

Culture and Civilization: Theories and Realities

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ABSTRACT:

The identity of any nation depends on its civilization and culture. The word "Saqafat" is used in Urdu for culture. The meaning of culture is lifestyle, arts, morals and manners, rituals and traditions, philosophy and wisdom, beliefs and ideas and matters of love and family relationships. The word "Tehzeeb" is used in Urdu for civilisation. Civilization is the overall cultural, social, and intellectual formation of human life, which is based on various elements. These elements include language, religion, traditions, arts, and social structure. Language is the primary means of social communication and intellectual expression, while religion provides moral values and spiritual guidance. Traditions and

cultural rituals are symbols of social identity and stability. The arts, such as music, literature, and art, represent aesthetic experiences and creative expression. Social structure, including family and institutions, affects an individual's social status and interactions. The harmony and interaction of all these elements play an important role in forming and developing civilization, which is part of human society's basic identity and evolution.

Keywords: Culture, Civilization, Traditions, Arts, Literature, Evolution, Language, Pashtuns, region, Religion, Indus, Islamic Culture, Heritage.

The identity of any nation depends on its civilization and culture. Culture or culture refers to preparing the land for harvest, adding fertilizer to the land so that a good harvest is produced, it is called culture. For this, the word "Culture" is used in English. Its literal meaning is described by Britannica as follows:

"the beliefs, customs, arts, etc., of a particular society, group, place, or time." (1)

Culture is a nation's beliefs, ideals, ideas, customs and creative activities that make it unique from other nations. All the cultures in the world that exist or that no longer exist are related to language. Just as our Pashtun culture is that when Pashto speakers live in a particular geography, Punjab or Sindh have their own culture. We can say that the speakers of a language have their own distinct culture when they live in a certain geography.

The word "Saqafat" is used in Urdu for culture. Culture means lifestyle, arts, morals and manners, customs and traditions, philosophy and wisdom, beliefs and ideals, love affairs and family relations. Dr Syed Abdullah writes:

"The way of life which is more or less shared by all the members of the society voluntarily without any legal coercion and has the glory of beauty which makes life more meaningful and comfortable is culture." (2)

An example of culture is like a tree. All these basic ideas, ideas, thoughts, beliefs, etc. are its roots. Without this the concept of a tree is not possible, nor is it possible to have a tree of any kind other than a particular tree. However, sometimes one has to suffer from such a situation when the roots of the basic ideas remain intact, but they have to be transplanted and another tree is planted in comparison to this tree. But here too there is a sense of "mood". Without considering the mood, this process will be a futile concept. Jameel Jalbi describes the culture :

“ Culture is the name of the whole, which includes religion and beliefs, sciences and ethics, affairs and society, arts and crafts, customs and practices, willful actions and law, just times and all those habits that make man a member of society. It acquires the status and by the use of which, commonness and similarity, unity and one-dimensionality are created among the different and different people and classes of the society.” (3)

Dr Adil Saeed Quraishi says There are two concepts of culture, one concept is micro, that is, every culture is related to any particular geography or nation, that is, the thoughts and life habits, customs, traditions, etc. of this particular region or nation are included. Culture (macro) is related to the satisfaction of these universal feelings and emotions of man, which can be described as the overall lifestyle of the nation. It is from this culture that the group living in a particular nation or region is identified, and that group separates itself from every other group and nation on the basis of this and is also proud of itself.

The word "Tehzeeb" is used in Urdu for civilization. In Urdu, Persian and Arabic language, the word "Civilization" is used for it. Civilization is actually an Arabic word. Which means pruning and providing means for new buds and new branches. Britannica describes civilization in these words:

the condition that exists when people have developed effective ways of organizing a society and care about art, science, etc. (4)

About "civilization" we can say that it is the face of a nation. Without it, identification of the respective nation is not possible. Sir Syed Ahmad Khan writes in the preface to the first publication (1870) of his magazine "Tahzeeb-ul-Akhlaq that Sir Syed Ahmad Khan writes in the preface to the first publication (1870) of his magazine "Tahzeeb-ul-Akhlaq that The purpose of publishing this paper is to induce the Muslims of India to adopt a perfect level of civilization, so that they can be removed from the contempt with which the civilized nations look upon them and they are called honourable and civilized nations in the world.

"Sometimes the word civilization is used in a more discrete and broad sense. That is, the complete motto of life which is in front of a nation. When we say that Western civilization is based on materialism and Eastern civilization is based on spirituality, this is the meaning of civilization in front of us.” (5)

But this does not mean that under the guise of civilization, we as a nation should start

hating the culture and civilization of other nations. Ahmad Nadeem Qasmi writes about civilization:

"Civilizations are the example of flowers in a vast garden (and this is the example of regional cultures) that their forms and fragrances are different, but the name of the collection of all of them is the garden. Civilization teaches us to love civilizations. I say that the meaning of civilization and culture is love, peace and goodwill, provided that civilization has the same meaning for other civilizations."(6)

Every civilization in the world consists of or is made up of four basic elements. Physical conditions, social traditions, ideas and tools. Syed Abid Hussain said historical unity is essential for unity or common nationality. In this regard, he believes that historical events act as a common unity, although the nations are different from each other, their goals and objectives bring them together on one platform. It says:

"Common history is also a great force. It was more than twelve hundred years when the Muslims who came after them entered Sindh and seven and a half hundred years after they established their permanent government in Delhi. Although there has been a difference in the aims and objectives of different parties. Yet the great accidents of history have affected all alike, especially during the two hundred years from the middle of the 18th century to the middle of the 19th century, when the fate of all Indians was bound in the same chain of political and economic subjugation. The element of common history continued to act as a unifying force." (7)

As far as the source of Pakistani civilization is concerned, it will always be considered Islamic because this country was built in the name of Islam. Religion provides a unique identity in Pakistani civilization and culture. Here the role of religion is fundamental and deeply rooted. Religion, particularly Islam, has had a significant impact on shaping Pakistani society. Pakistan was founded based on Islamic ideology, which makes religion part of the nation's identity. Islam provided the foundation for social norms and ethics. Muharram al-Haram (Ashura), Eid, Ramadan, and other religious festivals are important parts of Pakistani culture. These occasions bring people closer together and promote social cohesion.

"Islamic culture shall mean the culture which flourishes in the society of Muslims and which is the result of

Islamic beliefs. Islamic culture is the guardian of those values and traditions that are formed by the orders and teachings of the Qur'an and Sunnah. In other words, it will be said that the culture that emerged from the rules of the religion of Islam is called Islamic culture, such as the Muslims of India had. For the survival of which a separate country Pakistan was created. However, Pakistani culture and Islamic culture are synonymous.”

(8)

Islam has emphasized the importance of knowledge, which has led to the establishment of educational institutions and religious madrasas in Pakistan, which help in raising social consciousness. Islamic culture has had a profound influence on Pakistani literature, music, and fine arts. Qawwali, Sufi poetry and other arts highlight religious themes. The tradition of zakat and almsgiving under Islamic injunctions has fostered the field of social service, where people help the needy.

In the present era, the world has become a global village thanks to the communication system. Despite this, we have to adopt such attitudes in the world with our cultural heritage so that we can transfer the cultural heritage to our future generations. There are many types of civilizations in the world, of which the civilizations of Egypt, China, Greece, Iran and Rome are representative. In this region of ours, the civilization of the Indus Valley is considered to be the most ancient, which shows that a civilized nation lived in the Indus Valley. The discovery of this civilization shows that the civilization of Sindh is the ancient civilization here, which existed even before the Aryans. It is believed that the Aryan civilization civilized this region while research shows that this region (Mohan Judaro and Harappa) was the cradle of high civilization before them. In this regard, Sir Mortimer Wheeler writes in his book “ wadi sandh or is ke bad ki tehzeben”:

"The earliest period of civilized life began in the region below the Himalayas. This civilization was named the Indus Valley Civilization because of its earliest and widest location. After 1921, Sir John Marshall and his colleagues From the artefacts that were discovered, India has gained about two thousand years of a prehistoric age and the world has come to know about one of the greatest civilizations among its three oldest civilizations.” (9)

After culture and civilization comes another stage which is called Tamadan (civilization). That is, in culture, we set a course of action to lead a better life. Some rules put the principles in front of them and make life bound to them. They build the

society based on these principles. When we refine and decorate life with these rules and regulations, we call the practical situation that emerges from it (Tamdan)civilization. As our society is developed. But some civilizations are ahead of us like the civilization of Europe or America is more advanced than us. As far as civilization is concerned, whatever sensibility we have in the present age, we bring it under the category of civilization (Tamdan).

The uniqueness of the Urdu language is that this language is considered a symbol of civilization and culture not only in Pakistan but also in India. The culture of Muslims, Hindus and Buddhists is found in this language. By the way, language has no religion. Yes, it is certain that a religion must use some specific language to express itself like Urdu was used by Muslims in the sub-continent region to express their religion.

"The history of the world shows that national civilization in a country in the true sense is born only when the language of the whole country has become one or at least a common language has been created along with the local languages." (10)

Undoubtedly, Urdu is a language that is spoken and understood in all four provinces of our country. This language has played a fundamental role in national unity and unity. After Arabic, if any language contains Islamic information and books, it is Urdu is the only language. Dr Wazir Agha writes:

"The fact is that Urdu language is the second name of our civilization. The reason is that Urdu has encapsulated the spirit of our civilization and it has continued to reflect the most subtle dimensions of civilization." (11)

But it does not mean that Urdu language is only the language of Islam or Muslims. It was the language of a vast region of the Indian subcontinent and is still the medium of expression in India and Pakistan alike. Because the culture of both countries has common values with each other. So this language is a better medium of transmission. It would not be wrong to say here that the neighbouring country has made enormous progress in the Urdu language film industry. Due to this Urdu language is spoken and understood not only in the subcontinent but in the whole world at some level. If we mention some representative countries in this regard, they include Sri Lanka, Bangladesh, Maldives, Iran, Turkey, Germany and Egypt, as well as the countries of America, England, Australia and Canada etc. Pakistan has the honour that this country of ours has given the status of Urdu language as the national language and has embraced its comprehensiveness and universality.

"Pakistan was created based on two nation theory.

The two-nation theory considers Muslims as a separate nation based on religion. But at the time when a separate state was demanded for the Muslims, the concept of nationality was emerging in the world based on homeland, language and culture. Therefore, it was necessary to have a language and culture for this separate nation. This was the reason that before the partition of India, there was an effort to associate the Urdu language only with Muslims. This confusion of religion, language and culture for nationality continued even after the creation of Pakistan.” (12)

Literature is the mirror through which we can see the civilization, culture or civilization of a nation or country. It is connected with life and reflects the specific way of life of a region or nation. The interrelationship between literature and culture is very deep and enduring. It energizes both these elements simultaneously. Unfortunately, our society is currently suffering from extremism. Intolerance and militancy are on the rise here, which is directly affecting literature. Because literature is a social process, it is a creative process that includes thought, feeling and behavior. There are forms of culture which we can observe through the various movements that take place. In the 20th century AD, the progressive movement gave place to the spirit of the age, connecting with the progressive tradition of the past.

Similarly, the Islamic movement opposed the progressive movement. The trends after the establishment of Pakistan questioned the loyalty of the progressives to the country. After that, the politics and situation of the country found a place in the literature. A new tradition emerged without any protest or mutual contradiction, which continued to promote literature.

Literature and culture safeguard a society's intellectual and moral heritage and contribute to its development. New experiments and creative trends in literature are important, as they reflect societal changes and emotions. However, in the present era, it is also essential to protect our cultural roots. At a time when issues like extremism, militancy, and intolerance are weakening the social fabric, it has become crucial to preserve and protect literature and culture.

"We are celebrating culture at a time when our society faces extraordinary fears. In the genres of literature, the desire for new experiences has its place and the desire to open up new avenues of creativity also has its place, but today there is also a need and a great need for us to see the flowers of literature in the cradles of civilization and

culture. The toxic water of militancy, intolerance and religious extremism is being released on a large scale among them." (13)

In the context of Pakistan, British rule has been around for almost 200 years. They could not cut the roots of our culture, but instead of the tree of our culture, a tree was planted (through grafting) which was in conflict with our culture, education system and society. The background of the partition of India and migration is also an important reference in this regard. Therefore, the glimpse of Pakistaniness in Urdu literature also comes out in relation to the tragedies of the partition of India and the subsequent migration. This is where the painful history and national identity of the Pakistani nation are expressed.

Our writers have presented various genres as a means of expression through Pakistaniness and Pakistani culture in the best way. Pakistani culture, social behaviour and various aspects of life are mentioned in these works of art. In which Eid, marriage, Sufi traditions, and scenes of Pakistani rural and urban life are presented in true colour. Pakistani civilization and culture reflect a diverse and deep history. It is a collection of different nationalities, religious beliefs, and traditions, including Punjabi, Sindhi, Balochi, Pakhtun, and other cultures. Several languages are spoken in Pakistan, including Urdu, Punjabi, Sindhi, Pashto, and Balochi. Urdu being the national language plays the role of a bridge between different cultures. Pakistani civilization and culture is a living tradition that will always remain impressive due to its history and diversity.

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