

ADVANCE SOCIAL SCIENCE ARCHIVE JOURNAL
Available Online: https://assajournal.com
Vol. 05 No. 01. Jan-March 2026.Page#.8707-8716
Print ISSN: 3006-2497 Online ISSN: 3006-2500
Platform & Workflow by: Open Journal Systems

Bhagat Singh and His role in Peasant Movement in Colonial Punjab (1907-1931)

Fazal Abbas Shah
PhD Scholar, Department of History & Civilization Studies, Bahauddin Zakariya University Multan, Punjab, Pakistan.
Email: syedfazalabbasbukhari43@gmail.com
Dr. Turab-ul-Hassan Sargana
Associate Professor,
Chairman Department of History & Civilization Studies, Bahauddin Zakariya University Multan, Punjab, Pakistan.
Email: turabsargana@gmail.com

Abstract
Bhagat Singh is an embodiment of knight-hood who earned the recognition of his courage in British Punjab. This article is a glimpse of the early information about Bhagat Singh's life and his extraordinary role in the farmers' movement. After 1849, when Punjab was completely taken over by the British, the rulers took some unfair steps to reap maximum personal benefits from the fertile land of Punjab, in which the support of the law was taken and it became necessary that the farmers of Punjab stand up for their rights. The farmers started movements for their rights. The spirit that Bhagat Singh breathed into this movement is his own example. The courage and bravery that Bhagat showed, perhaps other leaders could not do. The enthusiasm that Bhagat's actions instilled in the farmers, others could not.
The British made various laws to weaken the farmers economically, the most important of which was ,The Punjab Land Colonisation Act, 1906 which forced the farmers of Punjab to launch a movement against this law. In 1907, a movement called "Pagri Sanbhal Jatta" was launched.The leading leaders of this movement were Lala Lajpat Rai, Ajit Singh, Bhagat Singh's uncle, Kishan Singh (father of Bhagat Singh) Banke Dayal, Sufi Amba Prasad and Syed Agha Haider. In March 1926, the Nojwan Bharat Sabha (NBS) was formed, with the aim of establishing an independent republic for the farmers. Bhagat Singh was elected secretary of this party. All religions were represented in this movement. The death of Lala Lajpat Rai during the violence in a protest gave a new direction to this movement which Bhagat Singh felt very much and he took this movement in a new way and did not even care about his own life.
Key words: *Peasant, Labourer, Kirti, Nojwan Bharat Sabha, Pagri, Jat, Jallianwala Bagh*

Introduction

The importance of a farmer in any society is like a backbone in the economic sense. The British occupation of Punjab in 1849, the occupation of its fertile land and the benefits it brings, forced the farmers of Punjab to think about how they could protect their rights. The British government was trying to snatch even a morsel of bread from the farmer's mouth through new laws every day, and the farmers of Punjab were trying to protect their land and the benefits generated from it. After the establishment of the British government in Punjab, the farmers continued to fight for their rights by adopting different methods, but the important turning point that presented the farmer movement as a strong force was the farmer's struggle of 1907, which later became known as the "Pagri Sanbhal o Jatta". This movement began from Bhagat Singh's house. This is the same house that is present today in the Jaranwala tehsil of Faisalabad district as 105 GB Banga. Bhagat's family was among the founders of the farmer movement. The members of farmer movement used to come to Bhagat's house. Bhagat met them and listened them carefully. Bhagat was much inspired by the members of Kisan movement. According to Bhagat, the farmers were an oppressed class who were being deprived of their basic rights by the British government. The sacrifices of Bhagat's family attracted Bhagat to fight for the rights of the farmers. Keeping the lessons he had learned at home, Bhagat devoted his entire life to the struggle to protect the rights of the farmers and workers. Bhagat took various steps to provide rights to the farmers, including organizing Organizations, making students awareness, protesting, and organizing strickes. Moreover, he spent his entire life in this struggle.

Bhagat Singh and His early Life

Bhagat Singh was born on 27 September 1907 in village 105, GB Banga, Jaranwala tehsil, Lyallpur district, which is now in Pakistan.At the time of Bhagat's birth, his father and two uncles were imprisoned in jails in Lahore and Burma. Burma was part of India at that time. Bhagat's grandfather Arjun Singh was a tolerant man. Bhagat's family, known for its nationalist sentiments.They had strong connections with freedom fighters like Lala Lajpat Rai, Amba Prasad and Mahatma Hansraj. This was a time when the fire of discontent was burning in Punjab. Protests and processions were being taken out everywhere.[i]

Bhagat Singh's name was chosen by his grandmother because at the time of Bhagat Singh's birth, her three sons, including Bhagat's father Kishan and uncle Soran Singh, were imprisoned in the Central Jail in Lahore, and another uncle, Ajit Singh, was imprisoned in the Mandaley Jail in Burma,they came home after releasing.Therefore, Bhagat was called Bhagan wala and later was named Bhagat.Bhagat means worshipper.[ii]

Ever since the British set foot in India, they had their eyes on the resources here. The British adopted many tactics to seize the fertile land of Punjab and the resources obtained from it. The farmers have always fought for their rights with their pots and pans, but the beginning of the twentieth century had become the most important milestone in the struggle of the farmers. The era of the great struggle of the farmers began in 1905. The areas that were once called "Bar" in Punjab had been uninhabited for a long time. The farmers were told to clear the forests and settle the lands.

And they will be made the owners of these lands on easy terms. The farmers' efforts came true and the lands became capable of yielding gold. When the farmers were about to become the owners of these decrees, the conditions set were tightened through amendments to the Act and the farmers were

removed from their destination. The case of canal water was added to these conditions. A law was made that no farmer could cut trees without official permission. This was a clear message that the farmers were not the owners of these lands. The government's hidden intentions were to weaken the farmers and give the lands to the British and their Punjabi landlords and the real owners should be forced to live the life of a Marin. The farmers rose up against these cruel people and similarly the victims of Lyallpur district were also the part of this movement. Bhagat Singh's family was in the front of this movement.[iii]
After the Punjab Land Colonisation Act was passed by the British government, Peasants rose up for their rights. Bhagat Singh's father Kishan Singh, Bhagat's uncle Ajit Singh and second uncle Soran Singh were in the front of the farmers' movement. The movement was known as the "Pagri Sanbhal O Jatta". This name was taken by the first line of Banke Dayal's poem,

" Pagrhi Sanbhal O Jatta Pgri Sanbhal Oye "
Faslan nu kha gye keerhe tan te nahin tere leerhe
Bhukhaan ne khoob nachoria Ronde ne Ball Oye.
(O jat, of Punjab, maintain your dignity)[iv]

The leaders of the movement used to come to Bhagat's house and Bhagat used to listen to their conversations. Bhagat was fully aware of the struggle and problems of the peasants and he was also growing in this environment. Once Kishan Singh was talking to a friend when Bhagat broke a tree and sowed it in the ground. Kishan's friend immediately said that his son is a farmer. Kishan Singh asked Bhagat what he was doing? Bhagat said that he was growing Guns.This answer indicates his thinking that he adopted later to solve the issue.[v]

Kartar Singh Sarabha (Ghadar Movement) and Bhagat Singh

Bhagat Singh's family was among the central leaders of the Peasant Movement. His father Kishan Singh and uncle Ajit Singh were role models for Bhagat.[vi]
But Bhagat was much inspired by Kartar Singh Sarabha.Kartar Singh was associated with the Ghadar Movement. Bhagat met Sarabha during 1914-15 when he used to come to Bhagat's house for financial help. Kartar Singh was hanged at the age of 15. The court verdicted about Sarabha that although Sarabha was a minor but he was the most dangerous of the rebels. Bhagat was 9 years old and he used to keep Sarabha's picture with him all the time and used to read Sarabha's poems all the time.

"Sewa Dais Di Jindrhiay Barhi Okhi
(It is much difficult to serve mothrland)
Galan Karnian Dheer Sokhilyaan Nain
(Talking about it is easy)
Jinhaan Dais Sewa Wich Pair Paya
(Those stepforworded to serve Motherlad)
Onhan Lakh Museebtaan Jhaliyaan Nain."
(They had to face countless difficulties).[vii]

Bhagat Singh and the Jallianwala Bagh Massacre 1919

On April 13, 1919, on the day of Baisakhi, the Indian New Year, a story of cruelty was told in Jallianwala Bagh, Amritsar. Bhagat was 11 years, 7 months and 16 days old at that time. That year, the farmers of Punjab were very happy because the harvest in the fields of Punjab was very good. Thousands of

Muslims, Sikhs and Hindus gathered in Jallianwala Bagh, singing and dancing in the joy of their good harvest.[viii]

According to government estimates, 337 people , including 41 children, were killed in the firing by General Dyer's troops at Jallianwala Bagh in Amritsar.[ix] Michael Dyer had banned all kinds of gatherings and meetings under an official announcement on April 12, but this announcement was not communicated to the public, which was also acknowledged by the Hunter Commission. The Jallianwala Bagh crowd was not a rebel crowd. This was also acknowledged by General Dyer.[x]

Bhagat did not go to school after hearing the news of the accident and took a bus and went straight to the place of the incident in Amritsar. He stood there like an idol for a few minutes. He picked up soil from the ground and applied it to his forehead and kept some soil in a bottle. He reached home in the evening and did not even eat that night. One day, early in the morning, he went to the river Ravi and swore that he would dye its water with his blood. Bhagat could never forget this tragedy.[xi]

Bhagat Singh and the establishment of the Nojawan Bharat Sabha 1926

With the efforts of Bhagat Singh, an organization was established for the rights of Peasants and workers in Lahore in March 1926, which was named the Nojawan Bharat Sabha. Bhagat Singh was elected the secretary of this organization.[xii]

The objectives of the establishment of the Nojawan Bharat Sabha were:

1. To establish an independent republic of workers and peasants in India.
2. To cooperate with all economic and social movements aimed at establishing a republic of farmers and workers.
3. To instill in the youth of India the spirit of being a single Indian nation and serving the country.[xiii]
4. To organize the workers working in factories and the farmers working in the fields so that the India of the future could be an India of the working class.[xiv]

The Nojawan Bharat Sabha presented programs to establish a government of farmers and workers in the country. The center of all these efforts was DAV College.[xv] In these meetings, economic, political and cultural problems facing the country were discussed. Bhagat believed that the improvement of the peasant and laboring classes was not possible until the peasant and laboring class established their own government.[xvi]

Nojawan Bharat Sabha which was formed to fight for the rights of the farmers. This organization had come to the conclusion that to protect the rights of the farmers and the working class, it was necessary to achieve an independent state for the farmers. To achieve these objectives, Nojawan Bharat Sabha, along with meetings and processions, brought out a newspaper in October 1928, which was named "Nojawaan".[xvii]

Bhagat Singh and the establishment of Lahore Students' Union

Bhagat Singh had realized that unless the youth become part of a movement, success is not possible. Putting this idea into practice, he founded the Lahore Students' Union in 1928 in Lahore as a subsidiary organization of the Nojawan Bharat Sabha' so that the youth could strive for the rights of the farmers.[xviii]

Bhagat Singh gathered students from famous colleges in Lahore and formed a student union. These students started revolutionary activities to achieve their goals. Student unions were also established in Lahore, Amritsar and other cities of Punjab. The government threatened that if these activities were not

stopped, the doors of jobs for students would be closed. Furthermore, financial grants to schools and colleges would be stopped.[xix]

Bhat Singh and Kirti Kisan Party 1927

On 12 April 1927, Sohan Singh Josh founded an organization at Jallianwala Bagh, which was named Kirti Kisan Party. The primary objectives of this party were to fight for the rights of farmers and laborers and as a result, to achieve complete freedom.[xx] Nojawan Bharat Sabha helped Kirti Kisan Party leader Sohan Singh Josh to be elected as the district president in the Amritsar elections and laid the foundation for strong ties between the two organizations.[xxi]

Bhagat Singh and killing of Lala Lajpat Rai in Lahore Agitation in 1929

In 1928, the Simon Comission came to India. Strikes and demonstrations were held all over India against the Simon Comission. Workers from Bombay and other cities went on strikes.[xxii] The Najawan Bharat Sabha, which was a party of farmers and workers, played a special role in the protest against the Simon Commission on October 30, 1928. This protest in Lahore was organized by the Najawan Bharat Sabha. The people, present in the protest were wearing black clothes as a protest. Women and children participated in this protest in large numbers. This movement was led by the elder leader Lala Lajpat Rai.[xxiii]

Bhagat Singh, along with his comrades, protested vigorously against the Simon Commission and put up advertisements and banners in Lahore on which slogans against the Simon Commission were written.[xxiv] The Simon Commission reached Lahore by train on October 30, 1928, to implement a self-made law for the future of Indians. Farmers and workers had been protesting in Lahore for several days. This protest was not just against a commission but against British imperialism, which had oppressed the people through its cruel policies. This demonstration was against the anti-farmer and anti-worker policies of British imperialism.

Police were visible everywhere in Lahore. Fences were erected at the railway station and some roads. The protest was peaceful. The fence was not crossed, but unarmed farmers and laborers were lathicharged. Moreover, the British SP Police j.A.Scot snatched a baton from a soldier and lathi-charged Lala Lajpat Rai. The baton hit Lala Lajpat Rai on the chest and head. Unable to bear the injuries, Lala Lajpat Rai died on 17 November 1928 at the age of 63.[xxv] He played an important role in the farmers' movement. Bhagat Singh's uncle Sardar Ajit Singh and Lala Lajpat Rai were both imprisoned together by the British in Mandaley Jail, Burma.[xxvi]

The murder of Lala Lajpat Rai was a despicable attempt to weaken the movement of farmers and workers of Punjab in which the Superintendent of Police himself lathi-charged Lala Lajpat Rai. Lala Lajpat Rai was holding a peaceful protest and was an elderly and respected figure. His desecration was a despicable act. The murder of Lala Lajpat Rai was an insult to the farmers' movement. Lala Lajpat Rai had served his sentence in Burma's Mandaley Jail for raising his voice for the rights of farmers. How was it possible that the farmers of Punjab would forget his efforts and services for nation? Therefore, it was decided that Lala ji's death would be avenged. This revenge was also considered necessary so that the atmosphere of fear would end and the farmers would continue their struggle. Moreover, avenging this death was a sign of loyalty to Lala Lajpat Rai and the restoration of the honor of Indians.

17 December 1928 Exactly a month later, Bhagat Singh along with his comrades Chandrashekhar Azad Rajguru and Sukhdev shot and killed a police officer Saunders in Lahore. Saunders was directly involved in the lathicharge on this protest. That same night, handwritten banners were pasted on the walls of Lahore, clearly stating that the death of Lala Lajpat Rai had been avenged. These banners read that the blood of the youth has not yet cooled down to bear the insult of their nation. The Indian youth will never bear the insult of their elders and leaders.[xxvii]

Bhagat Singh and All India Conference of Workers and Peasants Parties

After avenging the death of Lala Lajpat Rai, Bhagat Singh was present at the first All India Conference of Workers and Peasants Parties held in Calcutta. This conference was held on 21-24 December 1928.[xxviii]

Bhagat Singh secretly joined the Calcutta Kisan Mazdoor Conference and met the president of the conference, Sohan Singh Josh, in a private meeting and discussed the condition of the farmers and also talked about the resposibilities and efforts of Kisan parties.[xxix]

The role of the Mazdoor Kisan Party during 1926 and 1927 was very impressive. As a result of these efforts, labor unions started coming into existence everywhere. Due to the role of the Mazdoor Kisan Party in 1928, purposeful strikes took place all over the country, which played an important role in highlighting the rights of the workers and farmers.[xxx]

Bhagat Singh and B K Datt attack with Bombs

The British government arrested 31 workers and farmer leaders in March 1929 to crush the farmers and laborers. In addition, two bills were presented for approval in the Delhi Assembly, which were aimed at suppressing the movement of peasants. The Trade Disputes Bill, which aimed to ban labor unions so that they could not protest against the government. The Public Safety Bill, which aimed to give the government broad powers to arrest opponents of British rule. Both bills were strongly opposed throughout India.[xxxi]

To stop all these excesses, it was considered necessary to take some drastic actions. Bhagat Singh and Batu Keshwar Dutt decided to throw bombs in the Delhi Assembly. On April 8, 1929, when the Speaker of the Assembly started rolling the Public Safety Bill, he had just uttered the words of the Public Safety Bill ' two bombs fell in the gallery of the guests. Bhagat Singh and Batu Keshwar Dutt started shouting slogans:

Long live the revolution	Inqalaab Zindah Baad
Down with imperialism	Samraaj Murdah Baad
Workers of the world unite	Dunya Ke Mazadoor Aek Ho Jao

The slogans of Bhagat and Dutt were proof that the purpose of their action was to protest for the rights of the farmers. The bombs were thrown in a place where there were no people present. There was no intention to kill anyone. The only purpose was to convey the message that the farmers should not be oppressed, otherwise the outcome could be terrible. Bhagat Singh and B K Dutt did not try to escape from there at all and surrendered themselves to the police. Advertisements were also thrown in the Assembly on which were written words condemning the brutal murder of Lala Lajpapt Rai.[xxxii]

Bhagat Singh Last Days in Central Jail Lahore

Bhagat Singh was a brave, calm and fearless young man. He was a free spirit and a lover of freedom. His only goal in life was to achieve an independent republic for the farmers and the working class. In this

struggle, he did not even care about sacrificing his life.[xxxiii] When Bhagat Singh was in jail, he was aware of the world's situation. He was extremely fond of reading books. Even when he was being taken to be hanged, he had a book in his hand.[xxxiv]

Bhagat was very angry that the prisoners were not getting basic facilities in the jail. Here too, he spoke about achieving rights. Bhagat and his companions went on a hunger strike as a protest. Bhagat and BK Dutt had been on a hunger strike for 81 days, yet Bhagat did not want to give up his rights. He was a farmer, the son of a farmer, and belonged to a farming family. He was a hard worker and was determined to earn his own money.[xxxv] Bhagat Singh was forced by his relatives and government officials to seek mercy from the government during his imprisonment, but Bhagat firmly refused. Bhagat wrote a letter to the local government requesting that he not be hanged but shot because he was a soldier and dying by a bullet was appropriate for him.[xxxvi] Bhagat spent his entire life struggling to achieve his goal. Finally, on 23 March 1931, Sardar Bhagat Singh was hanged in Lahore Central Jail along with his companions Sukhdev and Rajguru.[xxxvii]

Bhagat Thought,Literary Work and Statements

Mr. Shiv vera, a companion of Bhagat Singh said about Bhagat, " I do not remember a moment when I did not see him carrying books. I have seen him in torn old clothes, even in rags, but even then he had books in his pockets. Whenever Sukh Dev and Bhagat came to our secret place in Agra, I used to see him discussing seriously the activities of the Young Bharat Sabha, the conditions of the working class and the principles and practices of the Punjab Congress".[xxxviii]

During the Calcutta Labourers and Farmers Conference, Bhagat Singh, while talking to the president of the conference, Sohn Singh Josh, said, "You organize the workers and farmers and we will break the organization of the British rulers. Let's divide the work in this way.[xxxix]

Bhagat Singh always had a passion for reading and writing. Bhagat wrote the best essays of his life in jail. According to Shive Vera and other friends, Bhagat Singh had also written four books. These books and other materials were later lost.[xl] When Bhagat Singh was in jail, he sent messages to the farmers. In one of the messages sent through letters, it was said that the farmers should not be afraid of foreigners. He further wrote that the farmers should remove the fear of the local landlords and capitalists from their hearts. In 1931, when Bhagat was in his final days, he was still concerned about the farmers and workers. He reminded them once again and said that the real purpose of the Nojawan Bharat Sabha was to organize the farmers and workers.

Bhagat and his associates wanted the farmers and workers to realize their true power. The majority of the farmers were unaware of the power of their unity due to their lack of education. Bhagat tried to make the farmers a part of the revolutionary movement and demonstrate their power. Bhagat and his associates had become an effective voice of the farmers and workers due to their aggressive actions.

Bhagat Singh used to say that:

Revolution always comes from the hardworking people and the working class. Unfortunately, the intellectual side of the Indian Revolution has been weak.[xli] Bhagat also raised his voice for the farmers and laborers through his writings. Bhagat worked in a magazine called " Kirti " and took up his pen for the rights of farmers and laborers.[xlii] Bhagat Singh remembered the Russian Revolution of 1917. This revolution was a revolution of the peasants and workers. He was very much influenced by Lenin, the

spiritual leader of the Russian revolution. Even on the day of his execution, Bhagat had Lenin's book in his hand. As a Hindi journalist, Bhagat Singh wrote many articles in different newspapers and magazines under different names.[xliii] At 3am in the Central Jail, Lahore, in March 1931, Bhagat Singh, Rajguru and Sukhdev were awakened and had the religious book Bhagwat Geeta in front of them, which indicates that the study of this book guides them towards their goal.[xliv]

Conclusion

Bhagat Singh is a unique person in the history of Punjab who adopted a new way of thinking which is rarely seen in the history of India. Bhagat's family was a farmer family which raised a strong voice for the rights of the farmers. Bhagat's father and two uncles adopted a unique way of struggle. Bhagat was aware of the affairs happening in his family since childhood. Apart from his family, the death of Kartar Singh Sarabha breathed a revolutionary spirit into Bhagat's thoughts. Bhagat could not bear the brutal killing of farmers and their families in Jallianwala Bagh. Bhagat invested all his capital to achieve all the rights of the farmers and even sacrificed his life for this great cause. Bhagat talked about an independent republic for the farmers and met every person and party that seemed to work for the farmers. No one else could do the steps taken by Bhagat and his companions to end the atmosphere of fear and intimidation. Bhagat's opponents who disagreed with Bhagat's style of struggle .They too could not help but appreciate Bhagat's sacrifices. Bhagat's initiative removed fear from the farmers and workers. Bhagat's revolutionary style was appreciated all over India. Bhagat sacrificed his life but did not let the honor of his nation be compromised. It was Bhagat who, after seeing the blood of the farmers, had sworn not to care even for his own life. Finally, he kept his promise. Bhagat's struggle has been a torch for those who speak the truth.

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