

**RESEARCH PAPER****Role of Minorities in Development of Pakistan: A Case Study of Layyah District****Humara Umbreen**

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**ABSTRACT**

Religious minorities are recognized by law as Christians, Hindus, Ahmadis, Scheduled Castes, and other groups (including Sikhs and Parsis). From Inception of Pakistan till now they are playing their role for the development of Pakistan in different perspectives both on national and provincial levels. This main aim and objective of this research articles is to find out the role of minorities in the development of the Layyah district of the Punjab province. For this research article the main sources are the primary sources which are based on the observation, interviews and the documented sources on the topic. With this the results of the research study shows that the minorities groups have played their role in social, political and economic development of the District Layyah as equal citizens of the country. Similar researches are highly recommended on district and tehsil level to highlight the role of minorities in development of Pakistan.

**KEYWORDS** Development, Layyah, Minorities, Pakistan

**Introduction**

The minorities living in the Layyah district are Ahmedies, Christians, Muslims, and Hindus. Muslims make up 98% of the population, while non-Muslims make up 2%. There are more Christians than Hindus and Ahmedies together. Layyah city Karor, Fatehpur, Chowk Azam, Choubara, Chak 270/TDA, Chak 260/TDA, Chak 20/TDA, Chak 75-A/ML, Chak 75-B/ML, and Chak 85/ML are among the Layyah district's Christian communities. Minorities have contributed significantly to Pakistan's growth and development and made numerous sacrifices for the nation at all levels. There is no denying that minorities had a significant impact on the formation and growth of Pakistan. Without a question, minorities have made significant contributions to Pakistani politics, the establishment, and other professions. They have provided many services, and their goals have not changed. Seldom are the contributions non-Muslims make to the nation's progress acknowledged. Although they make up about three to 4% of Pakistan's population, non-Muslims have made a significant contribution to the nation's development. Their role was equally important to the Father of the Nation, Quaid-e-Azam, who likewise advocated for the equality of every community in the new state of Pakistan. One day, it is hoped, all citizens will have equal opportunities. Pakistan's religious minorities are devoted and patriotic, and there is no denying their significant contribution to the development of the country (Yaqoob, 2003).

Pakistan is among the select few nations on the planet that possess abundant natural resources, a prominent geographic location, and the potential for economic growth. God has also gifted Pakistan, our dear motherland, with hardworking people. These natural resources play a major role in ensuring the wellbeing of our people and the nation. Together with the efforts of our hardworking citizens, these natural resources have the potential to improve the nation's future. In the fight to transform Pakistan into a sophisticated and wealthy nation, non-Muslim Pakistanis are also crucial allies. And

for the sake of the nation's wellbeing, it is imperative to fortify and unify the nation. As Muslims' equal partners, Pakistan's non-Muslim groups are putting forth a lot of effort to create their nation. Together with the entire country, they are content with their existence and their freedom. The rights, life, and belongings of Pakistani minorities are safeguarded by the government. They have always been treated in accordance with the Pakistani constitution's provisions regarding minority rights (Malik & Mirza, 2015).

### **Literature Review**

Since it is the least investigated issue, there is very little literature that can be used to offer the background knowledge needed for the necessary research. The most significant and accurate work is "Layyah ki Hindu brotherly," an Urdu essay by Prof. Akram Mirani. This is an introduction to the Layyah Hindu community. The topic is expertly highlighted by the author in the book. There is just one excellent introduction book on the necessary research that is available, which is this work. It is a short work in which the author briefly and thoroughly describes the teachings of Hinduism as well as the customs and traditions of the Hindu people in the Layyah district. For anyone studying comparative religions, sociology, and history, this is the ideal book to read. This brief book contains the essential details regarding the history of the Hindu population in this region. The history of Hinduism in this region is also covered. There is also a brief discussion on the customs and culture of the local Hindu population. He explains how Hindus contributed to Layyah's early historical growth. Another notable work on the subject is "Tarikh e Layyah," written by Thind, Noor Muhammad, and published in 1995 by Attar Publishers, Chok Azam. In it, the author goes into great detail about the development of each and every community in Layyah. He sheds light on the many historical eras of these various Layyah villages. The social features of the Layyah region are the main focus of discussion. This excellent study by Thind offers a wealth of knowledge about the many Layyah communities (Perveen, Akhtar & Noor, 2021).

### **Material and Methods**

The primary sources for this research piece are the ones that are based on observation, interviews, and sources that are documented on the subject. The qualitative research techniques are utilized to write the role of minorities in Layyah district.

### **Results and Discussion**

Christians have always had complete religious freedom in Pakistan. There have been a few reported examples of their being the target. However, in contrast to several other nations, Pakistan has shown tolerance and respect for its Christian citizens. In exchange, Christians have made use of their capacity to advance the nation in a variety of spheres. Christians have operated some of the top educational institutions. They have also run numerous excellent hospitals and dispensaries. For the past 70 years, they have never strayed from the road of peace, thus there has never been a This is the peaceful essence of Islam that all Muslims and Muslim nations adhere to. Pakistani Christians are living fearlessly and have never experienced any threats. The Government of Pakistan is accountable for safeguarding their lives, belongings, dignity, and religious matters. The community applauded the government of Pakistan's creation of the Minority Affairs Commission of Pakistan and the Minority Rights Commission of Pakistan. The Commissions were set up to comprehend and address the issues facing minorities. It is a best attempt to include minorities in the mainstream of national development and can be referred to as "a right step in the right direction". Pakistan's Christian population is

split nearly evenly between the violent conflict from their end. Thus far, they have generally relished this friendly atmosphere. To make a living, they work in a variety of jobs. The church is well-run and has made significant contributions to the community's welfare. Pakistani Christians have distinct language and cultural traditions. They are Anglo-Indians, Pakistanis, converts, and the descendants of converts. In the Layyah district, there were no Christians prior to 1950. The Christians were able to live in this area after TDA was established and five villages were assigned (Perveen, Akhtar & Noor, 2021).

### Population by Religious Groups Census 1951

Table 1  
Number of individuals

Hindus	Scheduled caste	Christians	Others
13	-	-	-

Source: Pakistan Census Report 1951

### Population by Religious Groups Census 1961

Table 2  
Number of persons

Hindus	Scheduled caste	Christians	Others
22	112	2,281	-

Source: Pakistan census Report 1962

### Layyah City Development work by Minorities

Christians of all denominations, Catholics and Protestants, reside in the Layyah District. Christians make up 1800–2000 people in Layyah City. The majority of them live in Christians Colony on Eid Gah Road Layyah. In Layyah City, there are two churches: a Catholic church and a Protestant church. Mrs. Halen Gambel and Mr. Nourman Gambel, two American missionaries, arrived in Layyah in 1965. They began operating a hostel there after renting a building. They brought the Christian kids to this dormitory after gathering them from neighboring communities. To receive technical training, they sent these kids to various institutions. They left for their training in the morning and returned to the hostel for the night. Mr. Stephen Barkat was one of the individuals who were housed and received training. In this structure, Mrs. Helen Gamble also established a sewing center for females and a basic school. Mrs. Stephen Barkat attended that school from the beginning. Mr. and Mrs. Bard Lour arrived in Layyah from Canada in 1975. Mrs. Bard had nursing training. Her clinic was open till 1980. Mr. Bard did a great job running the hostel (Juni, 2014).

### Layyah Technical Training and Bible School (LTTBS)

Mrs. John Alien and Mr. Garry Alien arrived in Layyah in 1980, while Mr. and Mrs. Bard returned to Canada for religious reasons. Engineer Mr. Garry Alien was. In 1985, he bought a massive building on an acre of land in Rehman Abad, Layyah, on the Eid Gah Road. In this building, Mr. Alien opened a technical training center and began providing students with technical instruction and training. He not only gave them technical instruction but also Bible instruction. The school was called Layyah Technical Training and Bible School, or LTTBS. In 1998, Mr. and Mrs. Alien returned to Canada. Mr. Paul, a Canadian, arrived here in 1998 and remained till 2011. Along with Mr. Paul,

Mrs. Judi Smith established a clinic here. He founded the hostel for boys. It served as both a primary school and a hostel. In this school, Mr. Paul hired Mr. Arshad John as a teacher in 2005. He was also the manager of the hostel. For the next eleven years, he worked at this institute as a teacher and the hostel's manager. Mr. Samson Emanuel and Mr. Moon Shehzad serve as the principals of True Light Science Academy. In this institution, there are ten teachers and fifty students. Eleven Christian nurses, including the head nurse, Mrs. Shagufta Javed, are currently employed at the DHQ hospital in Layyah. whereas the district employs 28 nurses in total. At Thal Hospital Layyah, Dr. Shehzad Wazir is also performing his duties. At NBP Layyah, Mr. Christopher Anthony is carrying out his duties as a manager. A notable figure in the community is Mr. Parvaiz, the Chemistry lecturer at G.C. Chok Azam (Baqir, 2014)

### **Karor Lal Eason City**

The percentage of Christians in Karor City, the Tehsil Headquarter of Karor Lal Eason, is extremely low. There are a few families living here. The family of Mr. Khushi Maseeh is one of them. who has been heavily involved in Karor's local politics. He was chosen five times to serve as a counselor. Through his efforts, the government set aside a plot of land for the Christian community's cemetery. His nephew Mr. Safdar Maseeh is currently a counselor and has raised money for the Graveyard wall. Both his grandson, Mr. Junaid Munawar, and son, Mr. Munawar Javed, are carrying out their duties in the education department.

### **Fatehpur City**

Many Christian families are involved in various aspects of life in the town of Fatehpur, particularly in the health and education departments. On Chowk Azam Road, there's a colony called Nasrat Colony. it is entirely Christian in population. This city is home to around a thousand Christians. Here, there are two churches: the Protestant church is located in the city center, and the Catholic church is located in Nasrat Colony. These days, Mr. Emanuel works as a "Babu" (Fr. Aneel's helper) and Fr. Aneel is a priest in the Nasrat Colony Church.

### **Chowk Azam City**

The town of Chowk Azam is located 25 kilometers away from Layyah. It can be found on the MM Road, which connects Multan with Marianwali. There are more than 67,000 people living there. There are about 600 members of the Christian community. They are members of both the Catholic and Protestant faiths; nonetheless, of all Christians, 95% are Catholic and 5% are Protestant. "Saint Thomas Catholic Church" is the name of one of the churches; the other is for protestants (Ali, et al, 2019).

### **Loreto**

The center of Christianity known as Loreto is located in Chak 270/TDA. There are Catholics in Loreto in 100% of the population. It has a population of roughly 10,000. The Italian hill town of Loreto, located in Europe, got its name from a shrine dedicated to the Virgin Mary. It is among the most revered and well-liked Catholic pilgrimage sites. It is well-known for the home that some Catholics believe the blessed virgin Mary dwelt in. The Virgin Mary is said to have resided in a chapel or church that is centered on the Holy House. It is a pilgrimage site located in Loreto, Italy. It's a stunning, ecstatic location in Italy's hills. This community was given the name Loreto because of Loreto, Italy. In

order for those who are unable to go to Italy to make the pilgrimage to Loreto (Layyah, Pakistan). People arrived in Loreto and settled there from all over Pakistan. The Pakistani Christian community visits Loreto with the same deference as visitors do to Loreto, Italy. The whole population of Loreto is Catholic, and the town was only allowed to house Catholics as per a 1960 Notification.

### **Founder of Loreto**

The town of Loreto was founded by Fr. Thomas Consao. He was born in Mombay, India, in 1915 (A.D.). He arrived in Loreto from Francis Abad in 1953. He lived in such a harsh environment in the Thal Desert. He began to live in this harsh and uncomfortable desert environment in a bamboo house. In the same way, the villagers constructed the huts and settled here. Fr. Thomas returned to Khushpur from Loreto, where he lived until his death in Rome, Italy, in 1964.

### **Fr. George West Walter**

Fr. Thomas's most notable descendant was Fr. George West Walter. He put forth a lot of effort to ensure the wellbeing of the populace. He made every effort to help the residents of Loreto become better. He was President Field Marshal Ayub Khan's classmate at Sandhurst Academy, a British institution. Fr. George thus made use of his connections with the president to further the interests of his people in this area. In an effort to improve the lives of the villagers, many others supported Fr. George West Walter as well. Among them was Babu Methab Khan, who is regarded as Loreto's social and political leader. He was a courageous individual who helped the Loreto community unite politically. He works in social work for the most of his time. He was a longtime helper of Fr. George and did his job admirably. In 1965, a gardener named Mr. Ranjha arrived to work here. He was a man of great talent. He tried his hardest to transform this desert into a lovely setting. His endeavors are impressive. Mr. Bagga was the third well-known figure who served as Fr. George's assistant. He was an ex-military man.

### **Tarkhani Canal**

In order to address the scarcity of water and facilitate irrigation, a canal was constructed. Fr. George invited the residents of the surrounding villages to participate in the canal excavation by giving them a call. Although it was an extremely challenging undertaking, Fr. George urged everyone to put in a lot of effort. He fed the employees food. Thus, the Tarkhani Canal was finished in order to irrigate Thal's parched desert. The hamlet of Loreto was created by Fr. George West Walter. He divided up the plots into homes, streets, and community facilities. The village's residents all contributed to its creation and received remuneration in the form of needs. The village's streets measured thirty-five feet in width, while Central Street measured sixty feet.

### **Flour Mill of Loreto**

There was not a single flour mill in the area when the settlers arrived. For wheat to be grinded or flour to be obtained, people had to travel to a place 25 kilometers from Loreto. In order to get over this problem, Fr. George and Fr. Terins founded a flour mill in Loreto in 1958. This was a blessing for both the residents of Loreto and the neighboring villages. Mr. Haider, Mr. Anayat Sheikhpuria, and Mr. Hameed were the initial employees of this flour mill.

## **Schools of Loreto**

There are a lot of Christians working in the education sector. And the primary driver of progress, which has an impact on every facet of human existence, is education. Without education, one cannot manage daily human issues, including political, social, and economic ones. Education is a learning process that helps people become more intelligent and capable of reasoned thought. The residents of Layyah district had benefited much from the education provided by the Christian-run schools.

### **Mission High Schools of Loreto**

The first primary school opened in a single room in 1957. Then, a new structure with six rooms was built to accommodate the growing number of pupils. A large structure was constructed once the school was upgraded to a high school. Sister Gabriel served as the school's first principal. Sister Margaret Rose and Sister Laila assisted her in managing the school. Following elementary education, the school advanced to a middle, and subsequently a high school, overseen by Fr. Stephen. Mr. Herald T. Smith played a significant role in the school's marketing. This institution and all other private schools were nationalized in 1972. And in 2001, after a protracted absence, it was given back to Mission.

### **Ibne Mariyam High School Loreto**

A new school was established following the nationalization of Catholic Mission High School, thanks to the assistance of Fr. Felix Allah Ditta and Bishop Patras Yousaf of the Diocese of Multan. Ibne Mariyam High School was the name of this institution. Here, a sizable student body receives an education. Sister Margaret first established this school in a room. Sister Margaret came from a family of religious people. She was crucial in bringing the people of Loreto together and imparting knowledge. She was among the first instructors in the Loreto village. The residents of Loreto gave her the title of Noor Jahan of Loreto and appreciated her melodic voice. Following Sister Margaret, Mrs. Sosan, the spouse of Mr. Francis Sohan from Khanewal, arrived at this location.

### **Vocational Training Institute**

An exquisite structure was constructed in 1969, housing the Institute of Vocational Training, a sewing center for women. Many ladies received training in many arts at this location. This center also provided vocational training to women from neighboring villages. Mrs. Bilqees was the first instructor to train the women. Following her, Mrs. Lajwanti Lal was hired as a trainer at this Loreto institute, and she was instrumental in advancing this center. She spent many years serving the women of Loreto before leaving because of her advanced age and illness. Following Mrs. Lajwanti Lal, the women in this training center were trained by Ms. Ruth and then by Ms. Nasreen Iqbal.

### **The Religious Development**

A prayer area was constructed here when the Christians arrived. The Priest occupied this mud-built chamber. Owing to space constraints, those who wished to participate in the prayers had to sit outside the room. An impressive church with Italian architectural design was constructed in 1960. In a short period of time, this church gained significant importance for the Christian settlements around. The church was named St. Cecilia Church because it was devoted to St. Cecilia. According to Waade Ki Sarzame

Loreto, Church received a 60-pound big bell from the US Navy delivered to Loreto. This bell has been suspended between two stone pillars in front of St. Cecilia Church. This bell is operational (Ishtiaq & Khalid, 2016). The inhabitants of Loreto celebrate the Pilgrimage to Holy Virgin Mary as a holiday. Three days are dedicated to the festivities. Different celebrations are held, and prayer time is set aside as well. The first week of February was set apart for the Holy Virgin Mary's petitions in 1976. The celebrations of Holy Week were initiated by Father Ferror John and Remand Saeed. With the assistance of Fr. Felix, Fr. Yousaf Sardar constructed a stunning hill in 1986, transforming Loreto into a hallowed, revered location. The Parish home was constructed in the town of Loreto in 1957. This stunning structure served as the sisters' original home. Father began to reside here after the convent was completed, and it serves as the priest's office as well. Fr. Yousuf Sohan was the first priest in the area, having been ordained in 1985. Fr. Anayat became a priest in 1988. Fr. Ishaq Yaqoob took over as the priest in 1997. Fr. Pascal Robert is a member of Loreto as well. Fr. Nadeem Patras serves as the Loreto priest these days. Raheem Yar Khan is the owner of him. Raheem Yar Khan was his teacher throughout his early schooling. After that, he traveled to Lahore and Karachi for his religious studies. He worked as a priest in Khanewal before deciding to become a member of the Church of Loreto in 2014. He is a young man full of energy and ideas for the betterment of the Loreto community (Asim, 2024).

### **Development in the Field of Medicine**

Back then, the only accessible medical facility in the area was Loreto's dispensary. It provided medical amenities not just for the residents of Loreto but also for the surrounding villages and territories. Following the initial advancements, a room under Mission was also used to launch the dispensary. The medical services provided by this dispensary were also used by residents of the surrounding communities. The person who opened this dispensary first was Sister Petresia (An American Lady). Through Sister Paterisa, UNICEF provided funding for this dispensary as well. Sister Elizbath arrived at this Loreto dispensary from Rangpur after Sister Paterisa and worked there for seven years. The first physician to operate this dispensary was Multan's Dr. Aziz. Dr. Aziz's assistant was Mrs. Hashmat Bibi. He spent a long time helping the Loreto community. The hostel's manager these days is Sister Nasreen. In addition to her training as a nurse, she is busy serving the Loreto community. Khushpur is the home of Sister Grace Bashir (Faisalabad). Karachi is where she received her nursing training. She worked for a number of years in hospitals in Hyderabad and Meerpur Khas. She then arrived in Loreto. Through this dispensary, she provided 46 years of service to the people of Loreto. Every day, 40 to 50 patients were seen, indicating that many people used this dispensary's medical services. Every patient also received free medication. This amazing woman is still giving back to the community (Asim, 2024).

### **Political and Social Movements**

The Loreto people are constantly involved in political, social, and religious activities. Some notable individuals have played an excellent and proactive role in helping the people of Loreto organize politically. Nazir Sohan Khokhar, Yaqoob Anjum Bhatti, Pal Mehtab, Mushtaq Veeram, George Sheikh, Javed Asif, Gulfam Rana, Ishfaq Faqeer, Mushtaq Yaqoob, Saleem Shehzad, Yaqoob Lehnga, Munawar Gill, Babul Saiful-Malook, Bashir Shahid, Zakariya Gill, Bashir Foji, Ejaz Qadir, Mehboob Anthony, Saleem Shaw, Piara Maseeh, George Chaman, Pitras Rodsia, Yaqoob Delmia, Pervaiz Anjum, Seth Sultan, Choudary Riaz Anayat, Rehmat Mandian Wala, and Barkat Shingara are a few of them. Hawldar Shingara is the first politician in Loreto history. He

was chosen to serve as a Layyah district councilor in 1967. Loreto is home to some talented musicians as well. In Loreto, the most well-known singers and musicians are Frank Mehtab and Chaman Lal. Mr. Mushtaq Kanwal is another well-known Loreto singer. He studies under renowned vocalist Ghulam Ali Khan. Barkat Boota Thomas and Aasi Bashir are the other celebrities with lovely voices (Carpenter, 1980).

**Table 3**  
**Christians in different departments of government**

Education		Health			Police	Others
Teachers	Others	Doctor	Nurses	Others	ASI/constables	-
35/60=95		1/28/60=89			1/19 =20	120

Source: (Schleutker, 2019).

**Table 4**  
**Different Institutes under the Christians**

Schools	Technical/vocational	Dispensaries
High/middle/primary	Boys /girls	-
3/1/3	1/1	5

Source: (Schleutker, 2019)

### **The Hindu Community and their role in development**

There are Hindus living in practically every part of Pakistan. However, Sindh is where they are most strong. The second major center of their community is in the province of Khyber Pakhtoon Khwa. The people in the town work in a variety of occupations. Business and agriculture are the key topics of discussion. But they also work as laborers and artisans, and they are employed by both the government and private businesses. They are members of the middle, lower, and higher classes. The business class includes both wealthy large-store owners and small-enterprise owners. Some people are in the gold and jewelry business. They also own all of the businesses in a few of the Sindh province's municipalities. The Hindu population in Sindh province is well-established and structured. Pakistan Hindu Panchayat (PHP), Pakistan Hindus Welfare Association (PHWA), and Karachi Hindu Gymkhana (KHG) are a few significant Hindu community-founded organizations. These groups strive to advance the social advancement of the Hindu community while working for the good of their community. These groups also make an effort to politically organize and educate the populace. A number of Hindus have prominent roles in society and have held high positions. Rana Bhagwan Das, the former chief justice of Pakistan's Supreme Court and head of the country's Election Commission, is one of the well-known jurists who is of Hindu descent (Alfandari, Baker & Atteya, 2011)

### **The Hindus of Layyah**

In the days before partition, a sizable section of Layyah's population was Hindu. Prior to the establishment of Pakistan, Hindus held a significant position in Layyah. The majority of Hindus were involved in business. There weren't many families in the agricultural sector. In Layyah, the Hindus cultivated a huge area. As to the 1911 census, the proportion of Muslims to non-Muslims was as follows:



**Table 5**  
**Population**

<b>Total Population</b>	1,28,591
Muslims	1,11,268
Hindus	15,425
Sikhs	1,896

Source: Tehsil Gazetteer Layyah

Hindus were present in every town and village. The proportion of Hindus living in cities to the overall population was almost equal. As per the 1911 census in the town of Layyah:

**Table 6**  
**Minorities population**

<b>Total Population</b>	11,676
<b>Muslims</b>	6,168
<b>Hindus</b>	5,225
<b>Sikhs</b>	1, 279

Source: Tehsil Gazetteer Layyah

Hindus were mostly businesspeople; they owned stores, hotels, confectionery shops, etc. By 1921, there were 1,34,218 people living in Layyah, according to the census. Cities' population growth likewise continued to be moderate. There were 7,546 people living in Layyah in 1901. There was a rise to 8,173 in 1911 and 8,476 in 1921. Thus, the growth rate was quite modest.

The Hindus held a prominent presence in the business and financial sectors, while the Muslims held a strong position in agriculture. A small number of Hindus held significant positions in the social, political, and agricultural spheres. Among them was Rai Bahadur Talok Chand (I.S.O. ), who was chosen to serve as the Layyah Municipal Committee's vice president. His was a well-known and affluent Layyah family. His home sat in the heart of the city on many acres. His way of life was quite different from that of other Hindu families, who favored tiny residences and winding streets. The lifestyle of Rai Bahadur resembled that of the Muslim Land Lords. Government Girls High School, Layyah is housed in the Ray Bahadur Talok Chand mansion.

There were neither Balmiki Hindus nor untouchables in the Layyah district. The Arora family, known locally as "Kirar," was Layyah's principal economic community. The two most wealthy families of Layyah were the Dhingra and Gaba families, who were also business families. In the town center, the Dhingra family owned a Mohallah with exquisite mansions that are still visible today. They interacted socially and professionally with everyone and were a tolerant people. Muslim farmers and cultivators had total faith in them. Together with the Muslims, they observed the holidays. They also visited the shrines of Muslim saints. The Hindus of Layyah had initiated numerous social welfare projects. In 1884, the Bharatri School was established in Layyah. For its trust, thousands of acres were set aside. A trust was established on 2825 (two thousand, eight hundred and twenty-five) acres. The majority of Hindu property has been given to Muslim immigrants. With the exception of the school trust area, 70,016 kanals of territory remain available notwithstanding these allocations (Mumtaz, et al, 2021). The government of Thal launched a number of development initiatives after the establishment of the Thal Development Authority. The non-Muslims possessed thousands of acres under cultivation. The following is the land occupied by several projects:

**Table 7**  
**Land Distribution among the Muslims and Non-Muslims**

No. of Moza's 42	Cultivated Area				
	Area under Muslims	Area under Non-Muslims	Total Area	Area gone to TDA	Area under local owners
	4,89,136	59,126	5,48,262	2,71,269	2,76,993
	Acres	Acres	Acres	Acres	Acres

Source: Tehsil Gazetteer Layyah

This record shows that 59,126 acres were in the possession of the Hindus because in those days, there were no Christian community in Layyah, and the Sikhs were not Land owners.

**Table 8**  
**Population by Religious Groups Census 1951 Number of persons**

Locality Layyah Tehsil	All Religions	Muslims	Non-Muslims
	1,62,202	1,62,189	13

Source: Census Report 1951

**Table 9**  
**Population by Religious Groups Census 1961 Number of persons**

Locality Layyah Tehsil	All Religions	Muslims	Non-Muslims
	2,73,224	2,70,809	2,415

Source: Census Report 1961

The Hindus of this area were socially and economically strong. The Hindus and Muslims had different professions. The Muslims were cultivators, while the Hindus were mostly businessmen, shop keepers and bankers. The relation of both communities with the British Government were also different. The Hindus had close relationship with the British Government while the Muslims did not have cordial relations with the British.

### **Current Hindus' Contribution in Layyah**

There are 278 Hindus living in the Layyah region. In Thal, 120 people reside in Chaks 149-B/TDA and 149-C/TDA. There are currently roughly 100 Hindus living in Ludhiana. Certain families live in various places. There is a 38-person family living in Chak 157/TDA. A twenty-member family resides at 388/TDA. In Dhori Thal, there are few families living there. The Hindu settlement of Layyah is located 45 kilometers distant from Chak No. 149-B/TDA and Chak 149-C/TDA. These villages' grounds are irrigated by the "Layyah Minor" Canal, which runs through the heart of Layyah (Chaks). The majority of individuals in this area speak Saraiki as their mother tongue. Thal Ludhiana is the second-largest Hindu settlement area. Layyah city is located 14 miles from Ludhiana. The Hindu population resides two to three kilometers from Ludhiana's center. These households own a little plot of land. Every family possesses 4-7 acres of arable land. The majority of people living in this region are members of the Punjabi speaking community. Both of the areas with a majority of Hindus are in Thal. These places have extremely hot weather. The mercury rises above 40°C in the months of June and July. The daytime heat is unbearable, but the evening temperatures are more tolerable. The weather turns really lovely after 10 p.m. People are greatly disturbed by dust storms in May and June. The nighttime low in the winter is below freezing. This region is primarily an agricultural one. Despite the area having little rainfall, there is a good agricultural

yield because of the best irrigation system. This region's main crops include wheat, corn, and cotton, among others (Mirani, 2000).

The district's sole significant industrial entity is Layyah Sugar Mills. There are numerous public and private educational institutions in Layyah City, including a degree college for girls, a technical college, a commerce college, and a postgraduate college. Nine Government Degree Colleges, eight commercial institutes, a technical institute, two university campuses, and nine government degree colleges are located in the Layyah district. Both a "Thal hospital" and a "District Headquarter Hospital" are located in Layyah City. There are THQs and rural health clinics in villages under the Tehsil headquarters. The district's various regions are connected via roadways. However, the state of the roadways is terrible. Saraki and Punjabi are the predominant languages spoken here (Bodlah, et al, 2016).

**Table 10**  
**Ratio of Male and Female**

<b>Men</b>	50	17.98%
<b>Women</b>	50	17.98%
<b>Girls</b>	87	31.129%
<b>Boys</b>	91	32.73%

Source: Census Report 1951

These people are very poor. They have animals to earn their living. Total animals in their possession are:

**Table 11**  
**Products**

<b>Buffalos</b>	20	16.129%
<b>Cows</b>	40	32.255%
<b>Donkeys</b>	13	10.483%
<b>Sheep's &amp; Goat's</b>	51	41.129%

Source: Census Report 1951

Buffalos, Cows and Donkeys are the most popular animals of Hindus. The Donkey is important because it is used with a cart. Majority of the Hindus earn their living through these donkey carts. The farmers get these carts on rent and take vegetables and other products to the market. In Hindus, the unemployment rate is high because there are no developmental projects in villages. This unemployment has affected the women badly. They are facing financial problems. There are hundred employable persons in Hindu community of Layyah.

**Table 12**  
**Minorities Employment and work in Layyah**

<b>Sr. #</b>	<b>Professions/ Jobs</b>	<b>Males</b>	<b>Females</b>	<b>Total</b>	<b>Percentage</b>
1	Govt. Employees	1	-	1	1%
2	Private Sector Employees	-	-	-	-
3	Business	2	-	2	2%
4	Agriculture	10-	-	10	10%
5	Household work	-	50	50	50%
6	Labourer	37	-	37	37%

Source: Census Report 1951

Mr. Bashir Chand is the lone Hindu working for the government. Mr. Bashir Chand works in Govt. College Chowk Azam as the chief clerk. Wazir Chand is the name of his brother, who is still jobless despite having completed his intermediate. The 37% of males who are employable work as laborers and make their living off of donkey carts. In Jaman Shah, there is only one family that makes a livelihood from business. There is a very low literacy rate in the town. Just two males have completed their intermediate education, and not many pupils are enrolled in educational institutions.

**Table 13**  
**Literacy Position**

Sr. #	Education	Males	Females	Children	Percentage
1	Uneducated	48	50	172	97.12%
2	Primary	-	-	6	2.158%
3	Middle	-	-	-	-
4	F.A	2	-	-	0.719%
5	B.A	-	-	-	-
6	M.A	-	-	-	-

Source: Census report 1951

Literacy rate shows the backwardness of the community. All the community has houses made of mud. It shows their poverty level.

### Conclusion

Pakistan is one of the few countries on the planet with a wealth of natural resources, a strategic location, and room to grow economically. God has also bestowed hardworking individuals upon Pakistan, our beloved motherland. The nation's and our people's well-being are greatly dependent on these natural resources. These natural riches could benefit the future of the country when combined with the efforts of our hardworking population. Non-Muslim Pakistanis are also important allies in the struggle to make Pakistan an affluent and smart nation. They have been observed helping the country in a variety of capacities since its independence, particularly in the areas of education, healthcare, the judicial system, and defense. They currently oversee a number of renowned educational institutes in Layyah. Minorities have worked together with the other Pakistani identities in Layyah for the development of the city on all the aspects-social, political and economic.

### Recommendations

Examine the historical background of interactions between minorities and the majority in Layyah District in order to comprehend the legacy of marginalization, discrimination, and socioeconomic inequality that minority communities have to deal with. Examine how past occurrences, governmental decisions, and sociocultural variables have influenced minority experiences in the area. Examine the initiatives and policies that are currently in place to support minority growth in Layyah District. Evaluate how well NGOs, government programs, and other partners are able to meet the needs and rights of communities of color. Determine the best practices, obstacles, and holes in the policy's execution.

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