

Social Science

Part -II
Textbook for Class-9

ਇਹ ਪੁਸਤਕ ਪੰਜਾਬ ਸਰਕਾਰ ਦੁਆਰਾ ਮੁਫਤ ਦਿੱਤੀ
ਜਾਣੀ ਹੈ ਅਤੇ ਵਿਕਾਊ ਨਹੀਂ ਹੈ।



Punjab School Education Board
Sahibzada Ajit Singh Nagar

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Foreword



Punjab School Education Board, has been engaged in the endeavour to prepare textbooks for all the classes at school level. The book in hand is one in the series and has been prepared for the students of class IX as per Punjab Curriculum Framework (PCF) 2013 which is based on National Curriculum Framework (NCF) 2005, recommends that the child's life at school must be linked to their life outside the school. The syllabi and textbook in hand is developed on the basis of the principle which makes a departure from the legacy of bookish learning to activity-based learning in the direction of child- centred system.

The success of this effort depends upon the steps that school principals and teachers will encourage pupils to reflect on their own learning and to pursue imaginative activities which will inculcate creativity. This initiative is possible if we perceive and treat children as participants in learning not as receivers of a fixed body of knowledge. The methodology of teaching and evaluation will also determine how effective this textbook proves for making children's life a happy learning experience at school, rather than a source of stress or boredom.

The topics dealt in the History part of the book are Foundation and Consolidation of Sikhism (1450-1606), History and Changing World and Culture, Identity and Society to make the students able to comprehend the Religious, Social and Cultural history of the state as well as National and International historical events to re-structure and re-orient the knowledge of students. In Civics part, the History, Development and Expansion of the modern Democracy, Democracy meaning and impact of India's Parliamentary Democracy, Establishment of Indian democracy, Democracy and Election Fundamental rights under Indian contribution have been included. The book has been made interesting by incorporating pictures maps and flow chart. Simple language has been used and the concepts are explained by giving content related examples.

Punjab School Education Board appreciates the conscientious effort made by the Textbook Development Committee for its contribution towards the preparation of the textbook. We look forward to feedback from the users of the book, which will help us improve the subsequent editions.

Chairman

Punjab School Education Board





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We have tried to incorporate the comments and suggestions offered by all those who have read the drafts of the book as it took shape. We would like to thank in particular the experts Dr. Karamjit K. Malhotra, Professor, Department of Punjab Historical Studies, Punjabi University Patiala, Sh. Gurdev Singh Lecturer (History) Vivek High School, Sector 38, Chandigarh., Sh. Ranbir Singh and Ms Navneet Kaur Subject Expert, SCERT, Punjab, Sh. Rajiv Gakhar, Lecturer (History), Govt. Senior Secondary School, Moranwali (Faridkot), Smt Harjit Kaur Gill, Mistress, Govt high School, Balongi, SAS Nagar, Smt. Parkash Kumari, Lecturer, Govt. Senior Secondary School, Phase 3B1, SAS Nagar, Smt Lovely Sabharval, Lecturer, Govt Senior Secondary School, Beeja, Ludhiana Smt. Rekha Chawla, G.S.S. School Pandwala, Mohali and Dr. Ranjit Anand, Gurdwara Parbandhak Committee, Sector 34, Chandigarh. We sincerely acknowledge the contribution of the design team comprising Mr. Kunwar Arora, Ashoka University Sonipat and Shri Sukhwinder Singh TGT, Govt. Senior Secondary School, Kadianwali, Jalandhar.

The team that developed this book included school teachers, subject experts from Colleges and Universities and board faculty. We also acknowledge references taken from the books– THE SIKHS OF THE Punjab by J.S. Grewal, Sikh Itihas (1469-1765) by Teja Singh and Ganda Singh, History of the Sikhs by Hari Ram Gupta,. India and the Contemporary World -1 Class- IX (NCERT), Educom Publication Class -9.

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We look forward feedback on the book to improve on it in future editions.

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UNIT-1



EVENTS AND PROCESSES

Foundation and Consolidation of Sikhism
(1450 to 1606)

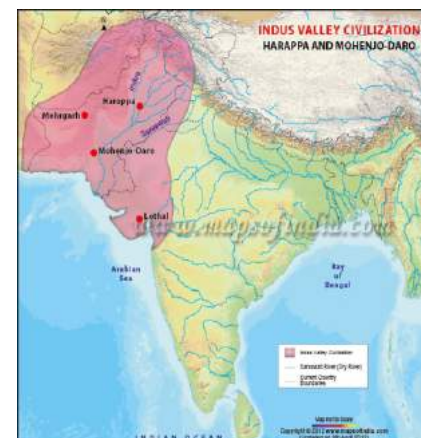
Punjab : Physical Features and its Impact

1

Punjab is one of the most important states of present India .The Punjab, we know of today was not always the same, but from time to time its name and boundaries kept changing. It has influenced not only the course of Indian history but has also shaped the history of the world. **Harappan Civilization**, one of the greatest ancient civilizations of the world originated in Punjab. **Rigveda**, the oldest religious book of India was also written on this land. The oldest university of the world namely the **Takshila University** was also located in Punjab.



Remains of the Indus Valley Civilization



Expansion of Indus Valley Civilization



Takshila University

Activity

Where is Takshila University located at present? Locate Takshila University on the map of Punjab before 1947.

Punjab is also the land of the great Sikh Gurus. It is the place where Sri Guru Nanak Dev ji gave the message of humanity to the world and Sri Guru Gobind Singh ji established the '**Khalsa Panth**'. Inspired by Guru Gobind Singh ji, Banda Singh Bahadur led Sikhs to face Mughal tyranny with courage and sacrifice to establish the Sikh rule. Later on, on these very foundations Maharaja Ranjit Singh was able to build a sovereign Sikh empire. Contribution of Punjab's martyrs and freedom fighters is also remarkable in Indian National Movement.

Activity



- Observe the picture carefully and explain the ceremony which is being performed. When and where did it take place?

In order to understand the history of Punjab, it is required to study the physical features of Punjab and their impact on the history of Punjab. In this chapter we shall study the different aspects of the area falling between Indus and Yamuna rivers which was later on named as 'Punjab', during the medieval period.

Different Historical Names of Punjab

In the Rigvedic Age, this region was known as **Sapt Sindhu, (the land of seven rivers.)** The seven rivers were-Sindhu, Vitasta (Jhelum), Asikni (Chenab), Parushni (Ravi), Vipasa (Beas), Sutudri (Sutlej) and Saraswati. The river Saraswati no longer exists now.

DESI CONNECT

Do you know ?

Australia too has a Punjaub, a land of five rivers

Manpreet K Singh
letters@indianstimes.com

MELBOURNE: There is a place called Punjaub in Australia. Sprawled on the border of Queensland and Northern Territory, this place was given its name in 1880 because it was home to five rivers—Logan, Albert, Pimpania, Coomera and Nerang.

Sharing this nugget with the author, Australian Sikh Heritage Association's Tarunpreet Singh gushed, "There is a Punjab right here in Australia, which you can visit without boarding a ship or taking your passport along. This is probably the best new year gift for our community, to feel proud that Sikh history has documented evidence of its presence and influence in Australia since the 1880s."

Singh said this was probably the only Punjab outside India. Several newspaper

Map not to scale

» There is a Punjab here, which you can visit without taking your passport along... (It's matter of pride) that Sikh history has documented evidence of its influence in Australia since 1880s.

TARUNPREET SINGH, Australian Sikh Heritage Association

items preserved in Australia's national archives show that the area was formally named Punjaub in 1880, and it was specifically given this name because five rivers flowed through it.

The references to the five rivers that flowed through the Australian Punjaub

Domiciled in the district of Burke and containing a land-mass of 446 sq miles, Punjaub

cattle station was sold to Messrs Travers and Gibson for £2000, as reported in the Rockhampton Morning Bulletin of Saturday, 7 August 1880. It was sold by SG Watson, Esq of Melbourne. "It had a homestead, which was probably used for commercial purposes, and people would stay there for holidays," says Singh.

Apart from being known as

a major cattle station in the area, Punjaub boasts a very fertile land, with orchards of fruits, including orange, lemon, mandarin, comquat, guava, mango, mulberry, banana and fig.

Singh said it is clear there was Sikh presence in Queensland and adjoining areas in the mid to late 1800s. "We know that out of the 19 mem-

bers in the Burke and Wills Expedition of 1860-61, there were four Afghans. It started from Melbourne to the Gulf of Carpentaria. The expedition had a massive camel called Golah Singh, which suggests that there could be a Sikh cameleer among these Afghans." Experts say this cameleer may have inspired the name Punjaub. Singh said many people in the indigenous community of Mt Isa, also go by the surname of Punjaub, much like villagers in the Indian Punjab, who usually take the name of their village as their surname.

The adjoining estate is named 'Almora', which further deepens the connection of the Australian Punjaub with the Indian Punjab. Both are named so because they are the land of five rivers, and both have an adjoining land called "Almora"

The writer is the executive director of Melbourne-based SBS Radio)

In the ancient epics, The Ramayana and the Mahabharata and the Puranas, the word **Panchnad** is mentioned as the land of five rivers. Greeks referred Punjab as **Pentapotamia**, here again ‘**Penta**’ means five and ‘**Potamia**’ means rivers, collectively meaning ‘land of five rivers’. Punjab was ruled for a long time by a tribe named ‘Taki’, so it has been called **Taki province** or **Taki** also. A Chinese traveller Hiuen-Tsang named Punjab as **Tseh-kia**. During the region of Akbar, it was called as the **Lahore Suba (Suba-i-Lahore)**. **At the time of Maharaja Ranjit Singh, it was called’s Lahore province, Lahore Suba.**

The word **Punjab** is derived from two Persian words **Punj** (5) and **Ab (Water)**. Henceforth it is popularly known as Punjab. In 1849, British annexed Punjab to the British Empire and named it as, the Punjab Province. In 1947, during the partition of India and Pakistan, Punjab was divided into two parts. The western part including the rivers Jhelum, Chenab and Ravi became a part of Pakistan and was called **Western Punjab**, while the eastern half containing the rivers Sutlej and Beas became a part of India as **Eastern Punjab**. However it continues to be popularly known as Punjab today.

1. Sapt Sandhu (during Vedic period as mentioned in the Rigveda).
2. Panchnad (in Hindu Epics and Puranas).
3. Takki (during the rule of Taki tribe).
4. **Tseh-kia** (as mentioned by the Chinese traveller Hieun Tsang).
5. Lahore Province (during the Mughal period).
6. Punjab (since 1849).

The Changing Political Landscape of Punjab

The political boundaries of Punjab have been continuously changing from the Rigvedic Age to the post Independence period.

- During Rigvedic period the area between the river Sindh and Saraswati was a part of Punjab (Sapat - Sindhu).
- Chandragupta Maurya extended his kingdom to Afghanistan and Baluchistan towards West. Further, the boundaries of Punjab were extended to Hindukush mountains and Takshila was made a part of Punjab.
- Under the Indo-Bactrian and Indo-Parthian rulers the boundaries of Punjab were extended upto Afghanistan and its main city was Sakla (Sialkot, now in Pakistan).
- During the times of the Delhi Sultanate, boundaries of Punjab (Lahore province) were extended from river Sutlej to Peshawar.
- The Mughal Emperor Akbar divided Punjab into two provinces, namely Lahore and Multan provinces.
- During the period of Maharaja Ranjit Singh, the eastern boundary of Punjab was river Sutlej and the western boundary was extended to Khyber Pass. Lahore was the capital of Punjab.
- In 1849, Punjab was made a part of the British Empire. After the revolt of 1857, Delhi (the area from river Sutlej to Yamuna) was also made a part of Punjab.
- In 1901, Lord Curzon separated the area beyond the river Indus in the West and named it, North-West Frontier Province. (N.W.F.P)
- In 1911, Lord Hardinge once again separated Delhi from Punjab and made it the capital of India, hence, in real terms, for the first time in history, Punjab became the Land of Five Rivers.
- In 1947 at the time of Independence, Punjab was re divided. The Western part of Punjab which was the dominated by Muslim population became a part of the newly constituted country Pakistan and the Eastern part of Punjab remained in India. At that time out of total 29 districts, 13 districts were incorporated in Pakistani Punjab and 16 became part of the Indian Punjab.

- In 1956, during the reorganization of States, the States of Malwa (from Sutlej to Ghaggar river) were merged in Punjab.

- On 1st November, 1966, the Punjabi speaking regions were redefined as 'Punjab' while the rest of Punjab was divided into Haryana and Himachal Pradesh and Haryana. This is the shape of Punjab that still exists.

At the time of independence Indian Punjab (Eastern Punjab) had Ambala, Amritsar, Bhatinda, Ferozepur, Jullundur, Gurdaspur, Gurgaon (Gurugram), Hissar, Hoshiarpur, Kangra, Kapurthala, Mohindergarh, Patiala, Rohtak, Sangrur and Simla districts.

On 1st November 1966, District Ambala, Karnal, Rohtak, Hissar, Gurgaon, Mohindergarh and Jind Tehsil became a part of Haryana State. District Simla, Kangra and Una Tehsil became a part of Union territory of Himachal Pradesh of that time.

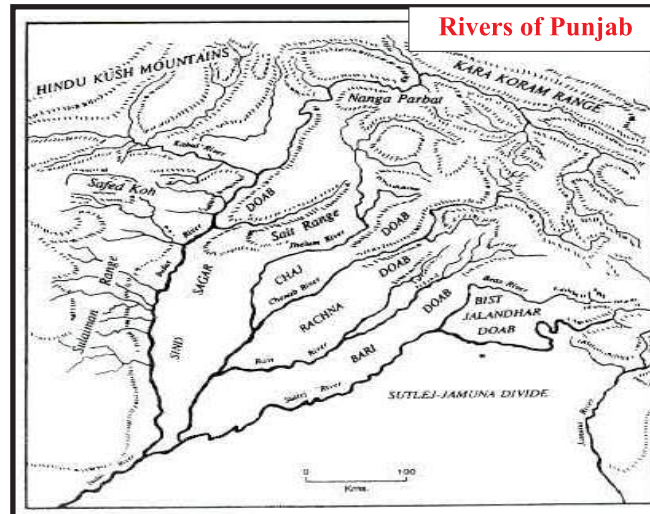
Do you know?

Dialects of Punjabi

According to a survey conducted by Punjabi University, Patiala, there are 28 dialects of Punjabi language. These include Indian Punjabi dialects like Majhi, Doabi, Malwai, Puadhi and Dogri. Majhi is spoken in Gurdaspur, Pathankot, Amritsar and Tarn Taran districts of Punjab. The Taksali version of Punjabi is the closest to this language. Doabi is spoken in Jalandhar, Shaheed Bhagat Singh Nagar, Kapurthala and Hoshiarpur districts. Ferozepur, Fazilka, Faridkot, Sri Muktsar Sahib, Moga, Bathinda, Barnala, Mansa and Ludhiana districts are the areas where mainly Malwai dialect is spoken. The areas of Puadhi dialect are Ropar, Mohali, Fatehgarh Sahib and Patiala. Dogri is predominantly spoken in the Jammu region of Jammu and Kashmir province.

Physical Features of Punjab

We are going to study the physical features of Punjab which lies between the rivers Indus and Yamuna. Himalayas or the Himalayan range is to the North of it, Sulaiman and Kirthar mountain ranges are towards its North-West. The river Yamuna is in the East while the river Indus and deserts of Rajasthan are in its South. Geographically Punjab can be divided into three parts:



A) The Himalayas and North-Western Mountain Ranges

The Himalayas – The Himalayas which are also known as Land of Ice, are situated in the North of India. Its length from West to East is approximately 2400 kms and width from North to South is approximately 250kms. The highest mountain peak of the world Mount Everest (8848 metres) is situated in the Himalayas Mountain range. But the height of all the mountain peaks is not uniform. .

According to height we can divide Himalayas into three categories:

Activity – Name any five hill stations situated in the Himalayas .

1.
2.
3.
4.
5.

Three Categories

- Greater Himalaya (Average Height 20000 feet)
- Mid Himalaya s(Average Height 6000-7000 feet)
- Outer Himalayas (Average Height 4000-5000 feet)

2. The North Western Mountain Ranges - Towards the North-West of Punjab are the mountain ranges of Sulaiman and Kirthar. These ranges are not very high and have many mountain passes. The famous Passes amongst these include Khyber Pass, Kurram, Tochi, Gomal and Bolan. These Passes have influenced the whole history of Punjab and India. The Khyber Pass (height 3500 feet) is the most important Pass. This Pass connects Kabul (Afghanistan) with Peshawar (Pakistan). Most foreign invaders from western and central Asian countries entered India through this Pass. India's trade with Central Asia was also conducted through these passes. Bolan Pass which is situated in Baluchistan province of Pakistan is the widest amongst these Passes.

B) The Sub-Mountainous Region – In the South of PirPanjal range of Himalayas are the foothills of Shivalik and Kasauli mountains and this region is known as Tarai area of Punjab or sub-mountainous region. The average height of these mountains is 1000 to 3000 feet. These include areas of Sialkot, Gurdaspur, Hoshiarpur, Kangra, Una and Ambala. Rains are frequent here but the soil is sandy and rocky, hence it is not fertile. The main crops of this region are rice, maize, potato and wheat. This area is famous for its natural beauty.

C) The Plains – The area between the rivers of Indus and Yamuna, towards South and below the sub-mountainous areas of Punjab, are the plains which are composed of the alluvial soil brought by the rivers from the hills. It is the largest area of Punjab. This area is chiefly divided in three parts:



Plain Area

1) The Five Doabs – During the rule of the Mughal Emperor Akbar, Punjab was divided in five Doabs. The name of the Doab was coined by combining the first two alphabets of the rivers between which the area concerned existed. This division exists as such since Akbar's period.

i. Sind Sagar Doab – This Doab extends between river Jehlum and Indus (Sindh). This area is not very fertile.

ii. Chaj Doab – The area between river Chenab and Jehlum is known as Chaj Doab. This area is more fertile than that of Sind Sagar Doab.

iii. Rachna Doab – This Doab lies between the rivers Ravi and Chenab and it is very fertile.

iv. Bari Doab – This Doab extends between the rivers Beas and Ravi. Being in the middle of Punjab, it is also known as Majha. It is quite fertile.

Name of Doabs	Rivers	Famous Cities
Sind Sagar Doab	Indus and Jehlum	Jhelum, Attock, Rawalpindi, Mianwali
Chaj Doab	Chenab and Jehlum	Jhang, Gujarat, Shahkot
Rachna Doab	Ravi and Chenab	Gujranwala, Sialkot, Sheikhpura
Bari Doab	Beas and Ravi	Amritsar, Lahore
Bist Doab	Beas and Sutlej	Jalandhar, Hoshiarpur, Kapurthala

v. **Bist Jalandhar Doab** – This Doab lies between the rivers Beas and Sutlej. This area is popularly known as 'Doaba'. and is very fertile.

Activity –
Mark the major rivers of Punjab on a map and shade the various Doabs .

2) **Malwa and Bangar** – The large plain between the Sutlej and the Yamuna rivers is divided between Malwa and Bangar.

Malwa– The plain area between Sutlej and Ghaggar rivers is called Malwa and its residents are called Malwais. The famous cities of Malwa are Patiala, Ropar, Sirhind, Ludhiana, Ferozepur, Bhatinda, Faridkot, Mansa and Fazilka.

Bangar– The area between rivers Ghaggar and Yamuna is known as Bangar. This is also known as Haryana. The famous cities of this region are Ambala, Kurukshetra, Panipat, Karnal, Thanesar, Rohtak, Jind and Gurugram (Gurgaon).

Do you know? The Battle of Mahabhart, Three Battles of Panipat and Two Battles of Tarain were fought in the Bangar region.

3) **Deserts of South-West** – The low-lying areas of Doabs in South-West direction have sandy region with lesser rains. It is not fertile. This area is now in Pakistan and includes the regions of Sind, Multan and Bahawalpur. The present Punjab's districts of Fazilka, Sri Muktsar Sahib , Bathinda and Mansa are also included in this area.



A Picture of Desert Area

Do you know?
Punjab is called the Gateway of India. **Passes** are those ways which are naturally built to cross the mountainous area.

Activity		
Write any three sources revealing the cultural and social history of ancient Punjab		

Impact of Punjab's Geographical Location on its History

The geographical location of Punjab has influenced every sphere of Punjab's history. Its prosperity has always attracted foreign invaders.

Its location (North and North-West) made it a 'Gateway of India' as crossing it was the only way to conquer India. The geographical location of Punjab has made the following impacts on its history:

- A. Impact on Political Sphere
- B. Impact on Social and Cultural Spheres
- C. Impact on Religious Sphere
- D. Impact on Economic Sphere

A. IMPACT ON POLITICAL SPHERE

1. **Punjab as Gateway of India** – The Passes in the mountains of Sulaiman and the Kirthar in North-West have led to Punjab being a gateway to India for foreign invaders. Till 18th century, Persian, Greek, Shaka, Hun, Kushan, Turk, Mongol and Mughal foreign invaders came to India through these passes as these Passes led them directly to Punjab from Central Asia.
2. **Punjab as Battle Field** – Every invader who wanted to conquer Delhi had to pass through Punjab. So the people of Punjab were the first to confront the foreign invaders. The most famous battles of Indian history were fought in Punjab. The Battle of Mahabharata at Kurukshetra, The Battle of Hydaspes (Kari) between Alexander and Porus, The Battle of Tarain between Prithvi Raj Chouhan and Mohammad Gauri and the three battles of Panipat which changed the Indian history were all fought in Punjab.
3. **Impact of Forest and Hills on Punjab** :- The forests and hills of Punjab have also made a great impact on the political history of Punjab. The Sikhs resorted to gorilla warfare under the cover of these forests and

hills while fighting against the Mughals and Ahmed Shah Abdali and contemporary ruler this also helped them to establish an independent state in Punjab.

4. **Entry of the British in Punjab:-** The British entered India from the Eastern coast through Sea route. They gradually proceeded towards the North. It was due to the specific political and geographical position of Punjab that the Britishers annexed Punjab to the British Empire in the last phase.

B. IMPACT ON CULTURAL AND SOCIAL SPHERE

1. **Special Culture of Punjabi people** – All invaders from Central Asia reached Punjab first. Some of these invaders settled in Punjab and married Punjabi women. The Hindus refused to include their descendants into their own caste. Thus many new castes came into existence. In this way, a new mixed civilization emerged in Punjab and whenever these invaders returned they took the culture of Punjab and as such the culture of India with them. Hence, Indian culture found expansion and publicity throughout the world.

2. **Foreign Trade** – Prosperity of Punjab has always attracted foreign traders. The North-Western Passes linked Punjab to Central Asia. These Passes served as trade-routes. Due to this, Punjab had good trade relation with Central Asia since times.
3. **Establishment of Commercial Cities** – Due to its geographical location, Punjab became an important trade centre. In the medieval period, Indian and foreign trade flourished rapidly and paved way for development of big cities like Lahore, Multan, Peshawar, Gujranwala, Amritsar, Jalandhar, Bathinda, Hisar and Ferozpur etc.

Conclusion:

Distinct physical forms of Punjab such as Mountains, Plains, Deserts and number of rivers flowing through, have shaped the social, religious, political, economic and cultural aspects of the life of people of Punjab in a historical manner.



Important Dates

1. 1849 – Punjab was annexed to the British Empire.
2. 1857 – Delhi and Hisar were made a part of Punjab.
3. 1901 – Out of Punjab a new province namely North-West Frontier Province was created. (N.W.F.P)
4. 1911 – Delhi was separated from Punjab.
5. 1947 – At the time of partition, Punjab was divided in two parts the East Punjab and the West Punjab.
6. 1st November, 1966 – Punjab was divided into Punjab and Haryana on linguistic basis and some of its areas were made a part of Himachal Pradesh.



Points to Remember

1. The word 'Punjab' is made up of two Persian words 'Punj' and 'Ab'.
2. Punjab was known as 'Sapt Sindhu' in the Vedic period.
3. Greeks named Punjab as Pentapotamia.
4. In ancient period, a tribe called the Taki lived here, hence it was called Taki province.
5. During the Mughal rule, Punjab was known as Lahore Suba.
6. In 1849, Britishers named the Punjab state.
7. At the time of partition the part of Punjab that came under India was known as Eastern Punjab.
8. The Land between two rivers is called Doab.
9. Punjab has five Doabs.
10. The region of Bari Doab is also known as Majha.
11. Punjab is also known as the 'Gate way of India'

EXERCISE

I. Objective Type Questions-



A. Multiple Choice Questions-

- As per Rigveda name of Punjab was....
a) Harappa b) Sapt Sindhu
c) Panchnad d) Pentapotamia
- Chinese traveller
a) Chanakya b) Lord Curzon
c) Hieun Tsang d) None of these
- When was the Punjab annexed to the British Empire?
a) 1849 A.D b) 1887 A.D
c) 1889 A.D d) 1901 A.D
- Which doab is the least fertile among these?
a) Chaj b) Sind Sagar
c) Rachna d) Bari Doab
- The name of region between Ghaggar and Yamuna is.....
a) Malwa b) Bangar c)
c) Majha d) None of these
- The Malwa region lies between which two rivers?
a) Sutlej & Yamuna
b) Sutlej & Ghaggar
c) Ghaggar & Yamuna
d) Sutlej & Beas

B. Fill in the blanks:

- civilization flourished in Punjab.
- Penta means.....and Potamia means.....
- Punjab can be divided intoparts.
-region is located between the rivers of Chenab and Jehlum.

- The founder of Sikh religion was
- Punjab was re-organised in on the basis of language.
- The height of Mount Everest is metre.

C. Match the following-

- | A | B |
|----------------|----------------------------|
| 1. Rigveda | a) Sub mountainous Area |
| 2. Sulaiman | b) North-Western Mountains |
| 3. Bangar | c) Tsekai |
| 4. Shivalik | f) Sapt Sindhu |
| 5. Hieun Tsang | g) Ghaggar and Yamuna |

D. Differentiate between the following-

- 'Malwa' and 'Bangar'
- 'West Punjab' and 'East Punjab'
- 'Pass' and 'Doab'
- 'Himalayas' and 'Sub- mountainous' region
- 'Chej Doab' and 'Bist Jalandhar Doab'

2. Very Short Answer Type Questions-



- What do you mean by the word 'Punjab'?
- What name Greeks had given to Punjab?
- What do you mean by 'Sapt Sindhu'?
- Punjab was divided into which two parts in 1947?
- Name any two Passes located in North-West boundary of Punjab.

6. When and in how many parts was Punjab divided on the linguistic basis?

5. In what way the physical features of Punjab affected the economic life of People.

3. Short Answer Type Questions

1. Throw light on the different historical names of Punjab at the different times
2. Why it is necessary to study geographical characteristics of Punjab in order to study the history of Punjab?
3. Why is Punjab called the Gateway of India?
4. What were the causes of the spread of Islam in Punjab?

4. Long Answer Type Questions

1. Describe the geographical characteristics of Punjab.
2. Discuss the impact of physical features of Punjab on its political and religious sphere.
3. Discuss the impact of foreign invasion on the people of Punjab.

Map Work

1. Main Rivers [Indus , Jhelum, Ravi, Beas and Sutlej]
2. Famous Passes

Project

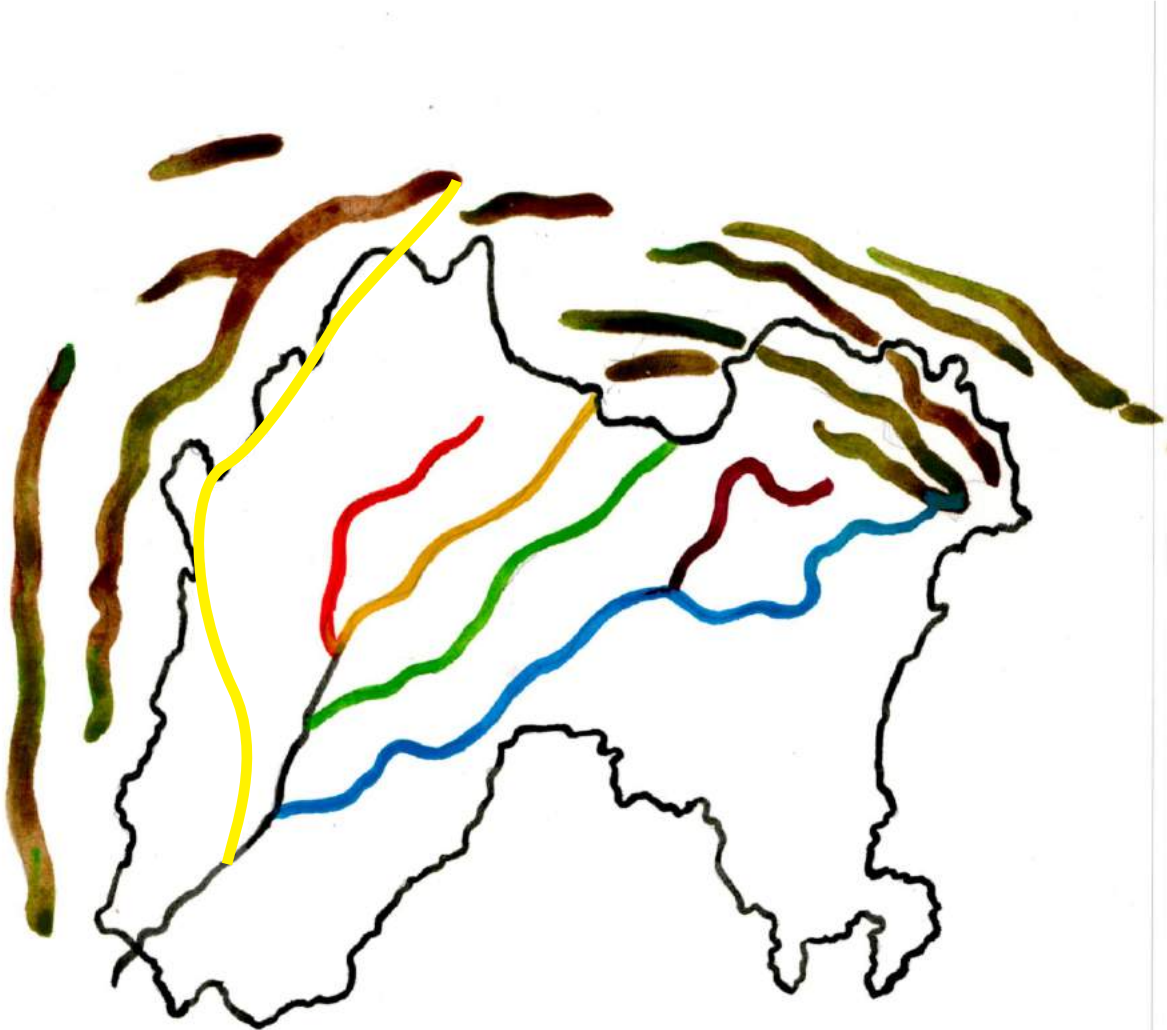
1. Observe the following pictures : Discuss the contribution of these great personalities of Punjab towards the country
Great Personalities of Punjab



2. Read one folk-lore of Punjab and discuss it with the teacher in class.

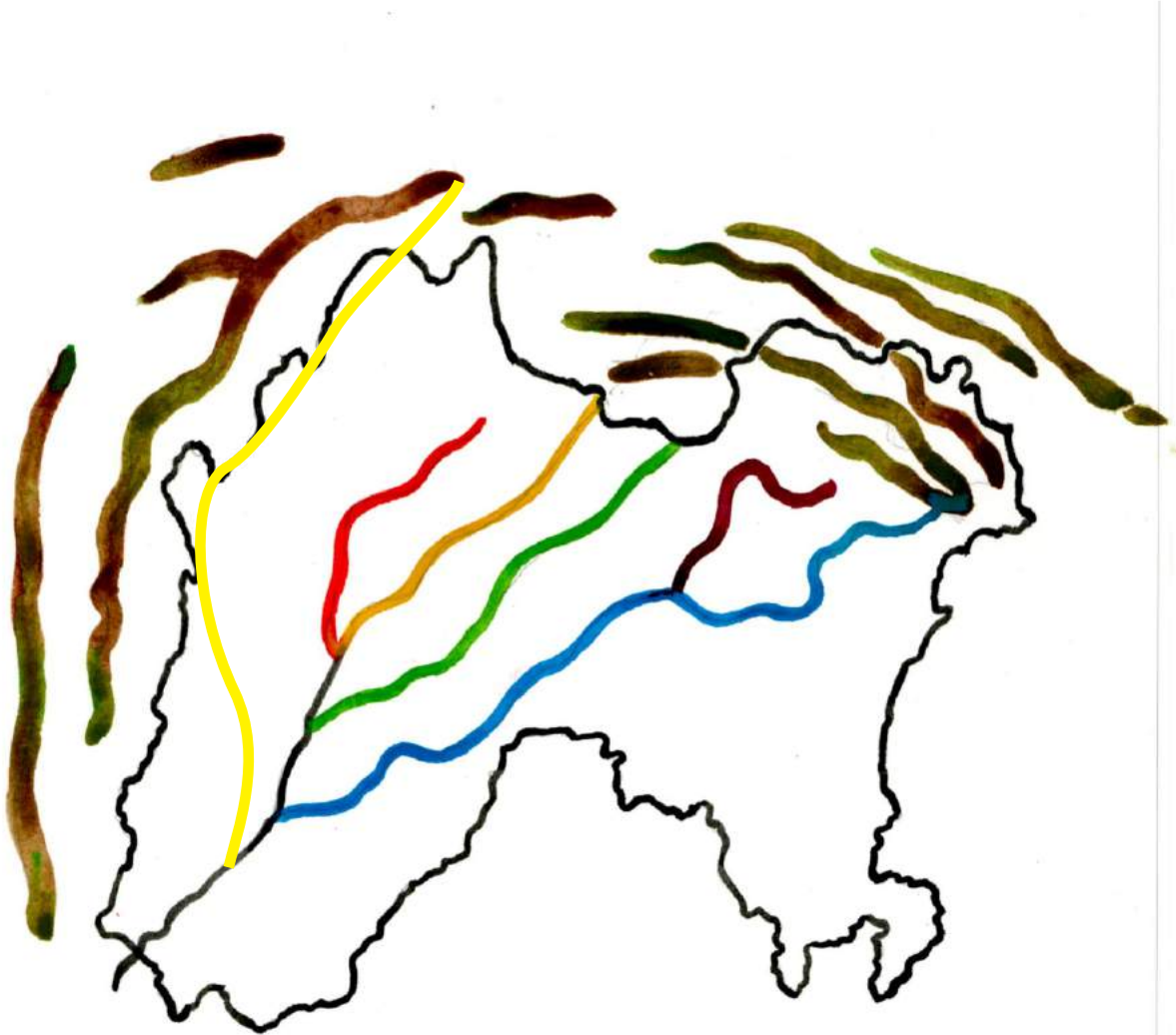


Map for practice :



● Main Rivers

Map for practice :



- Famous Passes/Doabs

GURU NANAK DEV JI AND HIS CONTEMPORARY SOCIETY

2

From the middle of 15th century to the early years of 16th century, Punjab was under the rule of the Lodhis. Politics of the day was characterized by misrule and corruption. The society was divided between Muslims and Hindus. Women, Untouchables and the poor led a miserable life. The Religious life was full of empty rituals and there was a dominance of the priestly class. Common people were trapped in ignorance, blind faith and false beliefs. It was during these times that Sri Guru Nanak Dev Ji illumined a new social and religious path to the world. Let us learn about the society, life and teachings of Sri Guru Nanak Dev Ji.

LIFE OF GURU NANAK DEV JI

Guru Nanak Dev Ji was born on April 15, 1469 at 'Rae Bhoie Ki Talwandi', now known as Nankana Sahib (in Pakistan). These days his birth anniversary is celebrated on the full moon day of Kartik Purnamashi (Full moon), October-November. Guruji's mother's name was Tripta . She was an extremely religious lady. His father was Mehta Kalu, and he was the village Patwari. He was married at the age of 14 to Bibi Sulakhani daughter of Sri. Mool Chand ji, a resident of Batala, District Gurdaspur. He was blessed with two sons, Sri Chand and Lakhmi Chand.

SACRED THREAD CEREMONY



At the age of nine, according to the Hindu traditions, (Janeu) the sacred thread ceremony was performed, when the family purohit Pandit Hardyal wanted to put the sacred thread, Guru Nanak Devji refused to wear it. In this way at the age of 9, he challenged the religious and social orthodoxy.

Activity

Guru Nanak Dev ji was born on Baisakh (15 April). Why is birth anniversary celebrated in the month of Kartik (October-November)? Collect information for the historical reasons and traditions behind this.

SACHA SAUDA



In order to get him interested in worldly affairs, his father Mehta Kalu gave Sri Guru Nanak Dev ji some rupees. He sent him to the nearest town-Chuharkana to do business. On his way, the Guru met a group of Faqirs (ascetics) who were hungry for several days. Sri Guru Nanak Dev ji spent all the money in feeding them. When Sri Guru Nanak Dev ji returned home and narrated the incident to his father, he was very disappointed. This incident is called the Sacha Sauda (True Transaction).

Incident of Modi Khana

Sri Guru Nanak Dev ji's father sent him to Sultanpur Lodhi, where his son in law Shri Jai Ram Ji was employed at an important position with Daulat Khan Lodhi, Guru Nanak got employed as a store keeper in the Modi Khana (grain store) of Daulat Khan Lodhi. He was always busy in singing the praises of the Lord. He started distributing grains, free of cost to the needy from his own earning. A complaint was lodged against Nanak and when they enquired into the matter, they found the store to be full. After this incident Sri Guru Nanak Dev ji's glory spread far and wide.

ENLIGHTENMENT 1499 A.D.

While staying at Sultanpur Lodhi, Sri Guru Nanak Dev ji used to bathe in the river Vain. He was so impressed by the sylvan surroundings that one day he sat on the bank of the river in meditation and emerged after three days. It was here that he attained spiritual knowledge. Gurudwara Tap Asthan is situated here.

UDASIS (TRAVELS) OF GURU NANAK DEVJI

After attaining enlightenment, Guru ji walked back home. He was unusually quiet. He broke his silence uttering, 'Na Koi Hindu, Na Koi Musalman'. When the Brahmins and the Qazis enquired about the meaning of these words, Guru ji replied that there is no difference between the Hindus and the Muslims, both are children of the same God. He also said that both Hindus and Muslims are not following the true path of their religion. After this incident Sri Guru Nanak Dev ji left his job at the Modi-khana and spent the rest of his life spreading his message among the people.

In order to address the issues of the prevailing society Sri Guru Nanak Dev ji donned the robes of an Udasi, a teaching saint.

FIRST UDASI (1499-1510)

Sri Guru Nanak Dev ji started his first Udasi (Travel) in 1499 AD. He travelled to eastern India during his first Udasi. He was accompanied by Bhai Mardana. Guruji visited Sayyidpur, Lahore, Sialkot, Talumba, Kurukshetra, Panipat, Delhi, Haridwar, Gorakh Matta (presently known as Nanak Matta) Banaras, Gaya, Patna, Kamroop (Assam), Jagannath Puri, Dhaka, Bhopal, Chandiri and Mathura. He

SIGNIFICANT EVENTS DURING THE FIRST UDASI

Sayyidpur - Eminabad

Here the Guru chose to stay with Bhai Lalo, a poor carpenter. Malik Bhago, the chief of the town invited Guru ji for a feast and to stay at his place. Guru ji refused his invitation and said, "I cannot eat your food because your bread is ill-earned and has been made with money sucked from the poor, while Lalo's bread is made from his hard-earned money." In this way, Guru Nanak Devji spread the message that one should live of one's hard earned money and not by cheating others.



Guru Nanak Dev Ji
with Bhai Lalo

Guru Nanak Dev ji at Haridwar

Guru Nanak Dev ji reached Haridwar. He found the Pilgrims ridden with false rituals in ignorance. The Pilgrims were offering water to their ancestors facing the Sun in the east.



Guru Nanak Dev ji
at Haridwar

Hearing this, Guru ji started offering water towards the West. The pilgrims laughed and asked what he was doing. Guru ji replied, "I am watering my fields. The people asked, "How can your water reach such a distance?"

Guru ji stated, "If the water cannot reach my fields which are only a few hundred miles away from here, how can your water reach your ancestors who are not even on this earth?" The crowd was greatly impressed.

Talumba

A thug named Sajjan lived in Talumba. He used to invite people to stay at his Haveli (a mansion) to rest and later on looted and killed them at night. Guru Nanak Dev ji went there and stayed with him during his Udasi. Guru ji's preachings transformed Sajjan. He realized his mistake. He then became a disciple of Guru Nanak Dev ji and started the propagation of religion. He also converted his Haveli into a Dharamshal(Inn)

Jagannath Puri

At the famous Hindu temple of Jagannath Puri, Guru Nanak Dev ji noticed the devotees performing 'Aarti' of the idol of Lord Vishnu. He explained to them that God is 'Nirankar' (formless) and a wonderful Aarti was being sung by the whole universe including the sky, sun, moon, air, vegetation, and flowers etc., before the invisible altar of God.

SECOND UDASI (1510-1515)

After spending sometime at Talwandi, Guru Nanak Dev ji started his second Udasi (journey) to Southern India in 1510. He was accompanied by Bhai Mardana and two brothers Saidon and Goho .

Rajasthan

During this Udasi, Guru Nanak Dev ji met the saints of the Malwa region. He also went to Pushkar the famous Hindu pilgrimage, and also interacted with the Jain monks of Mount Abu.

After touring Rajasthan, Guru Nanak Dev ji visited Ujjain, Hyderabad, Nanded, Guntur, Bidar, Golconda, Madras, Tiruchirapally, Nagapatnam, Kanchipuram and the religious place Rameshwaram in Southern India.

Southern India

Sri Lanka

Guru Nanak Devji reached Sri Lanka by sea. The ruler of Sri Lanka Shivnabh was greatly impressed by Guru Nanak Devji. He and many other people of Sri Lanka decided to be Guru ji's followers.

After returning from Sri Lanka Guru Nanak Devji visited Rameshwaram, Trivandrum, Kottayam, Srirangapatnam, Somnath, Dwaraka, Kutch, Mandavi, Bahawalpur, Multan etc., He reached his village Talwandi in 1515 and then left for Sultanpur.

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