

PHYSICAL FEATURES

Punjab is largely a flat plain that rises gently from about 150 meters in the southwest to about 300 meters in the northeast. Physiographically, it can be divided into three parts i.e.:

- (i) The Shivalik Hills in the northeast rising from about 300 to 900 meters;
- (ii) The zone of narrow, undulating foothills dissected by seasonal rivers terminating in the plains and not flowing into bigger water bodies and
- (iii) The flat tract with fertile alluvial soils. The lowlying floodplains lie along the rivers while the slightly elevated flat uplands lie between them. Sand dunes are found in the southwest and west of the Sutlej.

HISTORICAL BACKGROUND

Aryan Migrations (516 BC -- 321 AD)
Persian Rule (516 BC -- 321 AD)
Alexander's Invasion (321 -- AD)
Muslim Invasions (713 AD -- 1300 AD)
The Rise of Sikh Power (1700 AD -- 1849 AD)

Punjab was the site of the Indus Valley Civilization. Archaeological excavations all over the state have revealed evidences of the cities belonging to the civilization that also included Harappa and Mohenjodaro, which are now in Pakistan. The Mahabharata contains rich descriptions of the land and people of Punjab. The Vedic and the later epic periods of the Punjab are of great significance. The Rig Veda was composed here. Numerous cultural and educational centers were established in the region during the period. In 327 BC, Alexander invaded Punjab, defeating Raja Paurava. Modern-day Punjab owes its origin to Banda Singh Bahadur who led a group of Sikhs to free parts of the region from Mughal rule in 1709-10. In 1716, however, the Mughals defeated and killed Banda Singh.

By 1764-65, the Sikhs established their dominance in the region. Ranjit Singh led Punjab into a powerful kingdom and also added the provinces of Multan, Kashmir, and Peshawar to its territory. In 1849, Punjab had passed into the hands of the British East India Company. It later became a province of the British Empire in India.

Many Punjabis played significant roles during India's freedom struggle. These included Baba Ram Singh (of the Kuka or Namdhari movement fame), Lala Lajpat Rai, Madan Lal Dhillon, Bhagat Singh and Bhai Parmanand. The nationalist fervor was kept alive by several movements, such as the Singh Sabha, Arya Samaj and the Akali movements and through organizations like Bharat Mata Society, Naujawan Bharat Sabha and Kirti Kisan Sabha. It was in Punjab that the infamous Jallianwala Bagh massacre took place at Amritsar on 13 April 1919. At the time of independence in 1947, the province was divided between India and Pakistan. The smaller eastern portion was allocated to India. Gopichand Bhargava was the first chief minister of the state. In November 1956 the Indian state of Punjab was enlarged by the addition of the Patiala and East Punjab States Union (PEPSU). Pepsu was a collection of the erstwhile princely states of Faridkot, Jind, Kalsia, Kapurthala, Malerkotla, Nabha, Nalagarh and Patiala. The present-day state of Punjab came into existence on 1 November 1966 when Punjab was divided on a linguistic basis. The Hindi-speaking parts were formed into a new state, Haryana. The northernmost districts were transferred to Himachal Pradesh.

Punjab was subject to various invasions since ancient time. The conspicuous invaders among them were Persians, the Greeks, the Shakas, the Kushans, the Hunas, the Arabs, the Mongols, the Turks and the Afghan. Among these invaders many established their marriage ties with the people of the land. But as far as the children of such inter-caste marriages were concerned, they were not accepted in their communities due to the observation of rigid caste system. This resulted in the birth of some new castes shooting from the original caste of Kashatriyas, Brahmins, Baniyas, Aroras, Gujjars Rajputs Blochs and Syals etc, came into existence.

Punjab being the Gateway of India and the stadium of many battles of foreign invaders, led to the destruction of its various valuable as well as artistic monuments and literary compositions. The Hunas, Mehmud Ghaznavi, Mongols, Nadir Shah and Ahmed Shah Abdali, were the foremost invaders to bring the said destruction. Due to this the Punjabis lost interest in art. Despite of all this adversity the culture of the Punjab has grown with the passage of time. Today Punjab can be divided into three regions, Malwa, Majha and Doaba on the basis of Culture.

SIKH MISLS

The period from 1716 to 1799 was a highly turbulent time politically and militarily in the Punjab. This was caused by the overall decline of the Mughal Empire. This left a power vacuum that was eventually filled by the Sikhs in the late 18th century, after fighting off local Mughal remnants and allied Rajput leaders, Afghans, and occasionally hostile Punjabi Muslims who sided with other Muslim forces. Sikh warlords eventually formed their own independent Sikh administrative regions (misls), which were united in large part by Ranjit Singh.

GEOGRAPHICAL OVERVIEW OF PUNJAB

Location: Situated in the north-west of India, Punjab is bordered by Pakistan on the west, the Indian states of Jammu & Kashmir on the north, Himachal Pradesh on its north-east and Haryana and Rajasthan on its south.

The word Punjab consists of the two words "Panj" and "Aab" where Panj means five and Aab means water. This name was given to this region to symbolize its five rivers.

The Northwest location of the state and its fertile land created a strong attraction for foreign influence. Persians, Arabs, the British, and Turko-Mongolians were a few of the groups which contributed to its development. Punjab also was a nurturing ground to several religious movements such as Buddhism, Sikhism, and several schools of Islam.

The historical area of Punjab was defined to the east from the basin of the river Bias to the boundary of the river Indus to the west. On the north the state was bounded by the Kashmiri Himalayas and on the south it reached the plains of Rajasthan and Cholistan. However, over history Punjab has had its boundaries expand as well as shrink. The high time for Punjab occurred under the reign of Mughal emperor Babur and the empire of Maharaja Ranjit Singh. With the partition in 1947 the borders of the region shrank to its current size, with its division into the Pakistani province of Punjab and the Indian state of Punjab

Most of Punjab is a fertile plain; toward the southeast one finds semi-arid and desert landscape; a belt of undulating hills extends along the northeast at the foot of the Himalayas. Four rivers, the Ravi, Beas, Satluj and Ghaggar flow across the state in a southwesterly direction. They have numerous small and seasonal tributaries. In addition, Punjab is watered by an extensive canal system.

More than 80 percent of Punjab is cultivated, and farming is the leading occupation. The major crops are wheat, maize (corn), rice, pulses (legumes), sugarcane, and cotton. Among the livestock raised are buffalo and other cattle, sheep, goats, and poultry. The principal industries include the manufacture of textiles, sewing machines, sporting goods, starch, fertilizers, bicycles, scientific instruments, electrical goods, and machine tools, and the processing of sugar and pine oil. Clubbing up with such geographical situation, the Punjab came into contact with different cultures, ideologies, religions, languages as well as different modes of living. Thus the Punjabi culture is amalgamation of the Indus Valley, Aryan, Greek, cultures & Sufism, and Islam.

SIKH GURUS

*If a hundred moons were to come out,
and a thousand suns were to rise;
in spite of all this illumination,
all would be pitch dark without the Guru."*
(Guru Angad, 2nd prophet of the Sikhs)

Guru Nanak received a Hukam (commandment) from God instructing him to spread a message of truth based on devotion to One God, honesty, and compassion. The soul of Guru Nanak passed on to nine successors, who elaborated on the first Guru's teachings to give form to this new religion. The final form was given by the tenth and last Guru, Gobind Singh, who started the Sikh initiation ceremony: initiated Sikhs formed a community of saint-soldiers known as Khalsa, the Pure Ones. Guru Gobind Singh also made it clear that, after him, the Guru-eternal for Sikhs would be their holy scripture, Guru Granth Sahib.

1. GURU NANAK DEV JI

Born in 1469 to a Hindu family near the city of Lahore (now a part of Pakistan), Guru Nanak was the founder of Sikhism. The young Nanak enjoyed the company of holy men and engaged them in long discussions about

the nature of God. Around the year 1500, Nanak had a revelation from God; and shortly thereafter, he uttered the words:

There is No Hindu, There is No Muslim

This pronouncement was substantial as it referred to the day and age in which Guru Nanak lived: Hindus and Muslims of India constantly and bitterly fought each other over the issue of religion. The Guru meant to emphasize that, ultimately, in the eyes of God, it is not religion that determines a person's merits, but one's actions.

The Guru witnessed the Mughal invasion of India, and saw the horrors inflicted upon the common people by the invaders. Though a pacifist, Guru Nanak did not hesitate to speak up against injustice:

The kings are ravenous beasts, their ministers are dogs.

The Age is a Knife, and the Kings are Butchers

In this dark night of evil, the moon of righteousness is nowhere visible.

Guru Nanak laid forth three basic principles by which every human being should abide:

1. Remember the name of God at all times.
2. Earn an honest living as a householder.
3. Share a portion of your earnings with the less fortunate.

Besides rejecting the Hindu caste system, idolatry, and ritualism, Guru Nanak preached universal equality. In consistence with his message of equality, Guru Nanak scorned those who considered women to be evil and inferior to men by asking:

Why should we call her inferior, when it is she who gives birth to great persons?

Guru Nanak has been documented to have traveled across India and the Middle East to spread his message. Once, at Mecca, the Guru was resting with his feet pointing toward the holy shrine. When a Muslim priest angrily reprimanded the Guru for showing disrespect to God, the Guru replied, "Kindly point my feet toward the place where God does not exist." Among the many philosophical foundations laid by Guru Nanak, his characterization of God, as illustrated by his visit to Mecca, is most recognizable. It forms the opening lines of the 1430 page Sikh holy scripture, Guru Granth Sahib. The translation is as follows:

There is but One God, The Supreme Truth; The Ultimate Reality, The Creator, Without fear, Without enemies, Timeless is His image, Without Birth, Self Created, By His grace revealed.

Like all the Gurus after him, Guru Nanak preached by example. During a time of great social disarray and religious decay, his message served as a fresh, uncorrupted approach toward spirituality and God. The message of the Guru took almost 240 years to unfold, and so, in accordance with the Will of God, the soul of Guru Nanak merged into the souls of his nine successors.

2. GURU ANGAD

Besides maintaining and upholding the traditions laid forth by Guru Nanak, the second Guru created the Gurmukhi script, a medium through which the writings and teachings of the Sikh gurus could be readily understood by their followers. By disassociating the Sikh tradition from Sanskrit influence, a script and language largely unknown to the masses, the Guru emphasized the universality and widespread accessibility of Sikh religious thought. Moreover, it solidified the idea that Sikhism started as a distinct and revealed religion.

3. GURU AMAR DAS

The third Sikh Guru reinforced the teachings of the previous Gurus by organizing the construction of twenty-two centers of religious learning for the Sikhs. Like his predecessors, he sharply criticized the practice of sati, where widows immolated themselves on the funeral pyres of their dead husbands. The Guru also required that anyone wishing to meet him would have to first partake in the common kitchen, called Langar, as a sign of equality. The Emperor Akbar, Muslim ruler of India, himself followed this tradition before meeting with the Guru.

4. GURU RAM DAS

Founder of the city of Amritsar, site of the Golden Temple, Guru Ram Das worked to ensure the city's growth by encouraging commercial and trade ventures in the town. Soon, with the city flourishing as a trade center and place of pilgrimage, the Sikhs had a distinct religious center of their own.

5. GURU ARJAN

The fifth Guru started the construction of the Golden Temple. To emphasize the universality of Sikhism, the foundation stone of the shrine was laid by a Muslim saint, named Mian Mir. Also, the temple featured four entrances to represent access to all communities. Guru Arjan compiled the Adi Granth, the Sikh scripture containing the writings of all the Gurus up until that time (the writings of the eighth Guru were added by Guru Gobind Singh). As another sign of the universality of Sikh philosophy, the Guru added the writings of several Muslim and Hindu saints, whose ideas corresponded to Sikh beliefs. With the passage of time, the Guru attracted a substantial following; and therefore, the Sikh community assumed a socio-political character. In 1606, Emperor Jehangir, the Muslim ruler of India, summoned the Guru to his court on the charge of blessing a rebellious relative of the Emperor's. Upon the Guru's refusal to embrace Islam to escape death, the fifth prophet of the Sikh religion was subject to inhumane torture and killed. Thus, the martyrdom tradition of Sikhism began with the martyrdom of the Guru himself. From this point forward, Sikhism began to form itself into a community of saint-soldiers.

6. GURU HAR GOBIND

Responsible for establishing idea of the inseparability of spiritual and temporal matters, the sixth Guru maintained an army for the purpose of protecting the poor and destroying tyrants. He constructed the Akal Takht, center of temporal affairs in the Sikh religion, across from the Golden Temple in Amritsar. By this time, the Sikh community was a full-fledged social, religious, and political entity.

7. GURU HAR RAI

The seventh Guru continued the mission of organizing the Sikhs into a military force that would be equipped and ready, both spiritually and physically, to counter the repressive Mughal empire.

8. GURU HAR KRISHAN

At only five years of age, the eighth Sikh Guru was the youngest. He worked to alleviate the suffering of the common man during a smallpox epidemic in Delhi, but succumbed to the disease himself at the age of eight.

9. GURU TEGH BAHADUR

The Mughal Emperor of India, Aurangzeb, attempted to consolidate India into one Islamic nation. In order to achieve this aim, he set out to virtually eliminate Hinduism from India. When the eighth Guru heard of this from a desperate group of Hindus, he challenged the Emperor that, in order to convert all the Hindus, the Guru himself would have to embrace Islam. When the Guru was imprisoned at the request of Aurangzeb in 1675, despite being forced to watch the torture and execution of two disciples, the Guru simply refused to concede to the Emperor's demand. Finally, the Guru was ordered to get beheaded. Unparalleled in the history of humankind, the martyrdom of Guru Teg Bahadur was an act of sacrifice for another religious community. The Guru's martyrdom served to awaken the collective conscience of the Sikh community, which was about to undergo a final transformation in the years to follow.

10. GURU GOBIND SINGH

Upon the death of his father, Guru Gobind Singh felt compelled to organize the Sikhs into a community of saint-soldiers. During the spring of 1699, the Guru called his followers for a special gathering. During the day, thousands of people assembled in front of a stage and a tent, out of which emerged the Guru to address the massive audience. With sword in hand, the Guru asked the congregation if anyone would be willing to sacrifice their head for him. Naturally, the audience was stunned by the Guru's request, and many followers began to disperse out of sheer terror. Still, the Guru pressed for one of his followers to give their life for him. Finally, one of the assembled stood, with hands folded, and approached the Guru in full submission. The lone disciple was led into the tent by the Guru. After some time, the Guru emerged with a blood-stained sword and asked for another head. Overcome with shock, the audience could not believe what they were seeing; however, another devoted follower stood and offered his head to the Guru. Eventually, with the same outcome, three more devoted disciples offered their lives to the Guru. After the fifth devotee was led into the tent, to the surprise of the massive audience, the Guru emerged with the five followers fully clothed in the uniform of the Khalsa, or Pure. The Guru's demonstration symbolized a revitalization of the Sikh identity and the definitive evolution of the Sikh community into a community of saint-soldiers. After initiating the five "beloved ones" into the new order of the Khalsa, the Guru knelt before them and requested that they initiate

him. In the annals of human history, such a transformation into a distinct and solidified community, culminating in the baptism of the prophet by his followers, remains a unique and defining moment. Guru Gobind Singh and his Khalsa army were engaged in several battles against the imperialist Mughal army during the Guru's life. Through the course of those turbulent times, the Guru lost his four children and his mother to the cause of righteousness; but nevertheless, the Khalsa stood firm as a distinct and sovereign entity, able to withstand the onslaught of a mighty enemy.

In the face of persecution, the Guru wrote:

When all peaceful means of resolution have failed, it is righteous to draw the sword. Before his death at the hands of an assailant in 1708, the Guru added the writings of Guru Tegh Bahadur to the Sikh scriptures, thereby giving a final revision to its form. The Guru also declared the lineage of living Gurus finished, and requested his followers to seek spiritual guidance from the Guru Granth Sahib. In essence, the light of Nanak, the first Guru, was to be forever enshrined within the pages of the Guru Granth Sahib. To illustrate his point that the Guru Granth Sahib was the final Guru of the Sikhs, and as a sign of humility, Guru Gobind Singh did not include his writings, over 1400 pages worth of literature, in the Guru Granth Sahib. A separate volume, called Dasam Granth, features the writings of the tenth Sikh Guru. Besides Guru Granth Sahib the other main scriptures are Dasam Granth, Sarab Loh Granth, Varan Bhai Gurdas.

OTHER SIKH SCRIPTURES

1. Amarnama
2. Ani Rai
3. Araz Ul Alfaz
4. Baba Mohan Valian Pothian
5. Babar Vani
6. Bala Janam Sakhi
7. Bansavalinama Dasan Patshahian Ka
8. Bavanja kavi
9. Bhagat Ratanavali
10. Bhera Sri Guru Gobind Singh Ji Ka
11. Chalitar Joti Samavane ki
12. Chaturbhuj Pothi
13. Fatehnamah - Bhai Dyal Singh
14. Ganjnama
15. Haqiqat Rah Muqam Raje Shivnabh Ki
16. Hazarnamah
17. Kabitt Savaiye
18. Karkhe Patshah Dasvin Ke
19. Karni Namah
20. Nasihat Namah
21. Panj Sau Sakhi
22. Pauri Guru Gobind Singh Ki
23. Pothi
24. Pothi Sachkhand
25. Prachin Panth Prakash
26. Prem Abodh Pothi
27. Prem Sumarag
28. Sukhmam Sahansarnama

Different Types of Sikh Groups: Amritdhari Sikhs, Sahaj-dhari Sikhs, Keshdari Sikhs, 3HO Sikhs, Nirankari Sikhs, Namdhari Sikhs, Udasis Sikhs.

RELIGIOUS LITERATURE IN GURMUKHI

Gurumukhi is a source of vast religious literature and contribute much toward the historical part like the Rig Veda. A part of it is more prone to mythology and requires a sharp eye to bring out the factual material covered within.

The Adi Granth: It is one of the most important historical sources. The compilation of the said grant was done by Guru Arjan in year 1604. Although it mainly focuses on religious matters, yet many passages in it are holding the factual and historical material.

Vachitra Natak: It is written by Guru Gobind Singh and hold equal importance. Beyond doubts the said literature is requisite source of information to us. It speaks the martyrdom of Guru Teg Bahadur, the early life and career of the author and the social and religious views of the people existing at that era.

Zafar Nama: It was a letter written by Guru Gobind Singh to the Mughal emperor Aurangzeb which throws light on the Mughal-Sikh relationship.

The Varas of Bhai Gurdas: Bhai Gurdas was creative writer. His writing throws light upon the periods of Guru Arjan and Guru Hargobind.

FOLK MUSIC

The folk heritage of the Punjab is the traditional urge of thousands of years of its history. While Majhi is considered the standard dialect of Punjabi language, there are a number of local dialects through which the people communicate. These include Majhi, Malwi, Doabi, and Pwadhi. The songs, ballads, epics and romances are generally written and sung in these dialects.

There are a number of folk tales that are popular in Punjab. These are the folk tales of Mirza Sahiban, Heer Ranjha, Sohni Mahiwal, Sassi Punnun, Dulla Bhatti, Puran Baghat, Jeona Maud etc. The mystic folk songs and religious songs include the Shalooks of Sikh gurus, Baba Farid and others. They also include Kafis, Hamds, Baits, Dohas, Lohris, Sehra, and Jugni. The most famous of the romantic love songs are Mayhiah, Dhola and Boliyan. Punjabi romantic dances include Dhamaal, Bhangra, Giddha, Dhola, and Sammi.

PUNJABI DANCE

Punjabi dance is an array of folk and religious dances of the Punjabi people indigenous to the Punjab Region straddling the border of India and Pakistan. The style of Punjabi dances range from very high energy to slow and reserved, and there are specific styles for men and women. Some of the dances are secular while others are presented in religious contexts.

The dances are typically performed at times of celebration, such as Punjabi weddings, at which everyone is encouraged to dance. Married Punjabi couples usually dance together at specific stages of the wedding. The husband dances in the style of male Punjabi dances and the wife dancing in the style of female Punjabi dances.

Common Female Punjabi Dances

- Sammi
- Giddha
- Jaago
- Kikli
- Luddi

Common Male Punjabi Dances

- Bhangra
- Malwai Giddha
- Jhumar
- Luddi
- Julli
- Dankara
- Dhumaal

FESTIVALS

There are numerous Sikh fairs and festivals. Some are of local importance as Maghi of Muktsar and Hola Mohalla of Anandpur. The most important festivals are observed by the Sikhs wherever they are. On such

occasions the whole Sikh families of a particular place gather in a Gurudwara. It is properly decorated and illuminated. The Granth is read constantly. Hymns are sung in chorus or by professional Sikh singers. Prayer is said. Sweet pudding (karah prasad) is distributed in the whole congregation. In hot weather sweetened and iced water is served at various places. Houses are lighted in the evening. A free langar at the main Gurudwara is a must for every fair and festival.

The Sikh Festivals

- Gurupurabs
- Baisakhi
- Holla Mohalla
- Maghi
- Bandi Chorrh Divas (Diwali)

LANGUAGES

Apart from India and Pakistan, Punjabi is the second most spoken language in England and fourth most spoken language in Canada according to official census. Among the world languages, Punjabi is the 11th most spoken language in the world. The major dialects of Punjabi spoken in Punjab are Majhi, Malwi, Pwadhi and Doabi.

Other languages common in Punjab are English, Hindi, Urdu (mainly in Malerkotla) and Bihari language

SPORTS IN PUNJAB

Almost sixty years ago when the Grewal Sports Association had begun to hold competitions in rural sports at Village Quilla Raipur little would have anyone thought that this tournament will become a movement in Punjab.

Today in almost 7000 villages in Punjab in one decade or the other rural sports competitions are being held. Rural folk organise them. It is they who extend all hospitality to the competitors also. In fact these village sports have opened the floodgates of village development.

Before Independence in 1947 major importance was given only to Kabaddi and wrestling, after Independence the circle of rural sports also got widened. The rustic "Khido Khoondi" (literally a ball made out of cuttings of cloth and a stick twisted at the end like a flat hockey blade) was replaced by proper hockey and players from villages, having no facilities beyond uneven grounds to play began to dominate in the game. Twelve of our country's greatest hockey players have come out of a single village called SANSARPUR in Jalandhar District.

Three types of competitions are held during rural meets, Purely rural games: Kabaddi, Wrestling, Weight-lifting etc. Modern sports like athletics, hockey, football, volleyball, cycling, handball etc. Performing sports like acrobatics, twisting an iron-rod by placing it on Adam's apple, passing tractor over the rib-ease, cracking a big stone by placing it on the chest etc. Now another colour is also being added to these sports fairs. They have got intermixed with folk singing when sun sets after the days sports competitions the notes of music begin to emanate and singing continues, sometimes, late in the night. Music contest that was held between Karamjit Dhuri and Jagmohan Kaur at Kila Raipur is still fondly remembered. At the Gujarwal Meet the singing of Parminder Sandhu, Hans Raj Hans and Surinder Chhinda and at fairs of Majha region the notes of Toombi (one-stringed instrument) of Amarjit remain fixed in the minds of the people.

Villagers are not just fond of their own competitions they also like to size-up the skill and power of their animals like bulls, horses, dogs on the sports ground. Bullockcart racing has become a passion in Punjab. Because of a ban on hunting, hound-races are held in Punjab by dangling a bait of fake hare before them. At places cock-fights are also held and pigeon fights are contested. In some parts of Punjab people indulge in fighting a bull by barehands. Rural Sports are a personification of the virility of Punjab.

GOVERNMENT & POLITICS

327 BC - Alexander invaded Punjab

1849 – Punjab was annexed to the British Empire

1956 – PEPSU was added to Punjab

November 1966 – Present day Punjab was formed on linguistic basis.

Each of the states of India possesses a parliamentary system of government, with a ceremonial state Governor, appointed by the President of India on the advice of the central government. The head of government is an indirectly-elected Chief Minister who is vested with most of the executive powers. The state legislature is the unicameral Punjab Legislative Assembly, with 117 members elected from single-seat constituencies. The capital of Punjab is Chandigarh which also serves as the capital of Haryana, and is thus administered separately as a Union Territory of India. The judicial branch of the state government is provided by the Punjab and Haryana High Court in Chandigarh. The state of Punjab is divided into four administrative divisions and twenty two districts:

Districts:

- Amritsar
- Barnala
- Bathinda
- Ferozepur
- Fazilka
- Fatehgarh Sahib
- Faridkot
- Gurdaspur
- Hoshiarpur
- Jalandhar
- Kapurthala
- Ludhiana
- Mansa
- Moga
- Mohali
- Muktsar
- Patiala
- Pathankot
- Rupnagar
- Sangrur
- Shahid Bhagat Singh Nagar
- Tarn Taran

The state capital of Punjab is Chandigarh. There are 14 cities and 157 towns in Punjab. Punjab has some very valuable historical, colorful great cities. The major cities in Punjab are Ludhiana, Jalandhar, Amritsar, Patiala, Mohali, Bathinda, Phagwara. The State of Punjab in western India is one of the most fertile regions of the earth. The cities have rich culture of self dependence, self reliance and hard work.

DEMOGRAPHICS

According to the 2011 Indian Census, the population of Indian Punjab is 27,704,236 (Males 14,634,819 & Females 13,069,417) The Indian state of Punjab is 60% Sikh and 37% Hindu. There is a small Muslim population still living there, especially in *Malerkotla*. In recent times, there is growing concern in the state about the immigration of labourers from other Indian states such as Orissa, Uttar Pradesh and Bihar. Around 15-20% of Punjab's population is now made up of migrants from other states. The literacy rate in Punjab is 75%, male literacy being 80.23% and female literacy is 68.36%. Being an agricultural state, a large part of the population lives in the rural area. Roughly 66% of people live in rural areas while the rest of the 34% are urban residents. The state has a skewed sex ratio, according to the 2001 census there are 876 females per 1000 males in Punjab.

PUNJAB GENERAL KNOWLEDGE

Formed in the year - 1966
Largest city- Ludhiana

Total Districts- 22
Total Area - Total 50,362 km² (19,444.9 sq miles)
Area rank -19th
Population (2011) - Total 27,704,236
Density - 550.1/km² (1,424.8/sq miles)
Present Governor- Shivraj Patil
Present Chief Minister -Prakash Singh Badal
Capital - Chandigarh
Legislature - Unicameral
Lok Sabha seats – 13
Judicature - Punjab and Haryana High Court, Chandigarh
Languages - Punjabi, Hindi
Population density - 482/sq km
Main crops - Wheat, rice gram, jowar, barley, sugarcane, tobacco, cotton, oilseeds, poppy
Rivers of Old Punjab- Beas, Sutlej, Ravi River, Chenab River And Jhelum River
Rivers - Sutlej, Beas, Ravi, Ghaggar, Indus
Minerals - Salt petre
Industries - Sewing machines, cycles, engineering goods, hosiery and Knitwear, agricultural implements, sport goods
Airports - Chandigarh, Amritsar, Patiala and Ludhiana
Boundaries - Haryana, Himachal Pradesh, Jammu Kashmir, Rajasthan
Sub Languages In Punjab- Majhi (Amritsar, Gurdaspur) Malwa (Sangrur, Bathinda, Barnala, Mansa, Some Part In Patiala, Ludhiana Etc) Doaba (Jalandhar, Hoshiarpur, Phagware, Kapurthala) Puadhi (Part Of Patiala)
Literacy of Punjab- 76.68%
State Bird of Punjab- Baz (eastern goshawk) or melierax poliopterus
State Animal of Punjab- Blackbuck (*Antelope Cervicapra*)
State Tree of Punjab- Shisham (*Dalbergia Sissoo*)
Administrative units of Punjab- Amritsar, Ludhiana and Faridkot
Airports of Punjab- Sri Guru Ram Dass Ji International Airport , Sahnewal Airport, Pathankot Airport, Patiala Airport, Chandigarh Airport
Largest Railway Station- Amritsar
Largest Junction In Asia- BHATINDA
Main Road of Punjab- Grand Trunk Road (GT Road) or NH1 (Calcutta to Peshawar passing through Jalandhar and Amritsar)
Smallest District- Fatehgarh Sahib
Biggest District- Ferozepur
First lady Deputy Commissioner of Punjab- Ms. Vini Mahajan
First Governor of Punjab- Mr. Chandu Lal Tirvedi
First lady Chief Minister- Mrs. Rajinder Kaur Bhattal
Panjab University is located at Chandigarh
Punjabi University is located at Patiala
Sheesh Mahal is developed by Narinder Singh
First Sikh Rural of Punjab is Maharaja Ranjit Singh.
Golden Temple is the Most famous Temple of Punjab
Mansa is the district with lowest literacy rate.
Kabbadi is most popular game of Punjab
SGPC was established in 1925
Ludhiana is the Manchester of India
Total Number of Airports in Punjab is 4
Parliamentary Constituencies in Punjab are 13
Jalandhar is Center of Newspaper in Punjab
Ms. Kiran Bedi is first Woman IPS Officer of Punjab
Rajya Sabha Seats in Punjab are 7

Questions on History of Punjab

1. Under whom did the Sikhs rebel after Guru Govind Singh's death?
Ans. Banda Bahadur
2. Who was the Bundela chief who allied with Bahadur Shah against Banda Bahadur?
Ans. Chattarsal
3. Which Guru began the transformation of Sikhs into a militant community?
Ans. Hargobind
4. Under whose Gurudom did the Sikhs become a political and military force?
Ans. Hargobind
5. In how many misls (confederacies) were the Sikhs organized?
Ans. 12
6. To which 'misl' did Ranjit Singh belong?
Ans. Sukerchakia
7. Where did Ranjit Singh Modern factories to manufacture canon?
Ans. Lahore
8. Who served as Ranjit Singh's Finance minister?
Ans. Dinanath
9. Who composed the famous romantic epic Heer Ranjha?
Ans. Warris Shah
10. Who was the Guru when the Sikh Khalsa was formed?
Ans. Guru Gobind Singh
11. In 1805, Ranjit Singh won Amritsar from themisl?
Ans. Bhangi
12. When was the treaty of Amritsar signed?
Ans. 1808
13. The treaty of Amritsar gave the British control overterritories?
Ans. Cis Sutlej
14. Who were the French officers associated with the training of Ranjit Singhs Army?
Ans. Venurre and Allard
15. Who set up an artillery unit for Ranjit Singh?
Ans. Court and Gardner
16. When did the British sign a treaty of perpetual Friendship with Ranjit Singh?
Ans. 1809
17. When did Ranjit Singh die?
Ans. 1839
18. Who was the British Governor General when the First Anglo Sikh War took Place?
Ans. Lord Hardinge
19. When the first Anglo Sikh war did took place?
Ans. 1846
20. Who was the prime minister of Punjab when the 1st Anglo war took place?
Ans. Lal Singh
21. Who was the commander in chief of Punjab during the first Anglo Sikh war?
Ans. Misar Tej Singh
22. The Treaty of was signed on 8 March, 1846 marking the end of 1st Anglo- Sikh war.
Ans. Lahore
23. Who was the leader of Sikh revolt of 1848 at Multan?
Ans. Mulraj
24. Who led the Sikh revolt of 1848 at Lahore
Ans. Chattar Singh Attriwasl
25. Which Governor general annexed Punjab?
Ans. Dalhousie
26. Which Governor general is associated with doctrine of lapse
Ans. Dalhousie
27. The Battle ofwas the most decisive battle in the first Anglo sikh war
Ans. Sobraon

28. Who was made the regent of Punjab state by the treaty of Lahore.
Ans. Rani Jindan
29. Who was appointed as the British resident of Lahore in 1846
Ans. Henry Lawernce
30. Who was the new British Resident of Punjab in 1848
Ans. Fedricj Mann
31. Who was the Sikh governor of Hazarah who sided with the rebels of Multan in 1848
Ans. Chattar Singh
32. The Battle of was the most decisive battle in the second Anglo Sikh war
Ans. Gujarat
33. Who commented 'Annexation of Punjab was not an annexation but a treachery'.
Ans. Napier
34. When was Bhagat of Punjab and Udaipur annexed under doctrine of Lapse
Ans. 1852
35. Where was the main centre of Wahabi movement in India
Ans. Patna
36. Which movement was known as Namdhari Mission?
Ans. Kuka
37. The kuka movement played a prominent role in arousing the feeling of Patriotism in
Ans. Punjab
38. Who was the chief aspirator of Kuka Movement
Ans. Ram Singh
39. Who was the Guru of Bhai Singh
Ans. Balak Singh
40. Who stressed on the need for the recitation of chandi Path, Gurwani, Naam Jap and Asa di var
Ans. Ram Singh
41. Which animal was worshipped in the Kuka Movement
Ans. Cow
42. The leader of the Kuka Movement who was perhaps the first person to adopt the policy of non co-operation against the British was
Ans. Ram Singh
43. Which kuka Leader appointed Subadars and Naib Subaidars
Ans. Ram Singh
44. Who was the lieutenant governor of Punjabi in 1863
Ans. Outram
45. The Native village of Ram Singh was
Ans. Bhaini
46. Bhai Ram Singh was put under house arrest at 1863
Ans. Bhaini
47. Who was the commissioner of Ambala when Ram Singh was put under House arrest
Ans. R J Taylor
48. The Sikh were bitter opponents of cow slaughter
Ans. Namdhari
49. Where did the Namdhari confront the British on the issue on cowslaughter
Ans. Raipur
50. The Namdhari attacked the slaughter house at.....on 15 Jan 1872
Ans. Malerkotla

CHIEF MINISTERS OF PUNJAB

| Sr. No. | Name | From | To | Party |
|---------|------------------------|-----------------|------------------|----------|
| 1 | Dr Gopi Chand Bhargava | August 15, 1947 | April 13, 1949 | Congress |
| 2 | Bhim Sen Sachar | April 13, 1949 | October 18, 1949 | Congress |

RESILIENCE JUDICIAL ACADEMY
SCO 158, FIRST FLOOR, SECTOR 24-D, CHANDIGARH. Ph: 5065224, 9855443391

| | | | | |
|-----|------------------------------|--------------------|--------------------|---------------------|
| 3 | Dr Gopi Chand Bhargava | October 18, 1949 | June 20, 1951 | Congress |
| 4 | President's Rule | June 20, 1951 | April 17, 1952 | |
| 5 | Bhim Sen Sachar | April 17, 1952 | January 23, 1956 | Congress |
| 6 | Pratap Singh Kairon | January 23, 1956 | June 21, 1964 | Congress |
| 7 | Dr. Gopi Chand Bhargava | June 21, 1964 | July 6, 1964 | Congress |
| 8 | Ram Kishan | July 7, 1964 | July 5, 1966 | Congress |
| 9 | President's Rule | July 5, 1966 | November 1, 1966 | |
| 10 | Giani Gurmukh Singh Mussafir | November 1, 1966 | March 8, 1967 | Congress |
| 11 | Justice Gurnam Singh | March 8, 1967 | November 25, 1967 | Shiromani Akali Dal |
| 12 | Lachhman Singh Gill | November 25, 1967 | August 23, 1968 | Shiromani Akali Dal |
| 13 | President's Rule | August 23, 1968 | February 17, 1969 | |
| 14 | Justice Gurnam Singh | February 17, 1969 | March 27, 1970 | Shiromani Akali Dal |
| 15 | Parkash Singh Badal | March 27, 1970 | June 14, 1971 | Shiromani Akali Dal |
| 16 | President's Rule | June 14, 1971 | March 17, 1972 | |
| 17 | Giani Zail Singh | March 17, 1972 | April 30, 1977 | Congress |
| 18 | President's Rule | April 30, 1977 | June 20, 1977 | |
| 19 | Parkash Singh Badal | June 20, 1977 | February 17, 1980 | Shiromani Akali Dal |
| 20 | President's Rule | February 17, 1980 | June 6, 1980 | |
| 21 | Darbara Singh | June 6, 1980 | October 10, 1983 | Congress |
| 22 | President's Rule | October 10, 1983 | September 29, 1985 | |
| 23 | Surjit Singh Barnala | September 29, 1985 | June 11, 1987 | Shiromani Akali Dal |
| 24 | President's Rule | June 11, 1987 | February 25, 1992 | |
| 25 | Beant Singh | February 25, 1992 | August 31, 1995 | Congress |
| 26 | Harcharan Singh Brar | August 31, 1995 | January 21, 1996 | Congress |
| 27 | Rajinder kaur Bhattal | January 21, 1996 | February 12, 1997 | Congress |
| 28 | Parkash Singh Badal | February 12, 1997 | February 26, 2002 | Shiromani Akali Dal |
| 29 | Amarinder Singh | February 26, 2002 | March 1, 2007 | Congress |
| 30 | Prakash Singh Badal | March 1, 2007 | April 30, 2012 | Shiromani Akali Dal |
| 31. | Prakash Singh Badal | April 30, 2012 | Present | Shiromani Akali Dal |

GOVERNORS OF PUNJAB

| Sr. No | Name | Took Office | Left office |
|--------|-----------------------------|------------------|-------------------|
| 1 | Chandulal Madhaviai Trivedi | 15 August 1947 | 11 March 1953 |
| 2 | C.P.N. Singh | 11 march 1953 | 15 September 1958 |
| 3 | Narahar Vishnu Gadgil | 15September 1958 | 1 October 1962 |
| 4 | Pattom Thanu Pillai | 1 October 1962 | 4 May 1964 |
| 5 | Hafiz Mohammad Ibrahim | 4 May 1964 | 1 September 1965 |
| 6 | Sardar Ujjal Singh | 1 September 1965 | 26 June 1966 |

RESILIENCE JUDICIAL ACADEMY
SCO 158, FIRST FLOOR, SECTOR 24-D, CHANDIGARH. Ph: 5065224, 9855443391

| | | | |
|----|-------------------------------|-------------------|-------------------|
| 7 | Dharma Vira | 27 June 1966 | 1 June 1967 |
| 8 | Mehar Singh | 1 June 1967 | 16 October 1967 |
| 9 | Dadasaheb Chintanani Pavate | 16 October 1967 | 21 May 1973 |
| 10 | Mahendra Mohan Choudhury | 21 May 1973 | 1 September 1977 |
| 11 | Ranjit Singh Narula | 1 September 1977 | 24 September 1977 |
| 12 | Jaisukh Lal Hathi | 24 September 1977 | 26 August 1981 |
| 13 | Aminuddin Ahmad Khan | 26 August 1981 | 21 April 1982 |
| 14 | Marri Chenna Reddy | 21 April 1982 | 7 February 1983 |
| 15 | S.S. Sandhawalia | 7 February 1983 | 21 February 1983 |
| 16 | Anant Prasad Sharma | 21 February 1983 | 10 October 1983 |
| 17 | Bhairab Dutt Pande | 10 October 1983 | 3 July 1984 |
| 18 | Kershasp Tehmurasp Satarawala | 3 July 1984 | 14 March 1985 |
| 19 | Arjun Singh | 14 March 1985 | 14 November 1985 |
| 20 | Hokishe Sema | 14 November 1985 | 26 November 1985 |
| 21 | Shankar Dayal Sharma | 26 November 1985 | 2 April 1986 |
| 22 | Siddharta Shankar Ray | 2 April 1986 | 8 December 1989 |
| 23 | Nirmal Mukarji | 8 December 1989 | 14 June 1990 |
| 24 | Virendra Verma | 14 June 1990 | 18 December 1990 |
| 25 | Om Prakash Malhotra | 18 December 1990 | 7 August 1991 |
| 26 | Sutendra Nath | 7 August 1991 | 9 July 1994 |
| 27 | Sudhakar panditrao Kurdukar | 10 July 1994 | 18 September 1994 |
| 28 | B.K.N. Chhibber | 18 September 1994 | 27 November 1999 |
| 29 | J.F.R. Jacob | 27 November 1999 | 8 May 2003 |
| 30 | Om Prakash Verma | 8 May 2003 | 3 November 2004 |
| 31 | Akhlaqur Rahman Kidwai | 3 November 2004 | 16 November 2004 |
| 32 | Sunith Francies Rodrigues | 16 November 2004 | 22 January 2010 |
| 33 | Shivraj Patil | 22 January 2010 | Incumbent |

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