

# IMPACT OF THE PARTITION ON THE POLITICAL LIFE OF THE PUNJAB

**Prof. Reena Rani**

Department of Political Science, Govt. College, Ropar

## **Abstract**

The Punjab Reorganization Act was passed by the Indian parliament on 18 September 1966. Dissolving the former state of East Punjab. The Punjabi suba movement was a long drawn political agitation, launched by the Sikhs, demanding the creation of a Punjabi suba or Punjabi speaking state in the past independence Indian state of East Punjab, led by the Akali Dal; it resulted in the information of the state of Punjab. The state of Haryana and the union territory of Chandigarh were also created and some pahari-majority parts of the east Punjab were also merged with Himachal Pradesh following the movement. The foundations of the present Punjab were laid by Banda Singh Bahadur. After independence, the History of the Indian Punjab was dominated by Sikh agitation for a separate Punjabi-speaking state led by Tara Singh. The partition of the Punjab shook the administrative, economic and political machinery of the province to its foundation and brought into its wake a host of complicated problems.

**Keywords:** Punjab, Rivers , Partition, Political Life.

**Introduction:** The Punjab Reorganization Act was passed by the Indian parliament on 18 September 1966. Dissolving the former state of East Punjab. The Punjabi suba movement was a long drawn political agitation, launched by the Sikhs, demanding the creation of a Punjabi suba or Punjabi speaking state in the past independence Indian state of East Punjab, led by the Akali Dal; it resulted in the information of the state of Punjab. The state of Haryana and the union territory of Chandigarh were also created and some pahari-majority parts of the east Punjab were also merged with Himachal Pradesh following the movement.

**History of Punjab:** The fertile land of Punjab located in the North-West of the Indian Sub-continent, have been the cradle of one of the most ancient and magnificent civilizations of the world. The Punjab takes its name from the wide plains enclosed by its five perennial rivers namely, the Satluj, Beas, Ravi, Chanab and Jehlum. The waters of these rivers following from the North east to the South-West combine together into the Panchnad to be ultimately delivered into the Sindh or Indus. The word Punjab is derived from two Persian words Panj (Five) and Aab (water or river) meaning five waters or rivers. During the times of Greek occupation the region was known as Pentapotmia, meaning country of five rivers in

Greek language. In the medieval period, the regional and political identity of Punjab got firmly established and it was known as "Lahore Suba" after the name of its capital at Lahore. In Maharaja Ranjit Singh rule (1799-1849) in the first half of the nineteenth century, it was called as the Lahore Kingdom it come to be known as 'Province of Punjab' with its annexation to the British Empire of India in 1849. In 1947, with the formation of Pakistan the horrible holocaust of partition of Punjab took place with western Punjab going to Pakistan and the eastern Punjab remaining with India. Again in 1966, Haryana and Himachal Pradesh were carved out of Indian Punjab.

The foundations of the present Punjab were laid by Banda Singh Bahadur a hermit who became a military leader and with his fighting hand of Sikhs, temporarily liberated the eastern part of the province from mughal rule in 1709-10 Banda Singh's defeat and execution in 1716 were followed by a prolonged struggle between the Sikhs on one side and the Mughals and Afghane on the other. By 1764-65 the Sikhs had established their dominance in the area. Ranjit Singh (1780-1839) subsequently built up the Punjab region into a powerful Sikh kingdom and attached to it the adjacent provinces of Multan, Kashmir and Peshawar call of which are now fully or partially administered by Pakistan.

After independence, the History of the Indian Punjab was dominated by Sikh agitation for a separate Punjabi-speaking state led by Tara Singh and later by his political successor, Sant Fateh Singh. In November 1956 however rather than being divided along linguistic lines the Indian state of Punjab was enlarged through incorporation of the Patiala and East Punjab states union (PEPSU), an amalgamation of the pre-independence princely territories of Patiala, Jind, Nabha, Faridkot, Kapurthala, Kalsia, Malerkotla and Nalagarh. Political and administrative leadership for the enlarged Punjab was provided by Sardar Partap Singh Kairon, Chief Minister of the state form 1956 to 1964. The call for a separate Indian state containing the predominantly Punjabi-speaking areas intensified in the wake of Punjabi's expansion. Eventually the government of Indian met the demand. On November 1, 1966 Punjab was divided on the basis language into the mostly Hindi speaking state of Haryana and the new, primarily Punjabi-speaking state of Punjab; meanwhile, the northern most districts were transferred to Himachal Pradesh, and the newly constructed city of Chandigarh and its immediate surrounding became a separate union territory. Though not a part of either state, the city of Chandigarh was retained as the joint administrative headquarters or capital of both Haryana and Punjab.

**Reason of Partition:** The partition of Punjab was a tragedy that is remembered to date as it affected the lives of millions of the people. Religious violence in 1947,

the Punjab province of British India was divided along religious lines into West Punjab East Punjab. The West Punjab became part of a Muslim-majority Pakistan while the East Punjab became part of a Hindu-majority India.

**Partition of the Punjab:** In November 1966 in deference to the popular demand the composite Punjab and Haryana. The districts east of the river Ghagar formed the new state of Haryana, while the rest without the districts of Shimla and Kangra formed the new Punjab. Both the Haryana and the Punjab decided for the time being to keep a common capital in Chandigarh, the new beautiful city which served as the capital of the undivided Punjab. At present the Punjab has 23 districts, its area is 50.362 sq. km, its population is about 2.8 crores (2012)

**Impact of the partition on the political life of the Punjab:** The partition of the Punjab shook the administrative, economic and political machinery of the province to its foundation and brought into its wake a host of complicated problems. The problems were so inter linked that aggravation of one complicated the other although it is difficult to say whether the solution of one tangle could lead to the unknotting of the other.

The Punjab was thus faced with two totally new problems for which its political acumen had to discover an adequate and satisfying solution.

1. The Political implications of the problems of rehabilitation and the social, cultural and economic interation of the refugees in the body Politic of the Punjab.
2. The consequences of the state being reduced to a border-state and the resultant tensions following the unhappy relations between India and Pakistan.

**Communal conflicts in the Punjab:** - The Punjab was the home land of all the three major communities. Hindus, Muslims and Sikhs in addition to Christians. Punjabee was the spoken language of an overwhelming majority of the people belonging to various religion communities inhabiting the Punjabi-Speaking area although it did not become the medium for formed and business communications. As a result of the continuous Muslim rule in this region. Urdu was widely studied by all sections of the people and in addition to English, was the court language as well as the medium of instruction in most of the school.

Communalism, in the Punjab, is a legacy of the past the partition which came as a culminating point of the social and political upheavals of nearly half a century, however, did not bring any revolutionary change in the political out look and thinking of the people. Religion even today remains a very important factor in Indian society and enjoys such an exalted place in its cultural traditions and values that nearly all the top leaders and intellectuals have, at one time or the other, devoted their attention to its study and analysis, but their writings and views do not reach the vast majority of people who are illiterate and unable to benefit from their

