

The Social Norms Of Saraiki Society

¹Dr. Ayaz Ahmad Rind , ² Dr. Waseem Abbas Gul , ³Tanzeela Mushtaq , ⁴Dr. Aslam Faiz,
⁵Dr.Sohail Akhtar

^{1,2,4,5} Lecturer Ghazi University, Dera Ghazi Khan (Pakistan)

³ Ph. D Scholar BZU, Multan.

Abstract

This research paper is primarily deals with an analytical study of the Saraiki society of Southern Punjab. Society is an entire system of man's life in which people live together, and create different ways of living, formulate rules and regulations and move society forward keeping these principles in mind. Many changes take place. The society of the new age is always different and easier than the society of the old age. This innovation is making his life easier as well as his economy and society and making it more socially stable. 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. While culture is the name of a community in which religion, beliefs, sciences, ethics, affairs, society, arts, skills, customs and rules include all these habits.

Keywords: Saraiki area, Society, culture, customs, economy, skills etc.

Introduction

In any society without cohesion and mutual cooperation the survival of human's life in is not possible and due to this people connect with each other to make their life easy for survival and create societies to make their lives better and easier. Every society has specific sociological norms in which the inhabitants of this society live to their life, they have their own culture and they have their own customs and beliefs which they follow to advance their life. This research paper discusses the society and economy of Saraiki region.

Research Methodology

This is an analytical based research to analyze the society of the Saraiki region and the available sources regarding this topic are related to the documentary material, therefore, an inductive method of research has been used with the help of qualitative approach. Both primary and secondary sources has been used to compile this paper i.e. books, articles, essays, newspapers and interviews of the remarkable personages.

Review of Literature

As an essential part of the research the most relevant literature has been consulted to compile this research paper and the material i.e. Saraiki culture ,Samaj ki science, Saraiki lok sanjh, Saraiki Lok Reet, Saraiki adab, Admi or Samaj, Saraiki Khazana, Saraiki Tahzeeb, Sariki waseeb, Glossary of Multani language , Khawaja Fareed aor Samajiyat , Mera Waseeb , Gazetteer of Dera Ghazi Khan1893-97, Tareekh Dera Ghazi Khan are the most relevant .

Discussion on topic:

Different people living in the world have different aspects of their social life and these social characteristics are considered to be the identity of the people living in any nation, region or society. Pakistani society and culture consists of many units and all these cultures have some harmony as well as their own special status. If all look at the cultural life of Pakistan. So in the middle of it, a culture has existed for centuries that have its own special colors. These cultures are commonly known as Saraiki and have a deep connection with all regional cultures. Saraiki culture has a prominent place in terms of language, conservatism, cultural connection and other reasons. The well-being of the people of this region, social and economic affairs and cultural influence have preserved the traditions and customs of the region in spite of modernity and even today the Saraiki society in the rural areas survives in its original form. It considered bit unique as civilization that the traditions of pleasure and mourn or pleasure and grief, life and death, folk literature, sports, women and man, marriages. Common beliefs and superstitions are also widespread in Saraiki culture. So this research explores the basic traditions and norms of Saraiki culture and civilization with its characteristics.

As every society grow in the entire world as life is the name of continuous process of human life and it is considered important in the evolution of human activities in which both the collective and individual aspects go hand to hand. People always create and nurture their customs and culture, as says Fida Hussain Gadi; "Identity is recognized through an individual or on his name, parents, his home, his caste and his community. The identity of the nation is its area, culture and language.¹ Society means collectivity is society and society is a whole system of life in which people live together, create different ways of living, formulate rules and regulations and move society forward keeping these principles in mind. With the passage of time many changes take place in the society. The society of the new age is always different and easier than the society of the old age. As man is progressing rapidly, new experiences are happening day by day in his life He is introducing himself to innovation. This innovation is making his life easier as well as his economy and society and making it more socially stable.

Society plays the biggest role in human society because society is the sum of all the elements that are effective in the advancement human life. This is called cultures and culture is the name of the cultural, moral, economic and social limitation of human society. This leprosy 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 the whole inn which religion, beliefs, sciences, ethics, affairs, society, arts, Skills, customs and rules include all these habits.²

Harold Rouge's definition of culture is quite comprehensive: Culture is a reflection of people's whole life in which people's civilization, economic times, customs and traditions Includes expression of thoughts, beliefs and desires. The above definitions make it clear that the Indus includes two waters. The English researcher Edward O'Brien has also mapped out the geography of Saraiki Wasib in his book Glossary of Multani Language: It includes Multan Division, Bahawalpur Division, Dairy and Jhang, Bhakkar, Khushab and Mianwali. There are natural regions of Saraiki. Geographically, the Saraiki Waseeb is divided into four parts, one of which is known as Daman. The other area of this Wasib is known as Thal which is located in the northern Saraiki region from Kundian to the southern region of Saitpur. The third area is known as Cholistan. This area extends from the west of Bahawalpur division to the borders of India, which is also commonly known as Rohi. The fourth area of Saraiki Waseeb is a plain area with greenery, crops and gardens.³

Economically favorable weather is also a great gift from nature as agriculture is indirectly linked to the weather. Weather plays an important role in the growth of the economy of any society. Its effects are not only on agriculture and crops but also on birds, animals and human emotions, human prosperity. Saraiki Waseeb is fortunate in this regard. There are four types of weather in the world while there are either cooler countries or warmer countries in the world.⁴

Spring (Chitar) is the season from March 14 to May 14 and it is green and green everywhere. In this season the flowers are in their infancy. It is also called the season of flowers. Summer (Hunala) is the season from mid-May to mid-July. The heat is at its peak. Autumn (Patar Ker) This season starts from mid-September and lasts till November. The winter season begins in mid-November and lasts until January winter remains at its peak.

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 dominated by thugs. That is why the Saraiki Wasib, despite being economically rich in natural resources, is in decline. 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 area is rich in minerals which include salt deposits, precious metals, coal, alum, quartz, Multani clay, limestone etc. as well as in the river area. Fishing is a huge economic resource. In addition, the largest source of livelihood in the plains is agriculture in which all kinds of crops are produced including wheat, cotton, sugarcane and rice are of central importance. Apart from these crops, various orchards are also economically viable 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 of great importance in reviving the economy. These handicrafts include wooden items, pottery, petrota, mug, dola, pitcher, jhanuri, sarahi, kanali pottery etc. are included.⁵

Food is an essential component of life without which human survival is not possible. Just as the culture of the Saraiki society is different from the culture of the rest of the region, so is the food of the region, such as barley bread, millet bread, corn bread, wheat flour bread, rice flour bread which Chalda is also known as sera, matanjin, sag, makhan, bartha, jode, bata, lassi, makhan, lonk, siwan etc. are the specialty foods of this region.⁶

Clothing is a mirror of a person's personality and also represents the identity of a nation. Saraiki society also has a specific dress that represents the Saraiki Waseeb. But now it is disappearing to

a large extent. Now most of the people wear shalwar Qameez. Yes, of course there is still a tradition of dhoti chola in the villages. They wear a cloth over their shoulders which are called safa in Saraiki. The people of cities wear pants shirts or shalwar Qameez. In Saraiki Waseeb also has some special constructions for living which are called by different names like Mari, Chowri, Salh, Safa, Kotha, Wasakh, Bhana, Manhi, Pad Chhati, Dab etc. Saraiki society love and affection. Is a society in which the language spoken is very sweet. The people here live with love and affection and call each other with respect and reverence.⁷

The women of Saraiki Waseeb use many ornaments and other accessories for their make-up. In which they use oil, cream, massage, perfume, saffron, baton, henna, red, etc. Similarly, in the Saraiki society, it is written in the Gazetteer of about the adornment of men and women: Men have no jewelry except the ring, women usually wear jewelry. Bracelets, earrings, etc.

Apart from these, many ornaments are also used by the women of this society including Jhumra, Tika, Body, Vali, Glu Band, Husi, Sandal Necklaces, Chains, Fringes, Rings, Arm Bands, Waist Bands, Anklets, Jhanjhars and Bangles etc. - Saraiki Waseeb also has some special constructions for living which are called by different names like Mari, Chowri, Salh, Safa, Kotha, Wasakh, Bhana, Manhi, Pad Chhati, Dab etc. Saraiki society love and affection. Is a society in which the language spoken is very sweet Translation: O people! I have created you from a male and a female, and from nations and from you and divided into tribes so that the way of identification can be found among you.⁸

There are also many nations and tribes in the Saraiki society and there are symbols for relations between them such as Aman, Aba, Dada, Dadi, Zal, Paye, Nana, Nani, Chacha, Chachi, Bua, Sutra, Mulir, Masat Malir, Masat, each relationship has a separate name, while in English only one word is used for all these relationships, cousin, in the same way mama, aunt, uncle is used in English and aunt, aunty, aunt. Just like for relationships, there is only one word aunty.

Folk sports are a feature of every society due to which not only the health of human beings is enhanced but also human beings are protected from various diseases. It is said that in a country where playgrounds are inhabited, hospitals are deserted. Folk games have been going on for centuries in Saraiki Waseeb which are the special identity of this society and are a part of its culture. These games are divided into two parts, one part is based on children's games and the other part is for adults. The names of some of these games are: Mama Jamal Khan, Getty Dunn, Lakan Chapai, Kokla Chhapaki, Ghodi Ghoda, Kodi Kodi, Mulhan, Baladio, Kabaddi, Chakal, Ali Bhanwali, Ghodi Dinh, Pili Dinh, Kanga. Kanga, Dhyo Dhi, Atkan Matkin, Ganji Kabutari, Chade Khedan etc. The folk festivals of this society are also a beautiful blend of the society which preserves the colors of the culture and civilization of this society. They also had the opportunity to keep their culture alive.⁹

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types of fairs including market fairs, cattle fairs, culture color fairs and literary fairs which offer different cultural colors and sports such as kabaddi, mulhan. Bullfighting, camel fighting, camel dancing, javelin throwing and wrestling, etc.

Rituals and sands are the custodians of the culture of every society and they help in advancing this cultural aspect from generation to generation. They identify the nation and the society. There are many rituals in Saraiki Wasib from birth to death and these rituals have been a part of it for many centuries. Here the first child is usually born in her womb. After the birth of the child, he is given the first ghusl and then the call to prayer is made in his ears. Is given as Hamid Ulfat Malghani writes: The ritual of kneeling down is performed by the fortunate and elder of the community, what can be done to get rid of the habit of knee-jerking, which will have a great effect on the hair?

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The baby is named after the knee, after which the Aqeedah ritual is performed. The woman stays in her mecca for forty days and then the in-laws bring her back home with the child. When the baby cries, to silence him. The lullaby is sung not only by the mother of the child but also by any woman in the family to express her love. To beautify the baby's head and forehead, a spot is placed on the back of the head called the mouthpiece, which is made of clay or wood. To relieve fatigue and prevent limbs. Hair loss for the first time after the birth of a child is called Jhand Lahai. HD Dyke writes: On the completion of the first year of the boy's life, the hair is shaved and the flock is placed near the mosque. Seven days before the wedding, the lamb's rite is performed.¹¹

The bride and groom wear henna in a special way, which is called ghund. To put henna on the bride and groom, to show dowry which is called wari sui, to tie a song on the wrists, to choose sabala, the red cloth of sabala on the shoulder Putting what is called Rita, salting the groom, offering jhammar to express happiness, giving money to the heir called wail, getting married, paying dowry, waking up, receiving salutations from the people participating in the marriage, Rituals like betrothal, taking money in case of sleep, doing sutu at the end of marriage and then Valwara are beautiful combination of this society. Just as there are rituals of happiness in this society, so also rituals of sorrow are part of this society.¹²

After his death, he is bathed, shrouded, buried or buried in the graveyard. On deaths there are norms to the mourning is observed for three days after death and it is considered imperfect to light a fire in the house where the death took place. Neighbors and relatives send food etc. for three days. After forty days, the fortieth is done. Charity is given every Thursday and this process lasts for seven Thursdays. Every year there is an anniversary which is called Varhana.¹³

Beliefs are also very much involved in the society of Saraiki society. Many people here have devotion to the poor and also believe in tricks and sorcery, such as the smoke of Hermal to ward off evil eye. Alum is burned. In addition, black injections are given on the baby's face or back. For forty days after the birth of the baby, an iron object is placed on his head. There is no risk of getting sick. Sometimes to get rid of the disease, they stain a part of the body which is called thumb. Some people get their ears pierced to avoid the disease. As Hamid Ulfat Malghani says: Children's ears are pierced during childhood to prevent diseases.¹⁴

Apart from this, sorcery is also practiced such as charity, Dum Durood, Taweez Ganda, cutting the shadow, removing the kadhara etc.

Conclusion

With closing this debate that Saraiki culture and its traditions have their own importance in the regional and cultural studies. As Saraiki language and literature is considered as ancient as Indus civilization. The growth and evolution Saraiki society matured gradually. Saraiki Waseeb is a separate society with geography in the middle of Pakistan. It has some unique characteristics as a matured culture. This society is economically divided into four parts namely Daman, Thal, Cholistan and Maidan. Herding and agriculture are the main economic resources of this society. Its distinctive culture, customs, beliefs and way of life set it apart from other societies. However, due to its geographical boundaries, their customs, beliefs, dress and cultural heritage are sometimes shared. In short Saraiki society is

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