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Babbar Akalis: Unsung heroes of freedom struggle

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Abstract

TBabbar Akali movement was a movement against imperialism. Babbars had a dream of freedom of the country. Ghadar Movement, Rowlatt Act, Jalianwala Bagh tragedy and Gurdwara Reform movement made an impact on the Sikhs. Sikhs, who do not believe in Congress or Akalis policy of non-violence, turned into Babbar Akalis. Babbar Akalis believe in the policy of armed struggle against the British government like Ghadrtees. Firstly, they build up a *Chakrvarti* jathas in Doaba region, after some time on the starting of *Babbar Akali Doaba* Newspaper, the two jathas were merged into a *Babbar Akali Jatha*. Kishan singh Gargajj and Master Mota Singh was a prominent leaders of the Babbar akali movement. In this paper we can talk about the activities of Babbar Akalis against the British Government. We can also talked about their aims and objectives, their working methods and their struggle in jails.

Keywords: Babbar, Doaba, Akali, Chakrvarti, Sycophants, Jatha

1. Introduction

Babbar Akali movement was a movement against imperialism. Babbar Akalis had a dream of *Swaraj* in India. Babbar Akali movement was a reaction to failure of peaceful Rowlatt struggle that tyrannize general public. Babbar Akali Movement rushed towards armed revaluation because Sikhs were tyrannize during Nankana Sahib and Guru Ka Bagh agitation. That was acknowledged by many parties with time. In Punjab, during 1920-1921, people were become aware of English rule and struggle was manifested in the form of Gurdwara Reform Movement. Gurdwara Reform Movement was hitherto a peaceful movement and was running in accordance with Gandhi's non-violence policy.

The movement was against British rule was distinctive in Punjab then the movement in other parts of India. The main reason behind the distinctiveness was that most of defence persons were sent back to their homes after World War First and large number of those personnel's were Punjabis. The attempts were made by Britishers, like to terminate the movement such as Gadar movement, Komagatamaru ship, tragedy of Jalianwala Bagh and Gurdwara Reform Movement as well as tyranny during tragedy of Nankana sahib and Guru Ka bagh agitation had put the Punjabis fight against British Empire. During this atrocity, there was inclusion of militancy in the Akali movement. This situation led to revengefulness ambience. But Gurdwara Reform Movement did not express any concurrence towards it. Shiromani Gurdwara Parbandhak Committee also verdict to terminate these particular type of activities.

^[1] A large number of Akalis had joined Guru Ka Bagh agitation and those Akalis turned into Babbar Akalis and enthusiastically took part in the Babbar Akali Movement. When Guru Ka Bagh agitation was at peak, thereafter on September 1922, Jathedar Kishan Singh Gargajj wrote a letter to SGPC secretary Bhagat Singh and said via letter, "It is the time for Sikhs to revolt and fight against British rule." ^[2] Thus there is no doubt the real essence of Babbar Akali movement was exposed during this agitation. Those who could not live in the bounds of *Satyagrah* were turned to Babbar Akalis and were in the favor of violence to get independence. ^[3]

2. Formation of Chakrvarti Jathas

Chakrvarti means absconder. The militant Akalis, who does not follow the policy of non-violence, were met in the XIII Sikh Education Conference which was held at Hoshiarpur on 25, March 1921 to 27 March, 1921. It was a Sikhs gathering against British rule. Many persons attended this conference such as Master Mota Singh, Kishan Singh Gargajj, Amar

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Singh Delhi, Tota Singh Peshawari, Bijla Singh. Bela Singh, Ganda Singh, etc. The meeting at Hoshiarpur was first step to formation of Militant base. In this meeting it was decided that collect weapons and support of soldiers, especially Sikh soldiers. ^[4] In the Hoshiarpur meeting, an agreement was passed that who so ever was responsible for Nankana Sahib Incidence would be killed. Gandha Singh and Bela Singh were defence personal in 2/35 Sikh regiment. Before leaving the army, both of them stole seven pistols from Ambala air force. ^[5] Gandha Singh and Amar Singh reached Amritsar railway station to murder Mr. Bowring. But, they were caught there because Sadhu Singh tattled on them. Thus, they could not succeed in their plan ^[6].

Therefore they were filled a suit under Akali Conspiracy, there were 25 persons prosecuted under this case. Five of them absconded, six of them bore witness, one of them died, and five persons of them were belonging to 2/35 Sikh ^[7]. Gandha Singh who attempted to murder Mr. Bowring at railway station, also bore witness. This court case was prosecuted under the supervision of Mr. P. J. Rust in Lahore. The five persons who absconded were, Batan Singh Kehri, Amar Singh Delhi, Master Mota Singh, Kishan Singh and Gurbachan Singh Ambala. ^[8] Master Mota Singh went to Kabul. Later on, Master Mota Singh came back to Nankana Sahib and met Kishan Singh in 1921. Kishan Singh along with Master Mota Singh decided to organize Chakrvarti Jatha. Subsequently, Kishan Singh started his operation in Doaba. On other hand, Teja Singh Buchar met Jathedar Kishan Singh and informed Kishan Singh about the initiation of this particular movement in Majha Region also. ^[9]

3. Babbar Akali Doaba

The Babbar Akali Doaba was a newspaper start by Babbar Akalis like Ghadarites. Karam Singh Jhinger, Karam Singh Daulatpur and Asa Singh Phukrudi returned back from abroad and were member of Gadar Party. Therefore, they were well acquainted with the working ways of Gadar movement and wanted to propagate the way of Ghadarites did. On the May 1922, Karam Singh Daulatpur, Dalip Singh Sandra, Udam Singh Kolgarh participated in the meeting held in Kolgarh village. In the meeting Karam Singh talked about the eradication of minions. ^[10] Karam Singh also demonstrated to start publication of a paper similar to Ghadar movement. Karam Singh said, "It is my own experience that, the '*Ghadar*' newspaper had made a far better performance in Canada than speech address. Even today people admire *Ghadar* Newspaper." ^[11] Subsequently they started publishing the newspaper named as *Babbar Akali Doaba*. But the publication of newspaper was desperately requiring financial assistance, however, they had snatched 575 rupees from Kaka Numberdar of Bishodi and that money helped them to purchase Cyclostyle printing machine. Hereafter Karam Singh Daulatpur published two issues of *Babbar Akali doaba* in August 1922. The issues were demonstrating the miserable condition of country, atrocity against civilians and condemnation of non-violence by Akali as well as congress leaders and programs and motives of Chakarvati Jatha. The publication of newspaper was done from different places, these was no permanent publication press and its press called *Udaro* press which means somewhere in forest. ^[12] Babbar Akali Doaba in its issues talked about the unity of Hindus, Muslims and Sikhs. In these issues the poems of Kishan Singh Gargaj, Karam

Singh Daulatpur, Arjan Singh, Sunder Singh Maksospur, Labh Singh Jasowal, Published in the paper.

4. Aims and Objectives of Babbar Akali Movement

Every movement has its own aims and objectives. No movement started without the aims. When the Babbar Akali Movement came to existence, Gurdwara Reform Movement passing through a crucial stage. The member of the Babbar Akali Movement was Master Mota Singh Kishan Singh Gargajj, etc. and their aims were-

1. To travel about the nation without restriction and incite hostility towards the government.
2. To incite the peasantry and entice the army, particularly the Sikh segment of it.
3. To gather funds and purchase weapons.
4. To bring out a revolution following the lines of the 1857 mutiny
5. Kill the Government supporters, who was oppressed on the Akalis and common people. ^[13]

Asa Singh Phakrudi, who was a prominent Babbar Akali Leader and later he was turned as approver talked about the aims of Babbar Akalis was to throw out the foreigners from India and killed them because they were main reason for economic crisis in India. ^[14]

According to Mir Fazal Imam (D.S.P., C.I.D. Punjab), their ultimate goal was to overthrow British Authority in India. The Sikh religion was also used as a means of inciting the people. The Babbar Akalis goal was to defame the government by legal or illegal ways and they ask *Jholichuks* (Informers) to stop supporting the government and stop providing information about their activities. ^[15]

Thus we can say that Babbar Akalis aims were not differ from the Akalis and Indian National Congress. But their method of work was different from the Akalis and Congress, because they use to policy of violence to throw out the Britishers from India. Bawa Harkishan Singh stated that "Babbar Akalis was a batch of Akalis who were in open revolt against the Britishers but they were separate from us. Our policy was non-violence. Akalis aim was the refine and control of Gurdwaras. But Babbar Akalis wanted to throw out of the Britishers from India. ^[16]

4.1 Programs and Activities of Babbar Akalis

Two Chakarvarti Jathas (Groups) worked in Jullundur, one jatha work under Kishan Singh Gargajj in Jullundur and other jatha worked under the influence of Karam Singh Daulatpur in Hoshiarpur. On August 1922 both the Jathas were merged and called as Babbar Akali Jatha. It was derived from the *Babbar Akali Doaba* Newspaper. After that the word Babbar used for militant Akalis, who use the policy of violence. The meeting held at the Thakur Singh Rajowal cottage had marked the foundation of Babbar Akali movement. In the beginning of the September 1922, Kishan Singh, Master Dalip Singh Gosal, Karam Singh, Aasa Singh, Udey Singh Ramgarh Jhungian and Babu Santa Singh, gathered at the at Sant Thakur Singh's cottage and it was decided to build a committee for this movement. So a committee was formed, in this committee Kishan singh as its president, Dalip Singh Gosal was secretary and Babu Santa singh was cashier, other members of the committee were Karam Singh Jhinger, Udey Singh and Karam Singh Daulatpur. ^[17] In this meeting a two groups was turned into a party and now they had one party, one leader and one

strategy.

It was through *Babbar Akali Doaba* newspaper that people were addressed to oppose British Government and their policies. It was published in *Babbar Akali Doaba* newspaper of 24 August, 1922 that the suppressive policies of British Government were the prime responsible factor for the pitiable condition of Sikhs, hence, Sikhs should oppose the same. It was also mentioned in the newspaper that Muslims and Hindus should join Sikhs without dawdling to exile the Britishers.^[18]

Meanwhile, there was Guru Ka Bagh agitation, and Babbar Akalis showed their affection for them. In the newspaper Babbars also provoked the Guru Ka Bagh Morcha volunteers to adopt the path of violence. Babbaars had also sent copies of newspapers to the members of Shiromani Gurdwara Parbandak Committee but SGPC opposed them and deliberately directed Sikhs to not to cooperate with Babbar Akalis.^[19]

Babbar Akalis also provoked constables in army for mutiny and to assassinate the army officers. Babbars remarked, "Kill the foreigners and establish a free government".^[20] In this way, Babbars eloquently preparing against British Government every issues of newspaper contained hostile statement against British rule.

Doada (Punjab) was the most influential region for Babbars. After the apprehension of Master Mota Singh, Babbar Movement had gathered momentum. Mr. C. W. Jacob, who served a Deputy Commissioner of Jullundur from 1922 to 1924, had assessed the dangerous magnitude of Babbar Akalis against government and reported to government about the state of Doaba region. He remarked that the ruling government was being deformed by the Babbar Akali Doaba Newspaper.^[21] Hereafter Khan Sahib Meer Fazil Imam was posted as Deputy Inspector General of Police there. He reported that Sikhs believed that soon Sikhs would rule over the country and Jaildars, Numberdars and sycophants are apprehended.

On the basis of this report, Mr. Icemonger, DIG, CID, Deputy Commissioner Mr. C. W. Jacob, Khan Bahadur Sheikh Abdul Aziz, Khan Bahadur Meer Fazil Imam, Superintendent of Police Jullundur and Hoshiarpur held a meeting on November, 1922^[22] and discussed about the apprehension of Babbar Akalis so that Babbar Movement could be adopted. It was decided in the meeting, that an organized special staff must initiate a movement against Babbar Akalis. According to plan, on 30th November 1922, a rewarded advertisement was released for the apprehension of wanted Babbar Akalis. The rewards were offered as Jathedar Kishan Singh Rs. 2000, Karam Singh Rs. 1000, Karam Singh Jhinger Rs. 2000, Dalip Singh Gosal Rs. 500, and various others.^[23] The posters were put up in the village streets.

After the public notice, Babbar Akalis started working underground and accelerated the speed working activities of the movement. Those public notices had cleared specially Jathedar Kishan Singh as a paramount leader of Babbar Akalis and others were his companies. Babbar Akalis however, had a strong belief that it was must to kill the sycophants, the informers of Britishers, to threaten the ruling Britishers. Jathedar Kishan Singh, Master Dalip Singh Gosal, Karam Singh Daulatpur, Aasa Singh, Karam Singh Jhinger, Babu Santa Singh, Dhanna Singh Behbalpur and Buta Singh Pindori participated in the Babbar Akalis meeting held on 25th December, 1922 at the Hari Singh

Jassowal's home. A number of decisions were taken in the meeting:

1. The next issue of the *Babbar Akali Doaba* newspaper would be published on the same day and a warning would be given to the sycophants in the newspaper.
2. To murder Arjun Singh Patwari, who had helped in the apprehension of Master Mota Singh.
3. Working Committee should formulate the plans regarding assaults and all the members must follow the plans.^[24]

The second meeting of Babbar Akalis was also held in Jassowal at Hari Singh's home on 30th and 31st December, 1922. All the Babbars, who were in the first meeting, participated in the meeting. The prime decisions were:

1. It would be decided by the working committee that which sycophant would be killed by whom and when.
2. If any of the sycophants would meet suddenly Babbars have right to kill them at the spot.
3. Nothing should be taken forcefully without prior permission of working committee, however, any fund would be given that should be used to purchase weapons and publication of *Babbar Akali Doaba*.
4. Women and children should not be harmed at all during onslaught.
5. It is permitted to murder sycophants instead of causing bodily disability.
6. Babbars will claim the responsibility of murders through newspapers.^[25]

Thus, the Jasowal meeting had marked the beginning of Babbar Movement in real senses. Babbars started assaulting and murdering informers and sycophants. First of all, Arjan Singh Patwari was assaulted, who helped in Master Mota Singh's apprehension, but mission was unsuccessful.^[26] Karam Singh had prepared a list of 179 sycophants, who were informers of police, to murder them.

After an unsuccessful attempt Babbars had robbed Munshi Ram's home on 3rd February, 1923.^[27] It was endeavoured by Babbar Karam Singh and party. But they come with meagre stolen goods, i. e., a gold chain and a *Teragi* made of silver. They used it to purchase a gun and cartridges^[28]. On 10th February, 1923, Bishan Singh jaildar of Ranithua, was killed.^[29] Because Bishan Singh Jaildar usually vexed Akalis as well as other public and also did not allow Akalis to wear black turban. That's why, he was killed. Therefore, a series of murders had started. On 13th February, 1923, Diwan, who was a police agent, was killed by Babbars and buried. It was published in the newspaper that a sycophant had given life imprisonment.^[30]

Police came to know about this 2-3 months later and excavated his cadaver. Consequently the Police had the informers had been afraid of Babbars. On 3th and 4th March, 1923, Babbars had made a robbery attempt at Jamsher Railway station^[31] because the station master usually vexed the general public. Hereafter Buta Nambardar and his grandson Surjan Singh were killed by the Babbars on 11th and 12th March, 1923 respectively^[32]. Buta Singh Nambardar was killed by Batan Singh, Sadhu Singh, Dhana Singh, Sadha Singh and others because he gave secret reports of Babbars to police. Now onwards, most of the Babbars acted as approvers.

The prime leader of Babbars Kishan Singh Gadgajj was arrested on 26th February, 1923.^[33] Kabul Singh was behind

the apprehension of Kishan Singh. Labh Singh Mistri was the next target of Babbars, who was a CID agent and also involved in the apprehension of Kishan Singh. Dhanna Singh, Babu Santa Singh, Batan Singh and Dalip Singh Dhamia had murdered Labh Singh on 19th March, 1923.^[34] The working activities of Babbars had gathered momentum even after the apprehension of Kishan Singh. However, government had hitherto believed that Kishan Singh's apprehension would hinder the activities of Babbar Akalis. In fact the situation was exactly opposite. The fear of Babbar Akalis could be seen clearly on the faces of informers and sycophants. Babbars had planned to murder Jaildar Ram Narain Singh Mahalpuria, but when Jaildar came to know about this he died with the fear of Babbars.^[35]

When Babbars were indulged in robbery and murders, the police had started tormenting general public instead of capturing Babbars. Therefore, Babbar felt that now it's time to reveal their name. Consequently, on 22nd March 1923, Babbars held a meeting at Thakur Singh Ghajuwala's cottage that the names of three Babbar Akalis would be exposed to claim responsibility after each murder. After the decision in the meeting, however, Babbars deliberately wrote the Governor of Punjab and admitted the murders of Buta Numbardar and his grandson, Bishan Singh Jaildar Ranithua and Labh Singh Mistri. They also started their three principals:

1. Murder of culprit
2. To make physical handicapped
3. Fines^[36]

The letter was undersigned by three Babbars Karam Singh Daulatpur, Uday Singh Ramgarh and Dhanna Singh Behbalpur. The copies of this letter were also sent to Deputy Commissioner Jullundur, and Diwan Diwan Durga Dass Kapurthala as well as distributed in different villages.

4.2 The Babbar Akalis and the Government

Now Babbar Akali Movement had become an object of terror for police and by all means police started capturing Babbars. But Babbars had concealed themselves in the hills of Shiwaliks.^[37] However, police had started tracing the Babbars with the help of helicopters and special troops.^[38] Babbar Akali Jatha was declared unlawful under Criminal Law Amendment Act, 1908 by the police.^[39]

Police Posts were installed in different villages by the police force. Babbars had murdered Hajara Singh Behbalpur and Subedar Genda Singh on 27th March and 17th April, 1923, respectively.^[40] Thus the fear of Babbars had spread among masses. A number of Babbar Akalis were arrested by the police. Master Dalip Singh Gosal and Karam Singh Jhinger were arrested on 5th January 1923. While Kishan Singh and Aasa Singh were arrested 26th February and 1st March, 1923, respectively.

However police had inspected a number of villages in Jullundur such as Pandori Nijran, Manko, Gurial, etc. General public was vexed by the police. Therefore, people had complained to SGPC.^[41] British Government was trying hard to capture Babbars so that the movement could be brought to an end. Because the movement had brought boldness among the people against British Government. But the Government wanted to continue their domineering effect.

When, on 22nd March, 1923, Babbars had written to Punjab Governor, Sir Edwar Maclagan, then immediately on 23rd

March, 1923, Police Posts were installed in a large number of villages. On 19th April, 1923, Khan Bahadur Abdul Aziz had taken the charge of the case of Babbars^[42] and number of Babbars, such as, Hukam Singh, Kartar Singh, Milkha Singh were arrested on 21st April, 1923.

Assessing the situation, Police had accelerated patrolling in the Doaba region. In the beginning of June, 1923, the Commissioner of Jullundur was provided 250 unmounted troops and 250 mounted soldiers.^[43] Khain Sahib Sheikh Abul Aziz was receiving assistance from Diwan Khan Abdul Hamid of Kapurthala. The Babbar Akali Movement had become so stronger that the coercion of the movement was felt at British Parliament. On June 9, 1923, Sir Charles Yates asked a question in the British Parliament that foreigners and officers were being murdered, why? He also demanded for more information regarding Babbar Akali Movement.^[44]

On 25th June, 1923, Lt. Colonel Howard asked for the information of murders committed by Babbar Akalis and also for the condition of the Police force. Under Secretary replied that ten murders were committed and a special police investigation team had been sent. 186 persons had been arrested.^[45] Thus from the above, we can assess the influence of Babbar Akali Movement in Doaba region.

However, few persons from within Babbar Akali Movement had joined hands with the police and led to end the movement up. Anoop Singh, who was a prominent Babbar Akali, accepted to betray the secrets of Babbar under the influence of his wife and Bagh Singh. That's why the tragedy of Babeli had happened and due to seduction of Anoop Singh, Editor Karam Singh, Uday Singh, Karam Singh and Bishan Singh were killed on 31st August, 1923.^[46] On 20th June, 1923^[47] the cajolement of Sant Kartar Singh led to apprehension of Babu Santa Singh. Cyclostyle machine and other equipments were seized from Santa Singh and resultantly, Babbar Akali Movement suffered a lot.

On 25th October, 1923, Dhanna Singh Behbalpur was arrested due to cajolement of Jawala Singh. However, When Police was trying to chain Dhanna Singh and due to a jerk given by Dhanna Singh led to bomb explosion killing a Police officer Horten and six other constables.^[48] Subsequently Varyam Singh Dhugga was also killed in Police encounter.

In the beginning of 1924, number of Babbar Akalis killed by the police and rest were arrested by police and put in jails. Imprisoned Babbars were filed 'Babbar Akali Conspiracy' case including Kishan Singh and 91 other Babbar Akalis in the first case.^[49] However, in the 'Second Babbar Akali Conspiracy Case' 36 Babbar Akalis were filed a case. Hence, Six Babbars (including Kishan Singh) were given capital punishment, where as many others were sentenced life time imprisonment. Kishan Singh along with five other Babbars executed death sentence by hanging on 27th February, 1926.^[50] However, in the second Babbar Akali Conspiracy Case, Six Babbar Akalis were also hanged on 28th February, 1927.^[51] After execution, Many Babbars were sent to different jails but during imprisonment Babbars had continued their struggle and marched a hunger strike in the Lahore jail.^[52]

5. Role in Freedom Struggle

From the annexation of Punjab in 1849 many movements grew up in Punjab such as Namdhari Movement, Singh Sabha Movement, Peasant Movements, Ghadar Movement

etc. Every movement has its own aims and objectives. The Babbar Akali movement, which was the outcome of the Akali movement and aimed to achieve India's independence, was a result of the Sikhs' resentment of the British government. Because they think that the occupation of Gurdwaras by mahants with the support of British Government and also British Government responsible for the economic condition of Punjab and whole country. Babbar Akalis main aim was the freedom of the country.

Babbar aimed to step towards transformation and revolution through the means of violence and propagation through against British Government among soldiers and farmers. The judge wrote in his judgement about the Babbar Movement, "The prime purpose of Babbar jatha was collection of funds and provocation of Indian armed forces, especially in their own Sikh part of land, against British Government and when there would be threshold situation a revolution would take place like 1857 mutiny."^[53] In the next part of the judgement, the judge had cited, "This domineering movement was a great mutiny against British rule aiming to establish Sikh ruled territory in Punjab and a kind of *Swaraj* in India."^[54]

Babbar Akali Kishan Singh Gadgajj, while deposing before session judge, stated that "The prime objective behind the publication of Babbar Akali Doaba newspaper was to propagation against British Government and it was distributed among armed forces to provoke them for mutiny against British rule." Thus, it can be epitomized that the prime objective of Babbar Akali Movement was to get India free from British rule. Mr. J. K. Tapp in his verdict started that the elementary goal of Babbar was to establish *Swaraj* in Indian Territory. That's why Babbar instigated people and armed forces against British Government through their lectures, addresses and newspaper publication. Babbar also devised ideas to get freedom. Thus, Babbar Akalis determined to revolt for independence of the country.^[55] Babbar used to cite revolutionary poems in their newspaper Babbar Akali Doaba:

"Jinne Deshgahti Jana Tu Makunge,
Hind Nu Aazad Babbar Kraonge.
Babbar Kehnde Desh Vicho Goore Kadney,
Mitr Ve Dushmana De Nahi Chadne."^[56]

At the end we can say that Babbar Akali Movement was formed for the independence struggle movement but it had derailed from its way and got involved in the murders of informers and sycophants. It can be depicted that initially, Babbar Akalis had no aim to murder sycophants. It can be depicted that initially, Babbar Akali Movement had contributed a lot for the independence struggle movement of the country. The main reason for the murders of informers was, Babbar's cut the link of British Government because every news of Akalis, Babbar Akalis and other freedom organisations pass to the government by the sycophants.

6. Conclusion

Babbar Akalis had a dream of *Swaraj* in India. Their aims and objectives were specific and clear. Firstly they worked for the freedom of Gurdwaras from Mahants. Then they had work for the freedom of the country. In the beginning Babbar Akalis establish a Chakrvarti jathas and went villages in doaba and held diwans, delivered speeches to awaking the people against the British Government. Their

centre of activities were Jullundur and Hoshiarpur Districts. In August 1922 both the jathas had merged and called as Babbar Akali Jatha. Kishan Singh Gargajj was a prominent leader of Babbar Akali Movement. He was a retired Hawldar from 2/35 Sikhs. Some of the Babbar Akalis like, Asa Singh Phukrudi, Karam Singh jhinger and Karam Singh Daulatpur had returned from Canada and they worked under the Ghadar party. That's why they have known about the working methods of the Ghadarites and start a *Babbar Akali Doaba* newspaper. In starting Babbar Akalis was no plan for the murder of sycophants. But later they had turned on murder of sycophants. Because they think that if they murder the jholichuks, they can cut the link of British Government with villages. When Babbar Akali Movement spread widely in doaba region then Britishers had done atrocity on Babbar Akalis and Villagers. They have installed a number of police posts in doaba. In the starting of 1924, most of Babbar Akalis were killed and arrested by the government. Babbar Akalis had filed under Babbar Akali Conspiracy cases. Total 12 Babbar Akalis (Including Kishan Singh Gargajj) hanged by the government. Others Babbar had life term imprisonment or other punishments. But Babbar can't kneel down against the British Government. They also keep doing struggle in the jails. They went on hunger strike in Lahore jail for their demands. They also participated in the hunger strike starting by Bhagat Singh and his companions. Some Babbar was sent to the Andaman, in Cellular Jail by the government. But they do not kneel down in jails and always thinking about the freedom of the country. At the end in the words of Baba Sohan Singh Bhakna "work for a true revolutionary cannot end whether he was in jail or not, because he was fighting for injustice or slavery.

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55. Nijjar BS. Babbar Akalian da itihās. p. 16. Babbar Goonj. San Francisco: Yuganter Ashrem; June 1925. p. 5. Quoted in Singh G, Babbar Kav Sangreh. Patiala: Publication Bureau, Punjabi University. p. 47.