

Freedom Movement in Punjab

Bibliography of Books in
English, Punjabi and Hindi
On
Various Movements
&
Brief Biographies of Some
Eminent Freedom Fighters



Bhai Gurdas Library
Guru Nanak Dev University, Amritsar.

PREFACE

An effort has been made to collect bibliographic data of all the available books written by Freedom fighters of Punjab and also written on them. Historians have fixed Freedom Movement starting from 1857 A.D. Role of Punjab in the freedom movement is very significant as more than 90% Punjabi freedom fighters have sacrificed their lives for the sake of independence.

Books on Kuka Movement, Akali Movement, Babbar Akali Movement, Praja Mandal Movement, Ghadar Movement, Communist Movement, Jallianwala Bagh Massacre, Azad Hind Fauj, Quit India Movement etc. have been covered. These books are in English, Punjabi and Hindi. Abridged biographies of some eminent freedom fighters have also been given.

I am thankful to all the library staff members who have helped me in this work. I hope that this bibliography of books will be very useful for the students, researchers and faculty members of social sciences. I am highly obliged to our Hon'ble Vice-Chancellor Sahib Prof. (Dr) Ajaib Singh Brar for encouragement and support.

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Shortly this bibliography will be updated on the university library website.

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INTRODUCTION

Punjab:

Punjab is a land-locked region in the north-west corner of the Indian subcontinent. Its boundaries and name continued to change with the arrival of invaders from different regions, with different languages and culture. Its earliest names are not known but available records show that the Persians used the word 'Hafta Hindu' in Zend-Avesta a holy book of Zorastarians. The Greeks used the word 'Pentopotamia' for this region. 'Pento' means five and Potamia means people living on the banks of the rivers. During Vedic period it got the new name 'Sapt Sindhu'. In Mahabharata it was called Pancha-Nada. In the 14th century Ibn Batuta used the word Punjab. Tarikh-i-Sher Shah Suri, Ain-i-Akbari by Abul Fazl used the word Punjab. However, during the Mughal period the word 'Punjab' was being used for this region because of five rivers. In Tuzk-i-Jahangiri, the word Punjab has been used by Jahangir. Guru Gobind Singh used the word 'Madar Desh' for the region of Punjab.

Punjab remained the gateway of invaders for thousands of years for Aryans, Semiramis, Queen of Assyria, King Sesotres of Egypt, Scythians, Persians, Greeks (Alexander the Great), Ghaznavides, Ghoris, Slaves, Khiljis, Tughlaqs, Syads, Lodhis and Mughals. The Britishers were the last ones to rule over Punjab.

Indus Valley civilisation belongs to 3000 BCE. At that time it was highly developed civilisation using ships for trade with foreign countries. Superior structure of streets, houses, markets, stores, sewerage system, Great baths, cleanliness, light system, use of superior cloth and eatables was a common thing. This civilisation developed new techniques in handicraft, metallurgy, drainage and water supply system. Present excavations show that this civilisation was also having centres at other places also.

In modern Punjab Ropar, Sanghol etc. are prominent places. Fall of this civilisation was because of invasion by 'Aryans'. Some scholars attribute the reason of downfall because of climatic changes like drought, change of river course etc.

King Porus:

He was the king of Paurava, an ancient state within the territory of modern day Punjab located between the Jhelum river and the Chenab River. He fought valiantly against the invaders who were under the leadership of Alexander, the Great. He was the brave soldier

who fought against the foreign invaders. Alexander's army refused to move beyond Beas river because they got demoralised after fighting with the natives near Sangala.

It is difficult to gather information of those heroes who used to fight against the invaders for the sake of Bharatmata (India). Historians are unable to count even the number of the soldiers who valiantly fought against the invaders and died on the battle fields. Invader's aim is only to destroy the culture, historical and religion structures, manuscripts and libraries. They want to impose their culture and religion.

Mughal period witnessed the struggle for freedom by Rajputs, Marathas and the Sikhs prominently. As we are dealing with Punjab we see the rise of the Sikhs.

Twelve Sikh misls fought bravely against the Mughals and after fighting throughout eighteenth century an independent Sikh State was established. Sardar Jassa Singh Ahluwalia, Jassa Singh Ramgarhia, Nawab Kapur Singh, Sardar Baghel Singh etc. sacrificed their lives for the sake of freedom of Punjab from the Mughals. But after half century the Sikh kingdom was no more. The Britishers occupied complete kingdom of Maharaja Ranjit Singh.

Immediate after the Anglo-Sikh wars and during the wars certain Sikh leaders were against the British occupation of Punjab.

Sardar Sham Singh Attariwala fought valiantly against the British army. He was the real freedom fighter. Bhai Mahraj Singh tried his best to oust the Britishers but was arrested and deported to Singapore where he died a tragic death. No treatment was given to him for his tongue cancer. He died like a hero but unsung. Deewan Mul Raj Chopra was another hero who wanted to bring back the days of Sikh rule but could not succeed. The British rule had to face the revolt of 1857. Generally it is said that the Punjab did not support it. In Amritsar because of 1857 some bairagis were imprisoned and one Brahmin Radha Kishan was hanged. In Ludhiana twenty two Punjabis for sympathy to rebellion were sentenced to death. Raja Pratap Chand of Kangra was also executed along with five others. At Ferozpora sadhu named Sham Dass along with some followers were killed. At Ropar, Sialkot, Naushera there was uprising but of no avail.

Kuka Movement:

Namdhari or Kuka movement was based on indigenous ideas of Baba Ram Singh who was the follower of Baba Balak Singh. He belonged to carpenter family and served for some time in Khalsa Army.

Being disturbed on the activities of the British he propagated to use only Indian goods. 'Boycott British Products, clothes' etc, was his slogan. He was deadly against cow-slaughter, child marriage and female infanticide.

His tours throughout Punjab, exhorting people to accept Pahul, created doubts in the minds of the Britishers. Kukas desired freedom from the foreign rulers who were against the peaceful preachings. In 1871 some butchers were killed by Kukas. In Amritsar four Kukas were hanged from the tree which is still preserved as memorial in Amritsar. British army raided Malout and Malerkotla and seventy five Namdharis were blown off from the mouth of canon. Baba Ram Singh was arrested and exiled to Burma where he died in 1885. Namdhari was a peaceful and non-violent movement.

Akali Movement:

Akali movement was for the freedom of Sikh shrines from the hands of Mahants or Sarbarahas appointed by the British government. The important morchas were 'Guru ka Bagh', 'Jaito da Morcha', 'Chabain (keys) da Morcha', Babe di ber Sialkot, 'Nanakana Sahib', Tarn Taran etc. Ultimately most of the gurdwaras came under the control of SGPC. By this time an estimated 30,000 people had been arrested by the British government, over 400 had been killed and another 2000 were injured in this movement. Although the purpose of the movement was Sikh gurdwaras but the British officers considered it as interference in their administration.

Agrarian Movement:

Land Alienation Act. 1901 annoyed the farmers. In early 1907 there were protests in Amritsar, Lahore, Gurdaspur, Lyallpur and Rawalpindi. Ajit Singh exhorted people that 300 million Indians were able to defeat hundred and fifty thousand Englishmen in India. 'Pagri Sambhal Jatta' by Banke Dyal was a popular song. Ajit Singh was considered as an agent of this movement.

The Ghadar movement:

Unable to survive on their small lands most of the Punjabis started going to U.S.A and Canada from the Doaba region. But they were maltreated and considered of inferior position. Their feelings were hurt and they started feeling that slavery was the main reason of Indians' sufferings. The Punjabis who suffered a lot felt that their loyalty to the Britishers for the last sixty years was of no avail. Ghadar movement (party) came into existence in the summer of 1913 under the banner of the Hindustan Workers of the Pacific Coast with Baba Sohan Singh Bhakna as its president and Hardyal as its secretary. Soon, the organisation shifted its headquarters to San Francisco. They brought out a magazine titled 'Ghadar'. It was printed in three languages- Urdu, Punjabi and Gujrati. In the first issue there were some memorable words "Today, there begins in foreign lands, but in our country's language, a war against the British Raj.....what is our name? Ghadar. What is our work? Ghadar. Where will Ghadar break out? In India."

In 1914 there occurred an unpleasant episode of the Komagata Maru. The ship having 376 Indians mostly Punjabis were not allowed to land. Then they moved to Singapore and Hong Kong but met the same fate of refusal to land. Finally they reached Budge Budge harbour at Kolkatta on Sept 26, 1914. Because of first World War they were not allowed to enter Indian land. There occurred a conflict in which 18 Punjabis were killed and 23 were wounded. After this a call was given to Indians living in foreign countries, to go back to India to liberate it. Punjabis coming to India were taken to Punjab by special trains. Their plans to attack police stations, to procure arms and to blow off bridges could not be executed because of British vigilance and non-cooperation of the local people of the Punjab. Somehow a date Feb 15, 1915 was fixed by Rash Bihari Bose to revolt against the British government, but it all failed. 'Lahore conspiracy case' was the name given to the trials of Ghadarites.

Out of the suspects sent for trials, forty six were given death sentence, 1947 were deported to other places for life and ninety three were given various terms of imprisonment.

Rowlatt Bills:

After the First World War, the Britishers wanted to continue with the defence of India Act which the Indians did not want to continue. Mahatma Gandhi called for Hartal on April 6, 1919. A strong protest was made by people but the British troops fired in which about ten people died. The protestors became violent they murdered, resorted to arson, looting of

banks, burning of banks, burning of some railway stations, cutting of telegraph wires etc. Situation deteriorated in Tarn Taran, Kasur, Lahore and some other towns. General Dyer was handed over the town of Amritsar.

JallianwalaBagh:

On 13th April, 1919 the Baisakhi day, a public meeting was organised. This Bagh (garden) was encircled by high walls. On all sides except one where there was a small outlet. Jallianwala Bagh is near the Golden Temple. General Dyer opened fire and killed more than one thousand innocent persons. Official British sources gave a figure of 379 identified dead; with about 1100 wounded Indian National Congress put the figure on 1000 dead and 1100 wounded.

It created great resentment among the Indians. But General Dyer was praised by Conservative forces in England. He became a hero among the people who ruled India e.g. House of Lords.

Babbar Akali Movement (1921-1926):

It was a splinter group of Akali Movement who did not want to follow the non-violent methods. In September 1920 a 'Shahidi Dal' (an association of those who resolved to die for the cause) was formed by 1922 they started killing informers, government officials and ex-officials. They recruited veterans of world war first who were dissatisfied with the treatment of the Britishers and some ghadarites.

However, because of strong network of British spies including Indians this movement also could not succeed just like other movements. Many of its members were killed and sixty seven were arrested and five were sentenced to death. Eleven Babbar Akalies were sent to other lands and thirty eight were given various terms of imprisonment. Babbar Akali Movement started a newspaper which was circulated in Doaba region. This movement was confined to a small region.

Kirti Kissan Party:

Punjab's contribution to Indian freedom was not less in any way. Efforts of Bhai Santokh Singh and Abdul Majid became successful in forming a unit of Kirti Kissan Party in Punjab. It was 'Workers and Peasants' party. They published a paper 'Kirti' in Punjabi.

Period 1937-47 a triangular political scenario emerged Congress, Muslim league and the Britishers. The Rulers wanted to divide the Muslims and the Hindus. Divide and rule was the British Policy. Second World War, rise of Mahatma Gandhi, Subhas Chander Bose, Jawahar Lal Nehru, Mohammad Ali Jinnah, Allama Iqbal, Ra'ana Liaquat Ali Khan, etc. demand for freedom increased. Most of Muslims of northern India wanted to have a separate Muslim State. Moreover, the global scenario was changing, democracy could not be curbed, people were becoming aware of democratic activities in other countries. The British government started considering it was no more beneficial to them to rule over India. Hence was freedom but once again the Britishers divided India into Pakistan and India. Such divide was unexpected and has no example in the world.

Partition made a big loss to both of the communities. 7,226,000 Muslims migrated from India to Pakistan and 7,249,000 Hindus and the Sikhs migrated to India.

Sardar Ajit Singh

Sardar Ajit Singh who was uncle of Shaheed Bhagat Singh was born at Village Khatkar Kalan in District Nawan Shahar (Now Shaheed Bhagat Singh Nagar). He passed matriculation examination from Anglo-Sanskrit High School, Jalandhar. On joining DAV College Lahore he met Lala Lajpat Rai and other leaders. During his early years he had imbibed patriotism from his father and the writings and speeches of Lokmanya Bal Gangadhar Tilak. Tilak's famous declaration, 'Swaraj is my birth-right and I shall have it, particularly had profound effect upon his sensitive mind. His two brothers, Kishan Singh and Swaran Singh, were his close associates in the revolutionary work. He started a paper 'Peshwa' with Sufi Amba Prasad as its editor. He wrote some booklets which were immediately banned by the British Government. They were *Baghi Museah*, *Muhibban-i-Watan*, *Bandar Bant*, *Ungli Pakarte Punja Pakara*, *Ghadar 1857* etc. Autobiography of Sardar Ajit Singh once seen by a historian could not be procured by another historian. His typed autobiography was available with Lala Ganpat Rai, an associate of Lala Lajpat Rai. According to an article which appeared in the Tribune August 15, 1949, Ajit Singh himself chose the title of his autobiography as 'Buried Alive'. In 1908 he delivered a speech at Lahore congratulating Bipin Chandra Pal on his release. The Government regarded his activities as dangerous and planned to arrest him. When the First World War broke out he kept in close touch with the Ghadar Party in San Francisco. Ajit was a valiant fighter of independence. His attacks on the British Government were very virulent and hostile. He was not an ordinary revolutionary. He was dissatisfied with the methods undertaken by Indian National Congress for freedom. During the Second World War he shifted back to Europe and met Subash Chandra Bose in Italy. Ajit Singh traveled Europe, America, Persia etc. But unfortunately, he did not have a long time to live. His ideology was very liberal and based in human values. He used to say, "God is one. India is our country and every Indian is your brother. You are a Sikh afterwards, and Indian first; you are a Muslim afterwards, an Indian first: you are a Hindu afterwards, an Indian first: you are a Christian afterwards, an Indian first." He expired on August 15, 1947, the very day India became Independent. His memorable dying words were, "Thank God, my mission is fulfilled and I am leaving this world".

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Amrit Kaur (Rajkumari)

Amrit Kaur was born in the royal Ahluwalia family of Kapurthala on February 2, 1889 in Lucknow. Her father having embraced Christianity, she inherited her religious faith from him. She got her education in England. She was sent to Sherborne School for girls, Dorsetshire, and later joined a college in London. Along with her studies, she took keen interest in sports and became a good player of tennis, winning several championships. Rajkumari did not marry. Rajkumari Amrit Kaur inherited much of her fame and position from her father, who was considered a pious and pure Christian. Gopal Krishna Gokhale was one of the friends of her father. She was initiated into national politics by the liberal Congress leader, Gopal Krishna Gokhale. After some time she came under the spell of Mahatma Gandhi and became one of his close followers and lifelong pupils. In public life, Amrit Kaur's interest was as much in social welfare, particularly women's empowerment as in politics. She took active part in the Salt Campaign and was arrested in Bombay. As a trusted lieutenant of Mahatma Gandhi, Rajkumari Amrit Kaur was a believer in non-violence. She devoted herself especially to the constructive programme of Gandhiji and spent much time for the uplift of women and eradication of social evils such as early marriage, purdah system and illiteracy among womenfolk. Regarding marriage and purdah, she wrote, "The abolition of early marriage and purdah will not only improve the health of women but will remove two of the main obstacles in the way of the spread of female education. Rajkumari considered child marriage as one of the serious obstacles in the way of rightful place for women in the society. She was strong champion of female education. As far as proper facilities for the female education are concerned we must continue to do our utmost to have the system of education in our existing institutions changed as stated by her. Similarly she regarded basic education as the best suited to India. Rajkumari continued as health minister after the first general elections in 1952. After the 1957 elections, however, she was dropped while she was away at WHO Assembly in Geneva. She continued to hold the presidency of the all India institute of medical sciences and the tuberculosis association and also the chairmanship of the India Red Cross and St. John's Ambulance corps till her death in 1964. A spinster all through her life, the pathetic Gandhian passed away on October 2, 1964. In the modern era, very few women in India could have worked with such dedications, zeal and zest as Rajkumari Amrit kaur had done. In fact, she stands out as a "princess" amongst women. She

was a co-founder of the All-India Women Conference 1927 and was elected its Secretary in 1930. She was the first woman to be appointed member as of the Advisory Board of Education of the Government of India, but resigned in August 1942. She was a member of the Hindustani Talimi Sangh. She attended the UNESCO in London in 1945 and in Paris in 1946 as a member of Indian delegation. She was a member of the Board of Trustees of the All-India spinners' Association. After independence in 1947, she was appointed as the first health minister of India. She served as a health minister for 10 years and worked to improve health education and services.

From 1957 until her death in 1964, she remained member of Rajya Sabha. She was also awarded the 'Rene Sand' Memorial award. She spent most of her time for the uplift of women and the education of social evils. She was the strong champion of female education. She also served on the board of trustees of All India Spinners Association.

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Arjan Singh Gargaj

His parents as well as grandparents belonged to Tarn Taran now a district. His family belonged to a class of eminent architects with excellent proficiency in 'naqashi', photography, designing etc. Arjan Singh's grandfather was Baba Ganda Singh who taught Punjabi to Father Gillford incharge Christian missionary centers and president of Tarn Taran Municipal committee. In school days Arjan Singh did not salute the Union Jack and did not celebrate the British victory of world war first.

His interest was in politics and started taking part in Akali politics. For the first he was arrested for reciting a poem. In Amritsar jail he got an opportunity to meet the prominent freedom fighters like Gurdit Singh Komagata Maru, Sardar Jaswant Singh Jhabal, Amar Singh Jhabal etc. He also spent some time in Montgomery jail. On January 13, 1923, he was released. He was a literary personality he worked with Shaheed Bhagat Singh and also edited 'Kirti' magazine. He was imprisoned in 1929 and 1930. His three books are famous: 'Do Pair Ghatt Turna', 'Shahid de Bol' and 'Mera Apna Ap'. He died on 10 March 1963. It is a matter of sorrow that there is no monument in the memory of 'Gargaj' in the town of Tarn Taran.

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Shaheed Bhagat Singh

Bhagat Singh's forefathers, who were Sikh Jat of Sandhu gotra, had the credit of fighting the evils of society and the enemies of the country. The same spirit was upheld by Bhagat Singh's grandfather Sardar Arjun Singh. He was perhaps the first Sikh who became Arya Samajist in 1877. He was one of the select Indians who got diksha and Yajyopaveet from Swami Dayanand Saraswati himself. A well known nationalist of India and the father of Shaheed-e-Azam Bhagat Singh, Sardar Kishan Singh, was born in 1878. He was originally named Gobind Singh and as a child he was often called 'Gobinda'. Apart from being a Sikh devotee, Kishan Singh was a noble Arya Samajist, too. He served the cause of Arya Samaj in collaboration with Mahatma Hans Raj. Later, he joined the Indian National Congress and remained an active worker throughout.

How the story of Bhagat Singh's forefathers be complete without the mention of his revered mother- Smt. Vidyawati? Surprisingly, she had snake-bites not only once or twice but four times, and yet she survived! She hailed from a Sikh family, and so did Kishan Singh. Yet their marriage was solemnized according to Arya Samaj rites in 1897. Before completing his village-schooling, Bhagat Singh's father Sardar Kishan Singh moved to Lahore for better prospects, and started living in Nawankot locality. Having passed IV standard examination from his village school, Bhagat Singh now shifted to the D.A.V High School, Lahore in 1917. Coming over to Lahore as a student was indeed a turning point in the life of Bhagat Singh. He was the first Sikh lad of Punjab who got himself enrolled in a D.A.V. School, instead of Khalsa School. It all happened because in those days, the Khalsa schools used to perform prayers praising British empire.

Bhagat Singh often recited the following poem which was always remembered by Sarabha:

Seva desh di, jindariye bari aukhi;

Galan karnian dher sukhalian ne;

Jinhan desh-seva vich pair paya;

Unhan lukh musibtan jhallian ne;

(It is very easy to talk, but to serve one's motherland in the real sense, is extremely difficult, O my little soul! Those, who took upon themselves the task of serving their motherland, had to undergo lacs of life's pangs and agonies).

The impact of National College (Lahore) on the personality of Bhagat Singh was special one. He joined it in 1921, and discontinued his regular studies in 1924. However, he used to visit it off and on till 1927. Bhagat Singh's well-known contemporaries---- Sukhdev, Bhagwati Charan Vohra, Yash Pal, Jai Dev Gupta and Ram Krishan---were his fellow-students in the National College. The time spent in the National College, was probably the most significant time of Bhagat Singh's formative period. Bhagat Singh was influenced not only by the Indian revolutionaries, but of the world, too. Among them, the most important name seems to be of a French anarchist—Edouard Marie Vaillant. He was hanged in 1894 at Paris. The martyr Vaillant was the first man in the world history who dropped a bomb in the Paris Chamber of Deputies, to make the deaf hear. It is evident from the world history that most of the revolutionaries could not have many years of life at their disposal. Similarly, Bhagat Singh was just 23 at the time of his martyrdom on 23 March 1931 and the period of his active life was merely seven years i.e. from 1924 to 1931.

On occasion a Shaheedi Jatha had to pass through Kishan Singh's village Banga in the second week of April 1924. Jathedar Kartar Singh and Jwala Singh had come to Kishan Singh at Lahore and requested him to arrange a welcome to the jatha. Although Kishan Singh was not an Akali himself, yet he had sympathy for the Akali movement, and he had also influence in his village. Now Bhagat Singh reached the village with some of his friends. By then he had some experience of carrying out public work. Gradually, he dispelled the fear of the people of his native village and made arrangements for the supply of milk, bread, vegetables, etc. to the jatha. Sardar Bahadur Dilbagh Singh was relaxing in belief that he had set the police to do their job. He and the police did not come to know of all the secret arrangements made by Bhagat Singh and his party. On the appointment day, the jatha arrived and halted at a place outside the village—close to a sugarcane field. Bhagat Singh and his comrades were hiding in sugarcane field. Milk, vegetables and bread has already been transported to sugarcane fields at night, and were duly served to the members of jatha. The peasants of a nearby Roda village had also given a helping hand in this operation. Thereupon, Bhagat Singh and his comrades set up fireworks to mark the welcome given to jatha. The fireworks attracted the people who gathered there in good numbers. Bhagat Singh then delivered a speech which moved the audience greatly. The focus of his speech was on the sacrifices made by a Bengali revolutionary Shaheed Gopinath Saha. One of the

mirasis of Banga village later related how he had wept after listening to the moving speech of Bhagat Singh.

The founding of the Naujawan Bharat Sabha in 1926 is another important aspect of Bhagat Singh's public life. It played a vital role in creating the atmosphere of communal harmony in the country and strengthening the revolutionary activities. Even the government report reveals:

The activities of the Naujawan Bharat Sabha founded by Bhagat Singh were mainly confined to the students in colleges. It was a semi-secret organisation with open and secret programme for enlisting recruits from among the students for revolutionary purposes. The British intelligence hounds came to know about its real activities. The principals of colleges in Lahore were summoned by the hon'ble member of finance, Vice-Chancellor of the University, and he explained to them 'the real motives' of the Sabha and the Sabha was excluded from the use of their college and hostel halls. The British Vice-Chancellor ordered that no college staff member was to lecture for the Sabha on social topics, civics, etc.

The arrival of the Simon Commission was a turning-point in the history of India's struggle for freedom. The Imposition of all-white Simon Commission on India stirred the whole country and united all the live forces and parties. Wherever the members of the commission went to record evidence, the slogan 'Go Back, Simons!' greeted them. The Simon Commission was to reach Lahore on 30 October 1928. Before the arrival of the Commission, the Congress, the Naujawan Bharat Sabha, the Students' Union and the Hindustani Sewa Dal held meetings in Lahore to boycott it. On 29 October. i.e. one day earlier, the Senior Superintendent of police (SSP), Lahore, Mr. J.A. Scott issued orders 'directing the public to abstain from organising or joining the procession'. In spite of the order of the SSP, a public meeting was held in the evening on the same day denouncing the order and calling upon the people to defy it. As a result on 30 October, thousands of people joined the procession. It was held by Lala Lajpat Rai. The procession was peaceful and orderly. To oppose the Commission, a huge procession was effectively organised by different groups, especially the members of Naujawan Bharat Sabha. Bhagat Singh was one of the prime organisers of the procession, yet he could not be present in it.

When the procession reached the barriers, a deliberate and unprovoked attack was made by the police. As Lala Lajpat Rai was in the front ranks, he received the heaviest lathi-blows.

Yes, Bhagat Singh and his comrades were ready with the answer. They decided to avenge Lalaji's death by killing Scott. December 17, 1928 was fixed as the date for Mr. Scott's

assassination. On December 15, the four men of the H.S.R.A.- Bhagat Singh, Chandra Shekhar Azad, Rajguru and Jai Gopal—met to rehearse their assignments. On December 17, Mr. Scott did not come to the District Police Office, as he had gone to Kasur on some official tour. However, the Assistant Superintendent of Police (ASP), Mr. J.P.Saunders, became the missed target of the revolutionaries. Lala ji died because of injuries. Whole of the Punjabi was in rage. After sometime, he left for Calcutta and established a bomb factory at Agra. Having no faith in Gandhi's non-violent policy, Bhagat Singh and B.K.Dutt threw two bombs in the Assembly hall. Bhagat Singh was arrested on the spot.

During his trial, Bhagat Singh refused to employ any defense counsel. In the jail, he went on hunger strike to seek proper treatment for the prisoners. Bhagat Singh along with Sukhdev and Rajguru was awarded death sentence by a special tribunal on 7th October 1930. They were hanged on 23rd March, 1931. Bhagat Singh was only 23 years old. A large number of books in different languages have been written on this hero. Every year his birthday and death anniversary is remembered by Punjabis in East and West Punjab. He is the famous freedom fighter of Northern India.

Pandit Jawaharlal Lal Nehru seems to be right when he writes:

Bhagat Singh did not become popular because of his act of terrorism, but because he seemed to vindicate, for the moment, the honour of Lala Lajpat Rai; and through him of the nation. Within a few months, each town and village of the Punjab and to a lesser extent in the rest of northern India resounded with Bhagat Singh's name. Innumerable that the man (Bhagat Singh) achieved, was something amazing.

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Bhagwati Charan

Bhagwati Charan was born at Lahore in a Brahmin family of District Gujarat. His father was a railway official. Bhagwati Charan was married to Durga Devi who herself made a great contribution in the freedom movement. He passed his B. A. examination from the National College, Lahore founded and run by Lala Lajpat Rai. It was during his stay at this college that he was initiated into the revolutionary movement. In collaboration with Bhagat Singh and Sukhdev, he founded a study circle on the model of Russian revolutionaries. In 1927 this revolutionary group formed the Nau Jawan Bharat Sabha with Bhagwati Charan as Propaganda Secretary. Bhagwati's house in Lahore was a popular meeting place of revolutionaries. Bhagwati Charan was party to the murder of Saunders and the throwing of bombs in the Central Assembly Hall by Bhagat Singh and B. K. Dutt. In 1930 Bhagwati along with his friends made strenuous efforts to get Bhagat Singh and his associates released from the Lahore Jail. But all his efforts were dashed to the ground because of his sudden tragic death on May 28, 1930 as the result of a bomb exploding in his hand during its testing on the bank of the river Ravi. His last words mark the depth of his emotional involvement in the freedom struggle. "Had this death been late by two days, I would have attained more success before dying. Now that desire of mine has remained unfulfilled". Though a Brahmin by birth, Bhagwati Charan did not suffer from caste prejudices. He was liberal in outlook and always worked for Hindu-Muslim unity. Having no faith in the non-violent philosophy of Mahatama Gandhi published a pamphlet denouncing the creed of violence. He brought out a counter-pamphlet in defense of the revolutionary creed and distributed it publicly.

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Gurmukh Singh Baba

Gurmukh Singh was born in 1888 at Lalton Khurd, District Ludhiana. He studied up to Matriculation and was a schoolmate of Kartar Singh Sarabha. In 1914 he decided to go to America. He got a seat in the Komagata Maru of Baba Gurdit Singh. When the ship reached Canada, its passengers, notwithstanding that they had fulfilled the condition of a through voyage from India to America, were not allowed to leave their ship and enter America. After a great deal of suffering the ship sailed back to India with all its passengers. At the Budge Budge Ghat (Calcutta) where they landed, a serious clash occurred between them and the police. In the melee many of them were injured and arrested. Gurmukh Singh was able to effect his escape, but only for a short time. Three days later, he was captured at Calcutta and confined in the Alipur jail. After three months he was brought to the Punjab and was let off in his own village. This was because the Maharaja of Kapurthala who was a member of the Inquiry Commission set up on this occasion was assured by somebody of his good conduct.

Gurmukh Singh was among the many revolutionaries who were arrested after the disclosure of the plot. He was confined in the Lahore Central Jail and tried in the First Lahore Conspiracy Case along with others. On being sentenced to transportation for life, he was sent to Kala Pani (Andaman Islands). In 1919 he was transferred to Madras jail for preaching sedition among the non-political prisoners of Islands. The transfer created in his mind the idea of running away but he preferred to wait for a better opportunity. The desired opportunity came during his transfer from Madras to Manali (U. P.) in 1922. He jumped off a running train with his fetters on and escaped to the Punjab. From there, after some years, he proceeded to Kabul via Khyber Pass in company with Teja Singh Swatantar.

In 1934 he was rearrested on suspicion of being in correspondence with Ghadriles and transported to Kala Pani to complete the remainder of his incarceration which was now enhanced by six months by way of penalty for his 'misconduct'. He remained in confinement on the Andaman Islands till 1945 or so. After that he was transferred to Punjab and kept in the Multan jail. From there he was released in 1947 on the country's attainment of freedom. He expired on March 13, 1977.

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Har Dayal (Lala)

Lala Har Dayal played a very important role in the struggle for India's independence; He was born at Delhi on October 14, 1884. He did M. A. in English Literature and History. He was awarded a State scholarship by the Government of India which entitled him to a three years' course of post-graduate studies at Oxford in England. In England he developed close associations with revolutionaries and reformers. On the arrests of Lala Lajpat Rai and Ajit Singh in 1907, he resigned his State scholarship in England and returned to carry on political work at Lahore. At Lahore he regularly contributed articles to the Modern Review and The Punjabee and openly associated himself with the revolutionaries. He inaugurated the Bande Matram, a monthly journal, in September, 1909. Har Dayal left for the U. S. A. and he helped to organize the Ghadar movement in U. S. A. In 1913, he was the General Secretary of the Hindustan Ghadar Party. With the help of contributions from Indians abroad, a press was established and a paper, the Ghadar, was brought out in many languages. He expired on March 4, 1939.

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Harnam Singh Tundilat

Harnam Singh Tundilat, a Ghadar revolutionary was born in 1884, the son of Gurdit Singh, a farmer of modest means of Kotla Naudh Singh in Hoshiarpur district of Punjab. He was known as Tundilat as he lost one of his arms in explosion while engaged on manufacturing of bombs. He learnt to read Gurmukhi in the village Dharamshala and later on joined Indian army. At the age of 22, he left India and migrated to Canada and then to California in the United States of America in 1909. There he worked in a Lumber mill at Bridalville, Oregon. He attended a meeting of Indian immigrants at Portland in the beginning of 1912 which led to the formation of Hindustani workers of the Pacific Coast, later renamed Hindi Association of the Pacific Coast. The first meeting of the Association was held on 31 March 1913 at Bridalville, where Harnam Singh Tundilat was elected secretary of the local branch.

There, he also received his political education from Lala Har Dayal and other revolutionaries. He joined the Ghadar movement in 1914. Harnam Singh was invited to join the editorial board of Ghadar Newspaper. He wrote verse in Punjabi and contributed to the paper poems burning with patriotic fervour. He also acted as a bodyguard to Lala Har Dayal, the party General secretary. During his stay at San Francisco, he learnt the technique of manufacturing bombs and it was here that in a mishap he lost his right hand. Upon the outbreak of world war first, the Ghadar Party directed its members to return to India. Harnam Singh arrived in Punjab on 24 December 1914. He went from village to village, inviting the people to revolt against foreign rule. In revolutionary work in India, he was the right hand man of Kartar Singh Sarabha. Soon after he was arrested and tried in the first Lahore conspiracy case. The trial by a special tribunal under the Defence of India Act 1914 began on 26 April 1915 and the judgment was delivered on 13 September 1915. The court sentenced him to death but later the sentence was commuted to life imprisonment. In Jail, he went on hunger strike. He served six years in the Andamans and nine years in other jails in Madras, Pune, Bombay and Montgomery. He was released in 1930 on medical grounds. He served another term in Jail from 1941 to 1945. After his release he joined the Kirti Kisan Party and later on, communist party. At the time of inter-communal turbulence in 1947, he helped Muslim residents of his village and the surrounding area to evacuate to refugee camps. He died on 18 September 1962 after a brief illness. He was a revolutionary poet and a writer of prose of considerable merit.

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Ishar Singh Majhail

Ishar Singh Majhail, politician and legislator, was born in January 1901, the son of Bhai Asa Singh and Mata Basant Kaur, an agriculturist couple of Sarai Amanat Khan Village, in Amritsar district. He was only about two and a half years old when his father went to Indonesia in search of a better living. He died in Indonesia. Ishar Singh was brought up by his widowed mother, a deeply dedicated and religious minded woman. He completed his high school by fits and starts owing to narrow financial circumstances. He completed his school in 1922 from Malwa Khalsa High School, Ludhiana.

Since the last school he attended was Malwa Khalsa High School and since he was one of the fewest students at that school coming from the Majha districts of Amritsar and Lahore, he started using the surname 'Majhail', which stuck to him for the rest of his life. He had grown up into a handsome young man, though somewhat frail, but fair complexioned and erect with a sharp aquiline nose. As soon as he had finished school, Ishar Singh received offer of appointment as a teacher at Kokari Kalari, in Firozpur district, but he declined it and joined instead the Akali movement for the reformation of Gurdwara management.

For participating in the Guru Ka Bagh campaign (1922), he was sentenced to six months in jail. Ishar Singh Majhail also participated in the Jaito morcha(1923) in which he was arrested and sentenced to a two year term. In 1927, he accompanied Baba Vasakha Singh to Burma on a fund collection drive on behalf of the Desh Bhagat Parivar Sahaik Committee. In October 1927, Shahid Sikh Missionary College was set up by the Shiromani Gurdwara Parbandhak Committee to trained Sikh preachers, Ishar Singh Majhail joined the college and completed the two years course it offered. But he was soon drawn into the political mainstream.

His principal guide at that time was Jathedar Udham Singh Nagoke. He took part in the farmer's agitation of 1930 and suffered imprisonment for six months. The term was subsequently extended by another year for having in his possession a newspaper while in jail. In 1936 he participated in Gurdwara Shahid Ganj (Lahore) morcha. In 1937, there was an acute tension between the Sikhs on the one hand and Muslims on the other. The point at issue was what was called Jhatka. Jhatka in Punjabi means a sudden jerk or blow. Among Sikhs the word Jhatka is used to designate animal flesh for which a bird or animal has been killed with a single blow of the sword or axe.

The single blow killing was the Sikh way of killing an animal or fowl for food over against the Muslim way of slow killing with the pronouncement of the Muslim religious formula with it. Followers of both faiths had quite frequently fought between themselves over these two styles of killing the animals. An Akali procession supporting Jhatka at Jandiala Sher Khan, in Sheikh Upura district, was attacked by a Muslim mob. Two Sikhs were wounded and carried away by the mob. Ishar Singh Majhail and Jathedar Mohan Singh Nagoke came out with drawn swords and drove away the mob rescuing the wounded Sikhs.

When Sikh National College was set up in Lahore in 1938, Ishar Singh Majhail was appointed secretary of its managing committee. During 1940-41 he was president of the managing committee of Sri Darbar Sahib, Amritsar. He was one of the group within the Shiromani Akali Dal which opposed the Dal's policy of assisting the British war efforts during the 1939-45 war. He took part in the Quit India movement launched by the Indian National Congress in 1942 and was detained under Defence of India Rules. In February 1946, he was elected a member of the Punjab Legislative Assembly.

After the partition of the country in 1947, he was given a berth in the Congress ministry formed by Gopi Chand Bhargava. He was re-elected to the state legislative assembly in the general elections held under the new constitution in 1952 and was again appointed a member of the cabinet. In the fifties, Ishar Singh Majhail lost interest in active politics and devoted himself to the development of his agricultural farm, in the village of Arno, in Patiala district. His health was also declining and he died on 20 April 1977 at Chandigarh.

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Jagat Narain (Lala)

Lala Jagat Narain was born on May 31, 1889 at Wazirabad, District Gujranwala now in Pakistan. He was a Chopra, Khatri. He graduated from the D. A. V. College, Lahore in 1919. At the call of Mahatma Gandhi he joined the non-cooperation movement. He was arrested in 1921 and was sentenced to two and a half years' imprisonment. In jail he stayed with Lala Lajpat Rai and other leaders and acted as Lalaji's Personal Secretary. He participated in all the Satyagraha movements launched by the Congress and was in jail for about nine years on different occasions. His wife also suffered on account of their participation in the freedom movement and was in jail for six months. Lala Jagat Narain was President of the Lahore City Congress Committee for seven years. He was member of the Punjab Provincial Congress Committee for more than thirty years. After partition he was member of the Jalandhar Municipality and member of the Jalandhar Improvement Trust for a period of 5 years each. He was included in the Punjab Cabinet headed by Bhim Sen Sachar as Minister of Education, Transport and Health. He left the Congress Party in 1956 on account of certain differences with the Congress High Command. He was the founder of Hind Samachar group. Lalaji was assassinated on September 9, 1981 on the National highway from Patiala to Jalandhar.

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Giani Kartar Singh

Giani Kartar Singh (1902-1974) was one of the most articulate, sharp and prudent leaders that the Sikh community has ever produced. He along with the stalwarts like Master Tara Singh, Bhai Takhat Singh and other led the community during the most crucial phase of its modern history.

Born in 1902 at chak no. 40 in Lyallpur district, Kartar Singh was the only Son of Sardar Bhagat Singh. The family originally came from Nagoke village in Amritsar District. Kartar Singh Started his education in the village gurudwara where he learnt Gurmukhi. He completed his matriculation from Khalsa School in chak no. 41. Then he joined Khalsa College Amritsar, for higher education.

Giani ji entered politics so to the say in year 1919 when he was on a visit to Amritsar and saw for himself the ruthless killing of unarmed helpless crowd in Jallianwala Bagh on the Vaisakhi day: he was then school student. He left his college studies midway to join Akali movement for reformation in Gurdwaras management. He felt much hurt by the events at Nankana Sahib. He took part in almost all the protests (morchas) launched during freedom of the Sikh gurudwara reform movement and went to jail several times. Reacting to Muslim League's demand for a separate Muslim State, Giani Kartar Singh put forward in 1943 some concrete formulations of which his Azad Punjab scheme was vigorously pursued for some time. The scheme envisaged carving out of the then-existing Punjab a new unit, Azad Punjab, which would have included the maximum Sikh population, with no single religious community being in absolute majority. This formed the basis of the Akali standpoint at the subsequent political negotiations during which Giani Kartar Singh ranked next only to Master Tara Singh as representative of the Sikh opinion. Later in January 1947, he was elected president of the Shiromani Akali Dal. He was elected member of Shiromani Gurdwara Parbandhak Committee when it came to being in 1925 and remained continuously a member of it till 1960. He was also elected a member of Punjab Legislature from 1937 till 1960.

After the independence he was minister in Bhargava Sachar and Kairon Governments. As minister of rehabilitation he did a yeoman's service in providing relief to refugees by suitably rehabilitating them.

Besides the active participation in various protest movements and other activities, Giani Kartar Singh also found time to put to pen his views on various political, social and economic issues. Some of his speeches and pamphlets are extants today.

For the economic development of the country the first requirement according to Giani Kartar Singh is freedom from foreign domination. In his presidential address at Akali conference (1944), he made twelve proposals for the betterment of Indian Economy.

For Giani Kartar Singh the aim of life, the aim of all his political, activity was to secure as many benefits for the Punjab in general and for Sikhs in particular as possible. The establishment of Punjab University Patiala and also the Punjab Agricultural University at Ludhiana owe much to Gianiji's vision. May the present and the coming generations remember and follow the footsteps of such a great leader. Earlier, as a member of the Constituent Assembly Giani Kartar Singh had advocated some statutory guarantees for the Sikhs as a minority. He lost his assembly seat in the first general election held under the new Constitution in 1952, but was elected to the Punjab Legislative Council soon after. In 1956, a compromise was reached between the Akali Dal and the Congress in the form of what is known as Regional Formula and Akalis again joined the Congress party enbloc. Giani Kartar Singh was elected to Legislative Assembly from Dasuya-Tanda constituency and became Revenue and Agriculture minister in 1957 in the Cabinet headed by Partap Singh Kairon. In 1962, he was re-elected to the state assembly. In February 1967, Giani Kartar Singh sought election from his former constituency as a Congress candidate but was defeated. He resigned from the Congress party on 16 April 1967. His bid to be elected a member of the Lok Sabha from Hoshiarpur in 1972 met with a similar fate. He was now in failing health and his political career had come to a virtual end. He died in Rajindra Hospital, Patiala, on 10 June 1974.

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Kartar Singh Jhabbar

A popular hero of the Akali movement of 1921-25, Kartar Singh Jhabbar was born in 1874 at village Jhabian, District Sheikhpura, now in Pakistan. His father, Teja Singh, was a well-to-do Virk Agriculturist. Kartar Singh Jhabbar picked up elementary knowledge of Gurmukhi, joined the Gurmat Vidyalaya at Amritsar and became well-versed in Sikh literature. In 1917 he started a Middle School at Sacha Sauda, District Sheikhpura. He actively participated in the demonstrations against the Black Bills and delivered a series of lectures against the atrocities perpetrated by the Government. Consequently, he was arrested and after a mock trial was sentenced to death. Consequently, death sentence was commuted to life imprisonment. He was taken to the Andaman Islands for incarceration. Even when he was back home in the Punjab, Government kept strict surveillance over his movements. His predominant interest, however, was in the field of gurdwara reform and he advocated direct action and organized a strong band of Sikh crusaders for forcible occupation of gurdwaras. His second imprisonment took place immediately after the Nankana tragedy. In 1925 he was arrested for the third time for anti-Government speeches. He remained in jail till December, 1928. After the partition of India in 1947, he migrated to village Habri (in present-day Karnal District of Haryana) where he expired on November 20, 1962.

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Kartar Singh Sarabha

Kartar Singh Sarabha was born into a Sikh family at village Sarabha in the district of Ludhiana, Punjab in British India, on 24 May 1896. His father's name was Sardar Mangal Singh. His mother's name was Sahib Kaur. He was still very young when his father died. His grandfather brought him up with great care. After receiving initial education in his own village, Kartar Singh entered the Malwa Khalsa High school at Ludhiana for his matriculation. He was in tenth class when he went to live with his uncle in Orissa where, after finishing high school, he joined college. When he was fifteen, his parents put him on board a ship for America to work there. The ship landed at the American port of San Francisco in January 1912. The American Immigration officer put Indians through rigorous questioning while people of other countries were allowed to pass after slight checks. Kartar Singh asked one of the passengers about this type of behaviour. He told him, "Indians are the citizens of a slave country. As such, they are treated badly." This incident had a great effect on Sarabha.

In 1914, Indians worked in foreign countries either as indentured labourers or soldiers fighting for the consolidation of British rule or extending the boundaries of the British Empire. Kartar enrolled at the University of California at Berkeley (UCB), for a degree in chemistry. and also took up the work of picking fruit in orchards. He frequently talked to other Indians about getting his country freed.

On 21 April 1913, the Indians of California assembled and formed the Ghadar Party (Revolution Party). The aim of the Ghadar Party was to get rid of the slavery of the British by means of an armed struggle and set up a national democratic government. Their slogan was "Put at stake everything for the freedom of the country." On 1 November 1913, the Ghadar Party started printing a paper named Ghadar, which was published in the Punjabi, Hindi, Urdu, Bengali, Gujarati and Pushto languages. Kartar Singh did all the work for that paper.

This paper was sent to Indians living in all countries throughout the world. The purpose of the paper was to unmask the truth about British rule to Indians, impart military training, and explain in details the methods of making and using weapons and explosives.

Within a short time, the Ghadar Party became very famous through its organ: "The Ghadar". It drew Indians from all walks of life.

He was a very brave person and Bhagat Singh was inspired by him.

With the start of World War I in 1914, the British became thoroughly engrossed in the war effort. Thinking it to be a good opportunity, the leaders of the Ghadar Party published the "Decision of Declaration of War" against the British in issue of 'The Ghadar' dated 5 August 1914. Thousands of copies of the paper were distributed among army cantonments, villages and cities. Kartar Singh reached Calcutta via Colombo on board SS Salamin in November 1914, he accompanied two other Ghadar leaders, Satyen Sen and Vishnu Ganesh Pingle, along with a large number of Ghadar freedom fighters. With a letter of introduction from Jatin Mukherjee, the Jugantar leader, Kartar Singh and Pingle met Rash Behari Bose at Benares to inform him that twenty thousand more Ghadar members were expected very soon. A large number of leaders of the Ghadar Party were arrested by the Government at the ports. In spite of these arrests, a meeting was held by members of the Ghadar Party at Ladhouwal near Ludhiana in which it was decided to commit robberies in the houses of the rich to meet requirements of finance for armed action. Two Ghadris, Waryam Singh and Bhai Ram Rakha were killed in a bomb blast in one such raid.

After the arrival of Rash Behari Bose at Amritsar on 25 January 1915, it was decided on a meeting on 12 February that the uprising should be started on 21 February. It was planned that after capturing the cantonments of Mian Mir and Ferozepur, mutiny was to be engineered near Ambala and Delhi.

Kirpal Singh, a police informer ('mole') in the ranks of the Ghadar Party had a large number of members arrested on February 19 and informed the Government of the planned revolt. The Government disarmed the native soldiers due to which the revolt failed.

After the failure of the revolution, the members who had escaped arrest decided to leave India. Kartar Singh, Harnam Singh Tundilat, Jagat Singh etc. were asked to go to Afghanistan and they did make a move towards that area. But his conscience did not permit him to run away when all his comrades had been held. On 2 March 1915, he came back with two friends and went over to Chak No. 5 in Sargodha where there was a military stud and started propagating rebellion amongst the armymen. Risaldar Ganda Singh, Kartar Singh, Harnam Singh Tundilat, and Jagit Singh, arrested from Chak No. 5, district Lyallpur.

He soon became the symbol of martyrdom and many were influenced from his bravery and sacrifice. Bhagat Singh, another great revolutionary of Indian freedom, regarded Kartar Singh as his guru, friend and brother. A statue of him was erected in Ludhiana, and Punjabi

novelist Nanak Singh wrote a novel called 'Ikk Mian Do Talwaran' based on his life. The judges during his trial were impressed by his intellectual skills, but nevertheless he was sentenced to death by hanging. He wrote a popular song which he would sing and it is said that he died singing it:

"ਸੇਵਾ ਦੇਸ਼ ਦੀ ਜਿੰਦੜੀਐ ਬੜੀ ਔਖੀ,
ਗੱਲਾਂ ਕਰਨੀਆਂ ਢੇਰ ਸੁਖੱਲੀਆਂ ਨੇ,
ਜਿੰਨੇ ਦੇਸ਼ ਦੀ ਸੇਵਾ ਚ ਪੈਰ ਪਾਇਆ,
ਉਹਨਾ ਲੱਖ ਮੁਸੀਬਤਾਂ ਝੱਲੀਆਂ ਨੇ."

“Serving ones country is very difficult
It is so easy to talk
Anyone who walked on that path
Must endure millions of calamities”.

The judgment in respect of 63 arrested Gadharites was pronounced on 13 September 1915, at the Central Jail, Lahore. In this first conspiracy case of 1914–15, 24 Gadarites were sentenced to death. Kartar Singh was one of them.

The court observed that Kartar Singh was the most dangerous of all the rebels. "He is very proud of the crimes committed by him. He does not deserve mercy and should be sentenced to death". Kartar Singh was hanged in the Central Jail of Lahore on 16 November 1915, aged 19.

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Kharak Singh (Baba)

Baba Kharak Singh was born on June 6, 1868 at Sialkot now in Pakistan. He belonged to the first batch of graduates of the Punjab University, Lahore. He joined Law College at Allahabad but could not complete. In 1912 he was elected Chairman of the Reception Committee of the fifth Session of the Sikh Educational Conference held at Sialkot. In 1921 he helped found the Shiromani Gurdwara Parbandhak Committee and was unanimously elected its first President. He launched the first morcha against the Government in November, 1921, which is popularly known as the Keys morcha. He was among the first to be arrested. His arrest led to a vigorous storm of protest against the Government. Within six weeks the Government yielded and released him. In the same year he was elected President of Punjab Provincial Congress Committee. In 1912 he was the Chairman of reception committee of the 5th session of the Sikh Educational Conference held at Sialkot. In 1915 he was the President of the Sikh Educational Conference held at Tarn Taran. Surprisingly these conferences were wishing victory of the British Army in the World War first. There was a great impact of Jallianwala Bagh massacre on the mind of Kharak Singh. In 1920 he was the President of Central Sikh League. A few weeks after this event he was arrested and sentenced to five years' rigorous imprisonment. In December, 1922, Jail authorities imposed a ban on the wearing of black turban. Baba Kharak Singh and his companions resolutely defied this. Thereupon, the authorities forcibly removed his turban in the jail situated at Dera Gazi Khan. Baba Kharak Singh could not tolerate it and took a vow that he would remain naked wearing only a kachha (drawers of Sikhs) until the Government removed the ban. As soon as this fact became public, a great agitation arose in the whole of the Punjab. Ultimately, the Government removed the ban and asked Babaji to wear clothes. In 1925 the Punjab Legislative Council passed the Gurdwaras Act and recommended to the Government to release Baba Kharak Singh. After having remained naked for more than four years in prison, he came out naked from the jail in June, 1927. In 1927 he was selected President of Shiromani Gurdwara Parbandhak Committee. He organized a mammoth demonstration in 1928 when the Simon Commission visited Lahore. He was again sent to jail in 1931 but was released after six months. He was rearrested in 1932 and detained for 19 months in prison. Once again he was taken in custody in 1935 for his scathing criticism of the Communal Award. During the Individual Satyagrah movement in 1940, he was detained in jail until December, 1940. The last

imprisonment that fell to the lot of Baba Kharak Singh was towards the end of 1944 when he was presiding over the deliberations of Akhand Hindustan Conference held at Gujranwala. But he was released soon. He died on October 6, 1963 in Delhi at the age of ninety five.

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Kishan Singh Gargaj

Sardar Kishan Singh Gargaj, founder of the Babar Akali movement was the only son of Fateh Singh, of Baring village in Jalandhar district in the Punjab. He was born in 1886. He joined the army as a sepoy in 1906 and rose to the rank of major in 35th Sikh battalion. While in the army, he was much affected by events such as the demolition of the wall of the Rikabganj Gurudwara in Delhi, the firing on Komagataru passengers at Bugde Budge, near Calcutta (now Kolkatta) and the Jallianwala Bagh massacre. He started criticizing the government for the imposition of martial law in the Punjab for which he was court-martialled and sentenced to 28 days rigorous imprisonment in military custody. When he left the army in 1921, the Akali movement was in full swing. He became member of the Shiromani Akali Dal and was appointed its general secretary in a short time.

The massacre of Nankana Sahib in 1921 proved a turning point in the life of Kishan Singh. He blamed the British for the tragedy. At the time of Sikh Educational Conference at Hoshiarpur in March 1921, he and Master Mota Singh held a secret meeting for the bloody happenings at Nankana Sahib. Their first target was Mr. Bowering, the British superintendent of police at Lahore. In the Akali conspiracy case of Hoshiarpur his warrants of arrest were issued but he went underground. At the end of 1921, he formed a secret group which came to be known as the chakravarti jatha. Dalip Singh Gosal, Sundar Singh Babar, Karam Singh Jhirigar and Sant Kartar Singh were his trusted colleagues. To begin with, he held special diwans where he made powerful speeches. At Palahi, in Kapurthala state, he exhorted to people to don black turbans and become Akalis, to wear khaddar (home-spun cotton fabric) and not to cooperate with the government. On account of his fiery speeches, he became to be known as “Kishan Singh Gargajj (the Thunderer).

In October 1922, Kishan Singh was elected president of the Jatha while Dalip Singh Gosal became secretary and Karam Singh Jhirigar its treasurer. They went around exhorting the people, especially army soldiers against the British. To obtain arms and ammunition, Kishan Singh established contact with two Sikh army soldiers-Amar Singh and Ude Singh. He directed the secret campaign for the “reformation”, a euphemism for liquidation or murder of the Jhalochuks especially those who spied on the Babar Akalis. The new organization brought out a revolutionary paper which was printed at a press called ‘Udaru Press’. A proclamation was

issued announcing rewards for the apprehension of absconding Babbars. The arrest of Kishan Singh carried a reward of two thousand rupees on February 1926 along with 5 other Babbar Akalis. His body was cremated on the bank of the river Ravi. He was in the prime of his youth at the time of his execution on account of his passionate patriotism, integrity of character and power of speech.

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Lala Lajpat Rai

Lala Lajpat Rai, the first of the famous trio of Lal-Bal-Pal, was certainly among the major figures of the struggle for India's independence from British rule.

In the province of Punjab, there is a Tehsil known as Jagraon in Ludhiana District. Lala Lajpat Rai was born in 1865 in an Aggarwal family of Jagraon. At the time of his birth, his mother had gone to her parents' home at village Dhudika in Ferozpur district. His father's name was Munshi Radha Krishan Azad. Lalaji was the eldest son of his parents. His mother was an orthodox lady. Lalaji got his education in those schools in which his father used to be posted as a teacher. In 1880, Lalaji went to Lahore where he joined Govt. College and studied there till 1885. He came in contact with Lala Hans Raj and Pt. Guru Dutt. In 1885, Lala ji passed his vakilship examination in second division and took the license to practice law. Though his professional work left him no time for other activities, even then he whole heartedly participated in Congress party activities. He was elected to the Municipality as a member and also acted as its secretary. In 1892, he shifted to Lahore and he became one of the leading lawyers there. He played a leading role in the foundation of the D.A.V. College Lahore. Lala ji always gave thousands of rupees in charity and also spent money in other ways. He was always anxious to uplift his country and nation. Lalaji's first and foremost principle was self-help and self-reliance. He wrote many valuable books in order to improve the thoughts of the people. He started the first Indian bank along with Lala Harkrishan Lal, namely Punjab National Bank. Lala ji provided immense service toward the famine relief efforts during the famines of 1897 and 1899. In 1904, Lala ji along with Lala Jaswant Rai launched a newspaper called 'Punjabi'. In 1905, he was selected along with Gokhale to go to England to explain to the British public the evils of unsympathetic bureaucratic government under which India was then being ruled. Lalaji did tremendous job of addressing forty meetings in a month and delivering vigorous speeches. Lalaji delivered a lecture at Lyallpur and this produced a tremendous effect. Punjabi young men founded an organization known as Bharat Mata Society. On 3rd May 1907, Govt. was informed that Lalaji was responsible for the turmoil at Rawalpindi. So he was arrested on 9th May 1907. On 11th Nov. 1907, he was released after six months. Lalaji believed that it was important for the national cause to organize propaganda in foreign countries to explain India's position because the freedom struggle had taken a militant turn. He left for Britain in April 1914 for this

purpose. After that he went to U.S.A he came back in Feb 1920. He started an Urdu newspaper entitled 'Bande Matram'. Lalaji was arrested on Dec 3, 1921 in Lahore for his activities related to the non-corporation movement and was imprisoned for one and half year. Lala ji disgusted at the arrogance of the British for sending the Simon Commission comprised of Britishers only on 16 February, 1927, he moved a resolution in the Central Legislative Assembly refusing corporation with the Simon Commission. The police lathi-charged the assembled people. Lala ji suffered severe blows of lathi charge. Lala ji died on Nov 17, 1928 of heart failure.

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Madan Lal Dhingra

Madan Lal Dhingra was born on February 8, 1887 in a very rich family of Amritsar (Punjab). He was the 5th son of an eminent medical practitioner Dr. Sahib Ditta Dhingra. His father faithfully served the British Empire as a doctor and retired with honour as Civil Surgeon. Madan Lal Dhingra studied at Amritsar and Lahore and then migrated to England. After a few months he left his studies on securing a job for the settlement. Again in 1906, he left for England for a course in Engineering. There he came in to contact with Indian political activists Vinayak Damodhar Savarkar and Shyamji Krishnavarma. He was also a member of India House.

"I attempted to shed English blood intentionally and of purpose, as a humble protest against the inhuman transportations and hangings of Indian Youth.

In this attempt I consulted none but my own conscience; conspired with none but my own duty. I believe that a nation unwillingly held down by foreign bayonets is a perpetual state of war. Since open battle is rendered impossible I attacked by surprise - since canon could not be had I drew forth and fired a revolver.

As a Hindu I feel that the slavery of my nation is an insult to my God. Her cause is the cause of freedom. Her service is the service of Sri Krishna. Neither rich nor able, a poor son like myself can offer nothing but his blood on the altar of Mother's deliverance and so I rejoice at the prospect of my martyrdom.

The only lesson required in India is to learn how to die and the only way to teach it is by dying alone. The soul is immortal and if every one of my countrymen takes at least two lives of Englishmen before his body falls the Mother's salvation is a day's work.

This war ceases not only with the independence of India alone, it shall continue as long as the English and Hindu races exists in this world. Until our country is free Sri Krishna stands exhorting, if you are killed you, attain heaven; if successful you win the earth.

It is my fervent prayer, may I be reborn of the same mother, and may I re-die in the same sacred cause, till my mission is done and She stands free for the good of humanity and to the glory of God" was the ideology of Madan Lal Dhingra.

Madan Lal Dhingra was the first Indian revolutionary who caused a sensation in the British administration by assassinating a high profile British Officer in London. His daring act received a wide condemnation at home and abroad. G. K. Gokhale, Surendranath Banerjee, Bipin

Chandra Pal criticized it and Mahatma Gandhi called it 'an act of cowardice'. His family disowned him, declared him eccentric and his act detestable. The firm and determined Madan Lal Dhingra did not budge from his stand, braved all accusations and court ordeals with utmost courage and confidence without flinching even once or breaking down. He refused to obtain the services of a lawyer. He did not beg for clemency and kissed the altar of death with a smile. The West might have heard of such heroic deeds but had not seen one, till they came across Madan Lal Dhingra. Not even once did he show any remorse for his act and proudly roared in the court justifying his action, "... it was an attempt to shed English blood intentionally and of purpose as a humble protest against the inhuman transportation and hanging of Indian youth." "I may be reborn of the same mother and I may re-die for the same sacred cause, till my mission is done and She stands free..."

Madan Lal Dhingra was the first revolutionary who assassinated a British Officer in London, for the freedom of his 'Motherland'. He belonged to a rich and influential family of Amritsar. His father, Dr. Sahib Ditta Mal, a qualified eye surgeon, was having a roaring practice in the city. Rai Sahib, Dr. Sahib Ditta Mal, a British loyalist to the core, was proud of his association and fidelity to the Crown and Madan Lal Dhingra, despised and detested it. The difference in outlook, opinion, and commitment created a void between the two.

Today, the ancestral house of Madan Lal Dhingra, earlier known as 'Dhingra Buildings' has been squeezed to a small apartment, is situated, next to 'Regent Cinema' in Katra Sher Singh, Amritsar. The house is presently occupied by Vikram Dhingra, the son of Mukund Lal Dhingra. The family had very little knowledge about Madan Lal Dhingra. The act of Madan Lal Dhingra had disgraced the family and no one dared to talk about him before independence.

"I am proud to have the honour of laying down my life for my country. But remember we shall have our times in the days to come." Madan Lal Dhingra.

Madan Lal Dhingra, born on 18th February, 1887, in Amritsar: martyred on 17th August, 1909 in London who was hanged for shooting Sir Curzon Wylie in London (England) on 1st July, 1909. This brave son of India happily kissed the gallows and sacrificed his life at the altar of freedom.

"It is an irony of fate in a family like ours, so deeply loyal to Government and so gratefully attached to the British people, a young man should degenerate into a murder We felt the deepest agony at the mere thought of the London tragedy, for Sir Curzon Wylie was one

of our kindest friends We are anxious to know what exactly the causes of Madan Lal's degeneration into murder have been, we are inclined to believe that, as he was eccentric and subjects to fits of rashness, he was discovered as an excellent tool for evil purposes by Krishna Varma and his lieutenants. He was probably given lectures and taught the use of revolver and daggers" Madan Lal Dhingra made an exhibition of his eccentricity in London during the very first week ---- by cutting off the whiskers of the pet cat of the landlady of the lodgings Our younger brother left for England last year; and he was taken by Madan Lal Dhingra to 'India House' It was thereupon decided (by his father) that the best thing would be to write to Sir Curzon Wylie about the matter (of his being at India House) and invoke his assistance ... and in this, Madan Lal's eccentricity and waywardness were alluded to. We believe that the real culprits have cleverly kept themselves in the background. They have succeeded in utilizing a member of a loyal family for their purposes But we shall not consider Madan Lal Dhingra as a martyr, as the extremists would desire; we look upon him as a lunatic, who could not be influenced by the traditions and instincts of the family and his act as a detestable act.

On the Evening of July1, 1909, a large number of Indians and Englishmen had gathered to attend the annual day function of Indian National Association. He killed Sir Gurgon Wylie an important English officer related to Indian affairs of Pro-British Indian Association. He faced the trial with stoic calm of a Karmyogi and became a role model for all Indian revolutionaries. On July10, 1909, made a famous statement before the court that explained the raison' detre of his act. This news created a great sensation in the world as well as India and England. He became first martyr executed outside India when he was hanged on August 17, 1909 in a British Jail.

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General Mohan Singh

General Mohan Singh, famous for his part in the Indian National Army for the liberation of India from British rule, in which he held the rank of a general, was born the only son of Tara Singh and Hukam Kaur, a peasant couple of Ugoke village, near Sialkot (now in Pakistan). His father died two months before his birth and his mother shifted to her parent's home in Badiana in the same district, where Mohan Singh was born and brought up. As he passed his high school, he joined the 14th Punjab Regiment of the Indian army in 1927. After the completion of his recruits training at Ferozepur, Mohan Singh was posted to the 2nd Battalion of the Regiment, then serving in the North-West Frontier Province. He was selected as a potential officer in 1931, and after six months' training in Kitchner College, Nowgong (Madhya Pradesh), and another two and a half years in Indian Military Academy, Dehra Dun, he received his commission in 1934, and was posted for a year to a British unit, the 2nd Border Regiment, and then to 1st Battalion of his former 14th Punjab Regiment, which at that time happened to be at Jhelum. World War II broke out in 1939. Mohan Singh had been promoted Captain when his battalion was earmarked for operational service in the Far East. The battalion was still carrying out intensive training at Secunderabad when he married, in December 1940, Jasvant Kaur, sister of a brother officer. He left for Malaya with his unit on 4 March 1941.

Japan entered the War with her surprise attack on the American air base at Pearl Harbour, Hawaii, on 7 December 1941 and overran the entire South East Asia within a few weeks. The British force in the northern part of the Malaya Peninsula including Captain Mohan Singh's battalion, 1/14 Punjab Regiment, was fleeing towards the south. Mohan Singh with some of his men was a straggler in search of the main body of his troops. An Indian troop, headed by Giani Pritam Singh, had on 4 December 1941 entered into an agreement of collaboration with a Japanese officer, Major Fujiwara, head of field intelligence section in the region. Captain Mohan Singh contacted this group near Alorstar and surrendered around the middle of December 1941. All Indian prisoners of war and stragglers were placed under his charge and he was asked to restore order in the town. Kuala Lumpur fell on 11 January 1942 with 3,500 Indian prisoners of war, and Singapore on 15 February with 85,000 British troops, of whom 45,000 were Indians. Mohan Singh asked for volunteers who would form the Azad Hind Fauj (Free India Army) to fight for liberating India from the British rule.

A large number of men, mostly Sikhs, came forward to join what came to be termed as the Azad Hind Fauj (National Army of independent India). The new set-up came into being on 1 September 1942 by which time the strength of volunteers had reached 40,000. Mohan Singh, now designated a general, was to command it. Already in a conference held at Bangkok during 15-23 June 1942, the Indian Independence League under the leadership of Rash Behari Bose, Indian revolutionary who had escaped to Japan in June 1915 and who had been living there ever since, had been inaugurated. Through one of the 35 resolutions passed by the conference, Mohan Singh was appointed commander-in-chief of the "Army of Liberation for India," i.e. the Indian National Army. General Mohan Singh was soon disenchanted regarding the intentions of the Japanese who, it appeared, wanted to use Indian National Army only as a pawn and who were deliberately withholding recognition and public proclamation about its entity as an independent liberation army. On 29 December 1942, General Mohan Singh was removed from his command and taken into custody by the Japanese military police. It was only after the arrival of another Indian leader of great political standing, Subhas Chandra Bose, from Germany to the Far-Eastern front in June 1943 that the Indian National Army was revived and Mohan Singh reinstated to his former command with Subhas as the supreme commander in his capacity as president of the Provisional Government of Azad Hind.

The Indian National Army participated in the Japanese offensive on the Indo-Burma front in 1944 and gave a good account of itself. But the British forces withstood the offensive and in fact launched a counter-attack during the winter of 1944-45. The Japanese as well as the Indian National Army, retreated fast, and the war ended with Japan's surrender on 14 August 1945. Even before that during May-June 1945, most officers and men of the Azad Hind Fauj (I.N.A.), numbering about 20,000, including General Mohan Singh, had been made prisoners by the British and brought back to India. They were all set free during 1945. General Mohan Singh and his comrades of the Indian National Army were everywhere acclaimed for their patriotism. Mohan Singh's dream of liberation was realized with India's Independence on 15 August 1947, but this was accompanied by the partition of the country into India and Pakistan. Mohan Singh had to leave his hearth and home in what then became Pakistan and came to India a homeless refugee. He was allotted some land in the village of Jugiana, near Ludhiana, where he settled permanently. He entered politics and joined the Indian National Congress. After a stint as a legislator in the Punjab, he was elected to Rajya Sabha, the upper house of Indian Parliament, for

two terms. In and out of Parliament he strove for the recognition of the members of his Azad Hind Fauj as freedom fighters in the cause of the nation's liberation.

General Mohan Singh died at Jugiana on 26 December 1989.

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Bhai Parmanand

Bhai Parmanand was an Indian nationalist from a prominent family of the Punjab, descended from the family of the famous Sikh martyr, Bhai Mati Das. His father's name was Bhai Tara Chand Mohyal who belonged to village Kariala, District Jhelum now in Pakistan. He was an active religious missionary with the Arya Samaj movement. He visited South Africa and stayed with Gandhiji. He passed his M.A. from the Punjab University, Lahore. He was a life member of D.A.V. College Lahore and Chancellor of the Punjab Vidyapith.

In 1911, he visited Lala Hardayal when he was on retreat in Martinique. Parmanand toured several British Colonies in South Africa. He was a founder member of the Ghadar Party. He wrote a book for the Ghadar Party called 'Tarikh-I-Hind'. He was arrested in connection with the first Lahore Conspiracy case in 1915. He was released in 1920 as the result of a general amnesty ordered by the King-Emperor George V.

In 1930, he was the Chairman of the Sind Provincial Hindu Conference, where he expressed concern that Muslim creation of Pakistan would divide India. He went to Wardha to meet Gandhiji in 1933. He put before Gandhiji his view in blunt brevity. There were three parties in India; Hindus, Muslims and British. He tried to bring the first two together to push out the English and attain independence.

When Lala Lajpat Rai passed away, there was a vacuum in Punjab Congress, several prominent leaders of the party approached Bhai Parmanand and urged him to take over Lalaji's Mantle Bhai ji. He died on December 8, 1947 of a heart attack on hearing of Pakistan's secession from India.

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Bhai Randhir Singh

Randhir Singh, Bhai (1878-1961), a revolutionary as well as a saintly personage much revered among the Sikhs, was born on 7 July 1878 at the village of Narangval in Ludhiana district of the Punjab, to Natha Singh and Panjab Kaur. Natha Singh was at first the district inspector of schools of Ludhiana and then translator of law books in the princely state of Patiala, in which capacity he rendered into Punjabi the Indian Penal Code under the title Hind Dandavali. Later, he became a judge of the High Court in Nabha state. Randhir Singh passed his high school at Nabha and was admitted to Government College at Lahore in 1896. In 1898, he transferred himself to Fornam Christian College at Lahore, but left in 1900 without completing his course for the Bachelor's degree. At college, he excelled in poetry and athletics.

In October 1902, Randhir Singh was appointed a naib tahsildar and personal assistant to the District Plague Medical Officer, Dr R.W. Fisher. In 1903, he resigned his government post, declining simultaneously an offer of promotion to the higher rank of tahsildar.

Randhir Singh was appointed secretary of the Khalsa Diwan, Damdama Sahib, in 1908. When in 1913 the government demolished the outer wall of Gurdwara Rikabganj in Delhi to secure symmetry in the vicinity of the Viceroy's Palace, he took a leading part in organizing protest meetings. By September-October 1914, members of the Ghadar party have started pouring into India from the United States and Canada to make an armed insurrection. Some of them contracted Bhai Randhir Singh, who readily offered to co-operate and who became one of the leaders of the Ghadar revolution in the Malva region. On 19 February 1915, he marched out with a batch of about 60 comrades to help Kartar Singh Saraba to capture the Firozpur cantonment. The plan, however, fell through. Randhir Singh was detained at Nabha on 9 May 1915 and on 19 June was put under arrest and taken to Ludhiana. He remained in Ludhiana jail until 27 October 1915 when he was removed to Lahore. He was tried in the Lahore conspiracy case II and, on 30 March 1916, sentenced to transportation for life. For sixteen long years (1915 to 1930), he was shifted from jail to jail—Lahore, Multan, Hazaribagh, Rajahmundry and Nagpur. While in Multan jail, he went on a protest fast to secure for the Sikh prisoners their religious rights and won his point after a 40-day trial. Just before his release on 4 October 1930, he was brought to Lahore jail where a Muslim jailer arranged a meeting between him and Bhagat Singh, the martyr, then under death sentence. Bhagat Singh, as says Bhai Randhir Singh a new

spiritual awareness had come to him. After his release from jail in October 1930, Bhai Randhir Singh turned increasingly inwards and spent most of his time in meditation and in preaching the Guru's word through kirtan and through akhand paths. For his standing in Sikh piety and for his qualities of courage and sacrifice, he received siropas or robes of honour at all the Takhts, seats of highest religious authority. In the Hukamnama issued from the Akal Takht, Amritsar, on 30 Bhadon 1988/15 September 1931, he was eulogized for his "steadfastness, selfless sacrifice and out-standing services to the Panth."

Especially notable among his works are Jehl Chitthian, Anhad Shabad-Dasam Duar, a book on the highest state of spiritual illumination according to Sikhism, Charan Kamal ki Mauj, an essay on mystical experience, Gurmati Nam Abhias Kamai, a theological treatise on the discipline of nam, i.e. absorption in the Divine Name, Gurmat Bibek, a book on the Sikh code of conduct, and Gurbani dian Lagan Matran di Vilakkhanata, dealing with peculiarities of vowel symbols in Gurbani. Joti Vigas and Darshan Jhalkan are books of mystical poetry.

Bhai Randhir Singh died on 19 April 1961 at Ludhiana. On his death 200 akhand paths or continuous recitations of the Guru Granth Sahib were performed in and outside India. His memory is perpetuated by his followers who, women not excluded, don turbans in a distinctive manner and performs what is called akhand (uninterrupted, long continuing) kirtan he made popular.

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Saifuddin Kitchlew

Saifuddin Kitchlew was born to the Kashmiri Muslim family of Azizuddin Kitchlew and Dan Bibi on January 15, 1888, in Amritsar, Punjab. His father owned a pashmina and saffron trading business and originally belonged to a Brahmin family of Baramulla. His ancestor, Prakash Ram Kitchlew, braced Islam. After of the great Kashmir famine of 1871, the family came to Amritsar.

Kitchlew went to Islamia High School in Amritsar and later obtained a B.A. from Cambridge University, and a Ph.D. from a German university, and began practicing law in India.

On his return he established his legal practice in Amritsar and soon came in contact with Mahatma Gandhi. In 1919, he was elected the Municipal Commissioner of the city of Amritsar. He took part in the Satyagraha (Non-cooperation) movement and soon left his practice, to become part of the freedom movement, as well as the All India Khilafat Committee.

Dr. Kitchlew was first exposed to Indian nationalism when the whole country was outraged by the Rowlatt Acts. Kitchlew was arrested with Mahatma Gandhi and Dr. Satyapal for leading protests in Punjab against the legislation. To protest the arrest of the trio, a public meeting had gathered at the Jallianwala Bagh, when Gen. Reginald Dyer and his troops fired mercilessly upon the unarmed, civilian crowd. Hundreds of people were killed, and hundreds more injured. This act, the worst case of civilian massacre since the Indian rebellion of 1857 outraged the nation, and riots broke out all throughout the Punjab.

Kitchlew rose in the Indian National Congress, first heading its Punjab unit, and then rising to the post of AICC General Secretary, an important executive position in 1924. Kitchlew was also the chairman of the reception committee of the Congress session in Lahore in 1929-30, where on January 26, 1930; the Indian National Congress declared Indian independence and inaugurated an era of civil disobedience and revolution aimed to achieve full independence.

Kithclew was also a founding leader of the Naujawan Bharat Sabha (Indian Youth Congress), which rallied hundreds of thousands of students and young Indians to nationalist causes. He was also the member of the Foundation Committee of Jamia Millia Islamia, which met on 29 October 1920 and led to the foundation of Jamia Millia Islamia University.

He started an Urdu daily “Tanzim” to uplift the Muslims and was instrumental in establishment of Swaraj Ashram in January 1921 at Amritsar to train young men for the national

work and to promote Hindu-Muslim unity. Throughout the 1930-1934 struggles, Kitchlew was repeatedly arrested, and in all spent fourteen years behind bars.

Dr. Kitchlew was opposed to the Muslim League's demand for Pakistan and later in the 1940s became President of the Punjab Congress Committee. In 1947 he strongly opposed the acceptance of the Partition of India by the Congress Party. He spoke out against it at public meetings all over the country, and at the All India Congress Committee session that ultimately voted for the resolution. He called it a blatant "surrender of nationalism for communalism". Some years after partition and Independence, he left the Congress. He began to come closer to the Communist Party of India. He was the founder president of the All-India Peace Council and also remained President of 4th Congress of All-India Peace Council, held at Madras in 1954, besides remaining Vice President of the World Peace Council.

Dr. Kitchlew moved to Delhi after their house was burnt down during partition of India riots of 1947, thereafter he spent the rest of his years working for closer political and diplomatic relations with the USSR, and received the Stalin Peace Prize in 1952, which was renamed for Lenin Peace Prize under De-Stalinization. In 1951, a Government Act made him, Jawaharlal Nehru, and Maulana Abul Kalam Azad, life trustees of the Jallianwala Bagh National Memorial Trust.

He died on October 9, 1963, survived by a son, Toufique Kitchlew, who now lives in a Lampur village on the outskirts of Delhi, and five daughters. While four of his daughters were married into Pakistan, (two survive to date), one daughter, Zahida Kitchlew, was married to the Malyalam music director M. B. Sreenivasan, a Hindu gentleman.

A posh urban suburban colony in Ludhiana, Punjab is named after Dr. Saifuddin Kichlew. It is popularly called Kitchlu Nagar.

Indian Post released a special commemorative stamp featuring him in 1989. The Jamia Milia Islamia created a Saifuddin Kitchlew Chair in 2009.

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Sardool Singh Caveeshar

Sardool Singh Caveeshar was an Indian newspaper editor and a major figure in the Indian independence movement. He was born in 1886 at Amritsar. He was the son of Sardar Kirpal Singh. He studied up to M.A. level, but left college in 1909 without taking the degree. In 1913 he launched an English journal 'The Sikh Review' from Delhi. He came in to prominence over the question of the restoration of a wall of Gurudwara Rakabganj, which the government had demolished in 1913-14 as New Delhi was being built. After the First World War he was among the leaders who resurged the agitation. The Government suppressed his Sikh Review and exiled him from Delhi. He shifted to Lahore and started from there a weekly newspaper, called the New Herald. The New Herald became the weekly Sangat in its Punjabi/Gurmukhi incarnation. During 1919, he was interned for some time for his political writings against the Rowlatt Bill. He was elected the Secretary of All-India Sikh League in 1920. In the same year, he was selected secretary of the Punjab Provincial Congress Committee. He was also secretary of the publicity sub-committee of the Shiromani Gurdwara Parbandhak Committee formed in November 1920. For a series of articles he had published in 1921 on the massacre of reformist Sikhs at Nankana Sahib, he was arrested on 27 May 1921 for five years. He was released on 15 August 1925. In 1927, he was elected a member of the working Committee of the Indian National Congress. In 1931, during Civil Disobedience Movement, he became acting president of All-India Congress. In the closing years of the thirties he resigned his membership and joined the forward Bloc of Subhas Chandra Bose. After Subhas Chandra's dramatic disappearance from India in early 1941, Sardool Singh Caveeshar was elected president of the Forward Bloc. He was detained for four years under the defence of India rules. After independence he retired from active politics and resigned the president ship of the Forward Bloc in 1948. Besides being active in politics most of his life, he was a prolific writer. He edited journals in English and Punjabi and published numerous pamphlets and books. His Sikh Dharam Darshan in Punjabi was published by Punjabi University, Patiala in 1969. He died in Delhi on 26th March 1963.

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Sewa Singh Thikriwala

Real founder of the Praja Mandal movement in the Punjab and giant among freedom fighters, Sewa Singh was born in August 1878 at village Thikriwala, Patiala State. His father, Deva Singh, was employed at the court of Maharaja Rajinder Singh, ruler of Patiala State. Sewa Singh had his schooling in Patiala where he learnt Urdu, Persian, Punjabi and some English. In keeping with the family custom, he joined the personal staff of Maharaja Rajinder Singh of Patiala as an aide-de-camp, but soon retired to private life in his native village to devote himself to social work. When he grew up, Sewa Singh also got appointment as a State official. But he did not allow his official position to come in the way of his interest in the educational and other programs of the Singh Sabha movement. As one committed to the Singh Sabha reform, he administered pahul to a large number of young men, opened Gurmukhi classes in the village gurdwara and worked zealously for popularizing the Anand form of marriage among the Sikhs. But as soon as Sewa Singh stepped out of the Lahore Fort, he was arrested by the Patiala police and detained in the Patiala jail. He was tried in the court of Barnala on the charge of a minor theft (stealing of a garwi a tiny round utensil) and though the charge could not be proved, he was not released. This act of high-handedness on the part of the State Ruler led to a fierce agitation in the State. Baba Kharak Singh demanding immediate release of the Thikriwala and condemning the State Government for its arbitrariness. The Shiromani Akali Dal protested against his detention and decided (23 July 1929) to start an agitation to secure his release. Akali leader Baba Kharak Singh addressed a series of meeting in the states of Patiala, Nabha and Jind, proclaiming that they would work together against the suppression of any political agitation within their borders. Inside the jail, Sewa Singh went on hunger strike as protests against mistreatment by the jail officials. When his condition grew critical, he was released on 24th August 1928. When the Maharaja of Patiala saw the increasing popularity of the Praja Mandal movement in the State, he started negotiations with Sewa Singh in 1931.

The negotiation, however, broke down over the demand of Sewa Singh for an elected assembly in the State. In July 1931 he went to Simla to attend the third conference of the Punjab Riasti Praja Mandal. The conference could not be held on account of disturbance created by some hirelings of Patiala, but Sewa Singh utilized the occasion to have a discussion with Mahatma Gandhi on the problems of States peoples. On 15th May 1932 he presided over an

Akali Conference at Khudiala and made a powerful speech. In April, 1933 he attended the fourth conference of the Punjab Praja Mandal at Delhi and played an effective role in its proceedings. A month and a quarter later he took part in a meeting of Praja Mandal leaders at Amritsar where it was decided to send jathas of people to the office of the Lahore Political Agent. In consequence, Sewa Singh was served with orders to quit Amritsar immediately and not to enter the districts of Lahore and Amritsar for two months. After that when he reached in Thikriwala, he was arrested by the Patiala police on 25th August, 1933. Several charges were leveled against him but he refused to defend himself. He was sentenced to 3 years imprisonment and a fine of Rs. 500 in the Khudiala Akali Conference Case. He had hardly been in jail for six months when he went on hunger-strike as a protest against ill-treatment by the jail authorities. In the court Sewa Singh refused to defend himself and dissociated himself from the trial proceedings. Protesting against the ill-treatment he suffered in Patiala jail, he went on a hunger strike on 18 April 1934. Forcible feeding was tried, but he died in the early hours of 20 January 1935. Intrigue and foul play were suspected and the Praja Mandal demanded an open inquiry into the cause of his death. The state authorities kept the ashes under police guard in Gurdwara Nihangan di Baghichi in Patiala till 1938, when Maharaja Bhupinder Singh's successor, Maharaja Yadavinder Singh, allowed these to be taken to Sewa Singh, with full military honours. On his death anniversary which is observed on January 20, Sewa Singh receives the honours of a martyr from the vast numbers of people who throng Thikriwala on the occasion. The Government did not pay proper heed to his health and he died on 20th January, 1935.

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Sohan Lal Pathak

In the house of Pt. Chanda Ram, a poor Brahmin of Patti, District Tarn Taran, Sohan Lal was born on 7th January, 1883. Being a brilliant student, he won scholarships and prizes a number of times while he was at the local school. But he discontinued his studies after he passed the middle examination because of financial condition and secured an employment in the Irrigation Department. After a short time he left this service and joined the Normal Training School, Lahore. On the completion of the course he took up the job of a school teacher.

Sohan Lal had two brothers and one sister. At the age of 18 he was married to Shrimati Laxmi Devi of Kalanaur, District Gurdaspur. He was extremely devoted to his parents and brothers.

During his stay at Lahore, he developed strong leanings towards the national movement. The revolutionary uprising of 1905-07 created a deep impact on his mind. He resigned his job as a protest against the Headmaster's ordering him to break off his contacts with Lala Lajpat Rai and other national leaders. Thereafter, he became joint editor of the Urdu journal *Bande Matram* working under Lajpat Rai. Simultaneously, he joined the classes which Lala Hardyal had started at Lahore to impregnate the youth of India with the fire of freedom. About this time his wife gave birth to her first child but child but within a week both the child and the mother expired. With this, the family situation became dismal and hopeless. Among the survivors, his father was now too old to work and his elder sister was an issueless widow.

In such tragic circumstances, Sohan Lal left India in 1907 for Siam (now Thailand) and the Philippines. After visiting India once in between, he left for America for higher studies in Pharmacy.

In America he once again came in contact with Hardyal who had set up the Ghadar Party in California with a view to raising a general rebellion in India. Sohan Lal lost no time in becoming an active worker of this Party.

When the leadership of the Ghadar Party started sending bands of revolutionaries to India, Sohan Lal took upon himself the assignment of raising a revolt among Indian soldiers of the British army stationed in Burma, Malaya and Singapore as a result of his propaganda, Indian soldiers in Singapore revolted in March, 1915 but were brutally put down and arrested. Many of them were shot dead.

But Sohan Lal remained undaunted and shifted the field of his activities to Burma. Immediately, a search was started for the areas of this 'dangerous revolutionary'. It was not so easy to lay hands upon him, as he knew the local language and moved freely in the country in the dress of the native people. At last the Government succeeded in arresting him in August 1915 at Memyo (Burma). He was detained in the Fort of Mandlay during his trial. The court declared him guilty and sentenced him to death. He died on the gallows on February 10, 1916.

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Sohan Singh Bhakna

Sohan Singh Bhakna, founder president of the Ghadar party in U.S.A. was the only son of Bhai Karan Singh, a Shergill Jatt of the village of Bhakna, 16 km southwest of Amritsar. He was born in January 1870 at Khutrai khurd, parental home of his mother, Ram Kaur, 3 Km northeast of Guru Ka Bagh in Amritsar. He learnt reading and writing Punjabi and the rudiments of Sikh faith in the village Gurdwara and passed the fifth primary class in Urdu and Persian at the age of 16 (sixteen). He married to Bishan Kaur at the age of ten, daughter of khushal Singh, a landlord of Jandiala in Lahore district, but the couple remained childless.

Sohan Singh became involved in the nationalist movement and the agrarian unrest that emerged in Punjab in the 1900s. He participated in the protests against the anti-Colonization Bill in 1906-07. Two years later, in February 1909, he left home to sail for the United States. After a journey of two months Singh reached Seattle on 4 April, 1909.

The Ghadar party under Sohan Singh Bhakna planned an uprising against the British for 1917, but rumours of a war in Europe between England and Germany and the Komagata Maru episode hastened events.

The Ghadar Party evolved from the Pacific coast association. The Ghadar's ultimate goal was to overthrow British colonial authority in India by means of an armed revolution. It viewed the Congress-led mainstream movement for dominion status model and the latter's constitutional methods as soft. Ghadar's foremost strategy was to entice Indian soldiers to revolt. To that end, in November 1913 Ghadar established the Yugantar Ashram press in San Francisco. The press produced the Hindustan Ghadar newspaper and other nationalist literature. The Ghadar leadership under Sohan Singh Bhakna began at this time their first plans for mutiny. The inflammatory passions surrounding the Komagata Maru incident helped the Ghadarite cause, and Ghadar leaders including Sohan Singh, Barkatullah and Taraknath Das used it as a rallying point and successfully brought many disaffected Indians in North America into the party's fold. Sohan Singh himself had contacted the returning Komagata Maru at Yokohama and delivered to Baba Gurdit Singh a consignment of arms when he learnt of hostilities breaking out in July 1914. As soon as the ship reached Calcutta on 13 October 1914, Sohan Singh was arrested and after a few days interrogation at Ludhiana was sent to central jail, Multan. The war in Europe hastened Ghadar's plans. It was already in touch with Indian revolutionaries in Germany and with the

German consulate in San Francisco. Ghadar also had party members in South-East Asia and had made contact with the Indian revolutionaries underground. Elaborate plans were made to ship funds and arms from the United States and from South-East Asia, to India what came to be called the Hindu German Conspiracy. These were to be used for a planned mutiny in India sometime in late 1914 or early 1915. The plans for the latter came to be known as the Ghadar Conspiracy. Sohan Singh, as one of the top of the Ghadar leadership, sailed to India in the SS Namsang at the outbreak of the war, in the wake of the Komagata Maru incidence to organise and direct the rebellion from India. However, British intelligence was already picking up traces of the revolutionary conspiracy. Returning to India, Singh was arrested in Calcutta on 13 October 1914 and sent to Ludhiana for interrogation. He was subsequently sent to the Central Jail in Multan and later tried in the Lahore Conspiracy Case and sentenced to death, with forfeiture of property. The death sentence was later commuted to life imprisonment in the Andamans, where he reached on 10 December 1915 and where he undertook several hunger strikes successively to secure the detunes better treatment.

In 1921, Sohan Singh was transferred to Coimbatore jail and then to Yervada. Here however, Singh embarked on a hunger strike in protest against Sikh prisoners not being allowed to wear turbans and their Kacchera, amongst their religious obligations. In 1927, he was shifted to the Central Jail at Lahore, where he again went on hunger strike in June 1928 to protest against the segregation of the so-called low-caste Mazhabi Sikhs from other 'high-caste' Sikhs at meals. In 1929, while still interned, he went on a hunger strike in support of Bhagat Singh. He ultimately served sixteen years before he was released early in July 1930.

After his release, he continued working in the nationalist movement and labour politics. His works were identified closely with the works of the Communist party of India, devoting most of his time to organise the Kisan Sabhas. He also made the release of interned Ghadarites a key part of his political work.

He was interned a second time during World War II, when he was jailed at the Deoli Camp (Rajasthan). He remained incarcerated for nearly three years. After Independence he veered decisively towards the Communist Party of India. He was arrested on 31 March 1948, but released on 8 May 1948. However, he was seized again, but jail-going ended for him finally at the intervention of Independent India's first Prime Minister, Jawaharlal Nehru bent with age and ravaged of pneumonia. Baba Sohan Singh Bhakna died at Amritsar, on 21 December 1968.

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Sohan Singh Jalalusman

Sohan Singh Jalalusman was a veteran freedom fighter, who spent major part of his life for liberating the country from the clutches of the British Rule. His whole life is a saga of sacrifice, dedication and devotion. He was born on 23rd March, 1901 at village Jalalusman in Amritsar district. His father Sardar Jawahar Singh was an agriculturist by profession. Since his parents died when he was a small child, he could not have the benefit of formal education. By his own efforts he picked up a working knowledge of Urdu and Punjabi.

Jalausman had a high sense of punctuality and uprightness. His life was an embodiment of experience, sacrifice and relentless struggle. He had maturity of outlook, classical discipline and a faith in the evolution of human beings.

He had set a very high example of noble services, self-respect decency, decorum and what is more love for everybody. Jathedar Sohan Singh was one of those stalwarts of whom all Punjabis feel proud of. He joined in to Indian army as a sepoy. At the end of 1919, he resigned from his service in Army and made up his mind to take an active part in the Congress and Akali agitations. He was imprisoned for one and half year in the Nabha jail for being member of the Jaitho Morcha in 1924. In 1933 a committee was set up to work for the release of Ghadrite prisoners. Sohan Singh Jalalusman was a member of this body. In 1935 he was imprisoned for a year and a half for taking part in an agitation started under the leadership of Udham Singh Nagoki against increase in land revenue rates. In 1942 he was sentenced to two years imprisonment when Quit India movement was started. At the time of partition in 1947 he along with his freinds constituted a Defence Committee for the protection of Non-Sikhs against Muslim onslaughts.

In the field of education Jalalusman had made a positive contribution. He opened several schools besides upgrading many schools. He established Shaheed Darshan Singh Pheruman Memorial College for Woman in 1974 in order to provide opportunities to the public of this area to get their daughters educated. He was also a member of SGPC from 1930 to 1954.

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Sohan Singh Josh

Sohan Singh Josh was an Indian Communist activist and freedom fighter. He was born in 1898 at Chetanpura village in Amritsar district. His father's name was Lal Singh. Sohan Singh, who entered school rather late, passed the middle standard examination from Church Mission School, Middle and matriculation from D.A.V. School and later joined the Khalsa College at Amritsar which he had to leave soon after on account of financial difficulties. He came to Hubli in search of employment, but later he worked in post office at Bombay for a short while.

Coming back to his native village, he became a school teacher in 1918. In 1921, when Akali movement started, he enthusiastically participated in it. In 1922, he was arrested and sentenced to a year's imprisonment for his anti-British speeches. In March 1923, he was nominated a member of Shiromani Gurdwara Parbandhak Committee. In 1923 he was again taken in to custody and was released in 1926. In April 1928, he took an active part in establishing the Kirti Kisan Party.

In 1929, he was elected the president of Naujawan Bharat Sabha. He was again arrested in 1929 and was released after five years. In 1937 he became the first communist to be elected to Punjab legislative assembly. He was again arrested in 1939 and released in 1943. In 1951, he was elected as member of the Central Executive of the Communist Party of India. From 1971 to 1975, he served as chairman of the Central Control Committee of the party.

Having a flair for writing Sohan Singh from the beginning of his political career adopted journalism. He was associated with the rebel Sikh paper 'Akali' brought out by Master Sunder Singh Lyallpuri. He died on 29th July 1982 at Amritsar.

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Sukhdev

Sukhdev Thapar was a famous Indian revolutionary who played a major role in the India's struggle for independence. He was born in the Chaura bazaar area called Nau Ghara at Ludhiana district of Punjab. He was the son of Sh. Ram Lal and Smt. Ralli Devi. He started his study circles at National College, Lahore. He was organizer of revolutionary party in Punjab. He was best known as an accomplice of Bhagat Singh Saheed and Shivaram Rajguru.

Sukhdev Thapar was an active member of the Hindustan Socialist Republican Association. Being one of his senior leaders, he was deeply impressed by Pandit Ram Prasad Bismil and Chandra Shekhar Azad. Along with Bhagat Singh, Ram Chandra and Bhagwati Charan Vohra, he started Naujawan Bharat Sabha at Lahore. The main aim of this organisation was to activate youth for freedom struggle. He also participated in 1929 prison hunger strike to protest against the inhuman treatment of the inmates. His letter to Gandhi ji written just prior to his hanging, protesting against the disapproval of revolutionary tactics. His letter to Gandhi ji was also a fine reflection of his ideas.

He was arrested at Delhi on April 15, 1929 after the bomb explosion in the Central legislative assembly hall by Bhagat Singh and B.K. Dutt, he was hanged in Lahore Central jail on March 23, 1931 in the evening at 7:30 P.M. along with Bhagat Singh and Rajguru. The dead bodies were secretly taken away by breaking the back walls of jail and burnt on the bank of river Satluj near Firozpur.

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Shaheed Udham Singh

Shaheed Udham Singh played a significant role in the history of the Indian freedom movement. Sardar Udham Singh, who is also known by various other names viz. Sher Singh, Ude Singh, Ram Mohammad Singh Azad and Frank Brazil. Ram Mohammad Singh Azad symbolizing the unification of the three major religions of India: Hinduism, Islam and Sikhism. Every Indian in general and Punjabi in particular is proud of him. He was a worthy son of our motherland. He occupies a distinguished position in the galaxy of Sukhdev, Rajguru, Kartar Singh Sarabha, Shaheed Bhagat Singh and other great patriots.

Sher Singh was born in Sunam in the Sangrur district of Punjab situated in the Malwa area to a farming family headed by Sardar Tehal Singh who was of Kamboj caste (known as Chuhar Singh before taking the Amrit). Sardar Tehal Singh was at that time working as a watchman on a railway crossing in the neighbouring village of Uppli. Sher Singh's mother died in 1901. His father followed in 1907.

With the help of Bhai Kishan Singh Ragi, both Sher Singh and his elder brother, Mukta Singh, were taken in by the Central Khalsa Orphanage Putlighar in Amritsar on October 24, 1907. They were given pahal at the orphanage and received new names: Sher Singh became Udham Singh, and Mukta Singh became Sadhu Singh. Sadhu Singh died in 1917, which came as a great shock to his brother. While at orphanage, Udham Singh was trained in various arts and crafts. He passed his matriculation examination in 1918 and left the orphanage in 1919.

He was present in the Jallianwala Bagh on the fateful Baisakhi day, 13 April 1919, when a peaceful assembly of people was fired upon by Michael O' Dwyer, killing over one thousand people. The event which Udham Singh used to recall with anger and sorrow turned him to the path of revolution. Soon after, he left India and went to the United States of America. He felt thrilled to learn about the militant activities of the Babar Akalis in the early 1920's, and returned home. He had secretly brought with him some revolvers and was arrested by the police in Amritsar, and sentenced to four years imprisonment under the Arms Act. On release in 1931, he returned to his native place Sunam, but harassed by the local police, he once again returned to Amritsar and opened a shop as a signboard painter, assuming the name of Ram Muhammad Singh Azad. This name, which he was to use later in England, was adopted to emphasize the unity of all the religious communities in India in their struggle for political freedom.

Udham Singh was deeply influenced by the activities of Bhagat Singh and his revolutionary group. In 1935, when he was on a visit to Kashmir, he was found carrying Bhagat Singh's portrait. He invariably referred to him as his guru. He loved to sing political songs, and was very fond of Ram Prasad Bismal, who was the leading poet of the revolutionaries. After staying for some months in Kashmir, Udham Singh left India. He wandered about the continent for some time, and reached England by the mid-thirties. He was on the lookout for an opportunity to avenge the Jallianwala Bagh tragedy. The long-awaited moment at last came on 13 March 1940. On that day, at 4.30 p.m. in the Caxton Hall, London, where a meeting of the East India Association was being held in conjunction with the Royal Central Asian Society, Udham Singh fired five to six shots from his pistol at Sir Michael O'Dwyer, who was governor of the Punjab when the Amritsar massacre had taken place. O'Dwyer was hit twice and fell to the ground dead and Lord Zetland, the Secretary of State for India, who was presiding over the meeting, was injured. Udham Singh was overpowered with a smoking revolver. He in fact made no attempt to escape and continued saying that he had done his duty for his country.

On 1 April 1940, Udham Singh was formally charged with the murder of Sir Michael O'Dwyer. On 4 June 1940, he was committed to trial, at the Central Criminal Court, Old Bailey, before Justice Atkinson, who sentenced him to death. An appeal was filed on his behalf which was dismissed on 15 July 1940. On 31 July 1940, Udham Singh was hanged in Pentonville Prison in London.

Udham Singh was essentially a man of action and except his statement before the judge at his trial; there was no writing from his pen available to historians. Recently, letters written by him to Shiv Singh Jauhal during his days in prison after the shooting of Sir Michael O'Dwyer have been discovered and published. These letters show him as a man of great courage, with a sense of humour. He called himself a guest of His Majesty King George, and he looked upon death as a bride he was going to wed. By remaining cheerful to the last and going joyfully to the gallows, he followed the example of Bhagat Singh who had been his ideal. During the trial, Udham Singh had made a request that his ashes be sent back to his country, but this was not allowed. In 1975, however, the Government of India, at the instance of the Punjab Government, finally succeeded in bringing his ashes home. Lakhs of people gathered on the occasion to pay homage to his memory.

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