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Partition Migration And Demographic Transformation in the Haryana Region (19471951): A Study of Displacement, Resettlement and Structural Change

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Abstract: The British Indian Partition of 1947 had a big effect on the inhabitants of North India. A number of people crossed the new boundary. During the important years of 1947 to 1951, many Muslims (mostly Meo and others) left for West Punjab. At the same time, "Sikh and Hindu" refugees moved and settled in what is now Haryana. This research looks at the size, characteristics, and long-term repercussions of this movement. This analysis employs administrative records related to land allocation (rehabilitation and compensation), post-Partition census data (1951), and colonial census records (1941) to demonstrate a notable population disparity followed by rapid, nearly complete replenishment. The results indicate that this movement had an impact beyond the populace. The city changed in a number of ways, including the kind of people who owned farmland and the types of businesses and skilled workers that were there. These changes made Haryana what it is today.

The goal is to look into the socioeconomic effects of Hindu and Sikh "Displaced Persons" (DPs) in Haryana and the demographic differences that have come about as a result of Muslims moving to West Pakistan. The districts of Ambala, Gurgaon, Karnal, Rohtak, and Hissar are the main ones. The relocation process (1947–1951) is said to be the main reason why Haryana's cities became more professional and its agriculture sector became more advanced.
Findings: The "refugees" who came brought with them better ways to farm and a strong desire to start their own businesses. Because of this, the area changed from a "backward" hinterland to a busy industrial and agricultural centre.
Keywords: Haryana's past includes changes in population, agricultural reform, urbanisation, the split in 1947, East Punjab, Haryana, migration, Meo, the 1951 census, sectarian violence, refugee rehabilitation, land resettlement, and the partition of India.

Introduction - Violence was at its worst ever during the partition of the Punjab province in August 1947. Around 14 million individuals had to abandon their houses. In the southern and southeastern areas of Punjab, which eventually became the heart of the Hindi-speaking state of Haryana, there was a different but equally terrible demographic shock. Most historical research looks upon Punjab's centre areas, such as Lahore, Amritsar, and Ferozepur. There were a lot of Muslim communities in this area, including the districts of Rohtak, Gurgaon, Karnal, and Ambala. Most of them lived in the country. The Meo people who lived in the Mewat area were very interesting. After Partition, which caused a lot of people and businesses to leave, most of these people had to move to Pakistan. Sikh and Hindu immigrants were quite happy to get this work, especially those from West Punjab areas like Sheikhupura, Multan, and Montgomery.

The Administrative Status of Haryana Territory within East Punjab (1947): An examination of the administrative peculiarities that characterised the "Haryana region" under British colonial rule is essential for comprehending the demographic upheaval of 1947. Before Partition, Haryana was not a separate government body. It was part of the big Ambala Division of the United Punjab Province. It was more generally called "Southern Punjab" or "South-East Punjab." The Uprising of 1857 had a direct effect on the governmental situation in Haryana. Before the revolution, a much of this area was part of the North-Western Provinces, which were based in Agra. The British Raj tried to punish the area because the local leaders and native Haryanvi peasants fought back so hard. The Government of India Act of 1858 moved the Haryana areas from the North-Western Provinces to the Punjab Province. The British thought this administrative unification was good for the area, but it hurt the area's organization. The British spent a lot of money on the "Canal Colonies" in West Punjab (Lyallpur, Montgomery,

and Sargodha), but they essentially left Haryana to the monsoon in the late 1800s and early 1900s, making it a "administrative backyard." By 1947, the region was well-known for:

Stagnant Urbanisation: Lahore and Amritsar grew into major cities, but Haryana's towns, including Rohtak and Hissar, stayed as idealised country markets (mandis).

Lack of Education: The literacy rate was lower than in Central Punjab because there was no significant university or government building.

Fiscal Neglect: In Northern and Western Punjab, the rich Haryanvi peasants often had their taxes utilised to keep the colonial infrastructure in good shape.

The Communal and Administrative Mosaic on the Eve of Partition: In 1947, the area was split into semi-autonomous Princely States and British-controlled districts. This scattering made it harder to bring people back to their homes.

1. **British Districts:**Karnal, Ambala, Gurgaon, Hissar, and Rohtak are British districts. These were the key sites where people from different cultures met up.
2. **The Phulkian States and Others:** Jind, Pataudi, Loharu, and Dujana were only a few of the places. Because of how these princes treated their Muslim subjects, people travelled about differently in different areas. For example, they protected them or kicked them out.

"East Punjab" was just an administrative area after August 15, 1947. Millions of people crossing the new boundary suddenly found themselves in the Haryana region. The capital city of Lahore was lost, and the government was split. The government in Haryana's districts was already having problems since many Muslim officials had departed for Pakistan. The "caravans" (kafilas) made it practically impossible for the system to work.

Strategic Importance vs. Structural Marginalisation: The Haryana region was in a unique strategic location, yet it was poorly run. It was the way to get to Delhi. The "Grand Trunk Road" and the significant rail lines that went through Ambala and Panipat were the main ways people got about. But the "Punjabi-proper" elite who ran the new East Punjab government in Shimla were not like the people in Haryana. So, sometimes their needs were not as critical as the problems that Gurdaspur and Amritsar's border districts were having at the time. In the first few months of 1947, the Haryana region had a strong feeling of community based on "Jat-culture," where caste identity was more significant than religious identity. This was the idea of the 'Unionist Party' under Sir Chhotu Ram. This was the quiet before the storm. There were a lot of Muslims in this area, especially Ranghars (Muslim Jats) and Meos from Mewat. Muslims and Hindus in Haryana spoke the same languages, had the same gotras, and lived in the same way. The "Ashraf" Muslims in the United Provinces were not like this. The administration's unwillingness to acknowledge this disparity resulted in a more violent and "complete" displacement than would have otherwise occurred.

T heoretical Framework: Displacement as Structural Transformation. This analysis contends that the chaos of Partition, rather than policy, rapidly terminated Haryana's administrative neglect during British Punjab. The "Punjabi Refugee" situation forced the authorities to put money into South-East Punjab's infrastructure. This led to:

1. The Professionalization of the Hinterland: is the change from a Jat-agrarian socioeconomic structure to a more diverse urban-industrial economy.

2. The Institutionalization of the State: The unplanned need for "Rehabilitation Departments" in rural Haryana led to a level of bureaucracy that had never been seen previously during the Raj.

The Displacement Scale: A Quantitative Overview of the Population Exchange. The 1947 Partition of Haryana "emptied" and "refilled" the social vessel, affecting not only the Punjab's borders. To really understand how big this change in population is, you need to look at the full longitudinal numbers from the 1941 and 1951 Censuses, not just the sad stories of people suffering. The population swap is almost done in the districts of Rohtak, Hissar, Gurgaon, Ambala, and Karnal. Because of this, a large part of the agricultural workers and the urban middle class were completely displaced. The "Ranghar" and "Meo" belts came to an end with the Muslim Exodus. There were differences among the Muslims of Haryana in 1941. The two primary socioeconomic groupings were the urban artisan/trading class and the rural land-owning peasantry. The latter group was mostly made up of Meos, Muslim Jats, Muslim Rajputs, and Ranghars. A lot of individuals left. In 1941, there were 166,569 Muslims living in the Rohtak District. By 1951, there were just 2,562. According to this number, 98.5% of people who have lived on the property for hundreds of years have left. Hissar's Muslim population also dropped from 285,208 to 3312. When the Meo Muslims left the Gurgaon district, there was a strange number pattern. Even though this was a big drop from the 285,992 Muslims who lived there in 1941, there were still 163663 Muslims in Gurgaon in 1951. This was because Mahatma Gandhi and the academics at Jamia Millia Islamia either delayed the "cleansing" in other places, which was almost done, or prompted a "reverse migration."

The migration brought about 1.3 million individuals

The East Punjab Refugee Registration system "filled" this gap. By 1951, the Haryana region was home to between 1.3 and 1.5 million displaced people (DPs). The "Land Allotment Scheme" was the reason for the unfair distribution. It paired immigrants with soil types that were similar to those in their "home" districts in West Punjab.

Karnal District: Because it had equitable irrigation, it became the principal "sink" for people moving from the Montgomery and Multan canal colonies. In 1951, Karnal had 250,471 refugees, which was almost 23% of the district's entire population.

Hissar District: 127657 refugees that came to Hissar District came from Lyallpur and Bahawalpur State.

Ambala District:188892 people that moved to Ambala District came from locations like Rawalpindi, Sargodha, Jhelum and Lahore. Its cantonment and city infrastructure made this possible.

"**Standard Acre**" and the Loss Calculation The state was in a quantitative crisis because the 2.4 million acres of land left by Muslims in East Punjab were much smaller and of inferior quality than the 6.7 million acres left by Hindus and Sikhs in West Punjab. The "Standard Acre" was developed by Randhawa, the Director General of Rehabilitation, to fix this "quantitative gap."

This complicated mathematical unit of measurement looked at:

1. **Soil Productivity:** Chahi land that was watered grew more than Barani land that wasn't.
2. **Location:** near Mandis or market towns.
3. **The "Graduated Cut":** To make sure that everyone got a fair share, bigger landowners in Pakistan were given smaller and fewer amounts of land in Haryana. For example, a refugee who left 1,000 acres in West Punjab might only be able to buy 250 "Standard Acres" in Rohtak or Hissar.

The "calculus of loss" transformed the way people lived. The Western "Zaildars" and "Lambardars" became middle-class farmers on the plains of Haryana. This made the Punjabi class structure more fair in the Haryanvi setting.

Occupational Displacement and Re-stratification: According to the 1951 census, there was a big "occupational mismatch." Almost 45% of the refugees who came from Pakistan were classified as "Urban/Non-Agrarian," but most of the open jobs in Haryana were "Rural/Agrarian." This forced people to pursue careers they didn't want to:

1. **The Urban Squeeze:**The populations of towns like Panipat and Sonepat grew by two times. Before losing 30,000 Muslims and acquiring 35,000 Hindu/Sikh Punjabis, Panipat was a centre for Muslim weaving. The 1.3 million people who came and the 2 million people who moved did not directly replace each other. They gave up quality for quantity. The neighbourhood lost more people than it gained, but the people that migrated there had a "pioneer mentality" because they had to leave their homes, were better educated, and had more money for companies.
2. **The Literary Point of View:** Micro-histories that focus on women, violence, and the healing process have taken the role of high politics (Mountbatten, Nehru, and Jinnah) in the study of the Partition.

View of Literature

Ian Talbot and Penderel Moon were two academicians who laid the groundwork for the violence and changes in population in Punjab. Kirpal Singh written a lot on the problems that migrants have and the steps the government has taken to help them. He focused on the problems with logistics that the new government was having. These studies generally concentrate on Punjab in its whole, neglecting the southeastern parts where Hindi is spoken.

The Meo Context: Historians like Shail Mayaram have talked about how the Meo tribe had to go from the districts of Gurgaon and Alwar (Mewat) because of their particular problems. Her research adds depth to the story of migration by showing that violence in this area was both communal and agrarian, meaning that people fought over land and resources.

Economic Transformation and Rehabilitation: Research on rehabilitation examines the impact of the quasi-permanent land allocation system on farm creation, particularly in the context of the 1954 Act on Compensation and Rehabilitation for Displaced Persons. When a lot of Hindu and Sikh immigrants from West Punjab moved to cities and were given land in villages that used to belong to Muslims, the way people lived and farmed in areas like Rohtak and Karnal changed a lot.

The Research Deficit: There is still a big gap in the particular, quantitative research that directly connects the changes in the population between 1947 and 1951 to Haryana's political and economic growth after that. This page tries to fill that gap by giving information about the people and government in the area.

Making things more professional and up-to-date

Haryana is mostly a rural state, but the arrival of refugees caused a "professional shock."

Urbanisation: People who had to move from cities like Lahore, Rawalpindi, and Multan settled in "Model Towns."

Change in Entrepreneurship: The new residents were largely professionals, traders, and artists, unlike the old ones, who were mostly farmers. As a result, the local economy became more professional, especially in retail and small-scale industry (foundries in Batala/Karnal).

A change in how agriculture is organised:

1. Stop thinking of farming as a way to make a living and start thinking of it as a way to make money.
2. Refugees from the Lyallpur and Montgomery areas who used to work in canal colonies set up "Garden Colonies" in places like Karnal and Sirsa.
3. **Urbanisation and the "Model Town" Culture:** Planned housing complexes were developed in Panipat, Ludhiana, and Rohtak to house middle-class residents who had to leave their houses.
4. **Changes in Language and Society:** When Punjabi language elements were brought to the Haryanvi/Hindi-speaking area, a new cultural mix was created, which led to the formation of regionalist political groups.
5. **The "Meo" Exception:** A quick look at the Meos of Gurgaon and Alwar, including how they were first moved, what Vinoba Bhave and Mahatma Gandhi did, and how they were partially moved.

The Professional "Shock": Changing the Way Society and the Economy Work

The "Jat" agrarian model and the "Bania" local credit model had the most effect on the Haryana region in the past. The

1947 exodus gave the stagnant, caste-based economy of Southeast Punjab a "professional shock." When West Punjabi immigrants came, many of whom were Khatri, Arora, or Brahmin, this split was turned around. Many Sikh and Hindu families in West Punjab, especially in Lahore, Lyallpur, and Multan, worked as middlemen in the grain market or as landlords in cities. They found out that there wasn't enough "rent" in the cities to support them until they migrated to the less developed towns of Rohtak, Panipat, and Hissar.

The Quasi-Permanent Allotment Scheme was the most important change to the state's structure. Haryana's land records weren't as structured or accurate as those of the Western Canal Colonies in the past. The East Punjab government had to work hard to win over millions of farmers.

The "Standard Acre" System: The land that was left over in Pakistan, which was well-irrigated, was better than the land that was available in Haryana, which was primarily rain-fed. So, a simple 1:1 land swap wouldn't have worked.

The Formula: The government made the "Standard Acre" a measure of worth instead of size. A Standard Acre was an acre of land that grew 10 to 11 maunds of wheat.

The Meticulous Mapping: This was the first time that the land and soil in each district of Haryana had been looked at and measured. More than 15,000 tax officers, including Patwaris and Kanungos, were despatched to Hissar, Karnal, and Rohtak to measure every inch of land anew.

Legacy: This gave the legal and geographic clarity needed to assist the Green Revolution in the 1960s by revising Haryana's land records, or Jamabandi.

Data Analysis

Demographic Vacuum and Replacement (1941 vs. 1951)

Analysis focuses on the core districts of Haryana. Prior to 1947, Muslims constituted a significant minority (especially in Gurgaon).

Table 1 (see in last page)

Quantitative Insight: The 1951 Census showed that the population changed from being made up of people of many religions to mostly Sikhs and Hindus. This was largely because so many people had to move, which made the place much more crowded very quickly. In fact, the people who came were often better at reading and writing than the people who left.

Administrative Challenges in Land Allotment

The challenge was finding the empty land in East Punjab (allotment) and the empty land in West Punjab (claims).

1. **Valuation Disparity:** A look at administrative papers shows that it is very hard to figure out how much the evacuated land is worth. Refugees from West Punjab's wealthy canal communities often bought land in regions like Rohtak, which was of inferior quality and depended more on rain. Because of this, the government had to step in to deal with the unhappiness.
2. **Urban-to-Rural Shift:** Data show that a lot of West Punjabi immigrants who had worked as professionals, store owners, and artisans in the city had to go to Haryana's rural regions because there weren't enough urban properties like theirs. This infusion of smart, hard-working people will have a long-lasting effect on how well farming works.

Changes in the economy and society

Land Tenure: The displacement mechanism did away with the feudal and conventional land tenure patterns of the people who were migrating. The new state-run processes for land allotment and consolidation aided the new immigrants, who frequently had clearer ownership papers from West Punjab. They retained up-to-date records of property and ownership patterns and made them easier to read.

Urban Jobs: When Muslim small traders and artisans (potters, blacksmiths, and weavers) left, there was a gap in urban trades. Khatri and Arora, two immigrants from West Punjab who were known for being good at business, took the job immediately away. This made it easier for industries and small businesses to open in regions like Ambala, Sonepat, and Panipat.

Conclusion: The report delineates the principal results regarding the impact of Partition migration on the Haryana region:

Demographic Homogenisation: Between 1947 and 1951, the area became virtually completely religiously and culturally the same. This meant that the large Muslim population that had lived there for many generations had almost completely disappeared. The state thought that the population density was the same for four years and that replacing the people was quick and easy.

Acceleration of Modernization: Moving people to new places sped up the process of modernising. The Punjabi-speaking refugees who migrated to the area were very different from the people who already lived there in terms of their social and economic status. They were often better educated, more business-savvy, and more aware of how to do intensive farming. The land distribution system revolutionised the way people owned land, and although though it had problems at first, it helped Haryana become a well-known agricultural state.

Building Administrative Capacity: The new government had to set up complicated, though not faultless, administrative processes because so many people were relocating to East Punjab (Custodian of Evacuee Property, Rehabilitation Department). The difficult administrative steps needed to file and settle land claims were a key part of making the state stronger and changing how the region will be governed in the future.

Cultural Synthesis: The study stresses the need for demographic replacement, but it also stresses that the new population must accept the culture in order to do well. The Punjabi culture of the immigrants changed throughout time because of the harsh language and practices of the Haryanvi people. After 1966, this led to a unique mix of cultures that helped shape the region's identity.

The years 1947–1951 were the "crucible" that shaped modern Haryana. Even though the demographic transition hurt people, it also pushed for changes in the structure. The Punjab Province changed from a "neglected backyard" to a major industrial and agricultural powerhouse more swiftly because the people who had to leave had the skills, money, and power to do so. The move changed the social and economic character of the Haryana region in ways that went beyond just "fixing" a problem. Systems were evolving, and so were people, between 1947 and 1951.

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Table 1

District	1941 Muslim Population (Approx.)	1951 Muslim Population (Approx.)	Net Change (The Vacuum)	In-Migration (Displaced Persons) (The Replacement)
Rohtak	17.00%	< 1.0%	Massive Outflow (Near-Total Vacuum)	High (Replacement)
Karnal	31.00%	< 1.0%	Massive Outflow (Near-Total Vacuum)	High (Replacement)
Ambala	~ 30.0%	<3.0%	Massive Outflow (Near-Total Vacuum)	Highest (Major rail and administrative hub)
Hisar	~ 28.0%	< 1.0%	Massive Outflow (Near-Total Vacuum)	High (Agrarian resettlement)
Gurgaon	~32.0%	~ 17.0%	Substantial Outflow (Partial Vacuum)	Moderate to High

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