

# The Origin And Evolution Saraiki Culture & Civilization In South Asia; A Case Of Saraiki Culture From Ancient Indus Valley Civilization To Modern Era

H.M. Fiaz<sup>1</sup>, Ayaz Ahmad Rind<sup>2</sup>, Waseem Abbas Gul<sup>3</sup>, Sohail Akhtar<sup>4</sup>, Hina Naseem<sup>5</sup>, Dilshad Noor<sup>6</sup>

<sup>1</sup>Lecturer (SASC) BZU, Multan

<sup>2</sup>Department of Saraiki GU.D.G.K

<sup>3</sup>Lecturer Urdu GU.D.G. Khan

<sup>4</sup>Lecturer History, G.U. D.G.Khan

<sup>5</sup>Ph.D Scholar Urdu G.U. D.G.Khan

<sup>6</sup>M.Phil Scholar History G.U. D.G.Khan

Corresponding Email: [academyresearch43@gmail.com](mailto:academyresearch43@gmail.com)

## Abstract

This paper is primarily deals with the analytical study of Saraiki Culture and Civilization. Saraiki is one of the ancient languages of the Indus Valley, which played a significant role in creating the culture of the region. When it is tried to define culture it is clear that culture is always being developed by a nation in respect of its socio-political norms based on routine matters, traditions, rites, customs linked with life. Among the cultures that flourished in the Indus Valley Saraiki is one of the most ancient and historical cultures which is connected to the passages since long. Saraiki Culture and civilization is considered as ancient as the Indus Civilization. The most important is Saraiki language of this Culture constructed thousands years ago. Although Indus Civilization had honored with variety of nation in its cradle and these entire nations constructed their cultural heritage with marvelous values. Different cultures flourished and lost but the Saraiki culture is still alive and well today as it travels through the centuries. Any culture matures over time. And the Saraiki culture has been able to reach its current name and recognition through various stages of evolution and recognition. This paper highlights and explores this research paper entitled Saraiki Culture and Civilization.

**Keywords:** Origin Evolution, Saraiki, Ancient, Culture, Language, Indus, Valley, Multan etc.

## Introduction

The Indus Valley refers to the area of present-day Pakistan that was formerly known as the Indus Valley due to its location on the Indus River. In addition to northern Sindh and present-day southern Punjab, the area of eastern Balochistan and Dera Ismail Khan was considered the center of the Saraiki population.<sup>1</sup> If one considers the social life of the people living in this region, it is clear that the values of the people from Harappa to Mohenjo-Daro were similar, which is why historians consider Dravidians and Saraiki to be one race. There were similarities in lifestyle,

religion, food, economic resources, trade and family life.<sup>2</sup> Elphinstone, on the other hand, believes that the area from Sindh to Bombay has no special history and there is no book to inform about the situation which is surprising as only storytelling is available.<sup>3</sup> The general idea is that before the arrival of Muslims there was no formal practice of historiography among the Hindus and there was no history. This whole process started after the arrival of Muslims and the conditions and events of the nation's here began to be written.<sup>4</sup> But some historians also link the scientific and literary development that took

place on the banks of Sindh before the arrival of Muslims with the Saraiki era. In which epic poetry from the stories of Mahabharata, fine arts, architecture and the social attitude here are the symbols of the same culture.<sup>5</sup>

Saraiki culture is accepted as the most prominent culture of Indus civilization since through ages due its historical antiquity. The culture is also rich in its tradition and people largely follow it since centuries. The people of south Punjab greatly present their own culture as history, traditions, language, economic pattern, laws, inheritance, marriages, deaths which are different from other regions.<sup>6</sup> After the arrival of the Muslims, the Saraiki region remained in its own culture. However, even the Sikh and British Raj could not change the Saraiki culture. After the establishment of Pakistan in 1962, the language of this region became Saraiki and the culture also remained indebted to the language.<sup>7</sup> In general, the Saraiki culture is diverse and many other cultures have also become a part of it. If you look at it, along with Balochi, Sindhi and Punjabi, Pashtuns are also settled in large numbers in the Saraiki region. Which is a proof of the fertility of this region. Saraiki culture has been flourishing since ancient times, especially the evolution of ancient Indus valley civilization as Saraiki is believed to be older than even the Sanskrit language because modern linguists have concluded that it was not Sanskrit that was initially spoken in the sub-continent<sup>8</sup>. This research article primarily an effort to highlight and explore the Saraiki culture and civilization which have thousands years of history.

### Review of Literature

Review of literature is most integral part of any historical research therefore review of literature provides a framework for the research with the information of previous research. For this research paper various books, articles and essays has been consulted to compile it. Among the various books Saraiki Saqafat, Saraiki Culture, Sindh Sagar, Sat Driyaon ki Sarzameen, Tareekh-e- Dera Ghazi Khan, Tareekh-e- Sindh, Multan Zeshan, Tareekh-e-Taunsa, Saraiki Khazana and

Baresagheer Mien Saraiki Tahzeeb etc. were consulted.

### Research Methodology

This is an analytical research regarding Saraiki Culture and for this historical based research a historical method of research with the help of qualitative approach has been used to compile it with historical sources based on primary and secondary data i.e. books, articles, essays, newspapers and interviews.

### Historical Background

It is not easy to cover the history of Saraiki culture because culture does not come into being all at once but behind it are the strong habits of centuries that determine the path of culture from civilization. Historically Saraiki culture is also connected with Saraiki language and the word is recognized in 1962 a national conference.<sup>9</sup> If we look at the distant past, Saraiki culture has existed with different regional languages and names. Its identity did not merge with the powerful neighboring cultures. Whether it is Aryan or Sindhi, Hindi or Iranian or other cultures that came into existence at different times. Saraiki civilization and culture is still alive today due to its unique characteristics. While historical overview of the revival and evolution of Saraiki culture is possible through its customs, lifestyle, music, rituals and traditions of sorrow, economy, marriage, death, weddings and festivals, mutual harmony and solidarity. The Urs and festivals held in the Saraiki region also have a rich cultural color which is an important source of effective expression of Saraiki culture. Among them the Urs of many saints including Khawaja Muhammad Sulaiman Tunsui, Pir Adil, Shah Sadr Din, Khawaja Karmal, Sakhi Sarwar and Khawaja Ghulam Farid at Kot Mithon are remarkable.<sup>10</sup>

### Discussion

This research paper is an analytical study of the historical perspective of Saraiki Culture and Civilizations, this area of the ancient Indus Valley, known as the Saraiki region, is said to

have a special feature. The Saraiki language has a unique place. Culturally, the region was central to the entire Indus Valley. The customs, culture and social life of the Saraiki region have their own distinctive identity. Saraiki language and literature is an ancient source of human expression of this area. Saraiki civilization is one of the ancient civilizations of the world. In any civilization literature always considers an important element of human life. The society presents the historical and cultural reflection of the people of any region. The Saraiki novel is the most impressive source to reflect the socio-cultural area. In rural areas people are attached with cultural traditions from centuries. All the norms, festivals, religious rites, episodes, heroes and folk music etc. can be studied in Saraiki novel.<sup>11</sup> The new generation that lives in the present and whose eyes are dazzled by the western materialistic culture and civilization, can hardly realize what our cultural heritage is. Before discoursing on our cultural heritage, it is essential to understand clearly what the words culture and Heritage mean and signify. Culture is a composite identity and is made up of three elements: (i) Behavior patterns of the people (ii) Artifices- creative achievements and (iii) Belief system or religion. The sum total of these unique elements is called culture. While Heritage means the rich treasures of these singular achievements and values handed down to us from our early ancestors who had been the pioneers and standard setters of great ideals in arts, literature and religion, the spiritual leaders, the great saints and Sufis, the mighty conquerors the rulers, the artists, the intellectuals the writers, the architects and the artisans. It is spread over vast vistas of time. In fact our cultural heritage is product of time.<sup>12</sup>

Society has the biggest role in human society because society is the combination of all the compounds that are effective in advancing human life. The compounds that occur in this sequence are called cultures. Culture is the name given to the cultural, moral, economic and social constraints of human society. This is called culture in English which has been described by

many people but the definition given by Dr. Jameel Jalbi gives a better explanation. Culture is the name of a community in which religion, beliefs, sciences, ethics, affairs, society, arts, Skills, customs and rules, all these habits are included.<sup>13</sup>

The Saraiki region, with its thousands of years of history, has a unique significance due to its unique geography where there is no substitute for its cultural heritage, customs, art and literature, poetry and social traditions. Most importantly, writing in this region has always been popular. And the tradition of writing in Saraiki language is also ancient and historical, with reference to which it is well known that writing is as effective as iron and spoken does not last long. The different aspects of a region's culture include the social organization, customs, traditions, religion that people follow, the language and dialect that people use, the types of art and literature in that region, the government or administration and the economic system that this is especially prevalent. The Saraiki culture of the region, along with the culture of the Indus Valley, has a rich history of Persian and Muslim influences with its own language and traditions.<sup>14</sup> Pathans, residing in the west of Dera Ghazi Khan, speak the Saraiki language. It is also spoken in the areas of Southern Punjab from D.G. Khan in the west, Multan, and Bahawalpur in the east, and Sindh in the South. In the north, its boundary touches Kashmir and constitutes such a vast area that equals the size of Ireland, with a population of almost five million. At present, the Saraiki speaking community is centrally situated in the country as it spans on both sides of the Indus River. It also encompasses some parts of the Chenab and Sutlej rivers and touches Northern Punjab. The boundaries of the Saraiki language intersect the boundaries of Pashto, Balouchi, and Iranian languages because this language is spoken by the people living in the west of Indo Aryan language areas. This language touches the Marwari dialects of Rajasthan in the south. However, it is very difficult to make a clear distinction between the boundaries of Saraiki, Sindhi, and Northern Lahnda dialects alongside

the Salt Range. In the same way, its boundaries are not distinct from Punjabi to the east.<sup>15</sup>

The Saraiki region became part of the Indus Valley Civilization more than 40,00 years ago. The region has been repeatedly conquered by Westerners, including Aryans and Greeks. The influence of Persian remained strong with the Saraikis for many centuries and Persian art, poetry and architecture are still a part of their culture. When the Muslims conquered the region, Islam spread and the region became an important Islamic center. Saraiki is one of the three dialects spoken in Sindh. In the past all the Saraiki areas were part of the same administrative entity called Multan but now it exists and also known as the mother of all Saraiki areas. The Saraikis are the second largest ethnic group in Pakistan. The secret of development of any society lies in its economy. Saraiki society has been under attack from the very beginning. Its economy has been under the control of thugs. Held its resources hostage and its effects are still evident in this society. The location of the Saraiki community is naturally a place where the Damani region is rich in minerals.<sup>16</sup>

These include salt deposits, precious metals, coal, alum, penicillin, Multani clay, limestone, etc. Similarly, fishing in the river area is a huge economic resource. Apart from this, agriculture is the major source of livelihood in the plains area in which all kinds of crops are produced in which wheat, cotton, sugarcane and rice crops are of central importance. Apart from these crops, various orchards are also economically viable and these are the best resource. Forests, vegetables and livestock are the best source of employment in the Thal area. Livestock is a major economic resource in Cholistan. In addition, handicrafts in all Saraiki wasib are also important in reviving the economy.

### Religion

In these regions, about 99% of the population is Muslim and the majority is Sunni, while the Shia sect is also there, but to a large extent. This region is basically the home of Sufism and here are the shrines of Hazrat Bahauddin Zakaria and Hazrat

Shah Rukan-e- Alam. Other Sufi saints like Ghulam Farid and Muhammad Sulaiman Tunsui are also very famous and especially the tomb of Sakhi Sarwar. Saraiki also has more than twenty translations of the Quran. The vast majority of Saraikis are Muslims, with small Hindu, Sikh and Christian communities.

### Literature

Since the formation of Pakistan, Saraiki language has emerged in many dialects. Saraiki (Parso-Arabic script) is a standard language of Pakistan belonging to Indo-Aryan languages. People in these Saraiki-speaking regions are known as Common Saraikistan. There is no documented evidence of a common identity, but it is based on a group of dialects written in the local language and historically spoken by over 18 million people. Saraiki speakers are mainly spoken in the southern half of the country and in the northwest of Punjab, in the southern districts of Dera Ismail Khan and in the areas of Khyber Pakhtunkhwa which are also spoken in the border areas of Sindh and Balochistan and Afghanistan. -

There is a long list of famous poets from the region and their work is admirable. Sachal Sar-Mast, Shah Abdul Latif Bhattai and Ghulam Farid are some of the famous poets. There is still a small amount of literature available in the Saraiki language. People of Bahawalpur, DG Khan, Multan, Sargodha and Dera Ismail Khan speak it as their first language. While it is widely understood and spoken as a second language in northern and western Sindh, Karachi and some parts of Balochistan.<sup>17</sup>

### Architecture

Multan is considered to be one of the oldest cities in South Asia which combines old and new Pakistani culture. There are also tombs, shrines, temples, churches and a historic fort. The main places of Multan are the shrines of Sufi saints like Sheikh Bahauddin Zakaria and Shah Rukan Alam. Apart from tombs and mausoleums, there are Darawar Fort on the outskirts of Bahawalpur in the Cholistan Desert and Darbar Mahal in Bahawalpur.

## Festivals

One of the important aspects of Saraiki culture is the weddings and festivals that take place here which are a true reflection of the local Saraiki culture. They are usually at the shrines of the elders and people come from far and wide to attend them. The festival, which is held at hundreds of shrines in Multan, Bahawalpur and Dera Ghazi Khan divisions, is also an expression of cultural harmony. Most of the festivals are based on the Islamic calendar and commemorations of Sufi saints and Muslim traditions in the region. Some festivals include: The Sangh Mela is a Vaisakhi festival celebrated in Sakhi Sarwar during March and April by people from Jhang and Faisalabad. It is especially celebrated during the wheat harvest and is also known as Basant in some areas. Pir Adil Mela is celebrated at the mausoleum of Hazrat Pir Adil and the national horse and cattle show is also sometimes associated with this festival. It is usually celebrated for ten days in February each year.<sup>18</sup>

## Arts and music

Various fine arts developed in the urban areas of Multan and Bahawalpur in which music and dance are important cultural elements and are part of most celebrations and ceremonies. Jhumra is a traditional Saraiki folk dance that originated in Multan and Balochistan. The region has produced many talented people in the music industry. Most of Saraiki's songs revolve around the beauty of the desert and famous singers of the region include Ataullah Khan, Issa Khelvi, Pathan Khan and Abida Parveen. The Saraiki culture is closely associated with the Indus Valley Civilization of

the time, and its influence is reflected in the rich history of Persian and Muslim culture, traditions and language. Saraiki culture has been preserved which has a separate language and culture, but their language is often seen as a dialect of Sindhi or Punjabi. There are three dialects in Saraiki language which are spoken Since the formation of Pakistan, many dialects of Saraiki language have come to the fore. This language is from Indo-Aryan languages which is the standard language. The language is spoken by people living in the Saraiki region, which is collectively called Saraikistan.<sup>19</sup>

Multan a mix of Sufism and Saraiki culture and in the past, Multan was an administrative unit of the Saraiki region. This is now called the mother of Saraiki areas. Saraiki make up 8.38% of the various ethnic groups. Multan is the oldest city in South Asia which combines the culture of old and new Pakistan. The city has a number of temples, tombs, shrines and churches along with a historic fort.

The language, which is spoken is called Jtaki in the local words. The language was called Multani, Riasti and Lehnda also. After the creation of Pakistan the language called Punjabi as shown in the census reports. But in 1961 the scholars of this language decided in a meeting that the undisputed name of this language is Saraiki, there fore the language is now called Saraiki. The 90% population speaks Saraiki and the 86% people used it as a mother tongue. Saraiki is the predominant langue being spoken. It representing 86.percent of the total population, followed by Punjabi, Urdu, Blochi, Pushto, Sindhi, Brahvi, Anddari etc. The people who speak Urdu, Punjabi and Pushto are urban than rural area.

## Languages Spoken by Persons

Year	Eng	Bengali	Punjabi	Sindhi	Urdu	Blochi	Pushto
1951	01	06	*690043	08	60933	10	244
1961	04	23	*943559	89	44250	205	1678
1981	-	-	13%	-	4.4%	-	0.9%
Year	Persian	Arab	Other			Saraiki	
1951	01	03	Brahui			-	
1961	27	-	25			-	

1981	-	-	-	80.5%
------	---	---	---	-------

\*Punjabi called as the name of Saraiki

India Census reports, Census Reports 1911, 1921, 1931, 1941

Pakistan Census Reports, Census Reports, 1951, 1961, 1972, 1981

In West, it border by Blochi language and in the East it was mixed with Hindi dialects of Rajputana. It was replaced by Sindhi language in the South. It was very difficult to point exactly where from the Multani (Sraiki) language had originated.<sup>20</sup>

Without Khawaja Ghulam Farid Saraiki language and literature is not complete. He is the well known poet and scholar of the Sraiki language. Saraiki belonged to the North ruler of Hindustan or the children of their family. Some Saraiki tribes are belonged to the Persian or Arab families. Many castes and tribes are included in Saraiki tribe. Now all the tribes, whom language is Saraiki. There culture is Saraiki.<sup>21</sup>

### Traditional games

Deti Danna is one of the most popular traditional sports for boys, especially in rural areas, such as other sports such as Bandar Qila [Bandar Kala], Pitto Garam [Patto Garam], Steppo [Stapo] and Kabaddi [Kabaddi]., Datti Ghauri, Aso Panjo etc. The people are very fond of sports and games. The children play many kinds of games especially some local games are very popular in rural areas. They play a Gitti Danda or tip- cat; Kabadi, Chidde (marble) and hide seek in the village while the boys of towns and cities play Cricket, football, Volley-ball and hockey. The girls play Sheednd, Dolls usually and now all modern games i.e cricket and Hockey. But they are deprived from the modern games due to the strict traditions of the society.

### Jhumar

Jh Jhumra Seraiki is a folk dance tradition that originated in Multan and Balochistan Jhumra or Jhumra is a traditional Seraiki folk dance. It is a traditional form of music and dance that

originated in Multan and Balochistan. It's slow and fast. The word Jhumar comes from jhum / jhumar, which means drowning. The songs set the tone for the sinking. The content of these songs is different. They also usually love emotional songs. Jhumar is a dance of ecstasy. Jhumar is usually performed at wedding ceremonies. It is a living manifestation of happiness. This dance is mostly performed by Baloch and Saraiki people of South Punjab. Jhumaar force is recovering the tricks of animals and birds. The movement of animals, plowing of fields, sowing of seeds and harvesting have been shown in actual progress. Dance is also performed in a circle, to the tune of emotional songs. Another saraiki dance is the tail that is usually performed at weddings. One woman hangs up another woman's shirt, and the other woman jumps up and down to dance. Introduced exclusively by men, it is a common feature to see three generations - father, son and grandson dancing together at weddings. Dance is without acrobatics.

Every region of South Punjab has its own Jhumar. Only the movement of weapons is considered its main stronghold. The feet are placed in front of and behind the music and the turns are taken to the right. Sometimes dancers place one hand under the ribs of the left hand and point with the right hand. This dance does not tire its performers, and it is usually performed on moonlit nights in remote villages. The dancers left a "DD" sound in the sound with the beat of the dance which adds to his grace. While Other activity is wrestling and it is called the Malhan Jhumar is a very popular dance of the people. It is especially dance at any wedding where ever they collect in large numbers. They move in circle dancing and clapping. Jhumar is also popular in the women and they participate in the wedding ceremony when a Mirasin beats the drum. Some times women sing songs at the voice of Dholk at late night. The Kafies of Khwaja Ghulam Farid of Kot Mithon are very popular in the people. Many

other theatrical shows are also arranged at the occasion of the weddings ceremonies.

### **Hamacha System**

The town has a bed, which is locally called Khattrra, Khattrra cloth and Hamacha culture. Bedding and hummingbird means a large, heavy wooden bed made of "vaner" (made of palm leaves or covender long leaves made with ropes) which are chips in squares and beetles. You can find them in every Betak (guest house), Dera, and even in Chowk and Waskh. People usually gossip on the couch in the evening. There they discuss their daily personal, social or non-political issues in a friendly atmosphere. According to Guinness World Records, the world's largest bed is in Dera Ghazi Khan-

In the rural areas Hukka is very common. People sit with each other and they are habitual of smoking hukka. It is placed at a common place and the surrounding people get round it. It is made with fresh water and the earthen cap with Tobacco under fire is placed on it. The people smoke it clock-wise or anti clock-wise direction handing over to the other. They talk light thing , make gupshup and convey news to one another. It refresh them and prepares them for further work.

Hospitality is one of the most important parts of Saraiki culture. In Saraiki cuisine, greens, chilla and Sohanjana are very important. Many people in Pakistan are still unfamiliar with Saag, Chalda and Sohanjana. It is a very high and nutritious curry and rice bread. Chalda desi rice It is made from flour which is very tasty. Apart from this, mangoes, pomegranates and dates are also famous all over the country and in the world. Mangoes and pomegranates of Alipur are still sent all over the world. While apart from this, there are many other gifts that add to the Pakistani culture.

Mostly people live in rural areas and due to poverty they live very simple. But their dress is different in many areas due to atmosphere and weather. Cotton clothes in winter. Some men wear suits for their business meetings, social events. People usually wear shalwar and Qamis

kurta waiskot sherwani as dress. Men those work in offices also wear pant shirts. But the women almost wear shalwar and Qamiz. In these days pant shirt is very common in rural areas as well as in urban areas People wear different type of dress in different areas.

The headdress of men in the plain areas is called turban and they wear pajama and a piece of cloth, which is called Dhoti. But in the urban areas the people especially among those who are leading the official life they wear pent and shirt in the office. Some people wear Kurta it is a loose and wide shirt and it is reaching up to the knees. In the cold winter waist coat or a loose coat wadded with cotton was worn.

A pair of shoes completes the working day dress of a farmer. A Chadar or a Lungi is also carried on the shoulder. The women used Bochan (Dopatta) as head dress, a shirt (Chola) of short length and a Ghghra (skirt like dress). The usual dress of a boy is Chadar, Chola and Ghaggra or Shalwar. The festival dress of a man consists of colored Pagri, Shirt and Manjhla. The women use clothes of bright colour. But with the time lot of changes were seen in the people, s dress in villages and towns. In the towns people used the cloth manufactured in west countries, like as pent shirts.

The shoes are mostly common especially the shoes were always made of leather; sandals also were used. The commonest shape was the Pothowari shoes which had a sharp pointed toe. But of the rich people worn the shoes of different kind of embroidery work done on them. The shoes usually worn are of the Kanali type. Some well-to-do persons use Khussa shoes, which are generally embroidered with gold plaited thread. Wooden shoes are unknown. As the summer is very severe all persons, irrespective of their social status wear different kind of shoes. The poor or common people were worn simple and plain shoes. In the towns the people of who belonged educated class they used boots or English shoes. But now their demand has increased in villages too.

The women of Saraiki region are very fond of the jewellery. There are different type of jewellery

are well known. Such kind of ornaments is for the arms, wrists, fingers, feet, nose, ears, neck, head and ankles. The jewellery was invariably made of the gold and silver. The worn of jewellery is depends on the financial condition of the people. The most valuable ornament is a gold Necklace. In some areas men also show any link for jewellery and they also content to wear a ring or pear of earing.

Majority of the people are living in simple constructed mud built houses in rural areas. There are usually spacious and airy. The rural population is lodged in houses of three kinds. Each has its peculiar name. Kotha, a house with mud or brick walls and a flat roof Sahal, a house with mud or grass walls and a thatched roof. The roof of a Sahal is also arched. Garrias is mostly used in the inundated parts. The wealthier agriculturists own a Mari, i.e. masonry house of one or two storey and some in the neighborhood of their dwelling house a courtyard with sheds that answers the purpose of a guesthouse and a place for meeting to transact business. Such a courtyard is called is calley a Wisakh.attached to the house (Kotha) or at a little distance from it is the cattle-shed called Bhana where the cattle are housed during the winter. Inside the dwelling house, which usually consists of a single room, is a large wooden plate form on which a mat of reeds is spread. On the corner of this Manhin are various baskets holding cotton in various during stages of preparation for Spinning. Family. While the furniture of the farmer's house is only consists on only a few ordinary cots. The inside of the house is mud-plastered. White washing is rarely restored too.

The unemployment rate was 24 percent which was due to unemployment amongst male representing while female unemployment was much higher then male because the role of females are very small in economically active population. People are working in many sectors like as forestry, agriculture, fishers, hunting and other industries. People concerning with agriculture forestry, hunting and fishing are nearly 50 percent. Mining and quarrying are 0.1, manufacturing are 3.2, Constructions nearly 25,

Transporters are 2, Government and private services are 14, others are nearly 10 percent.

Meal

In meal different edibles are the part of meal as seasonal meal. Sohanjaraan or Sohajan (flower) flower is one of the popular vegetable dishes in South Punjab. Sohan Halwa is a traditional dessert that is made by boiling a mixture of water, sugar, milk and butter until it solidifies. The Milton area is also famous for its sweet juicy mangoes, especially "Chounsa" or "Choursa". Majority people of the Saraiki area are very poor and they eat simple food. But of them eat three times a day. The morning meal is called Neran (break fast), they eat at Noon and it is called Dopahra (lunch)and then eat at night. In the winter when rain is falling, they eat Busry (sweet bread).Bread and curry are eaten as food. Somehow people also eat rice Meat fish and vegetables are also eating on large scale. Mutton and chicken curies and the oriental rice dish, which is called Pullao, are also popular dishes. People are very poor but usually they eat two times in a day .the meal taken soon after the sun rise it is called Niran. The food-grain is mostly used Jwar, Bajra and Rice in winter and wheat in the summer season.

Wheat is the favorite food of the people but rice is not favored and mostly it is exported to other part. Rice is some time eaten as a Roti. Dal, Vegetable, Gur, Salt and Lasi are also used with the food. Poor people eat only simple Roti some time with out any accompaniment. Poor people eat meat rarely and they eat meat on any festivals. Dates are very common in Saraikiregion and it is a very popular. In the summer especially Lusi is a favorite drink of the agriculturists at the noon meal. Milk is also taken at the night. It is also used for Lasi.

No particular rites are observed on the birth of a girl. When a boy is born. It is customary to bury s knife uprights in the ground near the head of the mat or bed on which the mother lies. The knife is expected to keep away jaints. The village molvi is sent for, and in the child, s right ear he repeats the prayer Azan and on the left ear he repeats Allah-o-Akbar. This is a religious ceremony.



Alms and food are distributed. Before the child is allowed to suck a small quantity of sugar or honey and pounded a person of the family possessing good character and accommodating disposition puts aniseed called Ghutti in his/her mouth.

On the first, or at the latest on the third day after birth, the child is named, after consultation. With the pir, Molvi and well educated members of the family. Religious ceremony if those who are financially of a sound position observe aqika. The next ceremony in a child, s life is to solemnise hair trimming. A Childs first hair is called jhand and the act of snipping the hair of is jhand lohawan. Some child has its jhand cut off at the door of the village mosque and this event is called vadian de jhand lohawan to cut off the hair according to ancestral custom.

The families usually celebrate it at a social and festival occasion. In a number of cases before the child's birth. The parents have made vows to move then one saint to cut of the hair of their newly born baby at shrine successive growth of the child, hair are cut off at the shrine of that saint to whom the parents have vowed. This ritualistic cutting of the hair is called Manat the Jhand lohawan. The boys are generally circumcised between ages 3 month to 10 years. The circumcision is a religious ceremony but the age restriction is not. An early circumcision has a medical backing and is suppose to improve the health of the child. But in all fairness the medical aspect of circumcision is over stressed and is probably a figment of rural imagination.

The names and the titles of the people are not very peculiar or specific. Their names are mostly seen same. Some of the names and titles are as. Khuda Bux, Sher Mohammad. Ali, Hakim, Kaura, Mohammad, Haqnawaz, Shams-ud-Din, Allah Dad, Allah Dewaya, Allah Bux. But they are mostly called the short names which are their titles like as Khuda, Bukhshu, Sheru, Haku etc.

The marriages are very simple in rural areas. Mostly marriages are happened under watta satta customs and arranged marriages are generally held throughout region. A majority of the marriages are on the principles of give and take called watta-satta. The custom of accepting

consideration for giving away a girl in marriage is prevalent. The boy's father or guardian sends some relatives or friends to the girl's father or guardian to make the match. The boy's father and relative then go to the house of girl and take of some suits of clothes and some ornaments if possible for the girl with some sweets and dried fruits.

The clothes & ornaments are made over to the girls, who wears them the sweets are distributed and a formal blessing Dua-e-khair is offered. In taken of acceptance after the request the girl's father or guardian gives Lungi, Reta (red piece of cloth) and a ring for the boy and some of the sweets are returned, these sweets are distributed by the boys relative, when they get back to their home. The betrothal is then complete among the Jats the boy also accompanies the part to the girls, house. The contract is revoke able any tine be fire the Nikah. If the boy side refuses to abide by the contract it losses the clothes & ornaments presented to the girl but it not liable to pay any damages.

If the girls side revokes the contract it must return the clothes and ornaments received by the girl as well as pay some damages. In the respectable families the contract of betrothal is some time made merely by a message from the boy, s father or guardian an acceptance from that of girls. No formalities are observed the only binding ceremony which complete in the marriage in Nikah. The bride is dressed in clothes presented by the bride grooms guardian and the bride groom in clothes presented by the bride's guardian. Tills, Shakkar and Chhoaras (dry dates) then distributed. The ceremonies, which are not connected with the religious rite, are known as Sagan. A few days before the marriage plaits of the bride, s hair are solemnly opened by the most hounered women of both families. Her body is rubbed with Chikun, a mixture of turmeric, barley flour and sweet oil, as a deep clean ser to increase her personal beauty. The bride is not allowed to go out unless a female friend accompanies her. Similarly for two days before the weeding and during the weeding thee bridegroom is armed with a knife, and is always accompanied by his

best friend or a nephew. This companion is called Sabala (care taker).

On the day fixed for marriage the bridegroom's party, called Janj; proceed to the bride's house. A large number of people join this marriage party. If the distance is there they go to the bride house On the Cart, Kachawa, Tractor Trali and by Bus now a day.

The Barat (Junj) arrived at the bride house the bride groom sits in the center of the Barat. The marriage activities started and the display of Jewelry is very important activity there. Jewelry consists of Silver or golden Kungans, Ear-rings, Popas, and a Mundri (Ring). The other ornaments are usually the clothes and some necessary utensils. The marriage party is entertained with some food like as Rice at the house of the bride. But when the Barat returns back at bridegroom house they are served as bread with the meat and it is called Walima.

Divorce is also a problem in the society. Actually marriage is the most important institution of the family and it is a social and legal contract between the husband and wife on mutual cooperation on the basis of sincerity. After the marriage there are some problems in the society such of them is divorce. It is a dissolution of marriage. Behaviour of the both sides plays important role. Disturbance can be created on a minor issue and be extended up to the end of martial life leading to divorce. Therefore divorce is more easy than a successful life. A spark of difference can be converted in to a flame burning the total family life. This is the name of divorce which has destroyed so many families in the society. In the Saraiki region divorce ratio is enough due to illiteracy. But with the passage of time this ratio has deceased.

According the Islamic tradition Janaza, Qul khani and many other custom are also seen on the occasion of death. At the father, s death Dastar bandi is a famous and old tradition. People tied a dastar the eldest son of the dead body. All the people they have any relation or not participate in funeral activities of a dead person. Food is served at Qul khwani and chehlum to pay esal-e-swab to the dead body. Many people and relatives sent

food to the mourn house to share their sorrows. They also gather at the house to perform the janaza and buried activities.

The numbers of ethnic groups are living there and their death traditions are also different. The main ceremony is which is a religious rite is the Janaza of the dead body is common in the Muslims. The next important rite is Qul- khwanis, which is held on the 3rd day of death. Large numbers of people join this prayer with out any discrimination. After pray the entire people serve by salty rice. The relative contributed some money for this ceremony according to their financial status. Every Thursday after prayer meal is divided in the poor. At the 40th day a ceremony is conducted and it is called the Chehlam. It is also a prayer for the dead body and after prayer people serve by meal.

In the inheritance there is a tendency to gift the landed property in the favor of the sons during the life time of a person merely to deprive the daughters of their share under the Shariat law. Now this is very common to deprived their daughter from the parents property, because they thought it that the daughter is going to another house and they do not like to give property to other person and the sons become the owner of this property.

Fairs are also an important recreations of Saraiki culture. That's why religious festivals and mealas are also held and such kinds of mealas are called Urs. Large numbers of visitor are come from the adjoining areas. They devotees offer fatiha and give their Vow (Mant) after achieving their goals. They bring a Sheep to cook and 20 kg Flour to make bread, which is distributed among the poor. This kind of Vow (Mant) is called Atta-Ghatta in the local language.

These festivals and mealas are especially mixture of devotion and recreation. All these festivals are celebrated according to the Muslim lunar calendar. Visakhi is a common point of the recreation in the pair of the bullocks are yoked to the Persian wheel and driven round as fast as possible for a short while and a drum is beaten to scare them. Pair of the bullocks follows them in the same manner. Referee decides the winner pair

of the Bullocks, and the owner wins prize. But some time the bullock's race singly and the owner of these winning bullocks receives no prize. The race is a source of interest for the farmers and they participate with full zeal and zest. Usually the beginning of the visakhi is the 1st of Visakh and the 13th of April.

### Saraiki poetry

The most famous Saraiki poet known as the Godfather of Saraiki is Shakir Shujaabadi who is a great poet despite being paralyzed. He has authored several books on Saraiki poetry, most of which are based on Sufism. It is mentioned in Multan Nama that there were many Hindus poet and they belonged the area. They served the literature very nicely till the migration. Dalu Ram Moji was born in Khair Pur Sadat Of tahsil Alipur in 1880. He was a great poet. His one of the famous verse was as,

Nohrin ajkal neak Sdavin                      Nal suson de  
Jherey Lavin

Shore mchavin Lok Khilavin                      Akhin das  
tun kia khawa,ay

Atan Chand Sadhu Lal was born in 1899 at Banda ishaq. He had great relation to the Muslims and often come to the poetry Majlis. One of his famous verse is,

Ay Malik Tu Karam Krin                      Men Ayeb  
Kitin Ghari Ghari

Besides these Lachanas Tabasum Aliuri and Shabab Lalat of Khangarh were very famous poets.

It is said that music is the food of soul. But when we look at the people of the Saraiki region, they have not any progress in this field. Usually people have no special interest in music. The common people sing Kafies of Khawajah Farid and the Dorhas (Saraiki songs) of the local poets in a shrill voice and in sad tune. The most popular and classical Saraiki poet and a famous saint Khawajah Ghulam Farid of Kot Mithon. Beside this some other people are show their performance in classical music in towns and villages. In these people the Mirasies sing well. Generally, they sing on some special occasions like as any marriage ceremony or any festival.

### Political Culture

“In Saraiki region is hold by landlords and barons as they were the owner of the maximum agricultural land. They cultivated their lands through tenants. The tenants cultivated the land. But they had no authority to make a good planning about the cultivation against the will of the landlords and barons. Landlords and barons were cruel and they occupied the land of poor illegally. The tribes are powerful and feudal were considered very cruel and they tyrannized the poor people and sent them to Sindh. The region is almost under the control of the landlord and barons. These land lords and barons very cruel to the poor subjects.”

The Bloch have a strong hold in Dera Division now and they decrease from south to north. The first group of the Baloach tribe was Bloch Rind who came to the region earlier. Their traditions and customs are very different from Jats and other tribes in south Punjab. But now they have mixed with others tribes. The Baloach tribes are large in numbers and they are different from each other. But the common bond is the name of Baloach. The major branches of Baloches are Dasti, Jatoi, Mastoi, Sakhani, Ghazlani, Gurmani, Pitafi, chandia, Surhani.

### Conclusion

The debate of this study is concluded and sum-up that Saraiki Culture has its own charming and unique characteristics as one of these qualities the peaceful and mutual cooperation of the people since with the advent of Islam. There is a diversity in Saraiki culture due to the its geographical position in through ages. The Saraiki culture nourished and developed under the different civilization and nations especially in ancient Indus civilization. The region is located at the junction of different culture i.e. Sindhi, Punjabi, Balochi, Pashtoon and Hindi culture. The particularly Saraiki language, food, traditions and other norms are the vital part of this culture. In short, this study clears the picture of Saraiki culture which is unique, rich, ancient and different than its surroundings.

## References

- <sup>1</sup> Qadar Afaqi, Janobi Asia Mein Hindu Muslim Tehzeeb or Wadi-e-Sindh, Lahore, 1998, P.04.
- <sup>2</sup> Sir John Marshal, Mohinjodarian and Indus Civilization, London, 1931, P. 37.
- <sup>3</sup> M.S Elphinstone, History of India, Oxford, 1841, P. 267.
- <sup>4</sup> Dr. Gastauli Ban, Civilization of India, Translator, Syed Hassan Bilgrami, Culcatta, 1892, P.144.
- <sup>5</sup> Muzaffar Nadvi, Tareekh Sindh, Karachi, 1982, P.7-9
- <sup>6</sup> Khair Muhammad Budh, Tareekh-e-Muzaffargarh, Qdeem-o-Jadeed, 2006, P.29
- <sup>7</sup> Ahsan, Javed, Saraiki Saqafat, Salman Academy, D.G. Khan, 1995, P.1-15
- <sup>8</sup> Fikri, Al-Attique, Saraiki Adbi Majlis, Bahawalpur 1967, P.109..
- <sup>9</sup> District Muzaffargarh Census Report 1981.
- <sup>10</sup> Faizi Bahawalpur, Saraiki Khazana, Jhok Publisher, Multan, 2006, P.130.
- <sup>11</sup> Hameed Nazir , Bar-e-Saghir Men Sraiki Tahzeeb, Karachi 1995, p. 7-9
- <sup>12</sup> Saraiki culture , Fida Hussain Gadi , Sundar Printers ,Layyah ,p.87
- <sup>13</sup> Hameed Ulfat Malghani, Saraiki Lok Reet, Saraiki Adbi Board ,Multan, 2005, P.17dis
- <sup>14</sup> Hameed Nazir, Saraiki Tahzeeb, 2005, P.1-4
- <sup>15</sup> Gilani, M. H. (2013). Historical background of Saraiki language. Pakistan Journal of Social Sciences, 2013 33(1).
- <sup>16</sup> District Census Report Dera Ghazi Khan, 1981.
- <sup>17</sup> Haider Sindhi, Dr., Sindhi Zuban Ki Tareekh, 1999, P.78
- <sup>18</sup> District Gazetteer Muzaffar 1929, Sang-e-Meel, Publications, Lahore, 2013, P.86.
- <sup>19</sup> Sajad Haider P., Tareekh-e-Muzaffar Garh, Lahore, 1993, P.112.
- 20- O, Brien, A Glossary of the Multani Language, Punjab Govt. Press, Lahore, 1903,P.1.
- 21- Hameed Nazir , Bar-e-Saghir Men Sraiki Tahzeeb, Karachi 1995, p. 7-9.