

Impact of Partition on Sonipat (1947–1965)

Dr. Naveen Vashishta

Associate Professor of History

Govt. College for Women, Sonipat

Abstract

In August 1947, India gained independence and was partitioned into two independent dominions-- India having a Hindu majority and Pakistan having a Muslim majority. The partition brought about a remarkable change in the society and demography of North India, significantly affecting the areas around Delhi, including Sonipat. Using primary sources (such as District and State Gazetteers, revenue records), secondary sources, interviews with the members of partition-affected families and personal observation, the present research examines how the large-scale migration of people restructured the society of Sonipat and brought about demographic shifts. It also studies the settlement of refugees and social transformation. There was a significant demographic reconstitution as a result of influx of Hindu and Sikh refugees from Pakistan and the emigration of Muslims from India. This paper explores the settlement pattern of refugees, the redistribution of property and agricultural land, and the emergence of new residential areas and markets in Sonipat. It further investigates the way in which entrepreneurial initiatives by refugees played a key role in the expansion of trade and industry, slowly reshaping Sonipat from a predominantly agrarian settlement into a semi-urban centre. Apart from examining material reconstruction, the study analyzes changes in caste structures, inter-community relationships and local political engagement. It further highlights the memory, traumatic experience and social integration which influenced the formation of collective identity in the post-colonial times. By positioning Sonipat within the wider historiography of Partition and post-colonial transformation, this research claims that Partition was not simply an episode of



displacement but a critical moment that reconfigured the social geography and institutional framework of the district. This study enriches the regional history by highlighting how national cataclysms were experienced and handled at the local level, showing that the post-colonial society in Sonipat was deeply shaped by the enduring legacies of Partition.

Keywords: Sonipat, partition, refugees, rehabilitation, demographic change, Pakistan

1. Introduction

The partition of the Indian subcontinent and the creation of Pakistan in August 1947 resulted in unprecedented communal violence and mass migration of people now comprising Pakistan, especially West Pakistan, to the Punjab and vice versa. This extraordinary event uprooted entire communities, left more than a million dead, fifteen million refugees and tens of thousands of women abducted. It involved inevitable hardships, miseries and tragedies. Haryana at that time was a part of Punjab. There were communal riots in the districts of Karnal, Gurgaon and Rohtak.ⁱ At that time Sonipat was a tehsil of Rohtak district and it also witnessed a noteworthy demographic shift as a result of the immigration of refugees from Pakistan and outmigration of Muslims to Pakistan. This research paper investigates the impact of partition on Sonipat by concentrating on three key aspects— shifts in population patterns, settlement and rehabilitation of refugees, socio-economic, cultural and political restructuring that occurred between 1947 and 1965.

2. Historical Background: Sonipat before Partition

Sonipat is an ancient town with great antiquity, and it is believed to have been established by the early Aryan settlers. The historicity of Sonipat dates back to the Mahabharata period as General Cunningham identifies it as *Swarnaprashtha*--one of the five pats (villages) demanded by Yudhisthira from Duryodhan as the price of peace.ⁱⁱ Evidence from Pre-Harappan, Harappan, Late Harappan, Painted Grey Ware, Northern Black Polished Ware, and Early Medieval Pottery shows continuous habitation in this area. Archaeological sites such as Rindhana, Chappra, Garhwal, Ahulana, and



Butana reveal cultural phases from 2300 BCE onward. Though Sonipat is not mentioned in the Vedic texts, its first reference is found as Sonaprastha in grammarian Panini's work *Ashtadhyayi* and Buddhist texts also mention nearby settlements. The region witnessed the rule of Indo-Greeks, Kushanas, Guptas, Hunas, and Pushpbhutis, with a seal of Haryshvardhana discovered here.

During medieval times, Sonipat was ruled by the Tomars, Chauhans, Delhi Sultanate Mughals. It experienced invasions by Sultan Masud and later Ahmad Shah Abdali. Sikh leader Banda Singh Bahadur also fought an early battle here in 1709. Sonipat came under Maratha rule in the late 18th century. After the 1803 Treaty of Surji Arjungaon, Sonipat came under the British rule. The people of Sonipat actively participated in the Revolt of 1857 and later national movements such as Non-Cooperation, Civil Disobedience, and Quit India.

3. Large-Scale Migration and Demographic Shifts Triggered by Partition (1947-51)

The declaration of Indian Independence Act in June 1947 by the British led to widespread communal tensions and large-scale violence in many parts of North-Western India. Prior to the formation of Haryana in 1966, Sonipat belonged to Punjab. It emerged as one of the major centre of displacement. A large number of refugees from the West Punjab flooded in the camps located at Kurukshetra, Ambala, Karnal, Panipat, Sonipat, Hisar, Hansi, Bhiwani, Rohtak and Gurgaon. ⁱⁱⁱ These displaced people were called refugees because they did not depart from their homes of their own free will, and there was no systematic or organized exchange of population by the two governments. ^{iv} During August and September 1947, nearly 50 lakh Hindus, including Sikhs, migrated from West Pakistan to India. Within a week of August 15, 1947, approximately 11 lakh refugees had reached East Punjab, and in the weeks that followed, another 25 lakh arrived. The evacuation was carried out through various means, including horses, bullock carts, road transport, and on foot. Between August and November 1947, around 673 trains transported 27, 94, 368 refugees. In addition, nearly 12 lakh people arrived by road, while about 8, 49, 000 reached Punjab on foot in search of safety and shelter.

Despite finding refuge, they were unable to forget the suffering and trauma they endured during their displacement.^v

The large-scale evacuation of minorities from West Punjab to East Punjab was described by Sardar Patel as the “greatest rescue operation” in history. What initially seemed almost impossible was ultimately accomplished through continuous planning at every level of government, from top authorities to local administrators. This massive organizational undertaking, carried out with determination and resilience despite a number of challenges and intense public emotions, ensured the successful completion of an extraordinary humanitarian effort.^{vi} Although the transfer of population marked the greatest mass migration in history, it was followed by what became the most extensive land resettlement operation ever undertaken in the world.^{vii} The resettlement of refugees proved to be a major challenge for the government as the pattern of influx varied from one region to another.^{viii} There was an acute shortage of land. While the Hindus and Sikhs had vacated nearly 2.7 million hectares of land in West Punjab, only about 1.9 million hectares were left behind by Muslims in East Punjab. Each displaced family was required to submit an application supported by the proof of the land it had lost for registering claim. Over half a million claims were submitted within a month. These claims were subsequently examined in open assemblies which consisted of fellow migrants from the same village. As a government official read each claim aloud, the assembly would either confirm, modify, or reject it. On the basis of this process, land was allotted to the claimants, and financial assistance was provided to help them resume agricultural activities.^{ix}

To resettle the refugees, camps were also established in Sonipat district. Free rations were distributed in these camps. On medical advice, fruits, multivitamin tablets, and other special dietary items were provided to the refugees, and dispensaries were opened to offer immediate medical assistance. These camps greatly supported the displaced people, who, after staying there for some time, began searching for work to rehabilitate themselves. A majority of the rural refugees moved to

villages, where they were offered temporary possession of lands left by Muslims who had migrated to Pakistan. Those in urban areas adopted various occupations in towns. A large number of immigrants who settled in different parts of Sonipat district had come from Jhang, Multan, Muzaffargarh and Layallpur and other parts of Pakistan.^x

Sr.No	District of Origin (In Pakistan)	Number of Displaced persons settled in the district		
		Rural Area	Urban Area	Total
1.	Jhang	11200	11015	22215
2.	Multan	1434	4483	5917
3.	Muzafargarh	11546	10433	21979
4.	Lyallpur	485	1501	1986
5.	Other parts of Pakistan	2839	5649	8488
	Total	27504	33081	60585

Source: Haryana District Gazetteers: Sonipat, 1990

4. Mortality, Trauma and Memory

As massive caravans of refugees set out on perilous and uncertain journeys across the freshly drawn borders, opposing communities were involved in brutal acts of retaliation against one another. In response to the escalating crisis, a joint Military Evacuation Organization was established. Under this arrangement, the Pakistani army assumed responsibility for safeguarding Muslim refugees, while the Indian army protected Hindu and Sikh refugees. Together, they supervised what effectively became a large-scale population transfer in Punjab. Despite these measures, violence persisted unabated. Trains were frequently intercepted, and passengers were slaughtered without discrimination

or mercy. In many tragic instances, trains reached their destinations filled only with dead bodies. Women suffered especially grievously during this period, as their bodies were viewed as symbols of communal honor. They were abducted, assaulted, and killed by men from rival communities seeking to dishonor the other group. In some heartbreaking cases, men chose to kill their own female relatives rather than risk their capture and violation by members of the opposing community. The traumatic memories of such brutality and displacement lingered in the minds of refugees for years, profoundly influencing their perspectives and shaping their sense of identity and belonging within their new nation-states. At the same time, the Indian government faced immense challenges in rehabilitating these displaced populations and in determining the legal and social foundations of their citizenship.^{xi}

5. Settlement and Land Redistribution

The Government of India established the Ministry of Relief and Rehabilitation on September 6, 1947, to provide relief and rehabilitation to displaced people. A uniform policy was adopted across the country for relief work. The government provided financial and other benefits to the refugees for their rehabilitation, including technical and vocational training, priority in government service recruitment, and loans for small businesses.^{xii}

(i) Rural Rehabilitation

The sudden influx of refugees from rural areas led to enormous challenges. Large number of peasants and their families who had left their homes and agricultural lands sought refuge and resettlement in Punjab and nearby areas. Rural rehabilitation involved not only giving temporary relief and shelter but also restoring livelihoods, allocating land, and integrating refugees into agrarian economies.

(a) Allocation of Land



Initially, land was allocated on a temporary basis to groups of cultivators who preferred to settle together as a community. Later, the government called for formal claims from refugees through prescribed application forms. After the verification of claims with the help of revenue records obtained from the Government of Pakistan, land was re-allotted to them on quasi permanent basis.^{xiii}

(b) Disbursement of Agricultural Loans

The people who were allocated land were provided financial assistance in the form of agricultural loans to help them purchase bullocks, farming implements, fodder and seeds, as well as to repair wells and houses. In order to prevent the misuse of funds, these loans were disbursed in kind rather than in cash. In total, an amount of Rs. 547, 047 was advanced in the district as agricultural loans.

(ii) Urban Rehabilitation

(RASHTRAKAVI MAITHILI SHARAN GUPT)

The partition on India led to immense disruption in towns and cities throughout North India, including Sonipat. With the arrival of large number of displaced persons from West Pakistan, Sonipat witnessed a rapid increase in population that strained its urban resources and facilities. Therefore, urban rehabilitation became an urgent priority, beginning with the provision for immediate relief such as food, shelter, medical care, and later providing evacuee houses, shops and plots left behind by those who migrated to Pakistan.

(a) Rehabilitation Colonies

To provide covered shelter to the refugees, a mud-hut colony (*kacche* quarter) was established in Sonipat in March 1951. A total of 730 huts were constructed, with the cost of each hut fixed at Rs. 255—Rs. 75 for the land and Rs. 180 for the construction of the superstructure. Initially, these huts were allotted to the camp residents on rental basis. In May 1953, the huts were offered to the occupants for purchase at a reserved price. Among the residents, some had already had their claims verified against the property they had left behind in Pakistan, while others were non-claimants. For



those whose claims had been verified, the cost of the mud hut was adjusted through the settlement authorities with whom they had applied for compensation. From the non-claimants only the cost of land was recovered while the rest of the cost of mud hut was recoverable in three annual installments. In case of destitute widows, however, these huts were allotted free of charge.^{xiv} According to another information, the place where *Kacche Quarter* (temporary mud-houses) is located today was allotted to the refugees in 1957 and by 1965, people had built their 36-yard houses by making mud walls. Since then this area is called *Kacche Quarter*. By 1970, shops started coming up in these temporary houses. Initially, a grocery shop came up here and after that, all kinds of shops started coming up. In 1972, utensils and clothes business started.

(b) Urban Loans

In urban areas, loans were disbursed to the displaced people to help them reestablish themselves in different locations. Individuals from various professional backgrounds—including traders, artisans, lawyers, industrialists, and medical practitioners—were supported through these loans. The interest on loans was 3 percent per annum, and repayment was scheduled to begin three years after the date of disbursement. The total amount, along with accrued interest was to be repaid in equal installments over a period of six years. Strict conditions were imposed to ensure that the loans were used solely for the purposes for which they had been sanctioned. However, after 1957, the scheme of urban loans was discontinued. The figures in the table given below indicate the year-wise amounts of loans advanced to displaced people between 1949-50 and 1956-57.^{xv}

Year	Loans Disbursed in Rs.

1949-50	3,66,615
1950-51	1,96,087
1951-52	1,03,023
1952-53	8,483
1953-54	1,917
1954-55	5,805
1955-56	10,800
1956-57	9,000

Source: Haryana District Gazetteers: Sonipat, 1990

(c) Shopping Centre

A shopping centre called Punjabi market was also established in Ganaur. A total of 82 shops were built by displaced people, who were provided financial assistance in the form of loans of Rs. 500 each by the Rehabilitation Department.^{xvi} The market still exists today.

(d) Other Residential Development Schemes

The number and quality of the houses vacated in the West Punjab were very much superior to those vacated in the East Punjab.^{xvii} The shortage of houses remained severe because most of the Muslims who migrated from Sonipat were laborers and artisans and therefore owned modest houses. In contrast, many of the incoming refugees were traders and shopkeepers who were used to

comparatively better living conditions. Considering this situation, the government initiated a number of housing schemes, including the development of new townships (Model Towns) for rich and upper-middle class persons. For lower middle-class and poor sections who were unable to afford houses or plots in planned townships and were also unwilling to live in mud huts, the government introduced a scheme of develop low-cost housing colonies.^{xviii} So they offered an 8-marla low-cost housing colony and 4-marla low-cost tenements for lower-middle and poor sections.^{xix} The details of the houses constructed and plots developed under these schemes are presented below:

Sr.No	Types of Residences	Number of Houses	Number of Shops	Number of Plots
1.	New Townships (Model Town)	200	10	288
2.	8-Marla Housing Colonies	200	00	17
3.	4-Marla Housing Colonies	108	00	00

Source: Haryana District Gazetteers: Sonipat, 1990

The approved layout plan of Model Town, Sonipat is given below:

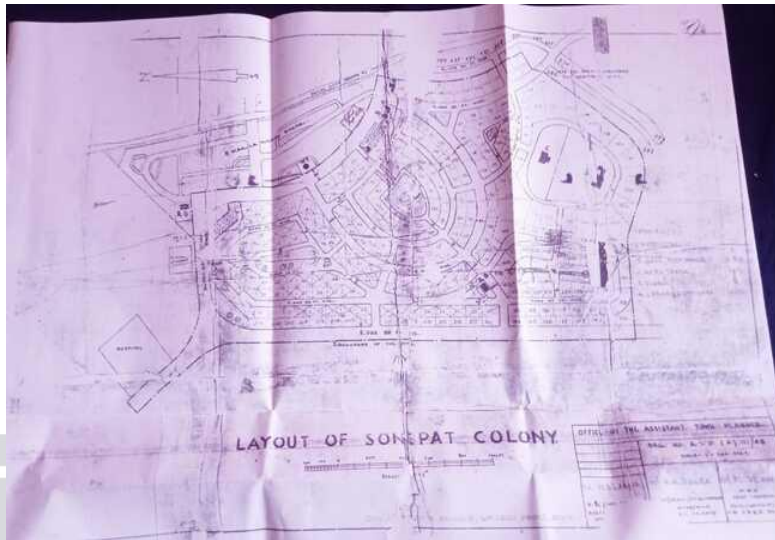


Photo of Original Layout map of Model Town, Sonipat

Source: Revenue Department, Sonipat

Houses and building sites were also sold at reserved prices under the East Punjab Refugees Rehabilitation (Building and Building Sites) Act, 1948. Initially, only 46 houses and 50 plots were sold under this scheme. Later, on June 11, 1963, the government decided that the houses and plots in rehabilitation colonies should be disposed of according to the provisions laid down in Rules 28 and 90 of the Displaced Persons (Compensation and Rehabilitation) Rules, 1955. In cases where these properties were sold to displaced persons, 20 percent of the sale price had to be paid in cash, while the remaining amount was to be recovered in seven equal installments along with interest at the rate of 4.5 percent per annum. However, when such properties were sold to non-displaced persons, the recovery of the sale price was carried out in accordance with the provisions of Rule 90.^{xx} Apart from governments efforts voluntary organizations like Shiromani Gurdwara Parbandhak Committee (SGPC) and Rashtriya Swayamsevak Sangh (RSS) also did commendable work for the rehabilitation of the displaced people.^{xxi}

(e) Industrial Townships



To generate additional employment at major refugee centres, the Punjab government initiated a scheme to develop industrial townships near important urban areas with existing or potential industrial growth. A government committee recommended the establishment of such townships at Faridabad, Bahadurgarh, Sonipat, Panipat, Jagadhara, Khanna, Rupnagar, Ludhiana and Jalandhar, as well as at a location between New Delhi and Ambala.^{xxii}

6. Impact and Legacy of Partition

The habits, customs, dress, language, food habits, and lifestyle of the refugees had a noticeable impact on the local population. The refugees made a considerable progress in the economic sphere. The immigrant peasantry was more progressive and experienced because they had earlier farmed in well-irrigated canal colonies and were familiar with modern agricultural techniques and farming methods. After receiving evacuee land, they applied these techniques, which made their cropping patterns more productive and profitable. Their success encouraged the local peasants to adopt similar modern practices, increasing agricultural production and trade. They also developed previously uncultivated land and introduced mechanized farming.^{xxiii}

The immigrants soon captured the market, which had earlier been dominated by the local *baniyas*, and achieved this by following the policy of “low profit and quick sale”. They also established small-scale industries and began producing goods that were in high demand. Many of these items were seen by the local people for the first time. The local population became attracted to these new products and gradually started using them. This exposure brought changes in their outlook, and they began to consider themselves more modern. As a result, trade and business in the town also experienced significant growth.^{xxiv} Punjabi refugees obtained loans and various forms of government assistance to establish industries in town near Delhi. Many of these industries later gained recognition for producing a wide range of high-quality manufactured goods.^{xxv} To cite an example, **Rai Bahadur Janki Das Kapur (1893-1967)**, who came to Sonipat from Lahore, started manufacturing bicycle



seats in 1951-52 from a small shed. Later, he established the Atlas Cycle factory located in the middle of the city. By 1965, Atlas Cycles became the largest bicycle manufacturer in India.^{xxvi} Today a number of education and healthcare institutions largely concentrated in Sonipat are run by Dewan Harnam Das Saraswati Devi Trust, established in 1957 by Janki Das Kapur to honor his parents. Another example is **Ramkishan Narang** who came to Sonipat in 1947. In a personal interview with the author of this paper, Late Ramkishan's son Prem Narang told that his father came to Sonipat from a village named Shershah in Multan district. He started selling pakodas at Sonipat railway station and then moved to a *Khokha* (kiosk) near kacche quarter market.^{xxvii} Today this 75 year old R.K sweet shop which is being managed by Ram Kishan's sons and grandsons, is considered one of the most famous and long-standing food spots in Sonipat.

Although government schemes played an important role in the rehabilitation of refugees, it would be incorrect to assume that the government alone deserves all the credit for it.^{xxviii} Most Punjabi refugees eventually became self-reliant. As soon as they left the refugee camps, they resolved to stand on their own feet. They were eager to strengthen their lives economically as quickly as possible. During the survey, many refugees expressed the belief that their arrival at this place was determined by fate and that there was no reason to blame anyone else for these circumstances. They felt that the devastation they had suffered was a part of the will of the Almighty God and that human beings must accept and follow whatever destiny He ordains for His people.^{xxix} In this context, a scholar named Stephen Keller conducted research on the refugees who settled in Punjab and Haryana. Although his research was primarily based on psychological perspectives, it has been helpful in understanding the economic progress of the displaced people. According to Keller, refugees who manage to survive great tragedies often develop a sense of mental invulnerability. This feeling gives them the belief that they have been spared by divine will for a greater purpose. As a result, the storms and shocks of adversity no longer intimidate them. Instead, this sense of resilience pushes them to acquire greater strength and success. To achieve this, refugees actively engage in trade and related economic activities

with great enthusiasm, which generates a strong drive for advancement. This situation creates a sense of competition between the refugees and the host population. However, in many cases the refugees tend to succeed in such competition. Keller regarded the contribution of refugees to the development of the states of Punjab and Haryana as a clear indicator of their economic progress.^{xxx} Punjabi refugees generally do not remain entangled in the hardships of the past; rather, they are filled with strong determination to move forward and built a better future. They often repeat a popular saying in Punjabi that reflects the spirit.

खांदा-पींदा लाये दा

बाकी अहमद शाहे दा^{xxxii}

"What we eat and drink is ours, the rest is Ahmed Shah's^{xxxii} (the plunderer)." Meaning, what we eat and drink is truly ours; even if the rest is looted, it doesn't matter. This mindset gives them the courage to face every new situation boldly and approach the future without fear.^{xxxiii}

The refugees brought considerable changes to the dressing up styles and fashion prevalent in the town. Earlier, traditional garments such as old style shirts and dhotis were commonly worn. However, with the arrival of refugees Western style shirts and trousers soon became popular and began replacing older forms of dress in many parts of Haryana, particularly in places like Rohtak (Sonipat was a tehsil of Rohtak district at that time). The traditional attire of Punjabi women, especially the *salwar-kameez*, became highly popular among local women who used to wear the traditional flared skirt *daman* and *kurti* (shirt). Although the *sari* was once commonly used, it is now generally worn only on special occasions. In towns and cities, women from the Brahmin and *Bania* community still prefer wearing *sari*.^{xxxiv} Local women imitated the jewelry and make up styles of displaced women. Earlier local women wore heavy jewelry, but it became obsolete and replaced by lighter jewelry. Previously, *purdah* system was prevalent and had become an integral part of women's lives in Haryana. However, new forms of education, employment, and contact with displaced persons,

socio-economic changes, and urbanization significantly reduced the prevalence of purdah.^{xxxv}

Education and employment empowered women with self-reliance and self-confidence, and brought about social change. Women who previously wouldn't leave their homes were now seen traveling around the cities with friends, riding bicycles, and dining at restaurants and public places. This fostered confidence, assertiveness and self-respect.^{xxxvi}

In the beginning, the refugees were hostile to the local culture, but gradually their attitudes changed as the local people embraced their culture. Khattris and Aroras engaged in trade learned the local language to attract customers.^{xxxvii} Those refugees who understood the benefits of education admitted their children to schools, colleges, and vocational institutions. Charitable trust, Rotary Club, Sonipat (1957), Lions Club (1973) etc. were also established.^{xxxviii}

There was a noticeable change in the town's dietary habits, personal hygiene and transport system. An 85 year old resident of Model Town, Sonipat, Sh. Surender Nijhawan, who came to Sonipat from Shorkut (Jhang district) Pakistan, told the author that the local inhabitants did not usually include vegetables in their meals, a practice which they later learned from the refugees. Apart from this the local people had limited hygiene awareness. They did not use soap and washed their clothes very infrequently. It was the refugees who first taught them the use of soap.^{xxxix} A wide variety of fruits and vegetables began to be consumed, although the local people initially followed a simple vegetarian diet influenced by Arya Samaj. As this influence declined, non-vegetarian food gradually became part of their meals. Items like ice-cream, lemonade and aerated drinks also became popular. Transportation evolved from mainly walking and tongas to rickshaws, auto-rickshaws, scooters and bicycles, which improved mobility and created employment.^{xi}

The partition of India also brought a noticeable change in the structure and use of religious places in Sonipat. Before partition, there was a mosque in Sonipat known as the Badi Masjid near Geeta Bhawan Chowk, which served as the main mosque of the town at that time. On the basis of its



architectural features, it can be concluded that the mosque dates back to the late 17th century.^{xi}

However, during partition, when the Muslim population of Sonipat migrated from the area, the Hindus who remained in the town got this mosque converted into a Durga temple. The external structure of the building was not significantly altered, and even today it remains surrounded by two large minarets.

Thus, the influence of refugees on the local population proved beneficial in several ways. In various aspects of life, laziness was replaced by hard work, and sluggishness gave way to greater energy and efficiency. Today, men and women of this region appear more refined, better dressed, and more presentable. In this way, despite the tragedy partition also brought a ray of hope to South East Punjab (i.e. Haryana). It helped bring together people speaking different dialects, holding diverse perspectives, and belonging to different cultural backgrounds into a shared social framework. The development of agriculture, trade, transportation, education, and industry further contributed to the modernization of society.^{xlii}

7. Conclusion

The partition of India in 1947 brought considerable demographic, social, economic and cultural changes to Sonipat, transforming it from a relatively traditional town of Haryana into a more dynamic and diverse society. The large-scale migration of refugees from West Pakistan not only altered the population structure but also triggered a challenging process of rehabilitation and resettlement. The displaced people were gradually integrated into the local economy and society through government initiatives such as land redistribution, housing schemes, loans and relief measures along with the efforts of voluntary organizations. Despite the immense trauma and loss they had suffered, the displaced people showed remarkable resilience, determination and entrepreneurship spirit in rebuilding their lives.



The influx of migrants led to the modernization of agriculture, trade and industry in the region. Their experience with modern farming techniques, mechanized agriculture and commercial enterprise enhanced productivity and stimulated economic growth. The setting up of markets, small industries, and enterprises like the Atlas Cycle factory further strengthened the economic base of Sonipat. Simultaneously, the interaction between refugees and the local populace triggered significant cultural and social transformations, influencing food habits, dressing style, language, gender roles and social outlook.

Thus, while partition was one of the most tragic and violent episodes in the Indian subcontinent history, its long-term consequences in places like Sonipat involved the processes of social change and reconstruction. The settlement of refugees not only transformed the demography and economic structure of the town but also encouraged modernization and integration in the region. The developments in Sonipat between 1947 and 1965 shows how a community, in spite of deep trauma and displacement, was able to successfully rebuild itself and played a vital role in the transformation of North India after independence.

E- ISSN:
INTERNATIONAL DOUBLE PEER REVIEWED
E- RESEARCH JOURNAL

References & Notes

- ¹ Gazeteer of India (Haryana State), Haryana State Gazetteer, Volume-I, Gazetters Organization, Revenue Department, Haryana, Chandigarh (India), 2004, p.382.
- ¹ Haryana District Gazetteers, Reprint of Delhi District Gazetteer 1912, Gazetters Organization, Revenue Department, Haryana, Chandigarh (India), 1999, p.217.
- ¹ Arjun Kadian, 2021, “*Land of the Gods: The Story of Haryana*”, Rupa, p.157.
- ¹ Sekhar Badyopadhyay, 2016, “*From Plassey to Partition and After: A History of Modern India*”, Second Edition, Orient BlackSwan, p.478.
- ¹ Haryana District Gazetteers, Volume I, 2004, op. cit. p.383.
- ¹ B.R Nanda, 2003, “*Witness to Partition: A Memoir*”, Rupa &Co., p.103.
- ¹ Arjun Kadian, op.cit. p.158.
- ¹ Sekhar Bandyopadhyay, op.cit.p.479.
- ¹ Arjun Kadian, op.cit. p.158.
- ¹ Jeet Ram Ranga, 1990, “*Haryana District Gazetteers: Sonipat*”, Haryana Gazetteers Organization, Revenue Department, Chandigarh (India), p.87.
- ¹ Sekhar Bandyopadhyay, op.cit.p.479.
- ¹ Dr.Krishan Kumar Khandelwal, 2010, “*Haryana Encyclopaedia: Itihas Khand*”, Volume 2, Vani Prakashan, New Delhi, p.509.
- ¹ Jeet Ram Ranga, op. cit. p.87.
- ¹ Ibid. pp.88-9.
- ¹ Ibid. p.88.
- ¹ Ibid.p.89.
- ¹ B.R Nanda, op. cit. p.118.
- ¹ Kanwaljit Kaur, 2010, “*Riots, Refugees and Rehabilitation: A Case Study of Punjab 1946-56*”, Ph. D Thesis, Faculty of Social Sciences, Department of History, Punjabi University, Patiala, p.131.
- ¹ Jeet Ram Ranga, op. cit.p.89.
- ¹ Ibid.
- ¹ S.A Rahman, 2006, “*The Beautiful India: Haryana*”, Reference Press, New Delhi, p.171.
- ¹ Kanwaljit Kaur, op. cit. p.139.
- ¹ Santosh Singh, 2004, “*Urbanization in Haryana: A Case Study of Rohtak City*”, Ph.D Thesis, Department of History, Maharishi Dayanand University, Rohtak, pp.216-7.
- ¹ Ibid. p.218.
- ¹ R.E Frykenberg, 1986, “*Delhi Through the Ages: Essays in Urban History, Culture and Society*”, Oxford University Press, p.457.
- ¹ <https://www.hindustantimes.com/cities/delhi-news/fields-to-apartments-the-silent-rise-of-haryana-s-sonapat-101679851553982.html>
- ¹ This information is based on personal interview of the author with Prem Narang.
- ¹ R.E Frykenberg, op. cit. p.450.
- ¹ Santosh Singh, op. cit. p.213.
- ¹ Dr.Krishan Kumar Khandelwal, op.cit.p.512.
- ¹ Ibid. p.458.
- ¹ Ahmad Shah Abdali was the invader from Iran who plundered India in the 18th century.
- ¹ R.E Frykenberg, op.cit. p.458.
- ¹ Santosh Singh, op. cit. p.218.
- ¹ Ibid. pp.219-20.
- ¹ Ibid. p.221.
- ¹ Ibid.
- ¹ Ibid.p.225.



¹ This information is based on personal interview conducted by the author on March 8, 2026.

¹ Ibid. pp.223-4

¹ Sanjay Subodh & Amit Chaudhary, 2000-2001, “*Material Remains and Historical Sense: A Study in Medieval Archaeology*”, Proceedings of the Indian History Congress, Volume 61, Part One, p.528.

¹ Santosh Singh, op. cit. p.224

ⁱ Gazetteer of India (Haryana State), Haryana State Gazetteer, Volume-I, Gazetteers Organization, Revenue Department, Haryana, Chandigarh (India), 2004, p.382.

ⁱⁱ Haryana District Gazetteers, Reprint of Delhi District Gazetteer 1912, Gazetteers Organization, Revenue Department, Haryana, Chandigarh (India), 1999, p.217.

ⁱⁱⁱ Arjun Kadian, 2021, “*Land of the Gods: The Story of Haryana*”, Rupa, p.157.

^{iv} Sekhar Badyopadhyay, 2016, “*From Plassey to Partition and After: A History of Modern India*”, Second Edition, Orient BlackSwan, p.478.

^v Haryana District Gazetteers, Volume I, 2004, op. cit. p.383.

^{vi} B.R Nanda, 2003, “*Witness to Partition: A Memoir*”, Rupa &Co., p.103.

^{vii} Arjun Kadian, op.cit. p.158.

^{viii} Sekhar Bandyopadhyay, op.cit.p.479.

^{ix} Arjun Kadian, op.cit. p.158.

^x Jeet Ram Ranga, 1990, “*Haryana District Gazetteers: Sonipat*”, Haryana Gazetteers Organization, Revenue Department, Chandigarh (India), p.87.

^{xi} Sekhar Bandyopadhyay, op.cit.p.479.

^{xii} Dr.Krishan Kumar Khandelwal, 2010, “*Haryana Encyclopaedia: Itihas Khand*”, Volume 2, Vani Prakashan, New Delhi, p.509.

^{xiii} Jeet Ram Ranga, op. cit. p.87.

^{xiv} Ibid. pp.88-9.

^{xv} Ibid. p.88.

^{xvi} Ibid.p.89.

^{xvii} B.R Nanda, op. cit. p.118.

^{xviii} Kanwaljit Kaur, 2010, “*Riots, Refugees and Rehabilitation: A Case Study of Punjab 1946-56*”, Ph. D Thesis, Faculty of Social Sciences, Department of History, Punjabi University, Patiala, p.131.

^{xix} Jeet Ram Ranga, op. cit.p.89.

^{xx} Ibid.

^{xxi} S.A Rahman, 2006, “*The Beautiful India: Haryana*”, Reference Press, New Delhi, p.171.

^{xxii} Kanwaljit Kaur, op. cit. p.139.

^{xxiii} Santosh Singh, 2004, “*Urbanization in Haryana: A Case Study of Rohtak City*”, Ph.D Thesis, Department of History, Maharishi Dayanand University, Rohtak, pp.216-7.

^{xxiv} Ibid. p.218.

^{xxv} R.E Frykenberg, 1986, “*Delhi Through the Ages: Essays in Urban History, Culture and Society*”, Oxford University Press, p.457.

^{xxvi} <https://www.hindustantimes.com/cities/delhi-news/fields-to-apartments-the-silent-rise-of-haryana-s-sonapat-101679851553982.html>

^{xxvii} This information is based on personal interview of the author with Prem Narang.

^{xxviii} R.E Frykenberg, op. cit. p.450.

^{xxix} Santosh Singh, op. cit. p.213.

^{xxx} Dr.Krishan Kumar Khandelwal, op.cit.p.512.

^{xxxi} Ibid. p.458.



- xxxii Ahmad Shah Abdali was the invader from Iran who plundered India in the 18th century.
- xxxiii R.E Frykenberg, op.cit. p.458.
- xxxiv Santosh Singh, op. cit. p.218.
- xxxv Ibid. pp.219-20.
- xxxvi Ibid. p.221.
- xxxvii Ibid.
- xxxviii Ibid.p.225.
- xxxix This information is based on personal interview conducted by the author on March 8, 2026.
- xl Ibid. pp.223-4
- xli Sanjay Subodh & Amit Chaudhary, 2000-2001, “*Material Remains and Historical Sense: A Study in Medieval Archaeology*”, Proceedings of the Indian History Congress, Volume 61, Part One, p.528.
- xlii Santosh Singh, op. cit. p.224

