal district. They propagated the methods of the movement. In Second Phase congress membership drive were commenced and congress committees were formed. In Ambala and Karnal district about 40 committees were formed and 4000 members were enrolled. In third step public meetings were organized. In response to the call given by Gandhi ji The Grand old man of Haryana along with Ambala, Lala Murlidhar renounced on 16 August 1920 his title of Rai Sahib, Kaiser-i-Hind Medal Sanads and badges conferred on him by the British Government for his meritorious services rendered to his people. He wrote a letter with sorrow heart to Chief Secretary to the Punjab government on this occasion. He wrote that, "I respectfully beg to renounce the title of Rai Sahib conferred upon me in 1898 and surrender herewith the Sanads

⁶ S.L Malhotra, *Gandhi and The Punjab*, Punjab University Publication, Chandigarh, 1970, p.25.

⁷ V.N Dutta, *New Light on The Punjab Disturbances in 1919,-Volume-VI And VII Of Disorders Inquiry Committee Evidence*, Volume-1, Simla, 1975, P.342.

⁸ Jagdish Chandra, (1982) *Freedom Struggle in Haryana*, Vishal, Delhi, P. 28-29.

⁹ *Ibid*, Pp. 29-31.

and badge. I also beg to surrender the Kaiser-i-Hind silver Medal bestowed upon me in 1904 for public service. It is with the deepest pain and anguish that in my age I had to witness the extreme humiliation and helpless of my countrymen. (Yadav K. , *The Builders of our Nations: Lala Murlidhar*, 1987, pp. 95-96)¹⁰ The atrocities of April, 1919 stand unparalleled in the history of the human civilization. The butchering of hundreds of people in the Jallianwala Bagh, the callous disregard of the wounded, the crawling order, the flogging of innocent people in public streets, the bombing and machine-gunning of unarmed crowds, the open dispersions and grace of women, the indiscriminate arrest of respectable and law-abiding persons and the unscrupulous and unjust manner in which martial law administrated cannot allow any self-respect Indian to retain such honors any longer” (Yadav K. , *The Builders of our Nations: Lala Murlidhar*, 1987).¹¹ First political conference regarding the movement was held at Panipat on 10 October, 1920; People took oath of non-cooperation here. First Ambala division political conference was held at Bhiwani on 22 October, 1920 (M.K, 1966, p. 376).¹² This conference was presided by grand old man of Haryana Lala Murlidhar which was the prominent leader of Ambala District. He said in his presidential address Mr. Gandhi to guide their destinies at this critical juncture. He referred to India’s glorious past when river of milk and honey flowed here and compared it with present times when nothing but death and diseases were met with everywhere. This was owing to the exploitative colonial rule. He further sad that then he discussed the Punjab wrongs and the Khilafat question which had compelled them to resort to non-cooperation. He exhorted people not to be mendicants, for their rights and privileges have to be obtained (Yadav K. , *The Builders of our Nations: Lala Murlidhar*, 1987, pp. 97-98)¹³. He also preached Hindu-Muslim Unity and advocated non-violence parents withdraw their children from aided school and colleges and send them to national educational Institutions. Second foremost leader of northern Haryana Lala Duni Chand Ambalavi also attend this historic political conference along with many leaders of this region. Other prominent members and followers of Gandhi from north Haryana region was also participated in this historic event. The Mahatma Gandhi along with many national, state and regional level leaders attended the conference. Mahatma Gandhi gave his historic speech at this platform. He said that, “Hamari Yeh Saltanate Sahtain Ki Saltanate Hai.” To deal with this cruel Government only one remedy is Non-Co-operation. (M.K, 1966)¹⁴ He also explored the methods which led to the movement specially focus on constructive methods (Singh, Parshad, & Singh, *Proceedings of The Haryana History Congress, 5th Session, 25th-26th, 2020*, p. 278).¹⁵ About 2000 delegates and 8000 visitors were present at the Conference. At the time Gandhian first national movement in 1920 this was observed that constructive method had been used by the people of this region (Singh A. , 2015, p. 49).¹⁶ After commenced the movement mostly parts in Haryana region worked much interest and energy and succeeded in popularizing khadi amongst the masses and boycott foreign cloths .People used followed the Gandhian methods of constructive programmes (Yadav K. , *History of Haryana :From Earliest Times to 1966*, 2014, pp. 459-

¹⁰ K.C Yadav, *The Builders of our Nations: Lala Murlidhar*, Haryana Historical Society , Kurukshetra, 1987, pp.95-96

¹¹ *Ibid.*

¹² M.K Gandhi, (1966), *The Collected Works of Mahatma Gandhi*, Vol-21,1, July,1920,21,Nov.1920,Publication Division, Ministry of Information and Broadcasting, Government of Indian, ,P.376.

¹³ K.C Yadav, *The Builders of our Nations: Lala Murlidhar, Haryana*, Historical Society , Kurukshetra, 1987, pp.97-98.

¹⁴ *The Collected Works of Mahatma Gandhi*, Vol-21,1, July,1920,21,Nov.1920,Publication Division, Ministry of Information and Broadcasting, Government of Indian, ,P.376.

¹⁵ Suman Siwach, *Mahatma Gandhi and Indian National Movement; A Study of Haryana Region*, in (Singh, Parshad, & Singh, *Proceedings of The Haryana History Congress, 5th Session, 25th-26th, 2020*) December, 2020, Edited by Dr. Sajjan Kumar, Dr Jagdish Parshad., Dr. Mahender Singh 2021), Published by Haryana History Congress, New Delhi, P.278.

¹⁶ Amarjit Singh (2015), *Gandhi and the Muslims of India: Selection from the Collected Works of Mahatma Gandhi*, Kanishka Publishers, Distributors, New Delhi, P.49.

460).¹⁷ The salient features of the Non Cooperation movement were the adoption of Swadeshi and boycott of foreign cloth. The boycott of foreign good was an important part of the Non- Cooperation Movement. In this regard a special resolution was passed in Calcutta session of Indian National Congress. (Manju, 2003, p. 50)¹⁸ A large number of women of Hissar, Bhiwani and Rotahk and north Haryana region keen interest in bonfire of foreign clothes in this region. (Manju, 2003, p. 52)¹⁹ In the matter of the organization of Swadeshi, the results achieved at spinning wheels were marvelous in their contents (Suhrad, 2019, p. 44).²⁰ In this connection, the All India Congress committee met at Bezwada and passed their resolution regarding to promote Charkha made clothes. There Congress calling to workers to concentrate chiefly on introducing 20 Lakhs Charkhas in Indian household to promote Swadeshi before 30th June, 1921 (Chandra, 1982, pp. 56-58).²¹ K.A Desai circulated a letter to Congress organization to taken a needful action in this regarding (Chandra, 1982)²². Undoubtedly, In Punjab, the Congress volunteers at district, tahsil, taluka and village level worked much interest and energy and succeeded in popularizing khadi amongst the masses (Bakshi, 1988, pp. 113-114).²³ Swadeshi made propagated Karnal and Ambala in North Haryana region (Yadav K. , Modern Haryana: History and Culture, 2002, p. 170).²⁴ It was 8 March, 1921 when Mahatma Gandhi on Punjab tour during his non-cooperation movement. He stayed Ambala in old grain Market. He delivered a historical speech at old grain market. He calling masses to come forward for freedom struggle and a sea of people swelled on his call. It was unbelievable around 50,000 people gathered to listen to Gandhi ji. Lala Duni Chand well had known personality and freedom fighter of Ambala present in this event. He was main stream in Ambala division congress leadership. He quit his law practice and job and joined movement. He boosted the movement in the region. During his tour, Mahatma Gandhi organized a charkha competition at Lala Duni Chand home (Times of India, 2012).²⁵ A group of 400 persons of pledged to support the Swadeshi in Karnal district (Chandra, 1982).²⁶ In Haryana region Charkha was promoted side by side to the scarcity of the goods clothes (Gandhi, Cenpercent Swadeshi, 1958, pp. 23-24).²⁷ However, In Ambala district Murlidhar had in fact supported the cause of Swadeshi much earlier. He had spoken through the Nagpur session of Congress in 1891 in favour of Swadeshi. You, you it seems are content to join with these accused in fettering on the hearts blood of your brethren (cries of no, no). I say: yes look around: what are all these chandeliers and lamps and European-made chairs and tables and smart clothes and hats, and English coats and bonnets and frocks and all the luxurious fittings of your houses, but trophies of India's misery mementoes of India's starvation (Juneja, 1981, pp. 19-21).²⁸ Every rupee you have spent on Europe-made articles is a rupee of which you have robbed your poorer brethren, lowest handicraftsmen who can now no longer earn a living (Juneja, 1981).²⁹ But in this nation build work District of Ambala and Karnal also not lag behind. Sawmi Shardhanand toured the district in 1921 and encouraged the people that it was the national duty to wear khaddar and boycott foreign clothes. As a result in Ambala a party of congress volunteers approached about 60 cloth

¹⁷ K.C Yadav, *History of Haryana: From Earliest Times to 1966*, Manohar Publisher, New Delhi, Pp.459-460.

¹⁸ Manju Verma, *The Role of Women in the Freedom Movemant in Punjab*, Abhijeet Publication, New Delhi, p.50.

¹⁹ *Ibid*, p.52.

²⁰ Tridip Suhrad, *India Today*, New Delhi, October, 2019, P. 44.

²¹ Jagdish Chandra, (1982) *Freedom Struggle in Haryana*, Vishal, Delhi, P. 56-58.

²² *Ibid*.

²³ S.R Bakshi, (1988) *Gandhi and The Mass Movements*, Atlantic Publishers & Distributors, New Delhi, p.113-114.

²⁴ K. C Yadav, (2002) *Modern Haryana: History and Culture*, Manohar, New Delhi, P. 170.

²⁵ *Times of India*, 2, October, 2012.

²⁶ Jagdish Chandra, (1982) *Freedom Struggle in Haryana*, Vishal, Delhi, P. 56-58.

²⁷ M.K Gandhi, (1958), *Cent percent Swadeshi*, Navjivan Publishing House, Ahmadabad, ,PP.23-24.

²⁸ M.M Juneja, (1981) *Eminent Freedom Fighters in Haryana*, Modern Book Co., Hissar, P. 19-21.

²⁹ *Ibid*.



dealers of who 45 agreed to foreign clothes and signed a pledge that they will not give fresh order. At Karnal 400 members taken pledge to promote Khadi and to support Swadeshi movement. Many cloth merchants also pledged not to import foreign clothes any more. (Juneja, 1981)³⁰ Many Charkha competitions and spinning classes was organised at district level in this region; for instances, At Hissar, Chand Bai, her husband Lala Shyam Lal along with Mrs. Ram Kisan organized a spinning competitions and classes. Smt Chand by was an expert in spinning. Students left the school and colleges and join the movement. According to Manju Verma depicted in her book "The Role of Women of Punjab in Freedom Movement in Punjab" that Laximi Arya of Rohatk organized spinning classes and competitions. She also won 14 times for her best performance in hand spun yarn. (Manju, 2003, p. 57)³¹ Gandhi said in Ambala during his tour that Charka and swadeshi was very popular in Punjab region. For the promotion of kadhi everyday men and women of this region was organized meetings and procession out. (Manju, 2003, p. 57)³² In north region Ambala and Karnal students participated into movement. In resume the story of the struggle. In the awake of the British agitation there also came the boycott of British courts by lawyers and litigants. Lala Lajpat Rai called upon the lawyers of Haryana to suspend their practices because much could occur to country by diverting their energies to national work. As a result in Ambala Abdul Rashid, Ghulam Beg Naurang, and Durga Charn gave up their practice. Lala Duni Chand also left his law practice. Ram Chnder Vaid, Dawraka Das, Mohammad Abdul Majid and Jugal Kishor followed them in Karnal. As regards the surrender of titles and resignations from honorary posts come forward. In Ambala Lala Murlidhar wrote a poem on methods of No-cooperation Movement. The title of poem is: -

Ahsahyog

Terkey Council, Terkey College, Terkey Sarkari School ,

Terkey Snad, Vakalat, Congress ka usool,

Addal ki Umeed Rakhana hai Adalat se fizool,

Jins per insaf ki jo tax karti hai vasool.

(Sacrifice of Council, Sacrifice College, Government School,

Sacrifice Sanad, Advocacy, This the principle of Congress,

We have not to expect justice from court

Which collects tax on grain? (Yadav K. , Haryana : Sawtentarta Aandolan main Kaiyon, Sayaro, Bajanapadeshko aur Lokgayako ka Yogdan, 1988, pp. 59-60)³³

Actually Lala Murlidhar was first men in India who supported the cause of Swadeshi much earlier (Yadav K. , The Builders of our Nations: Lala Murlidhar, 1987, p. 68).³⁴ After three decades, Gandhi chooses the same path and joined the Murlidhar voice for the sake of freedom and making of Modern India. Thus the Murlidhar was the first Congress member and Haryana region leader used Khadi and Swadeshi as a weapon to rid of the foreign yoke (Juneja, 1981, pp. 19-21).³⁵ Gandhi visited the region and appealed for a complete boycott of

³⁰ *Ibid.*

³¹ Manju Verma, *Op. Cit*, p.57.

³² *Ibid.*

³³ K.C Yadav, *Haryana :Sawtentarta Aandolan main Kaiyon, Sayaro, Bhajaopadwsheko aur Lokgayako ka Yogdan*, Bhawana Parkahsahn, New Delhi, 1988, PP.59-60.

³⁴ K.C Yadav, *The Builders of our Nations: Lala Murlidhar, Haryana*, Historical Society , Kurukshetra, 1987, p.68

³⁵ M.M Juneja, (1981) *Eminent Freedom Fighters in Haryana*, Modern Book Co., Hisar, P. 19-21.

foreign clothes at all costs (Siwach & Saini, 2022, pp. 100-101).³⁶ At Gandhi ji's appeal to liberally donate for Tilak Swaraj Fund, a large number of women came forward to offer currency notes, gold rings, bangles and other ornaments. Gandhiji appreciated the pandal which was tastefully wrapped wholly in Khadi cloth (Malhotra, 1970, p. 148).³⁷ As a result, the Ahmadabad Congress session, the same Bhiwani model of pandal which had been appreciated by Gandhiji in his paper, Young India, was adopted (Yadav & Gian, 2010, p. 95).³⁸ Mahatma visited had good impact on the people. The atmosphere of Haryana region was surcharged at the time of duke of Connaught visited at Delhi In February, 1921. In November, 1921 Prince of Wales followed to him. At this time at Ambala the picketers of the liquor shops were manhandled by the police. In Karnal volunteers not allowing the bidding at the liquor vendor auction. Even then when the police arrest and beaten up the volunteers but they did not stop the picketing of liquor shops, bonfires of foreign clothes. Ambala and Karnal districts total 2100 national volunteers' corps banned by the Government. It was no local affairs. Arrests began to be made all over the Haryana region. At Ambala and Karnal Duni Chand, Ganpat Rai, Deshbandu Gupta, Khushi Ram and Hukam Chand were arrested. Total Number of arrests in Ambala rose to 152 (Yadav & Gian, 2010)³⁹. In 1922 Gandhi ji suspended the non-Cooperation but boycott, bonfire of foreign clothes and promotion of Swadeshi continuously with the vigour and enthusiasm. (Manju, 2003, p. 54)⁴⁰

Salt March of 1930 and Role of North Haryana Region: -After 1928 once again Government activities and suppressed policy spark flare national movement so Indian National Congress and Mahatma Gandhi determined a national level movement because Gandhi used this mass unity against the tyrannical Government. Indian National Congress annual session was held in Lahore. This session is historical movement for India because here Congress changes his goal dominion status to complete Independence for India and Indians. Pandit Jawaharlal Nahru, President of this session of Congress announced here that after today India will be celebrate complete Independence Day on every 26 January. On the appeal of Gandhi Independence Day had been celebrated on 26 January, 1930 on national level (Yadav K. , Modern Haryana: History and Culture, 2002, p. 470).⁴¹ In North Haryana region Lala Duni Chand Ambalavi participated in Congress historical session as a provincial congress working committee member. It was group that included freedom fighter Lala Duni Chand and his comrades who gathered and unfurled the Tricolour in the grain market of Ambala city told a resident of Bheeta village of Saha- Division (Time of India, 2011).⁴²

At the time of Civil-Disobedience movement people of this region not only followed the Gandhian way of movement as well as they played and contributed at largest one besides non-cooperation movement. First of all a Punjab Political conference was organized at Rohtak on 8-9 march, 1929. Many national leaders attend the conference. During the Civil-Disobedience movement salt made on the different places and also boycott the foreign salt and other things. The boycott day was fixed on 17th march but it was started actual day. Salt laws and act was broken openly. In Rewari district salt was prepared by local leaders. They also wrote a letter to Pradesh Congress Committee member Dr. Khan Chand Dev to elaborate his idea and request to send some gentlemen from Ambala Division to join this noble cause (Yadav K. , Modern Haryana: History and Culture,

³⁶ Dr., Dharamveer Saini, Electoral Politics and The Muslims in Haryana: An Assessment of Northern Haryana Region (1947-2001), in Edited book *History and Historiography on Modern India: A Felicitation Volume for Professor Amarjit Singh* (Ed) by Dr. Suman Siwach, Dr. Dharamveer Saini, Kanishka Publishers, Distributors, New Delhi, 2022, PP.100-101.

³⁷ S.L Malhotra, *Gandhi And The Punjab*, Punjab University Publication Bureau, Chandigarh, 1970, p.148.

³⁸ Dr. B.D Yadav and Gian Singh (2010), *Freedom Movement in Haryana and Choudhary Ranveer Singh*, Choudhary Ranveer Singh Chair, Maharishi Dayanand University, Rohtak, P.95.

³⁹ *Ibid.*

⁴⁰ Manju Verma, *Op.Cit.*, p.54.

⁴¹ K.C Yadav, *Modern Haryana: History and Culture*, Monohar Publisher, New Delhi, 2002, p.470.

⁴² Times of India, 26 January, 2011.

2002, p. 176).⁴³ The same things were happened in other parts of the district (Yadav K. , Modern Haryana: History and Culture, 2002, p. 177).⁴⁴ A twelve year old girl of Rewari district purchased the salt of 60 rupees which she had collected paltry savings at the rate of two paisa per day. (Manju, 2003, p. 74)⁴⁵

In Ambala district salt was turn into a hundred pieces. This works were done by the women under the leadership of Vidyavati, the daughter of Duni Chand Ambavali. At Ambala cantonment women picketed outside the temples. They gave permission to enter temple only to those who were wearing khaddar clothes. Again, on the occasion of Janam Asthami ladies picketed outside the temple and to stopped those people from entering the temple who were wearing the foreign clothes. (Manju, 2003, p. 84)⁴⁶ For the Khaddar propaganda women formed Mahila Khadda Parcharni Sabha and Swadeshi Parcharni Sabha at Ambala district in north Haryana region. (Manju, 2003, p. 89)⁴⁷ Similarly salt was prepared Karnal, Thanesr, Shahabad and Pundri (Yadav K. , Modern Haryana: History and Culture, 2002, p. 179).⁴⁸ Apart from salt laws broken Khadi propagation and boycott foreign goods campaign had done. Gopi Chand Bhargava, Neki Ram Sharam, Suraj Bhan, Abdul Gaffar Khan travelled the whole region, They advocated the people to abandoned the use of foreign goods and make all these things yourself for self-reliance. As a result many places people bonfire the foreign goods. In north Haryana region traders of Ambala, Karnal took an oath that they will not purchase and sold foreign goods and will be propagate the homemade goods especially Khadi clothes (Yadav K. , Modern Haryana: History and Culture, 2002).⁴⁹ Women of Ambala picketed temples and allowed only those people who had wearing Khaddar to enter into temple. The Government Institutions were boycotted. Some peasants refused to pay land revenue to Government (Yadav K. , Modern Haryana: History and Culture, 2002).⁵⁰ Students of this region followed the Gandhian methods. They boycotted schools, colleges and jumped directly into the movement. (Yadav K. , Modern Haryana: History and Culture, 2002) ⁵¹ A student aged 12-13 years leads to salt march that belongs to Shahabad, a town under Karnal District. This boy was son of SHO Shahabab but he did not afraid or back step to participation. However, when tricolor was snatched from his hand he was shouting “Inqalab Zindabad” Gandhi Maharaj ki Jai ho” Angrezi Sarkar Hai Hai” (Yadav K. , Modern Haryana: History and Culture, 2002).⁵²

According to Zaildar of Thol that 30-40 students of aged mostly 15 years old visited to Nishangarh village there they were tried to convincing to farmer not to pay land revenue to government. After that they marched several villages to spread the message of Civil disobedience movement among the people (Yadav K. , Modern Haryana: History and Culture, 2002, p. 179).⁵³ Deputy Commissioner showed very angry on these rebellious activities. He called the head master of the school and punished him. He also said him that every students of your school wrote the following sentence one thousand times: it is the duty of every student to pay attention to his studies instead of politics. But students do not oblige the order of Head Master. (Yadav, 2002, p. 179)⁵⁴ Similarly the girls of D.A.V High school Sahabad joined the movement in numbers. In Karnal District D.A.V School students come forward. Some students of local high school joined them. So this movement got big success in this area

⁴³ K. C Yadav,(2002) *Modern Haryana : History and Culture*,Manohar,New Delhi,P. 176.

⁴⁴ *Ibid*,P. 177.

⁴⁵ Manju Verma, *Op.Cit*, p.74.

⁴⁶ *Ibid*,p.84.

⁴⁷ *Ibid*,p.89 .

⁴⁸ K. C Yadav,(2002) *Modern Haryana : History and Culture*,Manohar,New Delhi,P.P. 179.

⁴⁹ *Ibid*.

⁵⁰ *Ibid*, P.178-179.

⁵¹ *Ibid*.

⁵² K.C Yadav, P.178-179.

⁵³ *Ibid*,P.178-179.

⁵⁴ K.C Yadav, *Modern Haryana: History and Culture*, Monohar Publisher, New Delhi,2002,p.179.

and people participation was on large level rather than previous Gandhian movement for freedom (Yadav K. , Modern Haryana: History and Culture, 2002, p. 176).⁵⁵

After the withdrawal this movement by Mahatma Gandhi people of this region continuously stands by national movement and Gandhi and marked their presence in Punjab politics as well as national level. Some prominent personalities not only contested provincial elections and won the elections. On other hand Congress party and his workers works on ground level they spread the message of constructive programme of Gandhi village to village for the making of modern India (Gandhi, Village Industry, 1960, p. 5).⁵⁶

Gandhi's Quit India Movement and Participation of North Haryana Region: -1939 once again crucial time commenced for Indian. Actually without consent of Indian people British Government announced that India will be participated in 2nd World War toward the England (Singh, Parshad, & Singh, Proceedings of Haryana History Congress, 2023, pp. 292-293).⁵⁷

On all India level Congress party refused to co-operate the British Government. Punjab Pradesh Congress Committee and other political parties of this region annoyed and boycotted the Government attitude. As a first step Satyagraha committees were formed all over Haryana. These Sataygraha committees enrolled people for the coming struggle (Chandra, 1982, pp. 106-107).⁵⁸ Meeting and conferences had been organized especially in rural areas where British recruited the young men in his army. Awareness procession had been marched. Lala Duni Chand Ambala called upon the people to join Congress and have faith non-violence and follow the constructive programme (Chandra, 1982).⁵⁹ They were also emphasized the spin the Charkaha and weave Khadi daily. Several meeting organized during this period to mobilize the people (Aporvanand, 2019, p. 19).⁶⁰

As a result British faced so many difficulties in war platform. However Gandhi would not seek India's freedom on British ruins. At the same time Congress recall the Mahatma Gandhi for leadership. Mahatma Gandhi once again suggested Individual Satyagarha. This movement completely based on Gandhian Non-Violence theory and constructive programme like daily spinning and khadhi (S, 1985, pp. 91-92).⁶¹

The decision to start Styagraha was thus taken at the Ramgarh session of All India National Congress and movement was start on 17 October, 1940, First Styagarhi was chosen by Gandhi Vinaba Bhawe. Haryana people showed great enthusiasm to go in the streets shouting antiwar slogans. They also followed the Gandhian method of non-violence and constructive programme. (S, 1985, p. 94)⁶² Main Iftikar Uddin toured some Haryana region districts. Abdul Kalam Azad also visited the Haryana districts. His tour showed the National Congress attitude towards the Individual Satyagarha. (S, 1985, p. 95) ⁶³ Dr. Gopi Chand Bhargva was Second man who propagated the ideology of individual Satyagraha in this region. He asserted that a Satyagrahi should necessarily have faith in Non-Violence, constructive programme, daily spinning and wear Khadhi (S, 1985, p. 96).⁶⁴

⁵⁵ *Ibid.*

⁵⁶ M.K Gandhi,(1960), *Village Industries*, Navjivan Publishing House, Ahmadabad, P.5.

⁵⁷ Dr Dharamveer Saini, Dr Suman Siwach, Mahatma Gandhi and Constructive Programmes: An Analytical Study of Haryana Region During National Movement in *Proceedings of Haryana History Congress, 7th Session*, p-292-293.

⁵⁸ Jagdish Chandra, (1982) *Freedom Struggle in Haryana*, Vishal, Delhi, P. 106-107.

⁵⁹ *Ibid*, P. 106-107.

⁶⁰ Apporvanand, Owing Gandhi, *India Today*, Mumbai, 7 October, 2019, P.19.

⁶¹ S.P Shukla,(1985), *India's Freedom Struggle and The Role of Haryana*, Deep & Deep Publication, New Delhi, PP. 91-92.

⁶² S.P Shukla,(1985), *Ibid*, P. 94.

⁶³ *Ibid*, P. 95.

⁶⁴ *Ibid*, p. 96.

After some time once again a wind was jump in nation in the favor of a nationwide movement against the British Government. So Mahatma Gandhi once again come forward for his last movement because he had been knew the pulse of people of India that what they want at this crucial time. He decided that he will commence his last nationwide movement for the Independence of India against the British rule. He held his proposal of movement in the front of Congress working committee. Congress working Committee approved his proposal in his Wardha meeting and gave him permission. Gandhi fixed the date of Quit India Movement 9 August, 1942. Bombay held the starting point of the Quit India Movement (Sarkar, 2014) .⁶⁵ But this time government already prepared and planned how the suppressed the movement before it commence. As per government strategy all the prominent leaders of Congress were arrested including Mahatma Gandhi on 8 August, 1942 so movement became leaderless. In spite of this movement started with full enthusiasm of people (S, 1985, pp. 137-142).⁶⁶

In Haryana main leadership was arrested but those some prominent leaders and people who were not arrested or underground himself gave the leadership of the movement. In some areas of Haryana people followed the Gandhian methods. First of all people of District Karnal came in actions. When news of the arrest of national leaders reached in district hundreds of people come out on the streets. They commenced processions and shouted anti Government slogans. A meeting was held under the presidentship of Shanti Swarup, Sardar Man Singh and Dr. Krishan of Panipat who gave energetic speeches. They said to the people that the time is come to out of throw the British from India in nonviolent manners. These activities noticed by district authority and come in action. Lathi charged on the congestions and arrest the Dr. Krishan for his speeches (Yadav K. , Modern Haryana: History and Culture, 2002, p. 196).⁶⁷ Young people of areas lead the movement. Nathi Ram given the leadership, Munshi Ram took care of organizational arrangements. Atma Ram, Ram Prasad were deputed to alter for to set government offices on fire. Vishnu Dutt and other some young men to assigned responsibility to killing Governor of Punjab when he was visited to Karnal in second week of August. But plan failed due to exploded the bomb before action. Policemen accounts showed full events of Karnal district. He wrote that, "It was early morning when information reach the Deputy Commissioner office was a fire. A lot of records were burnt. The fire was extinguished there that session judge offices started burning. After some time post office get hit fire (Yadav K. , Modern Haryana: History and Culture, 2002).⁶⁸ In Ambala district anti-government literature was produced by young men lik Mr. Kalicharan Das and Balmukund. In Sadar Bazar, Ambala Cantt anti-war literature was distributed by unsatisfied British Indian soldiers among the people. People of Haryana observed Satyagraha programme on the occasion of Mahatma Gandhi birthday 2 October, 1943. The Khadhi Bhandars in Haryana's towns celebrated the occasion by sales of Khadhi. The Exhibitions and spinning competitions were also held to mark the occasion (S, 1985, p. 61).⁶⁹ So we can we can analysis's that as long as national movement was reached his last stage north Haryana people scarifies his everything for the sake of freedom of nation. We can analysis's that as long as national movement was reached his last stage north Haryana people scarifies his everything for the sake of freedom of nation.

Epilogue:- On the basis of above analysis, we can says that, the role and contribution of north Haryana region and Haryanavi people played most significant and widespread role in national movement. They were completely dedicated his everything's for the Independence of nation. They were not only followed the Gandhian Method but practically inculcated in their life. They were also spread and propagated the constructive programme among the people. So they could contribute in Indian National movement and lives a self-reliant life with proud. People of this region walked with Gandhi in his every movement. They participated in every

⁶⁵ Sarkar Sumit (1985), *Modern India*, New Delhi.

⁶⁶ S.P Shukla,(1985),*Opcit*, PP..137-142.

⁶⁷ K.C Yadav, *Modern Haryana: History and Culture*, Monohar Publisher, New Delhi,2002, p.196..

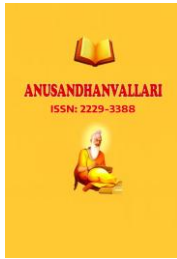
⁶⁸ *Ibid*.

⁶⁹ S.P Shukla,(1985) *opcit*,P.61.

movement of Gandhi with full enthusiasm. They broke the caste class, community and religious barriers and jump into the national movement with shoulder to shoulder and gave their best in national movement through Gandhian constructive program. I think that Haryana region and areas people save the nation from its origin to present time because they fought in every battle civil and military which directly concerned to India's freedom.

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