Chapter - 3
PROFILES OF LOCALE

PUNJAB

The area of Punjab can be divided into:
Malwa is a region of Punjab south to river Sutlej. The Malwa area makes up majority of the Punjab region consisting 11 districts. Cities such as Ludhiana, Patiala, Sangrur, Rajpura, Bhatinda and Mohali located in the Malwa region. Malwa is also famous for cotton farming.
Majha is a historical region of the Indian Punjab comprising the modern districts of Amritsar, Pathankot, Gurdaspur and Tarn Taran. It lies between rivers Ravi, Beas and the Sutlej. This region is called heartland of Punjab, it is also celebrated as being the 'Cradle of Sikhism'.
Doaba is the region of Indian Punjab between the rivers Beas and Sutlej. The name "Doaba" literally translates to "land between two rivers" ("Do" two, "Ab" river; Punjabi). It is one of the most fertile regions of the world, and was the centre of the Green Revolution in India. The cities in Doaba are Jalandhar, Hoshiarpur, Nawanshahr and Kapurthala.
The state of Punjab has 22 districts, 14 cities and 157 towns in Punjab. The state capital of Punjab is Chandigarh. There are 14 cities and 157 towns in Punjab. The major cities in Punjab are Ludhiana. A state in the northwest of the Republic of India forms part of the larger Punjab region. The state is bordered by the Indian states of Himachal Pradesh to the east, Haryana to the south and southeast and Rajasthan to the southwest as well as the Pakistani province of Punjab to the west, it is also bounded to the north by Jammu and Kashmir. The state capital is Chandigarh, Union Territory and also the capital of neighbouring state of Haryana. Punjab is the only state in India with a majority Sikh population.
The Greeks referred to Punjab as _Pentapotamia_, an inland delta of five converging rivers. The Punjab region is associated with the ancient _hapta həndu_ or Sapta Sindhu, the Land of Seven Rivers. Historically, the Punjab region has been the gateway to the Indian subcontinent for people from Greece, Central Asia, Iran and Afghanistan and Vice-versa.
Punjab is also known for agriculture being the largest industry in Punjab it is the largest single provider of wheat to India. Besides it other major industries like manufacturing of scientific instruments, agricultural goods, electrical goods, financial services, machine tools, textiles, sewing machines, sports goods, starch, tourism, fertilizers, bicycles, garments, and the
processing of pine oil and sugar. Punjab also leads the other states by having the largest number of Steel Rolling Mill Plants in India which are located in Steel Town Mandi Gobindgarh, District Fatehgarh Sahib.

Punjabis, Jats and Rajputs form the major chunk of population of Punjab and Punjabi written in Gurmukhi script, is the principal spoken language as well as the official state language. Sikhism, a faith originated from the teachings of Nanak, the first Sikh Guru is followed by the majority living here. The largest minority is Hindu followed by Muslims, Buddhists, Christian and Jains. Scheduled castes of both the Hindu and Sikh religion constitute about one-fourth of the Punjab’s population.

Punjabi is known worldwide for its culture which is best reflected through its folklore, ballads of love and war, fairs and festivals, dancing, music and literature. Numerous religious and seasonal festivals, such as Dussehra, Diwali, and Baisakhi, are celebrated by Punjabi’s. Bhangra, jhumar, and sammi are the popular dance forms and giddha, a famous native Punjabi form, is a humorous song-dance performed by women. The rich varied and vibrant Punjabi literature owes its origin to the mystical and religious writings of the 13th century Muslim sufi (mystic) Farid and of the 15th-16th century Guru Nanak, founder of the Sikh faith, who were the first to use Punjabi extensively as medium of their politically tinged poetic pursuits. Author Bhai Vir Singh and the poets Puran Singh and Dhani Ram Chatrik inaugurated the modern Punjabi literature at the beginning of the 20th century.

Punjab is also famous for its handicraft products. Needlework of Punjab is known for its uniqueness all over. Baghs, Phulkaris, rumals and scarves are intricately designed in rich traditional patterns and motifs. The woodwork of Punjab is exquisitely beautiful. This exquisite fine furniture designed with inlay ivory work, coloured mirror and engraved woodwork is also exported to different countries.

Agriculture, the main occupation of the people of Punjab forms the backbone of the state economy. More than 80 percent of Punjab is cultivated, despite the fact that Punjab comprises only 1.53 per cent of the area in the country. 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 of this agricultural land include the manufacture of textiles, sewing machines, sporting goods, starch, fertilizers, bicycles, scientific instruments, electrical goods, machine tools and processing of sugar and pine oil.
Moving on the path of progress and development, Punjab has developed a network of about 30,000 miles of roads, of which about 75 percent are surfaced. A fairly dense and efficient network of the Northern Railway zone—a part of the national railway system—exists in Punjab. Regular air passenger service from Delhi to Chandigarh and to the Punjabi cities of Amritsar, Ludhiana, and Bathinda is available. Like the railways, the postal and telegraph services and radio and television broadcasting are under the central government's control.

In 1947 the Punjab Province of British India was partitioned along religious lines into West Punjab and East Punjab. Huge numbers of people were displaced and there was much intercommunal violence. Immediately, following independence in 1947, and due to the ensuing communal violence and fear, as part of an exchange of population most Punjabi Sikhs and Hindus who found themselves in Pakistan migrated to India. Punjabi Muslims were uprooted similarly from their homes in East Punjab, which now forms part of India.

The capital city of the undivided Province of Punjab, Lahore, was allocated to the Pakistani West Punjab during the partition of British India in 1947, so a new capital for Indian Punjab was built at Chandigarh. After years of protest done by Akali Dal and other Sikh organizations, Punjab was divided on linguistic basis in 1966. On 1 November 1966, the Hindi-speaking southern half of Punjab became a separate state, Haryana and Pahari speaking hilly areas in north east was given to Himachal Pradesh. Chandigarh was on the border between the two states, and became a separate union territory but serves as the capital of both Punjab and Haryana. During the 1970s, the Green Revolution brought increased economic prosperity for Punjab, mainly due to the late Pratap Singh Kairon. However, a growing polarisation between the Indian National Congress led central government and the main Sikh political party, the Shiromani Akali Dal, began to widen during the 1970s. Hostility and bitterness arose from what was widely seen by the Akali Dal as increasing alienation, centralization and discriminatory attitudes towards Punjab by the Government of India. This prompted the Shiromani Akali Dal to pass the Anandpur Sahib Resolution which asked for granting maximum autonomy to the region of Punjab and other states and limited role and powers of the Central Government.

According to the 2011 Indian Census, the population of Indian Punjab is 27,704,236 (Males 14,634,819 & Females 13,069,417). In recent times, there is growing concern in the state about the massive influx of Hindu 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 where as the rest of the 34% are urban residents. 2011 census presents a grim picture of skewed sex ratio i.e. 895 females per 1000 males in Punjab.

Written in the Gurmukhi script, the Punjabi language, is the official and most commonly used language in the state. The language owes its popularity across India and the wider world due to large scale migration of Punjabis and the rich Punjabi music. Punjabi has always been an integral part of Indian Bollywood cinema due to large numbers of Punjabis working in Bollywood. It is also the second official language in the Indian states of Haryana, Himachal Pradesh, Chandigarh and the National capital of Delhi.

At global level, Punjabi is the 10th most spoken language in the world and 4th most spoken language in Asia. The major dialects of Punjabi spoken in Indian Punjab are Majhi, Malwi, Pwadhi and Doabi.

Keeping in mind the increasing need, demand and value of education in contemporary competitive scenario, Punjab has several institutions of higher education which provide undergraduate and postgraduate courses in all the major arts, humanities, science, engineering, law, medicine, veterinary science, and business courses. There are many institutes offering higher education in Punjab like Baba Farid University of Health Sciences, Faridkot, Central University of Punjab, Bathinda, Panjab University, Chandigarh, Punjab Engineering College, Chandigarh, Indian Institute of Technology, Ropar, Punjab Technical University, Jalandhar, Giani Zail Singh College of Engineering & Technology, Bathinda, Guru Nanak Dev University, Amritsar, Chitkara University, Rajpura, Punjabi University, Patiala and Regional Institute of Management and Technology, Fatehgarh Sahib.

Punjab is known for the best infrastructure in all of India. All of Punjab's villages have been provided electricity and connected to the state electrical power grid. Punjab is one of the most fertile regions on earth. Indian Punjab is also called the "Granary of India" or "India's bread-basket".
AMRITSAR

The various opinions of the city of Amritsar lies hidden in the mists of time due to the scanty evidence available in its early history, on the development of the city generally accepted view is based on the Amritsar district gazetters the authoritative works of reference on local history. It seems that originally the site of Amritsar was community land lying between the village of Sultanwind, Tung, Gumtala and Gilwali and later it was acquired by the Sikh gurus either on payment or was received by them free of cost. It was the choice of the gurus themselves and the site of Amritsar was revenue free land.

The original plan of the new project was chalked out by Guru Amardas and conveyed to Ram Das for execution. Some intelligent, experienced and elderly Sikhs were instructed to assist Ram Das to implement the project. The project was executed by Guru Ram Das.

The construction of the new centre was stated with great enthusiasm. The construction of the new tank commenced on Nov. 1573. Many Sikh devotes came to participate in Sewa. Guru Ram Das composed beautiful verses in glorification of the ‘sarowar’, making an injunction upon his followers to take bath in the holy tank and meditate the name of God. The tank acquired a reputation of sanctity and became the head quarter of the Sikhs. The Amrit Sarowar remained un-bricked till Guru Arjan Dev ascended the Guru Gaddi in 1581.

During freedom struggle, Amritsar became the scene of one of the worst atrocities perpetrated by the British. Protests and demonstrations were organised by people against the Rowlatt Act that allowed the British to imprison anybody without explanation. To suppress these protests, the Governor of the Punjab Province O’Dwyer imposed a ban on public assemblies. In defiance of this order, a group of men, women and children gathered in a rectangular piece of land, called Jallianwala Bagh, to mark the anniversary of the birth of the Khalsa panth (order of the Khalsa). General Dyer, who was in charge of law and order in the region, marched up to the ground with his troops and blocked the narrow entrance. On the gathering without any warning, killing and wounding thousands.

Till date the walls of the Jallianwala Bagh bear the bullet holes. Some people even tried to escape the firing by jumping into a well in the complex, but drowned and died. This led to hue and cry all over the country of the massacre. The British tried to suppress this incident, but it created a furore in the entire nation. As a result, Mahatma Gandhi gave a call for Civil disobedience, which escalated to a mass movement and forced the British out of India.
A spate of bloody warfare was witnessed in the post-independence period of Amritsar. Sant Jarnail Singh Bhindranwale, a militant Sikh leader gave a call for separate nationhood, which spread like wildfire throughout the state. In June 1984, hounded by the army and police, a heavily armed Bhindranwale and his followers holed up in the Golden Temple complex. When troops tried to enter the complex, many were mowed down by bullets. The army, in a state of panic, rolled tanks into the complex and fired on the Akal Takht, the seat of Sikh religious authority. Bhindranwale was killed, and so were thousands of his men and soldiers. Though the temple was rebuilt and has regained its original glory, the scars in the minds of the Sikh people remain. As a result of this operation, the Prime Minister Mrs. Indira Gandhi, who had ordered the army action, was assassinated by her own bodyguards. In retaliation, many Sikhs were butchered by Hindus. Yet again in 1987, the succeeding Prime Minister Rajiv Gandhi ordered yet another campaign called Operation Black Thunder to cleanse the complex of militants. This time however, the action was more restrained, and damage was kept to minimum. Subsequently, elections were held and the people of Punjab voted in the religious Akali Dal. Normalcy returned to the state, with Amritsar regaining its status as one of the most important destinations for the Sikh community.

The main commercial activities include tourism, carpets and fabrics, farm produce, handicrafts, service trades, and light engineering. The city is known for its rich cuisine and culture. Amritsar is home to Central Khalsa Orphanage, which was once a home to Shaheed Udham Singh, a prominent figure in the Indian independence movement.

The city lies on the main Grand Trunk Road (GT Road) from Delhi to Amritsar connecting to Lahore in Pakistan. The G. T. Road, built by Sher Shah Suri, runs through the whole of the northern half of the Indian subcontinent, connecting Peshawar, Pakistan to Sonargaon, Bangladesh. The city is also connected to most other major cities such as New Delhi, Mumbai, Calcutta by an extensive network of rail system. The city also provides air connectivity to major Indian cities, as well as international cities such as Birmingham, Toronto, Dubai, Singapore, Tashkent, Ashgabat, London etc. from the Raja Sansi International Airport, recently renamed as Guru Ramdas International Airport. The airport is being developed for increasing demand in future; a new International inbound and outbound terminal is operational. A cargo terminal is under construction. Administrative center for the Amritsar District. However, it did not become the industrial center of Punjab due to its proximity to the volatile Indo-Pakistan border.
According to the 2011 census, Amritsar municipality had a population of 1,132,761 and the urban agglomeration had a population of 1,183,705. The municipality had a sex ratio of 879 females per 1,000 males and 9.7% of the population were under six years old. Effective literacy was 85.27%; male literacy was 88.09% and female literacy was 82.09%.

A focal point of Sikh faith, a pivot of Punjab politics, a gateway to the Middle-East, a nursery of defence pool, an alert sentinel at the Indo-Pak border, Amritsar is the place where first Sikh army was raised by the sixth Guru, Guru Hargobind. The city saw fierce onslaughts on the invading armies of Ahmad Shah Abdali and reckless carnage at the Jallianwala Bagh. An epicenter of Kooka and Akali movement and a symbol of resistance against the British tyranny, Amritsar has been favourite place of Maharaja Ranjit Singh. It was in Amritsar that the calarion-call for the liberation of India sounded louder and clearer. In the recent times it has at regular intervals borne the brunt of Indo-Pak conflicts.

Amritsar is like a diamond with many facets. The essential spirits of the city is found not only in the gurdwaras and temples, mosques and churches but also in theaters and galleries, parks and gardens, havelis and forts. The most dominating asset, however is its people who are friendly, god fearing, hospitable and hard working, informal, robust and tremendous zest for living.

JALANDHAR

The district is named after Jalandhar, a demon king, who finds a mention in the Puranas and Mahabharat. According to another legend, Jalandhar was the capital of the kingdom of lav, son of Rama. According to yet another version Jalandhar is said to have derived its name from the vernacular term ‘Jalandhar’ means area inside the water, i.e. tract laying between the two rivers Satluj and Beas, still another name of Jalandhar had been Trigartta, as it was waters by three rivers, Satluj, Beas and Ravi.

Jalandhar is located on the intensively irrigated plain between the Beas and Sutlej rivers. The city, which has major road and rail connections, is a market for agricultural products. Manufactures include textiles, leather goods, wood products, and sporting goods. Jalandhar was the capital of Punjab from India’s independence (1947) until Chandigarh was built in 1953.

The Jalandhar District consist of 5 tehsil/subdivisions viz. Jalandhar-I, Jalandhar II, Nakodar, Phillaur and Shahkot. Besides, there are 5 sub-tehsils, viz. Adampur, Bhogpur, Kartarpur, Goryan and Nurmahal. The district is divided into 10 development blocks, viz, Jalandhar West,
Bhogpur, Adampur, Nakodar, Shahkot, Phillaur, Nurmahal, Lohian and Rurka Kalan, According to 2000-2001 figures of District Statistical Office, the district has 956 inhabited villages.

Jalandhar is believed to have emerged out of the sea. The legendary origin of Jalandhar is confirmed by some geologists who believe that once a time the sea stretched upto Jaldnarh Doab and the neighboring Shiwaliks of Hoshiarpur. According to the Padma Purana, the City takes its name from the great “Deity” King, Jalandhar, the son of the Ocean.

Jalandhar gave rise to the Nath Movement between the eighth and tenth century A.D. At the site where the samadha of one of the foremost representatives of the movements Jogi Jalandhar Nath once stood, was built the exiting shrine of Imam Naris-ud-din Chishti in the fifteen century.

Under the Mughal Emperors, Jalandhar was always the capital of the northern and most important portion of the Jalandhar Doab which then extended to the neighborhood of Multan, in fact of the whole of the Doab, as it is now constituted. The last Mohammedan governor was Adina Beg, whose intrigues with the Sikhs and Marathas have already been noticed. Governor Adina Beg died in 1758, having in the pervious year allowed Guru Badbhag Singh of Kartarpur, to burn Jalandhar in revenge for the destruction of Katarpur by Ahmad Shah Abdali in 1756.

In A.D. 1766 Jalandhar fell into the hands of the Sikh Misal of the Faizullapuria, then under Khushal Singh. His son Budh Singh, who succeeded him as head of the Misl, built a masonry fort in the city, the site of which is now occupied by the Killa Mohalla while several of the other leaders built forts of unburnt bricks. In 1811, Diwan Mohkam Chand was sent by Maharaja Ranjit Singh to annex the Faizullapuria possession in the Jalandhar Doab and Sardar Budh Singh fled to his protected possession across the Satluj. His troops put some resistance, but gave up in Jalandhar in October. From this time, it was the capital of the possessions of the Lahore State in the Jalandhar Doab until annexation to the British dominions after the First Anglo Sikh War, 1845-46. It then became the headquarters of the Commissionership of the Trans-Satluj States.

Jalandhar has been in the thick of the fight for freedom from the British Raj and has produced many patriots. Desh Bhagat Memorial Hall has been constructed here to perpetuate the memory of such martyrs.

Outside the Nakodar town, there are two fine Muhammedan tombs situated close together. These are maintained as protected monuments by the Archaeological Departments.

The Gurudwara at Kartarpur (16 km from Jalandhar town) was built by the Fifth Sikh Guru, Guru Arjun Devji in 1656 A.D. Every year, a fair is held on the birth anniversary of the Guru
when a large number of devotees gather to pay homage. Kartarpur is also known as the birth place of Swami Virjanand who was the teacher of Swami Dayanand Saraswati, the illustrious founder of the Arya Aamaj. A memorial (Guru Virjanand Smarak) has been constructed here in his memory.

Before partition, Lahore was the hub of print media and almost all the newspapers of the United Punjab were being published from there. After the holocaust of partition, the press shifted to Jalandhar and started afresh with limited means. In a very short span of period the press stood on its feet and has now become very influential organ of public opinion.

Jalandhar City is the centre of print media. Many dailies and weeklines are published in various languages. Some of them are fine manifestation of journalism.

The Doordarshan Kendra at Amritsar cam into existence on 23rd September 1973, which was shifted to Jalandhar on 13th April 1979. It has two transmitters, one at Amritsar and another at Pathankot Doordsarsha Kendra. Each transmitter has 90 kilometers range. The Doordarshan Kendra at Jalandhar covers whole Punjab, Haryana, Jammu and Kashmir and Union Territory of Chandigarh. The programmes of Doordarshan Kendra are relayed from three different stations, viz. Amritsar, Kasuli and Bathinda.

**LUDHIANA**

It was originally known as Lodi-Ana (The Lodi's Place) during the Lodi Dynasty under which the city was created. "In the reign of Sikandar, son of Bahlol Lodi, the people of Ludhiana were oppressed by the plundering Baluchis, and applied to the Emperor for assistance. Sikandar, in answer to their prayer, sent two of his Lodi chiefs, Yusaf Khan and Nihang Khan, with an army. These chiefs fixed on the present site of the Ludhiana city, which was then a village called Mir Hota. Nihang Khan remained at Mir Hota as the Emperor's Lieutenant; and called the place Ludhiana. He was succeeded by his son a grandson. The latter, Jalal Khan, built the fort of Ludhiana out of the bricks found at Sunet. He saved the town from invaders and treated all its citizen equally. His two sons partitioned the country a round Ludhiana, which was waste, amongst the people of the town, and distributed them in villages. In the time of Jalal Khan's grandsons, Alu Khan and Khizr Khan, the Lodi dynasty was overthrown by Babar; and the Lodis of Ludhiana sunk to the position of ordinary subjects of the Mughal empire. The Lodi dynasty lost control of the throne of Delhi in 1526. The Mughals established a strong government at
Sirhind, which itself was a sarkar (division) of the Delhi subah (province), and attached Ludhiana as a mahal or parganah.

The death of Akbar (a Mughal emperor) in 1705 led the was dominated by the rise of Sikhism as a power, and the decline of the Mughal empire. And rise of Sikhism as a power for more than 100 years. By this time the Mughal empire was tottering to its fall, and various local powers began to assert their independence. The Rais of Raikot who until then had held a considerable tract of land around Ludhiana in lease from the emperors were some of the first to assert their independence. Raja Ala Singh of Patiala, the representative of the crumbling Delhi Sultanate and Rai Kalha II were the principal actors contenders for power in the region. "Rai Kalha III, who appears to have been a ruler of very great ability, extended his power up to Ludhiana. He established independent power over the whole of the Jagraon (the place of the Rais) and the greater part of Ludhiana Tahsils, and a large portion of the Ferozepur District." Khan Bahadur Rai Inayat Khan of Raikot (the custodian of Guru Gobind Singh ji's Ganga Sagar) was the Chief of Rai family at the time of partition of India 1947. Hatur, Chakar, Talwandi Rai in 1478 AD, Halwara and Raikot in 1648 AD and Jagraon in 1680 AD were founded by the Manj Rai family of Raikot and their ancestors- In 1741, Ala Singh defeated Rai Kalha III and chased him out of the country, but he soon recovered the territory. Thinking taking advantage of this power struggle, Nadir Shah invaded, and crossed the Sutlej at Ludhiana, which was then on its banks, and marched through the district along what is now the Grand Trunk Road. Nadir Shah is said to have ordered a general massacre of the inhabitants of Ludhiana on the account of some petty fault, His successor, Ahmed Shah Durrani, invaded in 1747. On reaching the Sutlej, he found his passage opposed by the son of the emperor, Kamardin, with a huge army that had advanced from Sirhind. Durrani avoided the conflict but ended up in direct confrontation with him. While Ahmad Shah Bahadur was defeated, the losses were very heavy on both sides. The subsequent invasions of Ahmad Shah were not resisted by the Mughal troops from Sirhind, but they were constantly harassed by the Phulkian chiefs and the Rais. It was some time about 1760 that the Rais were permitted by Ahmed Shah to take possession of the town of Ludhiana and to extend their power over the country about.

Although Zain Khan was appointed by Ahmad Shah as Governor of Sirhind in 1761, he was defeated and slain in 1763 by huger armies of Sikhs. They took possession of Sirhind. The fall of Sirhind marked the last vestige of Mughal control over the area, and Ludhiana was left in
possession of the Rais. The Malaudh Sirdars belonging to the Phulkian stock had already established themselves in the south of Ludhiana in the Jangal villages and the country about Malaudh; and Sudha Singh Gill, an adventurer from Loharu in the Ferozepur district, secured a few villages around Sahnewal. In 1767 Ahmed Shah reached Ludhiana on his last expedition but got no further.

Around 1785, Sutlej changed its course such that Ludhiana was no longer situated on its banks. The condition of the country during the latter part of the 18th century was one of considerable prosperity. The rule of the Rais is still spoken of as being very mild; and it is said that they fixed only one-fourth of the produce as their due. In 1798, Ludhiana was attacked by the Sikhs under Bedi Sahib Singh of Una. At the time, the ruler of the Rais, Rai Alias was a child. His agents Roshan and Gujar made a good stand against the Sikhs at Jodh, ten miles (16 km) southwest of Ludhiana. Roshan was the killed in the fight, and Rai's army was dispersed. However, the Phulkian chiefs, who were on good terms with the Rais, had no intention of allowing the Bedi to establish himself in their midst and came to their aid, driving the invaders out of the villages. Upon the Bedi's siege of Ludhiana, the Rais called in British mercenary George Thomas to help with the defense of the city. On Thomas's approach, Bedi retreated to the other side of the river. Having recently consolidated the new Sikh Empire, Maharaja Ranjit Singh crossed the Sutlej in 1806 in his first expedition against the Cis-Sutlej states and stripped the Rais of all their possessions, including Ludhiana. The city was occupied but not immediately annexed to the Lahore state. By 1809 Ranjit Singh was completing his third expedition and was again on the west bank of the Sutlej ready to attack Ludhiana. Fearing further expansion that was coming closer to their sphere of interest, the East India Company occupied the Cis-Sutlej states east of the Sutlej. The Company sent Colonel David Ochterlony with a force to occupy Ludhiana.

By the end of 1809, The Treaty with the Rajah of Lahore was signed in which the Rajah agreed to remain north and west of the Sutlej. British troops were permanently stationed in Ludhiana, and they established a cantonment to further consolidate their occupation. Compensation was paid by the British to the Raja of Jind. In 1835, the Jind family, who technically still ruled Ludhiana, were left without any heirs. By the British doctrine of lapse, Ludhiana came under official control of the East India Company. Following the First Afghan War, Ludhiana became the residence of the exiled family of Shah Shuja. The British cantonment was abandoned in 1854. During the Indian Rebellion of 1857 Deputy-Commissioner Ricketts crushed a rebellion in
Ludhiana with the assistance of the chiefs of Nabha and Maler Kotla. Sukhdev Thapar, who was hanged along with Bhagat Singh and Rajguru, was born in Ludhiana.

Acc to 2011 census, Ludhiana City had a population of 1,613,878 making it the 22nd most populous city in India and the most populous city in the Indian state of Punjab. Males constitute 57% of the population and females 43%. Ludhiana has an average literacy rate of 85.38%, higher than the national average of 74.04%: male literacy is 88.35%, and female literacy is 81.85%. In Ludhiana, 12% of the population is under 6 years of age. Punjabi is the official language of the city of Ludhiana. Due to warm and enterprising nature of Punjabis, people from different cultures are settling here, enriching the city with new languages such as Hindi, Rajasthani, Himachali etc.

Keeping pace with time Ludhiana is now Punjab's most populated and very rapidly growing metropolitan city. It is on the south bank of the Sutlej river historical speaking. The city was the sight of a great battle during the first Sikh wars. It was also an important center during the struggle for freedom, and is associated with names like Lala Lajpat Rai, Sardar Kartar Singh, Baba Santa Singh and Maulana Habibur Rehman. An important industrial town, Ludhiana in Punjab, is Textile and light engineering centre of India. Woollen garment machine tools, dyes, cycle parts, mopeds, sewing machines and motor parts produced here are exported all over the world. Ludhiana accounts for 90% of the country's woollen hosiery industry. Ludhiana roll its global fame to Hero Cycle many factory.

Punjab's most populous metropolis, its hosiery goods are in demand in all the markets of the east and the west, which include America and Russia. For its production of hosiery, Ludhiana is also known as the Manchester of India. The worlds largest bicycle manufacturer, producing nearly three million bicycles annually, Ludhiana known worldwide for many other important ventures also. Which is based here. The fertile agricultural area around it supports a large grain market. Christian Medical College Hospital, established in 1895, was the first school of medicine in Asia. The world famous Punjab Agricultural University is on the edge of the town organizes the Kisan Mela every Year. It has an excellent museum. Ludhiana holds world records in food production. However, Ludhiana's claim to fame is not its commercial enterprises alone. It is an important pilgrimage center as there are many historic Gurdwaras. There are a number of gurudwaras associated with the life and visits of Guru Gobind Singh Ji. Among them the gurudwaras of Charan Kanwal and Manji Sahib are important.
The Punjabi spirit of enterprise and business savvy is best exemplified by the city of Ludhiana. In Ludhiana every household is a mini hosiery unit. There are more than twenty colleges affiliated to Punjab University, Chandigarh. Literacy rate is very high in Ludhiana and is comparable to any well-literate corner of the country. The bhangra dance is common sight in the villages. Punjabi is the main language, while Hindi and English are also commonly used. In Ludhiana, Hindu festivals and celebrations such as Dussehra and Diwali are celebrated as enthusiastically as the birth and death anniversaries of the gurus and saints. The other festivals that are celebrated in Ludhiana are the Chhapar Festival & Baisakhi. To sikh community the festival of Baisakhi is celebrated in month of April.

Besides Industry, Ludhiana is a major Agri-Products producer. It is a big centre for Dairy product packaging. Ludhiana is also a major Trading hub for a lot of commodities for the entire North India. It is also a major consumer shopping centre with a lot of consumers coming from various parts of Punjab to do their big ticket shopping.