

Classic Poetry Series

Ram Prasad Bismil
- poems -

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Ram Prasad Bismil(11 June 1897 - 19 December 1927)

Ram Prasad Bismil (Hindi: राम प्रसाद बिसमिल 'राम प्रसाद बिसमिल') was an Indian revolutionary who participated in Mainpuri Conspiracy of 1918, and the Kakori conspiracy of 1925, both against British Empire. As well as being a freedom fighter, he was also a patriotic poet. Ram, Agyat and Bismil were known as his pen names which he used in Urdu and Hindi poetry. But, he became popular with the last name "Bismil" only. He was associated with Arya Samaj where he got inspiration from Satyarth Prakash, a book written by Swami Dayanand Saraswati. He also had a confidential connection with Lala Har Dayal through his guru Swami Somdev, who was a renowned preacher of Arya Samaj.

Bismil was one of the founder members of the revolutionary organisation Hindustan Republican Association. Bhagat Singh praised him as a great poet-writer of Urdu and Hindi, who had also translated the books Catherine from English and Bolshevikon Ki Kartoot from Bengali. Several inspiring patriotic verses are attributed to him. The famous poem "Sarfarooshi ki Tamanna" is also popularly attributed to him, although some progressive writers have remarked that 'Bismil' Azimabadi actually wrote the poem and Ram Prasad Bismil immortalized it.

 Early life

Ram Prasad Bismil was born at Shahjahanpur, a historical city of Uttar Pradesh (U.P.) in a religious Hindu family of Murlidhar and Moolmati.

 Grandfather's migration

His grandfather Narayan Lal was migrated from his ancestral village Barbai and settled at a very distant place Shahjahanpur in U.P. Barbai was situated on the bank of river Chambal in Tomardhar region of the then estate of Gwalior in the British period. This village is now in the Murena district of Madhya Pradesh.

 Father's efforts to educate the son

His father, Murlidhar, was living in Khirni Bag Mohalla of Shahjahanpur city, where Ram was born. In childhood, Ram was sent to a local primary school but he was very much adamant to learn Hindi because of an Hindi alphabet "u" which was taught as 'u' for 'owl'.

 In Urdu School

When his father Murlidhar could not make him learn "u" in spite of every effort, he decided to educate Ram through Urdu medium and he was admitted in Islamia School of Shahjahanpur. As he grew up, he associated with bad students and read romantic poetry books and cheap novels that undermined his academic work.

 Admitted in English school

When he failed twice in 7th standard of Urdu, he was admitted to an English school called Mission School of the city. After passing 8th standard from Mission School in First Division, he was admitted to the Government School in Shahjahanpur. While studying in this school, he kept his pen-name as 'Bismil' and continued writing patriotic poetry. He became popular by the name Bismil amongst his class mates.

 Contact with Somdev

When he was a student of 9th class, he read in newspaper a news about the death sentence of Bhai Parmanand, a famous scholar and companion of Lala Har Dayal. Bismil was 18 years old at that time. In those days he used to go to the Arya Samaj Temple of Shahjahanpur daily, where Swami Somdev, a friend of Bhai Parmanand, was staying. A revengeful anger had burst out in the mind of Bismil through this incident. He composed a poem in Hindi titled "My Birth" (hi. mera janm) and showed it to Swami Somdev. In that poem he showed his commitment to root out the British Empire from India.

 Firm resolve

Swami Somdev read the poem and said- "Ram Prasad! I know that you are very much hurt by heart and accordingly you have chosen your pen name as 'Bismil'. Your poem is also full of patriotic feelings and your views are very clear but, my dear child! it is not so easy to fulfill the commitment until a solid determination does not sustain in your heart and mind." In spite of arguments and counter-arguments from the Swami, Bismil did not deviate from his commitment. When Swami Somdev saw a burning flame of revolution in his eyes, he advised him to prepare himself politically and go to Lucknow to participate actively in the next Indian National Congress of 1916.

 In Lucknow Congress

Next year Bismil left the school and went to Lucknow with his friends. The Liberal group was not prepared to allow Moderate group for any type of welcome of Tilak in the city. Bismil and a senior student of M.A. laid down the car of Tilak and lead the overwhelming procession of Bal Gangadhar Tilak in whole of the city. Bismil was highlighted there and so many youths from all over India became his fans. They organised a group of youths and decided to publish a book in Hindi on the history of American independence, America Ki Swatantrata Ka Itihas, with the consent of Swami Somdev. This book was published with a fictitious name of Babu Harivans Sahai, B.A. and its publisher's name was given as Somdev Siddhgopal Shukla. As soon as the book was published, the then U.P. Government proscribed it to be sold anywhere in the state.

 Revolutionary actions in Mainpuri

Bismil formed a revolutionary organization in the name of Matrivedi (of Motherland) and contacted Pt. Genda Lal Dixit who was a school teacher at Auraiya. Reference of Dixit was given to him by his mentor Som Dev.

 Joint actions

Till then Bismil had collected some weapons also. Som Dev knew that Bismil could be more offensive in his mission if a matured and experienced person supported him. Genda Lal had contacts with some powerful decoits of the state.

He wanted to utilize their power in the armed struggle against the British rulers. Like Bismil, Dixit had also formed an armed organisation of youths called Shivaji Samiti (named after Shivaji). When Bismil told Dixit that his ancestors belonged to the notorious area of Central Province known for bravery, Dixit was happy and he accepted the offer. After that they organised youths of Etawah, Mainpuri, Agra and Shahjahanpur districts of United Province (now Uttar Pradesh) to strengthen the organisation.

 Absconded from Delhi Congress

On 28 January 1918 'Bismil' published a pamphlet titled "Deshvasiyon Ke Nam Sandesh" (en.A Message to Countrymen) and distributed it amongst public along with his poem "Mainpuri Ki Pratigya" (of Mainpuri). In order to collect funds for the party looting was undertaken on three occasions in 1918. Police searched for them in and around Mainpuri while they were selling the books proscribed by the U.P. Government in the Delhi Congress of 1918. When police found them, Bismil absconded with the books unsold. When he was planning another looting between Delhi and Agra, a police team arrived and firing started from both the

sides. Bismil was very cautious: he jumped into the river Yamuna and swam underwater. The police and his companions thought that he had died in the encounter. Dixit was arrested along with his other companions and he was kept in Agra fort from which Dixit fled and lived underground in Delhi. A criminal case was filed against them. It is known as the "Mainpuri Conspiracy" against the British King Emperor. On 1 November 1919 the Judiciary Magistrate of Mainpuri B.S. Chris announced the judgement against all accused and declared Dixit and Bismil as absconders, because they could not be arrested by the police in spite of all efforts.

 Underground activities of Bismil

From 1919 to 1920 Bismil remained underground, for sometime in Rampur Jagir/Jahangir village of present Gautam Budh Nagar Distt situated in Greater Noida, sometimes in Kosma village of Mainpuri district, sometimes in Bah and Pinahat of Agra Distt (all in the U.P. state). He also went to his paternal village Barbai in Morena district of M.P. state to take some money from his mother. While living underground he wrote several books: Man Ki Lahar - a collection of poems, Bolshevikon Ki Kartoot - a revolutionary novel, Yogik Sadhan - a booklet of yoga defining how to create a firm resolve in one's mind, and Catherine or Swadhinta Ki Devi - a consigned autobiography of Catherine, the grandmother of the Russian Revolution. Out of these books only Man Ki Lahar was a collection of poems written by 'Bismil' and his contemporary poets, whereas Bolshevikon Ki Kartoot and Yogik Sadhan were translated from Bengali and the Catherine or Swadhinta Ki Devi was fabricated from English.

 Translation of Bengali books

The way he wrote these books was not so easy. As he has mentioned in his autobiography, he used to go to the arid land pasture and let the cattle loose to graze. Then he would settle down under a Babul tree with an exercise book and a pencil to translate the Bengali books. After completing some translation he used see if the cattle are grazing peacefully or not. Sometimes when the cattle were not visible nearby Bismil used to recall them with a stick and retrieve them back to the range of his voice command. He would spend most of his time to translate the books and the least to his daily routine for the monotonous meals which he also used to make himself.

 Publication of books

He got all these books published through his own resources under Sushilmala - a series of publications except one Yogik Sadhan which was given to a publisher

who was absconded and could not be traced out. These books have been discovered by 'Krant' M. L. Verma and are available in the libraries. Catherine or Swadhinta Ki Devi and Yogik Sadhan are compiled and edited in Sarfaroshi Ki Tamanna (Vol. 3) whereas Man Ki Lahar and Bolshevikon Ki Kartoot are published separately. Another of Bismil's books, Kranti Geetanjali, was published in 1929 after his death and was proscribed by British Raj in 1931. The Archives of India got this book under their Accession No 961. Now this book has been published in India and is available in the libraries.

 Formation of Hindustan Republican Association

In February 1920, when all the prisoners of Mainpuri Conspiracy Case were released under government proclamation, Bismil returned to his native place Shahjahanpur and met the District Authorities. They allowed Bismil to live peacefully after taking an affidavit of undertaking from him declaring therein not to participate in any such revolutionary activity.

 Back to home

He joined Bharat Silk Manufacturing Co. as a manager for sometimes and after that started a business of silk sarees in the partnership of Banarsi Lal. Banarsi Lal and Bismil had been associated with the District Congress Committee of Shahjahanpur. Although Bismil earned good money in the business yet he was not satisfied because his earlier commitment to get out British rulers from India was not fulfilled.

 In Ahmedabad Congress

In 1921 Bismil attended Ahmedabad Congress along with many volunteers from Shahjahanpur and occupied a place on the dias. A senior congressman Prem Krishna Khanna and revolutionary Ashfaqulla Khan was also with him. Bismil played an active role in the Congress with Maulana Hasrat Mohani and got the most debated proposal of Poorn Swaraj passed in the General Body meeting of Congress. Mohandas K. Gandhi, who was not in the favour of this proposal became quite helpless before the overwhelming demand of youths. It was another victory of Bismil against the Liberal Group of Congress. He returned to Shahjahanpur and mobilised the youths of United Province for non-cooperation with the Government. The people of U.P. were so much influenced by the furious speeches and verses of Bismil that they became hostile against British Raj.

 Opposition of Gandhi in Gaya Congress

In February 1922 some agitating farmers were killed in Chauri Chaura by the police. The police station of Chauri Chaura was attacked by the people and 22 policemen were burnt alive. Gandhi, without ascertaining the facts behind this incident, declared an immediate stop the non-cooperation movement without consulting any executive committee member of the Congress. Bismil and his group of youths strongly opposed Gandhi in the Gaya session of Indian National Congress (1922). When Gandhi refused to rescind his decision, its existing president Chittranjan Das resigned and the Indian National Congress was divided into two groups - one liberal and the other for rebellion. In January 1923, the rich group of party formed a new Swaraj Party under the joint leadership of Pt. Moti Lal Nehru and Chittranjan Das, and the youth group formed a revolutionary party under the leadership of Bismil.

** Yellow Paper constitution **

With the consent of Lala Har Dayal, Bismil went to Allahabad where he drafted the constitution of the party in 1923 with the help of Sachindra Nath Sanyal and another revolutionary of Bengal, Dr. Jadugopal Mukherjee. The basic name and aims of the organisation were typed on a Yellow Paper and later on a subsequent Constitutional Committee Meeting was conducted on 3 October 1924 at Kanpur in U.P. under the Chairmanship of Sachindra Nath Sanyal.

**Sharing responsibility **

This meeting decided the name of the party would be the Hindustan Republican Association (HRA). After a long discussion from others Bismil was declared there the District Organiser of Shahjahanpur and Chief of Arms Division. An additional responsibility of Provincial Organiser of United Province (Agra and Oudh) was also entrusted to him. Sachindra Nath Sanyal, was anonymously nominated as National Organiser and another senior member Jogesh Chandra Chatterjee, was given the responsibility of Coordinator, Anushilan Samiti. After attending the meeting in Kanpur, both Sanyal and Chatterjee left the U.P. and proceeded to Bengal for further extension of the organisation.

** Publication of "The Revolutionary" **

A pamphlet titled "The Revolutionary" was published in January 1925 under a fictitious name, Vijay Kumar and was circulated all over India. It was a pamphlet of four pages wherein the programme or manifesto of the revolutionaries was declared with a promise to Indian public for equal opportunity to every man irrespective of social status high or low, rich or poor. Policies of Mohandas Gandhi were openly criticised and youths were called to join the organisation. The police

were astonished to see the language of pamphlet and sought its leader in Bengal. Sachindra Nath Sanyal had gone to despatch this pamphlet in a bulk and was arrested in Bankura, West Bengal. Before Sanyal's arrest Jogesh Chandra Chatterjee had also gone in the hands of police at Howrah railway station of Calcutta in Bengal.

 Objectives and ideology of HRA

The immediate objective of the HRA in the domain of politics was to establish a "Federal Republic of the United States of India by an organised and armed revolution".

 Tactics defined

Armed struggle, terrorism and retaliatory strikes were the favoured tactics in the attempt to defeat the British Empire. Its manifesto declared:

"The Official terrorism is surely to be met with counter terrorism. A spirit of utter helplessness pervades every strata of our society and terrorism is an effective means of restoring the proper spirits in the society without which progress will be difficult.... This revolutionary party has deliberately abstained itself from entering into this terrorist campaign at the present moment even at the greatest of the provocations in the form of outrages committed on their sisters and mothers by the agent of a foreign government simply because the party is waiting to deliver the final blow. But when expediency will demand it the party will unhesitatingly enter into a desperate campaign of terrorism, when the life of every officer and individual helping the foreign government will be made intolerable...."

— "The Revolutionary" India 1 January 1925

 Nationalisation of big sectors

In the manifesto their methodology and ideology was also clarified by saying that the final constitution shall be framed only when their representatives elected by the public will have the power to do so. In order to avoid the exploitation of a man by a man the party had proposed the nationalisation of big sectors:

"The railways and other means of transportation and communication, the mines and other kinds of very great industries such as the manufactures of steel and ships, all these shall be nationalised. In the public, the electors shall have the right to recall their representatives if so desired otherwise the democracy shall become a mockery.... Instead of private and unorganised business enterprise,

the Party prefers co-operative unions".... "The Indian revolutionaries are neither terrorists nor anarchists.... They do not believe terrorism alone can bring independence and do not want terrorism for terrorism's sake."

— "The Revolutionary" India 1 January 1925

Rebuking i

Notwithstanding their ideology and its consequences,they had also rebuked the leaders of the country viz. i:

"It is a self-deception to say that India's political liberty can be attained through peaceful and legitimate means. When the enemy is determined to break the peace at his own convenience, the fine phrase "legitimate" loses all its charm and significance when one pledges himself to maintain peace at all costs." "Our public leaders hesitate to speak in plain terms that India wants complete autonomy free from foreign control. They perhaps are ignorant of the fact that nations are born through the inspiration of great ideals. The spiritual ideal which hestitates to accept the spirit of complete autonomy can hardly be called spiritual, though it may seemingly appear the most unmistakable terms and to place before the nation an ideal worth the name."

— "The Revolutionary" India 1 January 1925

Other aims

The HRA was socialist on the footprints of Indian sages in its attitude as its manifesto stated. Amongst other goals stated in the manifesto were Universal Suffrage, supremacy of the legislature and religious freedom.

Kakori conspiracy

After arrest of both the senior organiser of HRA total responsibility to run the party had come on the shoulders of Bismil. The District Organisers were demanding money. They were writing very sensitive letters to him: "Pandit Ji! we are dying with hunger, please do something." As a result he was feeling himself guilty for their pitiable condition.

On the way of Irish revolution

He decided to collect money like Irish revolutionaries by stealing from the rich people of society. So he looted the money at Bichpuri in Pilibhit Distt. and at

Dwarkapur in Pratapgarh Distt of U.P., but not enough money was received in either of these actions.

 Action of Kakori

Bismil executed a meticulous plan for looting the government treasury carried in a train at Kakori, near Lucknow in U.P. This historical event happened on August 9, 1925 and is known as the Kakori conspiracy. Only ten revolutionaries stopped the 8 Down Saharanpur-Lucknow passenger train at Kakori - a station just before the Lucknow Railway Junction. German-made Mauser C96 semi-automatic pistols were used in this action. Ashfaqulla Khan, the lieutenant of the HRA Chief Ram Prasad Bismil gave away his Mauser to Manmath Nath Gupta and engaged himself to break open the cash chest. Eagerly watching a new weapon in his hand, Manmath Nath Gupta fired the pistol and incidentally a passenger Ahmed Ali, who got down the train to see his wife in ladies compartment, was killed in this rapid action.

 Arrest & filing of criminal case

The incident created a great upheaval in British India. The retribution was severe when more than 40 revolutionaries were arrested from all over India. As per official record of the British Government, a criminal conspiracy case was filed against 28 active members of HRA by the Special Magistrate Ainuddin after a long time. 21 persons were presented before Session Court of Special Judge A. Hamilton on 21 May 1926. Abbas Salim Khan, Banvari Lal Bhargava, Gyan Chattarji and Mohd. Ayuf were the assessors (legal advisers) of the Judge.

 Verdict of case

On April 6, 1927 the verdict of court came out of the special court of Lucknow. This special court was established by the then British Government in the Ring Theatre. During the British rule, this Ring Theater was situated in between two important monuments - Kothi Hayat Baksh and Mallika Ahad's palace. This building was used by the Britishers for their entertainment. The English dramas were played and movies were screened. A board was put at the entrance which read "Dogs and Indians not allowed". The famous Kakori trial happened at this Theater. Govind Vallabh Pant, Chandra Bhanu Gupta, Mohan Lal Saxena and Kripa Shankar Hajela fought for the accused viz. Ram Prasad Bismil, Roshan Singh & Ashfaquallah Khan, etc. During the years 1929-1932 this Theater was transformed into the present General Post Office. It is situated on the main Vidhan Sabha Road, opposite to Capital Picture Hall and Christ Church of the main Hazratganj crossing. A stone embedded on the main gate of the GPO dates

the buildings as 1929-1932. Court's verdict was published in 115 pages and the charges were proved in such a manner that no body could escape the punishment.

 Supplementary case decision and appeal in Chief Court

Another supplementary case was filed against Ashfaqulla Khan and Shachindra Nath Bakshi in the court of Special Sessions Judge J.R.W. Bennett. An appeal was filed in the then Chief Court of Oudh (now in U.P.) on 18 July 1927. A very senior advocate Pt. Jagat Narayan Mulla pleaded the case as public prosecutor on behalf of the Government whereas Ram Prasad Bismil defended his case himself. He did not take any help from the Government.

 Chief Court's decision and mercy appeal

On 22 August 1927 the Chief Court endorsed the original judgement with an exception of one or two punishments. A mercy appeal was filed in due course before the Provincial Governor of U.P. by the members of legislative council which was dismissed. Bismil wrote a letter to Pt. Madan Mohan Malviya on 9 September 1927 from the Gorakhpur Jail.

 Madan Mohan Malviya's joint memorendum

Malviya sent a memorandum to the then Viceroy and Governor General of India Edward Fredrick Lindley Wood with the signatures of 78 Members of Central Legislature, which was also turned down. On 16 September 1927 the final mercy appeal was forwarded to Privy Council at London and to the King Emperor through a famous lawyer of England S.L. Polak but the British Government, who had already decided to hang them, sent their final decision to the India office of Viceroy that all the four condemned prisoners are now to be hanged till death by 19 December 1927 positively.

 Final execution

In an 18-month long drawn case, Ram Prasad Bismil, Ashfaqulla Khan, Thakur Roshan Singh and Rajendra Nath Lahiri were sentenced to death under section 121(A), 120(B), 302 and 396 of Indian Penal Code. Bismil was hanged by the British authorities on 19 December 1927 in the morning at Gorakhpur Jail, Ashfaqulla Khan at the Faizabad Jail and Thakur Roshan Singh at Naini Allahabad Jail whereas fourth Rajendra Nath Lahiri was hanged on 17 December 1927 (two days before the scheduled date) at Gonda Jail; all located in the present Indian state of Uttar Pradesh.

 End of the play

On 19 December 1927 Bismil woke up at 3.30 a.m. as usual in the morning, did his formal duties of daily routine, meditated for half an hour, wore new dhoti-kurta and sat in the waiting of his long awaited beloved death. At the appropriate time the Magistrate came along with the jailor, unlocked the condemned cell and asked Bismil to get ready. The Magistrate was astonished to see him smiling. Bismil rose up immediately and said - "Let us move!"

 Last wish

He went cheerfully up to the gallows saying his last good bye to whomsoever met in the way. He stood up at the altar of gallows, kissed the noose and spoke very loudly his last wish - "I wish the downfall of British Empire!" Then he whispered the vedic prayer "Om vishvaani dev savitur duritaani paraasuv, yad bhadram tann aasuv." (en.O God of all creature! let the ill will be removed and the good prevail in our souls.) and put the noose around his neck like a garland. The hangman pulled the lever of gallows and the body of Bismil hanged in the open air. For half an hour he was kept hanging to safeguard the certainty of death. In this way a daredevil son of Mother India departed for the common cause of every Indian's freedom.

 Dead body's procession

Looking into the huge rush at the main gate of the jail authorities broke open the wall in front of gallows, the dead body was brought out and handed over to his parents Murlidhar and Moolmati. A huge rush of about 1.5 lakhs of people had gathered from all over the country. They took the dead body of their departed brother Ram Prasad and carried it to the bank of Rapti under a grand procession.

As seen in these pictures the prominent personalities like notable Hindi writer Mahavir Prasad Dwivedi founder editor of Kalyan Hanuman Prasad Poddar and politician Govind Ballabh Pant participated in the procession and remained there till the last rites ceremonies.

 Last rites at Rajghat Gorakhpur

The dead body of Bismil was kept at Ghantaghar of Gorakhpur for the last view of the public in the City. From there it was taken to the Rapti river where the last funeral of this great martyr was performed under the proper Vedic Cremation System on the bank of the river. The place, where the ritual obligations of Bismil

were done, was named by public as Rajghat. A new Transport Nagar has been developed in the side by area of this place. A Rajghat police station has also been established there to commemorate the historical place.

** Books of Bismil released in his centenary year **

Bismil was born in 1897 and was hanged by the cruel British Empire in 1927, thus he lived a very short life of 30 years. Out of this 30 year, he dedicated 11 years of his valuable life in the selfless service of his fellow countrymen to make their life better. He wrote so many books but only 11 books could be published. All of these books were proscribed by the British Raj. Only few of them were kept hidden in the rare and old libraries.

** Atal Bihari Vajpayee speaks on the occasion **

A freelancer research scholar 'Krant' M.L. Verma tried to bring out these books and the success came to his hands when he could search five books and almost 200 poems written by Bismil. A Delhi-based publisher Praveen Prakashan published the research work in four volumes under a title of Sarfaroshi Ki Tamanna. The books of Bismil were released on the eve of Bismil Centenary Year, i.e., 19 December 1996 (since he was martyred on 19 December 1897) by former Prime Minister of India, Atal Bihari Vajpayee. Speaking on the occasion Vajpayee said that we have not done justice with the revolutionaries who had given everything of their life for our betterment. The excessive propaganda of non-violence has also spoiled the contribution of revolutionaries in the Indian Independence Movement. If Bismil had not taken the immediate initiative after 1922's Chauri Chaura incident and the Indian Navy had not revolt after Second World War in 1946, the Britishers would have never left India. He described the task of the author as a monumental work.

** RSS chief attends the event **

Prof. Rajendra Singh alias Rajju Bhaiya the then Sarsanghchalak (en. paramount leader of Rashtriya Swayamsevak Sangh), who has also written the foreword of this book, spoke on the occasion that Bismil was the man who patronised the Aryan race and led the national revolution in freedom movement of India. Reviewing the books of Bismil, Indian journalist Ved Pratap Vaidik said that Urdu poetry of Bismil was parallel to the Ghalib. His literary evaluation requires a serious attention from the critics.

** Statue of Bismil **

Shaheed Smarak Samiti of Shahjahanpur established a memorial at Khirni Bagh mohalla of Shahjahanpur city where Bismil was born in 1897 and named it "Amar Shaheed Ram Prasad Bismil Smarak". A statue made of white marble was inaugurated by the then Governor of Uttar Pradesh Motilal Vora on 19 December 1994 on the 68th martyr's day of Bismil.

** Literary works**

Bismil was known for his inspiring poems that acted as motivation for his fellow revolutionaries. Among them, Sarfaroshi Ki Tamanna is the most well-known. Previously it was unknown whether Bismil actually wrote it or any other, as some progressive writers attributed it to Bismil Azimabadi, but now this miserable episode is over; because a number of research books are available in the libraries to verify the encyclopedic contents. An image of original and rare photo of Ram Prasad Bismil can also be seen hereinabove as well as in Hindi Wikipedia.

** Turkish city named after Bismil **

Like Ram Prasad Bismil, Ghazi Mustafa Kemal Pasha alias Kemal Ataturk was also a revolutionary writer and freedom fighter who became the first President of Turkey. Bismil had written an article in the Hindi magazine Prabha about him under the title Vijayee Kemal Pasha (en. Victorious Kemal Pasha) in November 1922. Later too, Bismil appraised Kemal Pasha in his Autobiography written from the gallows of Gorakhpur jail before his death. In order to pay respect to Bismil, Kemal Ataturk established a district in Diyarbakir state of Turkey in 1936 and named it "Bismil" after the pen name of this fierce fighter of freedom and patriotic poet of India.

A Martyr's Morale

We too could take the rest at home,
We too could enjoy the pleasure of 'foam',
We too had been the sons of someone,
To nourish us what they have not done.
At the time of departure from our home,
We couldn't say at least to them-
'In case if the tears dropp in lap,
Think as if your child is there.'

In our's fate was the torture since birth,
We had the dole, the distress & dearth.
Who had the care and dare so dire!
When we took our step in fire.
Till farther had tried the country to sheer.

We have no woe of self but bother,
Why downfall does the country disorder.
When cometh the year of freedom in nation,
Ours is the race that feels us a 'passion'.
It's only we, who are anxious to die everywhere.

O Youths! in case if it clicks to you,
Remember 'us' ever for a while in view.
Whether your body be cut into pieces,
And your mother be drench in distress,
Yet your faces should be fresh with flair.

In our veins runs the blood of a moth,
We have now taken for the Nation an oath.
So are performed customs of a Martyr,
The brothers embrace their swords altogether,
And the sisters are ready to sit on the pyre.

We dedicate head and sacrifice heart,
To our motherland we offer every sort.
We know not where to dwell & dine,
Be merry friends! we march align,
To inhabit any solitude somewhere.

O Youths! it's the proper time to face,
Wear every sort of suffering for the race.
It's nothing if you bestow for country, your blood.
Take the blessings of Mother in a flood.
Let us see! who cometh next to share?

[Translation by Dr.'Krant']

Ram Prasad Bismil

Bharat Jananii Teri Jay Ho Bijay Ho

Ram Prasad Bismil

Haif Hum Jispe Ki Tayaar The Mar Jane Ko

Ram Prasad Bismil

Last Verse Of Bismil

What's the use hats off, when the person died,
What's the use of message which came after tide.

When hopes were dead & died every thought,
What's the use of message if the messenger brought.

O Heart! go away from here and destroy thy notion,
What's the use of it if thou did after motion.

Alas! had we seen our goal alive,
What's the use of it, if achieved after life.

Worth seen were the last moments of 'Bismil',
What's the use if the people saw it after thrill.

[translated by Dr.'Krant']

Ram Prasad Bismil

Secret Of Life

Ours is the talk in the field of foe,
See! which stage has reached this show.

O Countrymen! you learn to sacrifice,
The secret of life is to cut across flow.

Take it to shore very soon O Sailor!
The boat of our country is out of the row.

How be remove the dark of distress,
This is now only our worry and woe.

Hang me up for the sake of freedom,
Rest is the will of a 'Bismil's woe.

Ram Prasad Bismil

The Desire For Sacrifice

The desire for sacrifice is now in our hearts
We shall now see what strength there is in the boughs of the enemy.
O country, Why does no other speaks?
Whoever I see, is gathered quiet in your party...
O martyr of country, of nation, I submit myself to thee
For yet even the unacquainted speaks of thy courage
The desire for struggle is in our hearts
We shall now see what strength there is in the boughs of the enemies.
When the time comes, we shall show thee, O heaven
For why should we tell thee now, what lurks in our hearts?
We are pulled to service, by the hope of martyrdom
The gathering of the lovers for martyrdom is in the house of the enemy
The desire for struggle is in our hearts
We shall now see what strength there is in the boughs of the enemies.
Armed does the enemy sit, ready to attack on that side
Ready too are we, our bosoms thrust out to him on this side
With blood we shall play Holi, if our nation is in need
The desire for struggle is in our hearts
No sword can sever hands that have the heat of battle within,
No threat can bow heads that have risen so
Even furthermore will rise the flame that is inside us
and the desire for struggle is in our hearts
We set out from our homes, our heads shrouded with cloth(our body bag) ,
Holding our lives in our hands, do we march so
In our assembly of death, life is now but a guest
The desire for struggle is in our hearts
Stands the enemy in the gallows thus, asking,
Does anyone has a wish for martyrdom?
With a host of storms in our heart, and with revolution in our breath,
We shall knock the enemy cold, and no one shall stop us
What guts does our destination has, to stay away from us
The desire for struggle is in our hearts
What good is a body that does not have passionate blood,
How can a boat tied to shore contest with storms over wild seas
The desire for struggle is in our hearts,
We shall now see what strength there is in the boughs of the enemies.

Ram Prasad Bismil