

POLITICAL THOUGHT OF LALA LAJPAT RAI

Dr. Rajvirendrasing Rubji Gavit

Head. Dept of History

Vidyardhini Sabhas Arts, Commerce and Science College, Dhule



Introduction :- Lala Lajpat Rai was one of the stalwarts of the freedom movements among his contemporaries good measure up to him in his love for the country his sacrifice and his intellectual brilliance as a journalist writer and born leader of men who was called 'Lion of Punjab' gave his a best the country board has a political activities and as a thinker and as the leader of extremist factions in the Indian national Congress Lala Lajpat Rai was born on 23 January 1865 in Punjab Hindu family as a son of government school teacher Munshi Radha Krishna and his wife Gulab Devi. Lala Lajpat Rai was an Indian Independence activist he played a pivotal role in the Indian Independence movement he was popularly known as a 'Punjab kesari' He was one of the three lal-bal-pal triumvirates. Here we focus the political thought of Lala Lajpat Rai to understand political situation of India. Lala Lajpat Rai political ideas and his conceptions of nationalism naturally condition by the 19th century thinking and conditions in the country under the British rule in his well known work Young India. He drew attention to our mental servitude intellectual the generations economic exploitation social backwardness and loss of national character due to foreign rule Lala Lajpat Rai had no faith either in the British sense justice of prayers and petitions the moment you question this final supremacy the change color and forget all political principal has an extreme is he was criticized of the moderate for their excessive dependence on the British government the Congress agitations in the early phase lacked vigor and striking power. Its leader where so much and hands with the British rule that the Congress become halting half hearted political moment depending on the sympathy and goodwill of the very class against whom it is a directed. Lala Lajpat Rai wanted every Indian to be patriotic these qualities were to be measured by the willingness to the suffer for the national cause.

Objectives

- 1 To Study the political thought of Lala Lajpat Rai
2. To understand the nature of extremist policy of Indian leader

As an intense nationalist wanted all round regeneration of India political religious social and economic. He insisted on a new fourfold programme of national regeneration consisting of swaraj, swadeshi, boycott and national education. Lala Lajpat Rai concerned that historically Indian nationalism were inspired by the European nationalism. The Indian nationalist learn about the struggle and success of the English proletariat the suffering and eventual triumph of the French revolutionists the efforts and victories of the Italians the continued struggles of Russians. Lala Lajpat Rai also clarified the ultimate objective of political freedom. This freedom is based on the powers of the people and their right to constituted m celebrates into a sovereign nation for the good of all. Lala lajpat Rai started his political idea in this word freedom to live and to live according to own confessions of what life should be pursuer our own ideals to reach your our own ideas to develop of our own Civilization and to secure that unity of the purpose. Lala lajpat Rai is ideal obviously was a sovereign democratic nation state every Nation has a fundamental right to determine fixed and work our own ideas. Lala lajpat Rai democracy is the best form of government as it has a faith in universal fraternity liberty and equality democracy is a not only political liberty and equality but also social justice and universal economic freedom available to all in his concept of democracy man is centre of all activities. If we look Lala lajpat Rai as a stream was support to these measures was spontaneous he favored the boycott of foreign goods and the swadeshi move as it sought to undo the economic imbalance prevailing in the country .It could save the country from the further exploitation sun economic relations this economic program of was also effective in studying dimensions the national reliance on foreign goods boycott and swadeshi inseparable. If boycott was a negative weapons swadeshi offered a positive solution. The swadeshi movement naturally give an impetus to Indian industry and manufacturers while the boycott aimed at the protections of the same unscrupulous competition from without. When he spoke about the democracy nation is an organ of the people the state is an organ of the nation and the government is an organ of the state. The political relation

in a democracy actually boils down to the problems of reconsidering the apparently conflicting claims of subject from fight of the individual the government acts as an agent of national violation in a self government country are in a healthy body political the government and its objects are one and interchangeable the shape of the democratic society is a paramedical power travelling from the best to the top is tour for the complete decentralization of power the concentration of power at the top in a few hands is not only dangerous but corrupting also power corrupts and absolute power corrupts absolutely. He said power from above is a two-edged sword it is a more demoralizing and corrupting stand power from below does the Lala Lajpat Rai who believed in the secularism.

This primarily includes an assessment of Lala Lajpat Rai is multiple roles as a great leader in the Indian national Congress. It has to be extended to complete analysis of his ideas on the fundamental problems of Indian polity these ideas it may be noted are inseparable from his activities as a national leader in the fact they are derived from and are dependent upon his political activism his ideas are scattered throughout his features articles used as well as the resolution of the organization he was the leader of the extremist school of the Indian polity and like a Mazzini. He was the prophet of inspired the nationalism which constituted the central point of his political thinking in the context of Indian political thought and practice. the greatest contribution of political thought is the concept of exalted righteous and nationalism history nationalism is essentially a psychological and spiritual conception 'It was itself into an emotionally attached to the land belief into the past and tradition a feeling of the amount of people and Earth to find align dominations or national autocracy aspiration for the greater diversity equality and happiness for all the peoples of the word Lala Lajpat Rai was one of the of philosophical anarchist. Though he did not belong to any rigid schools of anarchism as understood in the West, he was definitely against that solutions of the state he did not conceive of socialism and something like totalitarianism his socialism was a democratic attuned to the needs and moods of the people. He stood for the right of the people to find out their own way of the salvation connectively and individually. He was sober socialist as well as a sober individualist a social democrat. One more notable things of Lala Lajpat Rai his ideas on education as a great educationalist cannot be minimized like Plato, Rousseau

and Gandhi he regarded education as a positive means of training into the people art of true citizenship. Education on is a great modeling power and so it should be so designed as to promote liberal humanitarian nationalism in the people.

Conclusion :- He stood for a free and compulsory education to the needs of the people. The secular scientific educational system should concentrate on the national problems of defense progress empower he took education as an investment in human resources, which constitute the base of national progress in different directions. Unfortunate contemporary leader criticized on his work his deep involvement with social and political activity in his province.

Though the name of Lala Lajpat Rai is the link in the national history with Tilak and Pal as the leaders of the extremist. He was always a bridge builder during the times of crisis and strength himself a man of principal his efforts always was to reconcile the different elements so that national movements was not disrupted. His mediatory role during the Surat split is a part of history. In the estimations of Subhash Chandra Bose lala Lajpat Rai inclinations was one of the 'outstanding intellectual stalwarts of the Congress'.

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