

Impacts of the Contribution of Minorities on Society of Layyah District

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Abstract

According to Islamic teachings, Muslims and non-Muslims can live in the same society in harmony, respecting each other's religious norms and beliefs. In Layyah district, the minorities are part of the social system and follow their own religion and religious beliefs freely in any way. The main aim and objective of this article is to understand the impacts and contributions of the minorities—Hindus and Christians—on the society of Layyah. The main research method for this research study is the qualitative research method, along with historical and anthropological fieldwork. The results of the research show that the minorities have contributed a lot to the social fabric of Layyah, and they should never be different as they speak the same language as others in Layyah district. Social research in the terms of the minorities in Pakistan are essential to be conducted to show the real face of Islam to the world that all the religious minorities are living in Pakistan with equal rights in society.

Keywords: Minorities, Society, Layyah.

Introduction

Pakistan's non-Muslim population is contributing to the nation's development, yet their contribution is rarely acknowledged. It might be claimed that the Christians in these regions helped to create Pakistan in 1947 because they supported Pakistan. The main area where minorities have made a substantial and vital contribution is education. One of the most advanced and educated communities at the time, the Parsee community was asked by Quaid-e-Azam Muhammad

Ali Jinnah to assist the Muslims by sending their children to school. This was after Pakistan was established (Farooq, 2012). Thus, since then, Muslim students have received an education in eminent Parsee institutions. Numerous prominent figures in Pakistani politics, such as Quaid-e-Azam, Liaquat Ali Khan, Zulfikar Ali Bhutto, Zia-ul-Haq, Benazir Bhutto, Nawaz Sharif, General Pervez Musharraf, Yousuf Raza Gilani, and others, received their education at Christian or missionary-run schools. It is also evident how the Hindu community contributes to the fields of education and health. A couple of examples of their contributions are the excellent Dyal Singh library and Dyal Singh College, both of which are part of the excellent health services provided by Ganga Ram Hospital. The majority failed to appropriately acknowledge the contributions made by minorities. Though they make up about three to 4% of the country's population, non-Muslims in Pakistan have made a significant contribution to the nation's advancement and service.

Literature Review

Pakistan is a pluralistic nation where numerous improvements could result from equal citizenship based on unrestricted human rights. This is only possible if the nation's decision-makers and leaders take greater responsibility for their actions and refrain from encouraging hatred by endorsing coexistence and tolerance. The ruling class in Pakistan must reconsider Jinnah's ideas of a pluralistic, democratic, and tolerant nation founded on the rights of all citizens, regardless of gender, caste, or faith. This kind of ideal served as the movement's founding ideology for Pakistan and continues to be a point of agreement for the great majority of people there. The state of relations between communities in Pakistan has gotten worse due to the actions of nonrepresentative governments and the challenging intercommunal relations. Pakistan has seen military governance for about half of its contemporary history. Religious minorities in Pakistan, particularly Christians, faced several difficulties in their capacity as citizens. The military's position, administrations' political exploitation of religion, and Pakistan's underdeveloped civil society all represent serious risks to the country's Christian minority. There has been

significant discussion and disagreement regarding the position of Christians in Pakistan. In Pakistan, Christians continue to be a vulnerable population with insufficient legal protection to uphold their rights. It is imperative that minority rights are protected. Among other human rights agreements, Pakistan has not yet ratified the international covenants on civil and political rights and social, economic, and cultural rights. Any government must prioritize protecting the values of equal citizenship, nondiscrimination, and banning the use of Islam to violate the rights of non-Muslim citizens (Fuchs & Fuchs, 2020).

In Pakistan, Christians make up a significant minority group. played a significant part in the nation's cultural and economic life. Pakistan's Muslims are acutely aware of the significant contributions that their non-Muslim neighbors—particularly those who identify as Christians—have made and now make to enhancing the social, political, economic, and cultural aspects of their country. Laws and policies that clearly discriminate against religious minorities are ingrained with social biases and hatred in Pakistani society. In Pakistan, social prejudice against the Christian community has taken on many forms under various regimes. Here is a brief summary of the state of affairs for the Christian community, which is experiencing rights breaches within the nation and is subject to severe physical, political, social, economic, and cultural oppression. The "Social status and political participation of Christian minority in Pakistan" research project aims to provide a micro-level analysis of the Christian minority in Pakistani society, specifically focusing on their political and social participation (Salim & Saeed, 2021).

Research Methodology

Numerous methods are used in qualitative research, such as focus groups, observation, and interviews. Unstructured interviews might include open-ended inquiries on a subject and the interviewer adjusting to the answers. In structured interviews, each participant is asked the same set of questions. In this research study, the main techniques used in this research study are the interviews, documented research materials and

peer reviewed articles and the newspapers. Two qualitative data analysis techniques are applied in this research study which are the content analysis and the thematic analysis of the materials and sources collected for the research.

Results and Discussion

The Layyah district's minorities are in a similar situation. As equal citizens, religious minorities participate in all district development projects on an equal basis with their Muslim counterparts. They now feel confident enough to be proud of their heritage and religion thanks to affirmative action laws. The district's Christian, Hindu, and Ahmedi groups have contributed to a variety of spheres of society, particularly the health, trade, and education sectors. Since independence, the communities of Christians, Hindus, and others have coexisted amicably. For the past 70 years, not a single instance of discrimination or repression has been reported by these non-Muslim groups in the entire district. There hasn't been any evidence of tension or oppression at the governmental or social level. Therefore, in a free and tranquil atmosphere, the district's non-Muslim minorities are carrying out their efficient duty (Ishtiaq & Khalid, 2016).

Nearly every significant educational institution in Layyah was founded by Hindus prior to partition. They had gained the upper hand in the local economy and trade. In these areas of commerce and business, Muslims at the time were of little importance. A large majority of Hindus went to India during the formation of Pakistan. The Hindus who still live here are too sad to be of much use. They have been residing in secluded parts of "Thal." They are the most primitive people in the area and come in small numbers. The district's Hindu population is in desperate need of financial assistance. In the district, they lack a network of auxiliary groups. As a result, they are unable to contribute significantly to the district's growth because of their small population, backwardness, and low literacy rate. The district's Hindu population is too wretched to make a meaningful contribution to the district's growth. The Hindu community had a significant influence on Layyah society prior to the formation of Pakistan, but in

contrast to their pre-Pakistani position, their social function diminished or was limited after 1947. Stated differently, their contribution to the well-being of society appears to have diminished. The Hindu community's diminished societal position can be attributed to a variety of factors, including the fact that the majority of Indian states are Hindu. Hindus are also viewed with suspicion by the state and the majority of Muslims because of their historical rivals, India and Pakistan. Every time hostilities between the two nations increase, the Hindu population suffers. The majority of Muslims are hesitant to continue interacting closely with Hindus. They dislike establishing social or professional ties with Hindus. The district's Hindu population is typically undereducated, and as a result, they are underemployed. They are therefore a depressed community due to the aforementioned causes (Juni, 2014).

Role and Contribution of Christians and Hindus in Society of Layyah

The landless peasants are deprived of their basic necessities. As a result, their role is quite limited. Their remoteness from nearby settlements hasn't had a significant impact on the district's social structure. One reason for their limited influence and participation in the district's community is their nominal population within the district. They are a small group of people who live in the Layyah district. Hindus in the district are kept apart and inside their own community. Their extreme poverty, backwardness, and low literacy rate are the main causes of their inadequate contribution to the development of Layyah area. Consequently, they have little impact on the society of the Layyah area (Malik & Mirza, 2015).

Unlike Hindus, Christians began to play a role after Pakistan was established. Over the past 70 years, their performance has consistently outperformed that of the district's other minorities. The Christians have opened numerous educational institutions around the district. The Christian community has developed numerous health facilities and dispensaries around the district. A significant portion of nurses

are Christians who perform amazing work at great expense. Therefore, the minority population of the Layyah district specializes in the departments of health and education. Without a doubt, the district's residents will find that to be quite helpful. Every community has a network that focuses on its own set of rights. Churches make up the majority of the Christians' network. Early in the 1950s, Christian missionaries established medical facilities and schools. Education and medical services were uncommon in this region back then. Therefore, the health care facilities and educational institutions founded by Christians were a huge blessing for the local populace. These Christian-founded educational institutions have educated thousands of local children without regard to their religion or religious beliefs. The majority of them are occupied serving their country in various capacities. The former pupils of these mission schools are currently serving society by working as teachers, physicians, nurses, judges, attorneys, and other professions (Mirani, 2000).

As beneficial as their educational institutions are, the health care facilities founded by the Christians have also been valuable. People of all faiths and creeds may access medical care at the sisters' health clinics and dispensaries. Not only were hundreds of patients treated by skilled nurses, these health clinics provided free medications as well. These health centers provide medical care to a large number of district residents. Thus, the community has had a significant impact on society in this way. The community is deeply engaged in initiatives aimed at improving the country. Regardless of caste, color, or religion, they are making contributions to the advancement of society in practically every sector. Their community is the primary focus of their social actions and struggles for societal wellbeing. They have had a significant impact on their local community, but their effects on Layyah District society as a whole are not fully apparent. Despite the fact that the religious minority in the Layyah district founded these institutions and have since benefited from them, there are still some marginal effects on Layyah society (Perveen, Akhtar & Noor, 2021). Due to the preservation of their respective identities and religious customs, all three communities have deep links with the people that make up their own communities. These communities have

come to terms with the social life of Layyah society to a larger extent. These communities have merged into the community and absorbed certain customs, values, and aspects of the local culture. These towns' acceptance of the Layyah district's society has a greater impact than their own. (Taneti, 2023).

The thesis will attempt to draw a conclusion at the end from the data provided regarding the various facets of the life of the religious minorities in the Layyah district and their role in the district's growth. The Layyah district is home to Christians, Hindus, and Ahmadis/Qadiani's as religious minorities. The goal of the study was to determine how these three religious minorities contributed to the district's social and economic life. The study's objectives were to learn more about these three communities' hidden characteristics, their standing, and their role in the district's development. Pakistani society, like that of the Layyah area, is extremely diversified in terms of ethnicity and religion. It's multicultural and multilingual as well. The Layyah district is located in a historically significant location. The Indian subcontinent's Muslim population has a long history. The Indian subcontinent had its golden age during the thousand-year Muslim rule. The Muslim kings treated all of their subjects with great kindness, regardless of whether they were Muslims or not. India's non-Muslim subjects were given numerous rights by the country's Muslim rulers. Hindus and other non-Muslims made up a sizable portion of the armies and courts of the great Muslim emperors. There were temples and other locations for Hindus and adherents of other religions (Yaqoob, 2003).

They now have the freedom to practice their own views without fear. On August 14, 1947, Pakistan, the largest Islamic state in the world, came into existence. The Islamic worldview defined the basis of Pakistan. The two-nation thesis was presented by Muslim leaders as well as some Hindu and British leaders of the subcontinent as a result of this Islamic philosophy. Muhammad Ali Jinnah, the man who founded Pakistan, was a bright thinker who was certain of the legitimacy of the just established nation. Jinnah understood the significance of Islam's place in Pakistan's future constitution. In Pakistan, a few obstacles caused the constitution-making

process to be delayed. The position and privileges accorded to non-Muslim minority

Discussion

Even though the district of Layyah has a majority Muslim population of over 98%, there are still a sizable proportion of non-Muslim residents as well as migrants. "Migrant Religions," including Christianity, are the word used to describe religions that originated in any other region. According to some, Buddhism, Sikhism, and Hinduism are the "indigenous religions" since they originated in South Asia. Christianity did not originate in this subcontinent; rather, it expanded here thanks to the persistent efforts of Christian missionaries. It's a converts' religion in Sub Continent. The subcontinent has been home to Christians for a very long time. The influence of Christian missionaries grew while they were ruled by the British. Christian missionaries built numerous educational facilities and schools for religious purposes throughout the Indian subcontinent, and many Indians were converted to Christianity. The first missionaries arrived from Portugal on the Indian subcontinent, made their home here, and worked hard to spread Christianity throughout India. The second wave of missionaries to India came from the United Kingdom and other western nations (Alfandari, Baker & Atteya, 2011).

It is discovered that a sizable portion of the district's Christian population has chosen to become teachers and nurses. The Christians have opened numerous educational institutions around the district. The Christian community has developed numerous health facilities and dispensaries around the district. A significant portion of nurses are Christians, and they perform an amazing and important job. Therefore, the minority population of the Layyah district specializes in the departments of health and education. There are a good number of Christians working in sanitation. Like the Muslims, they are just impoverished, landless peasants in the district's rural sections.

Hindus who live as landless peasants lack access to basic essentials. They can therefore play a very limited role. Their notional number in the district is another factor

contributing to their restricted role. The district's Hindu population is restricted to their neighborhood. They are kept well apart from the other communities in the district. They have made their home in "Thal's" isolated regions. Their low literacy rate, extreme poverty, and backwardness are the key reasons for their limited contribution to the district of Layyah's growth. Priests for both Christianity and Hinduism adhere to and carry out their respective religious traditions. During the inquiry, it is discovered that, when compared to Christians, the Hindu population in the district faces a priest deficit in the priestly system. Despite the Hindu population in the district being extremely small, they have managed to preserve their identity in the Layyah district. Their minimal assimilation with the other groups in the Layyah district has also contributed to the preservation of their uniqueness. The district's Hindu population has little contact with the Hindu community in India or with their relatives who have made India their home due to the poor diplomatic relations between India and Pakistan. Islam is often recognized as the religion of peace. It grants all citizens the freedom to live free from racial and religious discrimination. The investigation reveals that the district's overwhelming Muslim population has never harmed the area's religious minority. It has been noted that the district's three communities of religious minorities are never singled out for discrimination at any level. The study also reveals that, over the previous 70 years, the district's predominately Muslim majority has never attacked the minority. Neither the state nor the general population, at the local or national levels, are specifically targeting these minorities. For the past 70 years, not a single instance of a violation against the Muslim majority has been documented in the district. Thus, all three communities are able to maintain their identities thanks to the support of the Muslim majority. An additional discovery of the present investigation is that the blasphemy laws have never caused harm to these communities inside the district. They acknowledge that they are completely protected by Pakistan's constitution and that the blasphemy laws do not affect them. The district-wide acts of religious violence had not affected them. Following the establishment of these blasphemy laws in Pakistan, none of the three communities in the Layyah district

have expressed opposition to them. One feature that is common to the district's minority population is that they view themselves as social outcasts. Despite the fact that their rights have been acknowledged by law and politics, they are not socially integrated with the rest of society. They believe that their allegiance to the Muslim majority has always been in dispute. It is a fact that the district's non-Muslim minorities have origins spanning multiple generations in this area. They still regard themselves as outsiders despite this. They have equal opportunity to advance their culture and strengthen their society, and they are free to practice their religious ceremonies with full freedom. During the interviews and field surveys, these minority acknowledged that there is no prejudice when it comes to obtaining work chances or schooling. The district's three minority groups are all rather tranquil neighborhoods. The responses and documentation from the residents of these towns over the past 70 years would support the researcher's view that they have demonstrated, both individually and collectively, that they are peaceful communities in the district. Despite the fact that these three districts are quite sociable inside their own groups, because of their confinement, they are socially isolated and rarely engage with the outside world. It is noted that the religious minorities in the district are allowed to live their lives in accordance with their traditions and carry out their rites and rituals during the field surveys and interviews with the members of these three communities. They have the liberty to adhere to the precepts of their diverse faiths and religions and to put those precepts into practice. As a result, people can play their different roles in the development of the area in a tranquil setting while enjoying this freedom. (Asim, 2024).

These three district communities are quite social inside their own communities, but because of their confinement, they are socially isolated and rarely interact with other members of the community. It was noted during the field surveys and interviews with the members of these three communities that the district's religious minorities are allowed to carry out their rites and rituals and live their lives in accordance with their traditions. They are free to practice the precepts of their individual faiths and to adhere to the teachings of those faiths.

As a result, while they enjoy this independence, they can peacefully contribute to the development of the area in their various capacities. The current study concluded with an analysis of the existing situation and the three villages' contributions to the development of Layyah area during the previous 70 years. The data and facts provided vividly illustrate the significant contribution that religious minorities have made to the growth of this area. The social lives of the three groups are also depicted. The district's demographic statistics for the religious minorities have been derived from this study of the Christian, Hindu, and Ahmedi groups. Additionally, a comparison analysis was supplied by the current research to comprehend the three significant minorities in the Layyah District (Baqir, 2014).

Recommendations

Minorities can make a substantial and varied contribution to Layyah District society—or any society, for that matter. The social fabric of Layyah District is enhanced by the many cultural practices, dialects, and customs that minority people frequently contribute to the area. The general public may become more sensitive to and understanding of different cultures as a result. Promote cultural exchange initiatives and gatherings that highlight the variety of minority populations. Encourage projects aimed at protecting and advancing minority cultures, languages, and arts. Economic Contribution: In Layyah District, minority-owned companies and entrepreneurs can be a major force behind innovation and economic success. Offer resources and assistance to minority-owned companies, including finance, networking opportunities, and training. In Layyah District, social cohesion and peace are fostered by embracing variety and inclusiveness. Encourage cross-cultural communication and comprehension through educational initiatives, workshops, and community gatherings. Promote cooperation and alliances between majority and minority populations to tackle similar issues and achieve mutual objectives. Political Representation: For equitable administration and decision-making, it is crucial to guarantee minorities have sufficient political representation. Encourage the implementation of laws that support inclusion and diversity

in political institutions, such as affirmative action or quotas when appropriate. Encourage minority communities to actively participate in local elections and governance frameworks.

Conclusion

Minorities have made significant and varied contributions to Layyah District society, enhancing its political, social, cultural, and economic environments in a variety of ways. Minority communities are integral to the development of Layyah District, contributing to its social cohesiveness, cultural variety, and economic progress. Cultural minorities contribute a diverse range of traditions, dialects, and customs that enrich the district's cultural mosaic and foster a deeper sense of respect and understanding among its inhabitants. In terms of the economy, minority-owned companies and entrepreneurs promote prosperity and sustainable development by investing, creating jobs, and innovating. In terms of society, accepting variety and tolerance strengthens bonds of unity and solidarity, fostering a feeling of respect and belonging for all locals. In terms of politics, ensuring minorities have sufficient representation and involvement in governing structures supports inclusive decision-making and democratic ideals. Campaigns for education and awareness assist dispel prejudice and preconceptions while fostering compassion and understanding between populations. Protecting the rights and general welfare of minority populations requires equitable access to social services, healthcare, and legal protections. In summary, minorities in Layyah District have made substantial contributions to the community that are crucial to its expansion, advancement, and prosperity. Layyah District can create a more resilient, peaceful, and affluent community for future generations by valuing diversity, encouraging inclusivity, and standing up for the rights and dignity of all of its citizens.

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