

LYALLPUR-FAISALABAD NAME CHANGE: THE BEGINNING OF THE DECLINE OF SOCIAL NORMS*

**Muhammad Safdar, PhD Scholar

***Dr. Gulzar Ahmad, Lecturer (Corresponding Author)

****Dr. Tohid Anwar, PhD

Abstract

A study of Historical Evolution reveals that from Sandal Bar, Rachna Doaba, and Chenab Colony until Lyallpur, this region was ignorant of the term's majority and minority. It used to be the land of patriots, where farmers, laborers, writers, and artists were experts in their fields and had useful services for society above the differences of color, creed, and race. Then, with the change of name, it was felt that the decline in deeds had started, which gradually proved to be the death of societal norms. The objective of this paper is to explore the reasons behind this change. The question arises here: how did this tragedy happen that this soil suddenly became ignorant of its inherited qualities? In response to this question, when we try to review the related literature, we observe that the gluttony of materialistic businessmen and the trickery of the merchants of religion used these beautiful streets and bazaars mercilessly. Consequently, the mercantile aristocracy considered themselves baptized by donating coins to gain favorable "Fatwa" from the coevous clergy class. Thus, these days have come that Faisalabad has to divorce the simplicity of Lyallpur fully. Now, there is no room for conversation and no space for reason in the city. Debate on any issue starts with mild mannerisms, but subtly tones become harsh, words are passed around unpleasantly, and bells start ringing in temples. It has also cut itself off from personalities like Master Sunder Singh Lyall Puri and James Broadwood Lyall, and no one knows about the role of "Akali," the Punjabi newspaper. This paper is an analysis of secondary sources, and qualitative research methodology has been adopted to deal with the dilemma.

Keywords: Canal colonies, Lyallpur, Faisalabad, Clock tower, Clergy class, British Raj, Social norms

Introduction

The spectacular "clock tower," standing in the middle of Faisalabad city and connected by eight arteries, stands as a monument to the centuries-old civilization of Sandal Bar.¹ Until a century ago, this area was one of the most backward areas of the Indian subcontinent. It was a part of the Rachna Doaba², located between the rivers Chenab and Ravi.

The historical study explains that Punjab came under the direct control of the British in 1849. Therefore, the Raj government decided to establish canal colonies with manifold objectives. So, an organized network of nine canal colonies was established between 1885 and 1947. The Sandal Bar was the most significant³ of the canal colonies founded during the colonial era.⁴ Population rationalization was one of the main goals of the establishment of canal colonies, among other things. The British administration perceived the growing population in some

**Department of Pakistan Studies, The Islamia University Bahawalpur, Punjab, Pakistan.
E-mail: safdarhanif622@gmail.com

***Department of Pakistan Studies, The Islamia University Bahawalpur, Bahawalnagar Campus, Punjab, Pakistan. E-mail: gulazar.ahmad@iub.edu.pk

****Department of Pakistan Studies, The Islamia University of Bahawalpur, Punjab, Pakistan.
E-mail: anwarthohid884@gmail.com

¹ There are different myths regarding the word "Sandal Bar". One is that Dulla Bhatti's grandfather's name was Bijli Khan alias Sandal, secondly the name of the dacoit chief of the Shahkot hills was also Sandal and conversely, a lot of people disagree that it was the name of a tribal chief who was a member of the Churah cast. For details, see Ahmad Ghazali, *Sandal Bar*, (Lahore: Feroz Sons, 1996).

² The land falling within two rivers.

³ Folklore claims that Sandal Bar is Punjab's "naaf".

⁴ Imran Ali, *The Punjab under imperialism, 1885-1947* (Princeton: Princeton University Press, 2014).

districts as a potential threat to their authority. Further, their objectives behind this move were to exploit the natural and agricultural resources of the region, as well as the crushing purpose of freedom fighters.⁵

Dr. Rizwan Ullah Kokab⁶ says: *"In the context of the creation of Lyallpur (now Faisalabad) city, the British government wanted to exploit the region's natural resources and agricultural lands and also deal with the freedom fighters."*⁷

Historians like Imran Ali claim that Punjab experienced major transformations and growth due to irrigation projects under the British Raj. These operations resulted in the cultivation of the Doabs of southwestern Punjab, which ultimately became the most fertile area of India. Three notable and significant cities, Montgomery, Jhang, and Lyallpur (modern-day Faisalabad), were constructed in what is now Pakistan's Punjab.⁸

Meanwhile, the eight-bazaar city, "Lyallpur," was given its current name in honor of the Lieutenant Governor of Punjab, Sir James Broadwood Lyall. As earlier mentioned, stiff confrontation with the administration led the Raj government to propose the idea of colonizing the region for various administrative, financial, and political purposes, and this important duty was entrusted to Sir James Broadwood Lyall. However, the nomenclature of Lyallpur was a tribute to Sir Lyall for his services in the colonization of the Rachana Doaba and the lower Chenab Valley.

This fully pre-arranged city, Lyallpur, was originally planned for a population of only 40,000 people. A lot of space was left for greenery in the city, and a large number of banyan trees were planted around the clock tower to provide a beautiful view. The bazaar leading to the railway station was named "Rail Bazar," and the bazaar leading to the district courts was named "Kachhari Bazar." "Factory Bazar" was leading in industry, while "Bhavana Bazar," "Jhang Bazar," "Aminpur Bazar," "Chaniut Bazar," and "Montgomery Bazar" were also leading in their respective directions as cities. These eight bazaars spread over 110 acres, are connected by a circular road known as "Gol Bazar."

Like other cities, Lyallpur continued to expand, and the population from rural areas migrated to the city in search of jobs and better facilities. This multicolored jewel of the Lower Chenab was renamed "Faisalabad" after another foreigner, King Faisal of Saudi Arabia, by the then Pakistani government in September 1977. So, the time shifted from the British colonial era to the Arab slavery, so unfortunately, this city is still searching for its precise identity.

At the time of the name change from Lyallpur to Faisalabad, it was a sparsely populated green abode of tolerance and peace for its residents. But time has made it the third most populous city in the country after Karachi and Lahore, and in this process, it has forgotten its greenery, peaceful traditions, and simplicity. Forgetting the favors of its benefactors and positive traditions of the past, the city is on an endless journey of materialism, lust, and selfishness. So, the objectives of this paper are to explore the reasons behind these changes in moral and societal norms after the name change.

⁵ Muhammad Abrar Ahmad and Muhammad Iqbal Chawla, "History and Development of Lyallpur 1890-1947," *Journal of the Research Society of Pakistan* 54, no. 1 (2017).

⁶ Professor of History at Government College University, Faisalabad.

⁷ Munir Ahmad and Dr. Rizwan Ullah Kokab, "Role of Lyallpur in Gurdawara Reforms Movement," *Palaroch's Journal of Archaeology of Egypt/Egyptology* 19, no.3 (2020): 1719-1729

⁸ Mohammad Zaigham Pasha and Shaukat Ali Shahid, *From Sand Dunes to Smiling Fields: History of Lyallpur now Faisalabad* (Kitab Markza, 1996).

Lyallpur's significance and historical overview in relation to the British Government's Canal Colonies project

According to Ian Morris, all the great civilizations of the world have thrived because of their basic topography. This is because geography is believed to influence reactions, pressures, behaviors, and social demands based on variations in the atmosphere.⁹

Historians such as James M. Douie correctly point out that all major empires and their rules originated on massive initiatives. In Punjab, Great Britain established its power based on diplomatic arrangements and circumstances. From its inception in 1882 until the final years of the British Raj on the subcontinent, the perennial canal system has survived.¹⁰

The greatest source of pride for the British Raj was its canal colonies, which were effective in uniting local populations, finding new sources of income, and obtaining land. It aided the British Raj in enacting several changes and safeguarding and advancing Punjab's feudal nobility. It converted the unproductive areas into fruitful farming areas gradually but steadily.¹¹

The Punjab province underwent significant changes and expansion due to irrigation projects, according to historians such as Imran Ali, even during the period when it was directly governed by the British in the mid-1880s. These initiatives resulted in the cultivation of Punjab's Doabs, which proved to be among British India's most productive agricultural regions.¹²

The majority of the then-uncultivated land was divided by the British administration shortly after the expansion, during the National Settlement in 1849, and dubbed "crown squanders." Canal colonization involved the construction of trenches to bring in "crown squanders," the designation of land as "crown squanders," especially for immigrants from densely populated areas, and their settlement around the "crown squanders." This included the provision of plots for immigrants and some open-trade goods in the then-uninhabited towns of the area.¹³

Canal colonization "turned this region (i.e., Punjab) from desert waste, or at best pastoral savanna, to one of the major centers of commercialized agriculture in South Asia," claims Imran Ali.¹⁴

Successful societies are only possible when the land's full potential is realized. In this instance, by building an excellent irrigation system in the area, the British government was able to raise the region's agricultural output to a sufficient degree. Alongside the canal irrigation system, the canal communities gave rise to the largest land settlement in history as well as six million acres of productive land in Asia, which became recognized as the colonizers' most notable accomplishment and their gift to the Indian Subcontinent.¹⁵

⁹ Ian Morris, *Why the West Rules for Now: The Patterns of History and What They Reveal about the Future* (New York: Farrar, 2010).

¹⁰ James M. Douie, "The Punjab Canal Colonies," *Journal of the Royal Society of Arts* 62, no. 3210 (1914): 615-616.

¹¹ Muhammad Abrar Ahmad and Muhammad Iqbal Chawla, "History and Development of Lyallpur 1890-1947," 5.

¹² Mohammad Zaigham Pasha and Shaukat Ali, *From Sand Dunes to Smiling Fields: History of Lyallpur now Faisalabad*, 8.

¹³ Idree Khawaja, "Development, Disparity, and Colonial Shocks: Do Endowments Matter?" Institute for Research on Labor and Employment, PIDE, 2012.

¹⁴ Imran Ali, *The Punjab under imperialism, 1885-1947* (Princeton: Princeton University Press, 2014), 4.

¹⁵ Ian Morris, *Why the West Rules for Now: The Patterns of History and What They Reveal about the Future* (New York: Farrar, 2010), 9.

The British received substantial cash from the canal colonies, which also contributed to the colonies' development into wealthy, developed areas. These programs primarily benefited the migrants, and all of the progress was a direct result of their tireless work, which led to India's rise as a major trading hub and economically wealthy continent.¹⁶

Historians have looked into the goals and development processes of the establishment of canal colonies. In addition to discussing the notion of British canal hydrology, they also discussed the rationale for the creation of the canal colonies and the resulting rise of remarkable agricultural and urban trading hubs. The canal colonies were responsible for converting the formerly barren plains into extremely fertile regions. Its transformation into one of the world's principal agricultural hubs and its subsequent nutrient-richness make canal colonization an impressive contribution to land reforms, according to researchers.¹⁷

The irrigated area increased dramatically; estimates place the total amount of irrigated land between 1885 and 1947 at about 11 million acres.¹⁸ The irrigated canal colonies brought many benefits to the British Raj, but they also significantly improved the socioeconomic situation in the area.¹⁹ The majority of canal settlements were found in Punjab's central region, with just one situated in Multan's southwest area.²⁰

Numerous academics have proposed a variety of theories, including improved population distribution, famine control, and even the benevolence of British authority. Imran Ali, on the other hand, thinks that the development of agriculture, the exploitation of land for money, political support, and the encouragement of military recruitment are the primary drivers of canal colonization. Islam, however, legitimately disapproves of these causes. While Islam concurs with Ali, his idea delves far further. In his view, the main objective of building the railroads and canals was to boost output, which in turn led to the export of agricultural goods to the United Kingdom.²¹

Islam also makes it clear that the government relied heavily on the canals to fund the upkeep and management of the Indian Army, which was later deployed both inside and outside of the Subcontinent.²² Paustian provides additional evidence regarding the goals of canal colonization, asserting that the two main drivers were revenue-generating and agricultural exports.²³

With the ability to maintain their status, these canal colonies were going to be India's future breadbasket. These irrigated bars, or sections, were shallow in their granaries and almost devoid of productivity. The administration's policies initiated a revolution in agriculture

¹⁶ Muhammad Abrar Ahmad and Muhammad Iqbal Chawla, "History and Development of Lyallpur 1890-1947," 5-11.

¹⁷ Mohinder Sing Randhawa, *A History of Agriculture in India: 1947-1981*, vol. 4 (New Delhi: Indian Council of Agricultural Research, 1998).

¹⁸ Idree Khawaja, "Development, Disparity, and Colonial Shocks: Do Endowments Matter?" 13.

¹⁹ Kapur Singh Bajwa, "A Study of the Economic Effects of Punjab Canal Colonies" (PhD diss., University of Leeds, 1925).

²⁰ Muhammad Abrar Ahmad and Muhammad Iqbal Chawla, "History and Development of Lyallpur 1890-1947," 5-11-16.

²¹ Imran Ali, *The Punjab under imperialism, 1885-1947* (Princeton: Princeton University Press, 2014), 4-14.

²² M. Mufakhr ul Islam, *Irrigation, agriculture and Raj: Punjab 1887-1958* (New Delhi: Manohar Publications, 1997).

²³ Paul W. Paustian, *Canal irrigation in the Punjab: an Economic Inquiry Relating to Certain Aspects of the Development of Canal Irrigation by the British in the Punjab* (Columbia University Press, 1968).

within the Subcontinent's agricultural history. One of the difficulties officials interested in rural development faced, however, was building villages that would surpass anything that had previously existed in Punjab in terms of comfort and civilization.²⁴

The colonies along the canals ensured that the underlying message about the British government's total authority over the people and land was propagated. Simultaneously, these everlasting canals subtly suggested that the British Raj was capable of building wonders. The areas were once rural or even abandoned, but thanks to Western technology, they were turned into bustling urban centers of commercial activity.²⁵

The 1870s and 1871s saw a 75% increase in taxes due to the Industrial Revolution. Great Britain gained collective control over about one-fifth of global trade through prudent and well-thought-out policies.²⁶

The first significant attempt to colonize a large area made up entirely of desert wasteland with a small population that was primarily nomadic was the Chenab Colony. As the project moved forward, its scope was substantially expanded to encompass an area of about 445200 ha (1,100,000 acres), although the original plans (1882) called for building a smaller canal to irrigate only 58,275 ha (14,400 acres). Among the other canal colonies, it was the biggest colony and later had to deal with two significant migrations and settlements. Transforming arid lands into productive ones and traveling from Sandal Bar to Chenab Colony preserve history.²⁷

The new town of Lyallpur served as the home base for this sizable colony. Before 1904, the colony tracts were part of the districts of Gujranwala, Jhang, and Montgomery. However, a district of Lyallpur was created, encompassing a significant portion of the colony.²⁸

Although the main colonization effort had ended by 1906, there were further extensions carried out in 1908–09 and beyond. The Lower Chenab Canal (LCC) was used to irrigate approximately 1,000,000 hectares (250000 acres) on average by 1920; of this total, over 607,000 ha (1,500,000 acres) were government wastelands.²⁹

Furthermore, the urban centers that were built within this particular colony generated a significant amount of raw resources, which greatly aided in the area's development and tax collection.³⁰

Lyallpur-Faisalabad Name Change: Historical and Socio-Ethnic Context

The British had come to an ancient India where the lifestyle was centuries old. Means of transportation were also been used for centuries. Four years before the War of Independence in 1857, when Delhi was full of *mushairas*, dance, and song gatherings, the British had started rail service in India.

After the war of independence, the atmosphere in India changed. The British used land allotments and irrigation systems to develop Punjab toward the end of the 19th century. The

²⁴ Mohinder Sing Randhawa, *A History of Agriculture in India: 1947-1981*, vol. 4 (New Delhi: Indian Council of Agricultural Research, 1998), 17.

²⁵ In the period of Lord Curzon, many initiatives of public reforms were undertaken.

²⁶ Kapur Singh Bajwa, "A Study of the Economic Effects of Punjab Canal Colonies" (PhD diss., University of Leeds, 1925), 19.

²⁷ Mohinder Sing Randhawa, *A History of Agriculture in India: 1947-1981*, vol. 4 (New Delhi: Indian Council of Agricultural Research, 1998), 17-24.

²⁸ Ahmad Ghazali, *Sandal Bar* (Lahore: Feroz Sons, 1996).

²⁹ Hugh Kennedy Trevaskis, *The land of five Rivers: an economic history of the Punjab from the earliest times to the year of grace 1890* (Oxford University Press, 1928).

³⁰ Muhammad Abrar Ahmad and Muhammad Iqbal Chawla, "History and Development of Lyallpur 1890-1947," 5-11-16-20.

benevolent distribution was considered loyalty to the Raj because those who supported the British in the War of 1857 had lands along the canals.

It was a great achievement of the British to establish a city in a barren area right between the Chenab and the Ravi Rivers. The present Faisalabad district used to be a part of Gujranwala, Jhang, and Sahiwal in the early 19th century. Caravans going from Jhang to Lahore used to halt here. The British tourists of that time wanted to make it a city. In the early days, it was called "Chenab Canal Colony," which later came to be called Lyallpur after the Lieutenant Governor of Punjab, Sir James Lyall.³¹

In 1896, Lyallpur tehsil was established by separating some areas from Gujranwala, Jhang, and Sahiwal, which were added to the Jhang district for administration and maintenance. Two million acres of land in the district were divided into one square for farmers, four to five squares for cultivators, and six to twenty squares for zamindars. Urban land was sold for up to one rupee per marla. The population in 1902 consisted of 4 thousand people.³²

On November 15, 1904, a gazette notification was issued that, on the order of the Lieutenant Governor, a new district of Lyallpur should be established by merging the tehsils of Jhang, Lyallpur, Samundari, and Toba Tek Singh from December 1, 1904. Along with this, work began on the project of laying the railway track from Sangla Hill to Shorkot through Lyallpur. In 1906, the district headquarters of Lyallpur began regular work. This was the period when its population began to move out of the circular road.

The decision to build the clock tower was taken by the Deputy Commissioner, Jhang, Captain Young, and its foundation stone was laid by Sir James Lyall on November 14, 1903. Gulab Khan oversaw the completion of the clock tower's construction at the beginning of 1906. It is said that Gulab Khan belonged to the same family that built the Taj Mahal at Agra in India. The Clock Tower was built over two years for Rs 40,000. A ceremony was held on its completion, the chief guest of which was the then Finance Commissioner of Punjab, Mr. Lewis.³³

There was a small Anglo-Indian minority in the city, along with a healthy mix of Sikh Jats, Muslim Sheikhs, and Hindu traders. The city's economic outlook was likewise influenced by this composition. The Sheikhs and Hindus held industrial jobs, the Jats dominated agriculture, and the Anglo-Indian community was occupied with upholding the rigid norms of the Raj through their clubs, offices, and schools.³⁴

Lyallpur, in the center of Punjab, had developed into a major metropolis renowned for its industrial production. The city was home to middle-class, working-class, rich, and educated people. The wealthy were referred to as the "Ashraf" of the city and included politicians, business owners, and bureaucrats. The educated middle class consisted of those who came to this city for education and settled here. The working class that was referred to as "Ajlaf" was and is still extremely poor.³⁵

While Ganesh Mill and Khushi Ram Bihari Lal Mill (now known as "Lal Mill") provided a lifeline to the city during the day and kept the City on its toes, in the evening Ganda Singh, a

³¹ Muhammad Hasan Meraj, "Lyallpur Say Faisalabad Tak," June 11, 2018. <https://www.mukaalma.com/84619/>, accessed on July 11, 2024, 10:25 am.

³² Mohinder Sing Randhawa, *A History of Agriculture in India: 1947-1981*, vol. 4 (New Delhi: Indian Council of Agricultural Research, 1998) 17-24-27.

³³ Muhammad Hasan, "Lyallpur Say Faisalabad Tak," 32.

³⁴ Saira Akhtar, Najila Akhtar, and Farhan Maheen. "A study of Nomads in District Faisalabad," (2013): 511-516.

³⁵ Abdul Qadir Mushtaq, Zil-Huma Rafique, and Fariha Sohail, "Sufism: Practices at Sufi Shrines in Punjab: (A Case Study of Baba Lasoori Shah, Lyallpur)," *Pakistan Vision* 20, no. 2 (2019): 254.

local landlord, would be seen riding majestically on his famous Tonga. Two grand structures loomed at either end of the “*Thandi Sarak*”: the Chenab Club at one end and the District Jail and Agriculture College at the other. Bhagat Singh, the son of Police Sub-Inspector Dewan Basheshwarnath, gained notoriety outside the city.³⁶

In 1902, Baba Attar Singh (a well-known Sikh saint) initiated Nanak Chand into the Khalsa order and named him Tara Singh—‘the’ star with the love of the Almighty in his heart’. Tara Singh joined the Lyallpur peasant agitation in 1907 in opposition to the Colonization Bill’s passage. He chose to become a teacher and joined the Teacher Training College in Lahore after graduating in 1907. Following his teacher training, he founded Khalsa High School in Lyallpur in 1908. From this school, he rose to prominence in the country. He thought that other Sikhs ought to receive free education. ‘The Lylepur Group’ was founded by him. On this platform, a magazine called “Sacha Dhandora” was introduced. When the Gurdwara reform movement started in 1914, he returned to Lyallpur as the headmaster of his school. He was dubbed Master Tara Singh as a result. He started his career as a progressive religious politician when he was elected to the Shiromani Gurudwara Prabandhak Committee.³⁷

In the distribution of lands, the elders of Master Sunder Singh also came up from Jalandhar and started planting “Lyallpuri” with their names in the new settlement. Master Sunder Singh was not only the teacher of Sikandar Hayat and Giani Kartar Singh, but a world-famous master. Among his achievements are national movements like “Akali Dal,” the Punjabi newspaper “Akali,” and the opening of “Khalsa Schools” in the corners of Punjab. The office of “Lyallpur Singh Sabha” used to be on the bank of the Abdullahpur canal; Master Sunder Singh converted this building into Khalsa School. As the school grew, it became a college and became known as Khalsa College, Lyallpur.³⁸

Lyallpur also saw the founding of the first Punjabi journal, which promoted a philosophy of community awakening, particularly among Sikhs. “Sucha Dhandhora,”³⁹ a weekly journal meaning “pure announcement,” was published, printed, and edited by Sunder Singh Lyallpuri. This journal was thought to be the authentic voice of the Sikh community in the area. It was well-known for its political pieces on Punjab’s governing posture in addition to its writings on Sikh ideology. It became the impetus for the province’s Sikh rights movement. The newspaper was produced between 1906 and 1919, when a series of demonstrations over the Jallianwala Bagh Massacre led to Sunder Singh’s imprisonment on charges of supporting terrorism and acting against the government.

A newspaper representing the movement’s ideology was needed, as the Singh Sabha recognized at the outset of the Gurdwara Reforms Movement in 1920. Sunder Singh Lyallpuri proposed to publish the newspaper after it was determined that one had to be launched in order to meet the needs. Sunder Singh and his friends made the decision to rename the Daily newspaper as “Akali.” On May 21, 1920, in Lyallpur, the first edition was released after the required arrangements. During the first three decades of the 20th century, The Akali, which was published in Gurmukhi Punjabi, was thought to be Punjab’s biggest newspaper. Sunder was its editor throughout the Gurdwara Movement, in addition to being its printer and publisher. Later, Hera Singh Dard and Mangal Singh, two well-known local journalists, also held the position of editor. Akali was essential in promoting the Gurdwara Movement’s message and the concepts of Sikh enlightenment. Later on, it was also essential

³⁶ Muhammad Hasan Meraj, “Lyallpur Say Faisalabad Tak,” 32-34.

³⁷ Majid Sheikh, “The Rage of the Sikhs sole Spokesman”, *Dawn* (Lahore), October 30, 2012. <https://www.dawn.com/news/amp/760139>, accessed on July 13, 2024, 01:35 am.

³⁸ Muhammad Hasan Meraj, “Lyallpur Say Faisalabad Tak,” 32-34-37.

³⁹ Majid Sheikh, “The Rage of the Sikhs sole Spokesman,” 38.

to the independence movement. In addition to being published in Punjabi from Lyallpur till 1947, Akali was also published in Urdu in August 1923 from Amritsar. From New Delhi, Sunder Lyallpuri also published the "Hindustan Times" in English. Sunder Singh sold it out after the Gurdawara Act was passed in November 1925, but it had begun publication on September 15, 1924.⁴⁰

The reason for the city's fame was the eight bazaars that branched out in eight directions from the junction point of the Clock Tower. The inner streets of these eight bazaars were inhabited by people instead of shops. There was a time when these adjoining streets were famous for gifted people instead of seed retail shops. In a bazaar, Fateh Ali Khan (the father of Nusrat Fateh Ali Khan) and his uncle Mubarak Ali Khan used to do "RIAZ."

On March 3, 1947, upon receiving news about the principal decision of the establishment of Pakistan and the inclusion of Lyallpur in Pakistan, the Muslims of Lyallpur offered *Nawafal* and distributed sweets. At this point, all the Sikhs and Hindus had migrated, and in their place, Muslims came and settled from the areas of Jalandhar, Hoshiarpur, Amritsar, etc. Thus, the culture of the city and the region took on a new color.⁴¹ In 1977, because of the increasing population, Lyallpur was upgraded from a municipality to a municipal corporation. In 1982, it was declared the divisional headquarters of District Faisalabad, District Jhang, and District Toba Tek Singh.⁴²

The British said that they are immortalizing their identity, the British flag (Union Jack), in this area in the form of eight markets in Lyallpur. The ancient inhabitants of the city are still living in Lyallpur. The Englishmen founded the city of Lyallpur, so in some schools, sincere old men and women wearing white robes were still seen giving wisdom.⁴³

When the country became independent, the city also woke up. New factories were opened, and soon industry and craftsmanship began to flourish here. A new class was born to fill the void of those who migrated, and thus the face of the settlement began to change. Numerous rich families moved, and surnames like Khanna, Magu, and Chawla vanished from people's memories. With the newly found independence, the commercial side of Lyallpur emerged, and a new, shifting socio-cultural tone was established within years by the industrial boom. A relatively sentimental class stepped in to fill the void left by the migration. After a while, the Khalsa College also donned a coat to become a municipal college, and Company Bagh was also dressed in sherwani and started being called "Jinnah Bagh." At one time, between every two bazaars, there was an open space where people used to sit in the evening. In Gobindpura and Harcharanpura, the ashes of the past now fly.⁴⁴

Between Kachhari Bazar and Rail Bazar was the Gurdwara, while between Rail Bazar and Karkhana Bazar was the temple. The temple is dotted with wholesale and retail shops, and the Pakistan Model School has opened in the Gurudwara. The Gurmukhi written on the

⁴⁰ Munir Ahmad and Dr. Rizwan Ullah Kokab, "Role of Lyallpur in Gurdawara Reforms Movement," 6.

⁴¹ Salim Alimuddin, Arif Hassan, and Asiya Sadiq, *The Work off the Anjuman Samaji Behbood and the larger Faisalabad context, Pakistan* (International Institute for Environment and Development, 2001).

⁴² Bazla Manzoor, Saima Gulzar, and Fatima Tuz Zahra. "Establishing Significance of Old Central Hub-Faisalabad Built Heritage through Documentation for Regeneration Strategy," *Journal of Development and Social Sciences* 5, no. 1 (2024): 449-471.

⁴³ Farah Naveed, Muhammad Iqbal Zafar, and Naima Nawaz. "Social-economic and cultural factors affecting migration behavior in district Faisalabad, Pakistan," *Pakistan Journal of Life & Social Sciences* 10, no. 1 (2012): 28-32.

⁴⁴ Muhammad Hasan Meraj, "Lyallpur Say Faisalabad Tak," 32-34-37-39.

forehead has been erased, but the marbles of *Siva Karai* are still visible. The yellow walls are now studded with blackboards, as this “*dargah*” has become a “*Darsgah*,” embracing the sen.

When the People's Party started advocating for social causes, the city soon realized the deceitful slogans of “*Roti, Kapra, aur Makan.*” Its dynamic leader realized his Islamic ideal at the expense of a legacy when he named the city after the Saudi king, returning the city's identity once again to the colonial era, and the City still mourns in search of identity. The people were not the same as Jacobabad; they stayed quietly in their homes, and after that, they never raised their eyes to any other promising ideology.⁴⁵

Then a dictator, Zia-ul-Haq, took over and was selected to derive legitimacy from the religion. Over the years, donating large sums of money and collecting sacrificial skins became a virtue, and by doing so publicly, Faisalabad obtained a seat in the National Assembly of Pakistan. Other cities survived this attack due to their rich histories, but Faisalabad could not resist enough due to its growth as a market town.⁴⁶

While Faisalabad is engulfed in the destruction of religions, traces of this blood can only be found by those who mix religion with politics. Indulgences (certificates of pardon) meant that money might wipe away Catholics' sins in 17th-century Europe, donating to mosques to atone for Islamic sins in Faisalabad in the early 80s.⁴⁷

First, the dialogue ended, then the study circles and literary traditions were ruined, and gradually the city changed. The question of religion is now synonymous with the question of violence. There is no room for dialogue and reason in the City. Any discussion about the issue starts lightheartedly but subtly turns harsh; words become offensive, and temples begin to throb.

The flow of time feels that the rich have no grief and the poor have no concern; the middle class considered the universal foundation of any society, is so lost in metro shops and coffee yards. He exhibits no signs of declining tolerance. The middlemen of various sects who stand between the common man's knowledge of Allah are keeping an eye on every corner of their mosques and are busy converting the simple and curious minds to the spirit of their sect only. The thinking part is either too indifferent or too busy to pay attention.

Wandering across the circles of retrospect and prospect, Faisalabad is no longer a peaceful haven of art and craft; instead, it resembles a biblical strip where the interests of corporate elites and religious priests are common. As a result, any religious organization can go to any market today and solicit money for its support while profiting from the rich people's penitence under the guise of Sharia.

Conclusion

The British Raj, however, organized Lyallpur to strengthen its administrative grip and better utilize the resources of the region. It is also a part of history that the local population and the migrants both benefited from this reform process. As a result, a new civilization was introduced in Lyallpur, consisting of a peaceful and unique society. But surprisingly, after independence, “*divide and rule*,” instead of diminishing, became more intense. Moreover, in 1977, with the change of name from Lyallpur to Faisalabad, social unrest, political strife, and

⁴⁵ Ayub Anwar, “Leading Role of Political Dynasties of Faisalabad Division in Politics – 1985 to 2015,” *Journal of the Punjab University Historical Society* 30, no. 1 (2017).

⁴⁶ Ayub Anwar, “Leading Role of Political Dynasties of Faisalabad Division in Politics – 1985 to 2015,” 45.

⁴⁷ Muhammad Hasan Meraj, “Lyallpur Say Faisalabad Tak,” June 11, 2018. <https://www.mukaalma.com/84619/>, accessed on July 11, 2024, 10:25 am.

religious hatred continued to rise. These elements were causing social deterioration and destroyed the peace of the city and society, which is still going on. However, now the ruling elite, clergy class, and self-interested businessmen of Faisalabad have completely buried the historical simplicity and religious tolerance of Lyallpur. My research indicates that the avaricious idea behind the city's name change was to capitalize on the sympathies of the general public, following the king of a country that the local populace associates with their religious beliefs. Now, it has become necessary to identify political magicians, and so-called religious leaders who have such thinking. The situation also demands that all stakeholders in society become part of a grand dialogue of reconciliation, truthfully acknowledge their past mistakes, and define their boundaries. This is "the way" of prospect, because "Islam" also means "the way."