



"Dhanak par Qadam" with respect to Multicultural elements and its Critical Analysis

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The relationship of human existence and language is a fundamental aspect worthy of exploration. Language has always been a vehicle for culture, consistently carrying it forward and shaping our understanding of societies, civilizations, and ways of life. Madam Akhtar Riazuddin's second travelogue, "Dhank Par Qadam" not only explores environmental awareness but also analyzes the multicultural elements present in society. It highlights how different religious places of worship, religious customs, and beliefs influence the same location. Madam Akhtar Riazuddin work sheds light on the challenges faced by individuals living in foreign countries, including linguistic barriers, cultural attire, and complex matters such as intercultural marriages. She exemplifies the struggles they face and their resilience in overcoming these challenges. In her perspective, Madam Akhtar Riazuddin considers flowers and plants as the laws of nature. When we pluck flowers, it feels as if we have violated some law of nature, according to her belief. Overall, the integration of language and human existence is a complex and significant subject of study, with Riazuddin's travelogue serving as a compelling example of how language, culture, and personal beliefs intertwine and shape our experiences.

Keywords: *Language, Multiculturalism, Dhank Par Qadam*



Introduction

The word "globalization" is derived from the term "globe," which means universe, and "globalization" means to make universal. In Urdu, the term "Alam-kari" is used for globalization. The slogan of globalization first arose in the West, to take trade to an international level. It was used purely for economic purposes, but behind the scenes, it is a silent war to attack the religion, civilization, power, and ethics of a society. On the surface, the goal of "globalization" is to transform the entire world into a marketplace and to remove the barriers that create problems in trade routes so that investment can be made from one country to another.

The term "globalization" was clear in the last two decades of the nineteenth century, but its foundation was laid in 1965. Its purpose was to unite Catholic churches so that the rapidly spreading Islam could be countered and eradicated from existence in the 1990s. In 1989, a conference was held for the same purpose, which outlined a plan for turning Muslims into Christians.

Discussion And Analysis:

The two Western thinkers who supported "globalization" were **Giselle Facs** and **Thomas Fried**. They believed that "globalization" would benefit poor countries and that their economies would flourish. However, the truth is that it has only strengthened the economic power of rich countries, and the gap between the rich and the poor has only widened.

Many years ago, there were no relationships between civilizations. However, in 1500, a period of modernity began in the world. Western countries such as Britain, France, Spain, Austria, Prussia, Germany, and America fought wars for more than four hundred years and established relationships with each other. Their goal was to dominate other civilizations, and they had a profound impact on them. In this way, the world was divided into three parts. The first part was **America**, which included capitalists, the economy, and the beloved group of democratic governments. The second part was the **Soviet Union**, which included those groups who held communist theories and engaged in political, economic, and sometimes military wars. The third part was those **Poor countries** whose political situations were unstable, and freedom was an entirely new thing for them, and they called themselves non-aligned countries.

After this Cold War, there were no longer differences in ideological, political, economic, or financial opinions. However, cultural differences were added to it, and the identity of nations, their race, religion, language, history, and power traditions, which were pure before, began to be influenced by other cultural and traditional effects. After all this, the world was divided into eight major civilizations, which are still influencing each other, including those civilizations that have been influenced by Western civilizations. As Henry Kissinger says in this regard.



"Ikeeswen sadi ne bain al aqwami nizaam kam az kam chay taqaton par ustumar hoga. yani America , Europe , chin, Japan , roos aur mumkin hai hindostan. darmiyanay darjay ke chhootey mumalik is ke ilawa hain". (1)

Aaj ki duniya ki khatarnaak tareen jung saqafati jung hai. har tahazeeb o Saqafat doosri par haawi honay ki koshish mein jatti hui hai jo aindah duniya ke liye khatray ki alamat hai

According to Havel vaclav " **saqafati jhagray barh rahay hain aur maazi ke har daur se ziyada aaj khatarnaak ho chuke hain" (2)**

The modern age is of technology. The most dangerous form of technology is the bomb blast sword spear. Who is destroying the peace and tranquility of the earth? This is a war whose effects and blows we see, but a war being fought by the most powerful nations is a culture war. This war is changing the ideologies of weak nations and cutting their roots. The culture war is affecting nations, ideologies, power, and even religion.

Is jung mein media bohat ahem kirdaar ada kar raha hai media sarhadi hudood ko to khatam nahi kar sakta. lekin nazriati sarhaddoon ko tabdeel karne ki sakt rakhta hai. misaal ke tor par libaas kisi bhi qoum ki woh pehchan hai jo usay doosron se munfarid banata hai. libaas se mutaliq islami eqdaar sattar poshi hain. jo aik pakeeza muashray ki pehchan hai. lekin maghrib zada media un eqdaar ko tabah kar raha hai. TV har ghar mein tafreeh ke liye istemaal kya jata hai aur TV par dekhaya jane wala libaas naach gana aahista muslim muashray ke eqdaar ko tabdeel kar raha hai. yeh sirf aik saqafati waar hai. jis ka saamna aaj kal" Pakistan " ko hai. is terhan kayi ki saqafati waar qomon ko un ke ikhlaqi aur mazhabi eqdaar se daur kar rahay hain. saqafati jangoo ki sngini se mutaliq" Jacques Derrida " kehte hain: **Mustaqbil mein honay walay jhagray ke baad yeh nazriati wajohaat se nahi balkay saqafati asbaab ki bana par shuru hon ge (3)**

Other cultures try to infiltrate it through various means and preserving one's culture becomes a silent war. Throughout history, wars have been fought with the fundamental goal of either eradicating another culture by force or preserving one's own. One culture slowly infiltrates another culture with the use of language. Words are the most influential elements that affect culture. If a culture is to be destroyed, attacking its language is necessary.

Famous linguist Edward Sapir said that the process of communication is involved in every cultural model and social behavior, whether it is evident or hidden. For its expression, words are the only means. When a word becomes a part of another society, it does not conform to that culture or society, but instead, that society and culture become infused with the color of that word. Humans are unaware of this process and words begin to reveal the roots of their fundamental culture. This process becomes the primary cause of cultural warfare. Today, the cultures of the Harappa and Mohenjo-Daro civilizations are buried examples of cultural loss.



We have always been proud of our language. To the extent that non-Arabs were referred to as "Ajams" (mute) by us. Wherever we went, we took our language with us. One example of this is the Middle East, North Africa, and the Sahel, where the influence of Arabic can be seen on local languages due to its dominance. Similarly, Sanskrit, which has now become a religious language, is a result of Muslim dominance in the Indian subcontinent. There have been countless conquerors in the world, such as Alexander the Great and Genghis Khan, who established their dominance over nations through power and politics, and as a result, one culture has influenced another.

Dr. J.A. Alana writes,

Insani wujud ko zabaan se allag nahi kiya ja sakta balkay is ke sath sath safar karta hai zabaan ne hamesha Saqafat ko parwan charhaya hai is lehaaz se kisi malik aur qoum ki Saqafat ka mutalea is ko aur malik ki zabaan tahazeeb o tamaddun aur muashray ka mutalea tasleem kya jaye ga ". (4)

Today's world has become a "global village" by coming together from different cultures and races. The topic of "globalization" or "multiculturalism" has been under discussion since the mid-twentieth century. But this trend has been going on for centuries.

Dr. Mubarak Ali Taj views "multiculturalism" from the Greek era in his book "Lost History."

" Agarchay mojudaa daur ka globalization aik mukhtalif shakal aur mukhtalif halaat mein ubhar raha hai. magar tareekh mein yeh kisi nah kisi shakal mein mojud raha hai. chahay is ke asraat mehdood kyun nah hon magar yeh jahan jahan gaya is ne tasallut shuda ilaqaon ki siyasat maeshat aur culture par assar dala. Maslan yunanion ke siyasi tasallut ya imperial azm ko lijiye jis ka urooj Sikandar aur is ki ftohat se sun-hwa is ke nateejay mein aik yonani globalisation amal mein aaya is mein un ilaqaon ki saakht mein tabdeeli ki jahan un ka tasallut tha ". (5)

The second aspect of multiculturalism is migration from one region to another. There are many reasons behind this, such as a desire for travel, trade, or conquest. When travelers return to their own region, they share their experiences. They also share stories about the culture, traditions, and religions of the places they visited. Listeners are influenced by these stories and may adopt elements of the culture into their daily lives. However, the process of multiculturalism was very slow in the past. In today's world, one cause of globalization is electronic media. Electronic media has a rapid impact on one culture by another. One reason for this is that people can quickly obtain information about another culture and be influenced by it. Information about their food, drink, clothing, habits, and customs can be easily obtained through media and the Internet.

"Wallace Laike" and "Matthew Kuyzen" stated about multiculturalism;



" Jadeed sanat, science, zaraye ablaagh o hamal aur Rasal o rasail ki taraqqi mehnat ki aalmi taqseem aur bain al aqwami muashi rishton mein izafah abadi ki barhti hui naqal o harkat aur saqafati taluqaat zabardast anasir hain. Jin ki madad se har qoum ka koi bhi saqafati karnaama mukhtasir muddat mein tamam insaanayat ki khidmat mein paish kya ja sakta hai ". (6)

It is stated in previous information that tourism to some extent is a means of cultural exchange. Although humans have been traveling for centuries, if we examine travel on the scale of tourism, it is a product of modern times. Formal tourism began in the 19th century when technology was developed, especially when the first railway line was introduced in Britain in 1830 and gradually spread throughout the world. Therefore, through tourism, the travel of one culture has influenced another culture. The process of cultural change never stops; its journey continues, and culture goes through continuous stages of creation. Local cultures become a part of global culture by crossing their boundaries. Begum Akhtar Riazuddin, as a tourist, traveled to many countries. Her travelogue "Dhunk Par Qadam" includes tourism in Hawaii, London, Mexico, San Francisco, New York, and Hong Kong, indicating a diverse cultural society.

Hospitality has been a part of every culture for centuries. Hospitality is a common cultural practice that binds people with values in every era. Today's era is a period of hatred, enmity, selfishness, greed, and individualism, but despite this, people are still bound by the ancient tradition of hospitality. All tourists feel the expression of welcome in all countries is the same during their travels. Begum Akhtar Riazuddin wrote about the hospitality of the people of Hawaii in her travelogue "Dhunk Par Qadam."

" Jazeera hawai ki yeh aik deriinaa rasam hai ke har anay walay ka phoolon ke Hussain gjron se istaqbaal kya jata hai. Larkiyan haar le kar khari hoti hai aur utartay hue sayah ke gaal par madrana bosa day kar haar daalti hain" .(7)

Some cultural values are common among civilizations, such as hospitality, which is based on similar principles in most cultures around the world. When a person migrates to another place, they often take some pieces of their traditions, values, and culture with them. However, the most important thing they carry with them is their religion, which accompanies them everywhere they travel. If a Muslim goes to Britain and searches for their place of worship, they feel like "Begum Akhtar Riazuddin" states that

" Jahan jitni qoumain bastii hain wahan itnay hi mazahab aur un ki ibadat gaah bhi hon gein hawai ke dar-ul-saltnat mein aik jagah chay6 mil ke andar andar aik kalesa , aik budh mandir, aik morman ki ibadat kida, aik shinto ka japani rooh kida, aik bahai ka majlis kida, hawai mazhab ka sanam kida, aairah pooja ghar hai " (8).



Each religion has only one place of worship where everyone worships according to their beliefs. There is no difference in the practices of Turkish and Arab Muslims, for example, as there is no difference in Germany and France, etc. In contrast, where Pakistani Muslims are, sectarianism spreads like an epidemic. This problem is not only limited to Pakistan but is also present wherever Pakistanis live. One sect makes fun of another sect. "Begum Akhtar Riazuddin" complains about this, that Muslims who believe in one God.

"Jis terhan aik Pakistani America fatah karle to wahan aik chowk ka naam ghanta ghar rakhay ga aur kisi sarrak ka naam bandar road. isi terhan un ko qomon ne bhi hawai mein apni jaddi yadgarin banai hui hain. shehar ke andar aik nanhay se muhallay ka naam" chhota Tokyo ", aik ka unwan hai" nanha manila ", aik aur gali jis mein se soya sauce ki khushbu aati hai." China tavn" ke manoos naam se mashhoor hai. yeh muhallay –apne –apne muashray ki hifazat mein datay hain aur Amrici yalghaar ko jis ka naam kokakola aur hem bargar aur cheez hai. daur rakhnay ke liye koshan hain. un firqoun ke –apne –apne club hain jin mein ghair mushkil se barbecue paate hain. Halaank aapas mein azdawaji ikhtilaat barhta ja raha hai lekin phir bhi japani maa pasand nahi karti ke is ki beti farangi ke sath shaam guzaar y. Amrici khandan –apne larke ka china ya" samoa " ki dosheeza ke sath mil jol qubool nahi karta. mere khayaal mein aik nasal ke baad yeh ikhtilafat aur tasbat gayab hon ge aur kya maloom Shahid barh bhi jayen. Afsos ke siyasat aur iqtisadiat ne insaaniyat ki talkhi ko kam karne mein koi madad nahi ki " (9)

The second chapter of "Dhank Par Qadam" is about "London". "Begum Akhtar Riazuddin" provides a brief yet comprehensive commentary on London's literature, culture, society, tourism, politics, and commerce. She seeks to identify the reasons for London's multicultural society. People from different corners of the world settle in London. According to research, three lacks the six-lakh people who lived in London at that time were not British by birth.

" Hamaray flat ki" rma" aik qabil hunar mandi bengaln thi. jis ne" balshatri " paas kar li thi. is ka punjabi miyan aik selani tajir tha jo duniya bhar mein ghoomta tha aur shazonadr ghar aata tha. rma dil ki achi aur dimagh ki is se bhi achi. Jab kabhi bangali dish pakati to hum ko zaroor khilaati. Un ke yahan Africa aur asia ke talba aksar jama rehtay. Jin se mil kar khushi hoti aur maloomat. (10)

Muslims are currently residing all over the world. According to a report from 2010, the total number of Muslims in the world is 1.92 billion, which makes up 29% of the world's population. In London, there is also a large Muslim community which includes people who have migrated from Syria, Libya, and Iraq, as well as those who reside in the city for education or work. As a result of this diverse population, the mosques in London have become an integral part of the city's culture. People from different Muslim countries come to these mosques to worship and practice their culture.



Aik "east end" mein jo ghareebon ka ilaqa hai (kkhuda aur kahan basey ga?) doosri "vokng" mein teesri masjid" beaker strit" mein. Ghareebon ki masjid mein general haq Nawaz aur mere miyan kabhi kabhi waaz karne jatay thay aur islami tableeghi mission ko ikhlaqi madad baham pohanchate thay. eid par masjidoon mein sarrak tak namaz yun se bhar rahay thay. kuch Pakistani apni angraiz biwion ko tamasha dikhaane laaye thay. kuch siyah habshanen neem uryaan frockon mein sriday ya ruku karti theen. Kayi farangi bhi thay jo naye naye Musharraf bah islam hue thay ". (11)

To some extent, the drums of Asian countries' cuisine can be heard in European countries today. One fundamental reason behind this is the population of Asian countries. No matter how modern it becomes, a person from Eastern culture never fully accepts Western culture wherever he goes. The struggle between Eastern and Western cultures always remains. Similarly, a tourist, no matter where he goes for tourism purposes, cannot completely forget the taste of his language. "Begum Akhtar Riazuddin" also mentions the popularity of Pakistani cuisine not only among Pakistanis but also among other nations, especially in Eastern restaurants, in a humorous manner.

" London ja kar aik baat samajh mein nah aayi ke Bartanwi qoum hindostan mein doo sadi reh kar bhi mirch msaloon se parhaiz karti thi. hindko azadi dete hi is qadr desi khanay ki matwaali kaisay hogi? London mein apna khanay pakanay ko jee nahi chahta tha ke chipay chipay se qorme palao ki mehak aati thi. hamari ghizai culture ny wahan china ko bhi maat day di. saath 60 se oopar sudaishi restaurants har waqt khchakhch (ziyada tar safaid faam bashindon se) bharay hotay hain. jin mein amuman bangali khansama –apne kamalaat dikhata hain London mein kya nahi milta? dili ki lazeez tareen chaat ka masalha dabon mein. sookhi surkh mirch ka achaar. alif nsuu aam. bangal ke jelajo garas gilaay, sabhi naematain hain " (12)

"Mexico" is in North America. It has been visually stunning throughout every era and period. This city is a beautiful combination of modernity and antiquity. Begum Akhtar Riazuddin studied the mood, habits, and customs of the people here during her stay. In search of uniform cultural elements, Begum Akhtar Riazuddin often compares the environment of Mexican and Pakistani hotels. They believe that popular culture is the same as the uniform environment found in most hotels around the world.

Regarding this, they write:

" Aik cheez jo mein ne mehsoos ki woh yeh hai ke un logon ke kaanon ke parday bohat mazboot hain. koi shore bura nahi lagta. khana bhi khayen ge to orchestra tape suron mein bujey ga ke guftagu to kya haalat kabhi parday band ho jayen. mujh se is shore mein khana bhi nahi khaya jata. phir khanay ke sath sath jo abhi chal raha hai. log bazyan laga rahay hain. kahin larai ho rahi hai. kahin fallak shagaaf qehqahey. kaan pari aawaz sunai nahi deti. lekin yeh makhsoos mexici restaurant hain. barray hotel to saaray Jahan ke aik



hi jaisay hain." hlton "." inter-continental " sab jurwan maloom hotay hain. Chahay florns ho ya brazilia ya pindi. andar badastoor yaksaaz fiza. Jab tak hotel se bahar qadam nah rakho yeh pata hi nahi chalta ke kis malik mein baithy hain " (13)

The most important quality of the travelogues of Begum Akhtar Riazuddin is her truthful expression. She compares the cultures of two civilizations as true humans and travelers and presents their qualities and flaws in front of the readers. Sometimes, she compares two known or unknown countries. During her travels to Mexico, she observes the condition of Pakistani bazaars in the Mexican markets, and despite noticing some improvements, she truthfully expresses her appreciation for their sincerity, gracefulness, and fluency.

" Mexico ka sab se bara lutaf is ke bazaar hain. lekin daur" androon shehar" ke bazaar bilkul hamari terhan be tarteeb aur ghair mehfooz. ghaleez lekin hamaray baazaaron se bhi behtar. insaan janwar sab aik hi sarrak par chal rahay hain. Koi gadha gaari se manndi se sabzi laa raha hai koi khachar par kumhar ka poora khip. wohi ryrion par. .. bartan, khilonay... wohi jhuk jhuk aur chukana (14)

Uniformity leads to boredom, while diversity creates beauty in society. Perhaps that's why nature has inclined humans towards travel and migration. Begum Akhtar Riazuddin describes the multicultural state of San Francisco as follows:

Jab is ki sarzamen par Amrici parcham lahraya aur haspanwi parcham surangoon sun-hwa to qismat se sona daryaft hogaya. ghaat ghaat ke manchaly qismat azmaane pahonch gaye barson lout ghasoot maar katai hoti rahi aur abhi to yeh mehez daramay ka aaghaz hai. is shehar ki talaash mein nikleen to shehar nahi milta is ki shanakht kaisay karen? aik taraf habshiyon ki hasrat kadde, doosri taraf chinyon ke makhsoos muhallay, maghribi duniya ka sab se bara chaina town yahan hai. khicha khch bhara sun-hwa. tally phone dictionery utha kar dekho to" li vong fonk" se safhay kalay. Kahin ataloyon ke makhsoos tahami adday or akhbarat kahin chand sanki crore patiyon ke Khairati ajobey aur fani idaray. aik jo cheez bilkul dikhayi nah di. woh thi haspanwi culture ya kam se kam is ke bachay khche nishaan. siwaye chand haspanwi naamon ke (woh bhi mehez sarkon ya mehloon ke) aur koi alamat is muashray ki nahi jo is ka farman rawa tha. Yahan ke ajaaeb khanaay bhi is ehad par amadan khamosh hain. wali baal is ki yaad se un ke zameer ko takleef hoti hai. (15)

Human convenience often leads to more harm than good, as individuals prioritize their ease and benefit at the expense of others. Begum Akhtar Riazuddin studies human behavior and observes how people sometimes break religious and moral codes in their pursuit of convenience and ease. It is commonly seen that religion has an impact on society, but Begum Akhtar Riazuddin also notices the impact of society on religion. This phenomenon is not limited to a specific class of people but affects all classes and individuals equally. We can refer to this phenomenon as a



similarity in temperament or habits. Begum Akhtar Riazuddin focuses on the idea that people's thoughts and writings about religious deviations and compromises should be constrained, to understand how people, modify their religious beliefs to suit their convenience.

" khuda ne insaan ko jo dhala hoga o ho gya. lekin khud insaan ne kkhuda ko khoob ghara hai. har malik har mazhab ne usay –apne rang mein ranga. –apne perhan mein dhanpa. is terhan payghambaroon ki shakhsiyat muashray ke sath sath badalti gayi. Africa ke maseeh aur maryam kalay Bhatt . japani budha nakta chipta isi terhan har malik ne islam ko naye otaar mein paish kya. Indonesia mein par nami devion devtaon se mila diya. Madaris mein Muhram alhram ko dasehra bana diya. Iran mein Taqia kar ke mannah kar betha. Naijeria ya ghanaa mein lok tohmat par peroya gaya. London mein kursi mizon par sday ada kiye. americion ne bhi islam ke naam par aik naya swaangh rachaya. Aik tabqa ka kehna hai ke kyunkay hum siyah hain. hamara islam bhi siyah hai aur kkhuda bhi siyah. yeh hai black muslim waisay to America mein do aur qisam ke musalman bhi hain. aik ahmadiyya aur dosray kalmiya ya esmia. Yeh ghalat salat jo bhi sun-hwa islam ki khidmat kar rahay hain aur sirf un mein aysaron tableegh payi jati hai. un hi ki jamaat achi terhan munazzam hai. Saan Francisco mein sab se barri masjid unhon ne hi banwai hai dosray mein mehez kalme ya naam ke musalman hain". (16)

Mrs. Akhtar Riazuddin sheds light on various aspects of how one society assimilates into another society.

"Hindu sukh amuman aapas mein shadian karte thay aur apni zabaan punjabi ko barqarar rakhtay thay. Albata musalman ne hasb mamool bahar shadian kee. chairag ki biwi mexicion jis ka naam haspanwi. fita deen ki zoja iraqi. teesray ki atalwi. gharz ke khoob musalman khon khalt malt sun-hwa. Musalmanoon ne nah sirf apna libaas badla balka rasoom o aadaab badal daaley. mein ne aik shaam saan Francisco ki masjid ke qareeb aik ghar mein guzari. jahan is qisam ke khandano ke kuch afraad hum se milnay khaas tor par jama hue thay. Un ki purani aur nai pod mein zameen aasman ka farq tha. borhoon mein kuch hijaab tha. inhen abhi tak salam alaikum kehney ki aadat thi. hamaray liye kuch basanda aalo ka saalan bhi banaya hwa tha. kuch islam aur Pakistan ke liye dubi dubi chingari bhi seenay mein thi. Nye nasal bilkul americion . Balkay amriknon se bhi ziyada Amrici . lehja zabardast jo sirf naak mein ada ho. wohi balon ki taraash wohi tang patlon. wohi siyasi aur taleemi par chark se andha taasub." (17)

"Multiculturalism" forces individuals in society to face many issues. The biggest loss of "multiculturalism" is faced by culture, civilization, and values, and the alarming situation is becoming a concern for Muslims. Muslim culture and authority, which have a constant position, are at risk. A small example of this is the issue of women's rights based on Islamic values. The family system and the traditional system are becoming weaker. As a result, Islamic culture,



civilization, and authority are losing their individuality. Children consider their parents' obligations and responsibilities as outdated, and the family system provided by Islam is the first victim of its destruction. We are gradually being influenced by Western authority and slowly being trapped in our shells. Our religion, which teaches us the lesson of brotherhood, is now being limited to individual families living their lives separately from each other. Respect for elders, which is a part of our culture, now burdens the same elders with the younger generation's responsibility. Finally, the elders' home becomes a nursing home. The most important cultural values and way of life are affected by this. "Begum Akhtar Riazuddin" identifies cultural and social issues faced by travelers from one country to another.

" Mujhe ehsas sun-hwa ke mein America television dekh rahi hon. Mujhe bataya gaya ke baaz darmiyani nasal ke abhi tak kunware baithy hain. aur budhay chacha ke naam se chhede jatay hain. un ki shadi aik masla ban gayi hai. Mein ne aik uncle se poocha kyun? bolay shadi musalman hi se karni hai. –apne watan ki hum Umar nahi millti. Irani larki taiz hai. iraqi sirf shehriat ke haqooq haasil karne ke liye mujh se shadi karna chahti hai aur Amrici larki mujhe hiqarat se dekhatii hai. (18)

This appears to be a passage written in Urdu. Here's an English translation:

"Jewish people are known to be envious by nature. The Holy Quran mentions that Jews are envious of the believers. They envy the blessings that Muslims receive. The temperament and culture of a person reflect their identity, and Jews are a nation that values personal gain above all else. They know how to benefit from circumstances, situations, and emotions. Even Begum Akhtar Riazuddin was upset by this situation. According to her, every religion teaches humanity and humanity is above all biases.

" Mein tohfay lainay masnoi zewraat ki dukaan mein ghus gayi gustay hi chalaak dukandaar kehney laga. aap ne suna. Pakistani sun-hwa bazoo ne dili ki parliment par hamla kar diya aur shastri wohi halaak hogaya. Mujhe jo houle aaya to foran wapass bahar aayi. car ka radio lagaya. magar aisi koi khabar nah thi is dukandaar ne jhoot kyun bola phir aqal mein aaya ke is yahodi ki aulaad ko byopaar karte karte itni tameez hogi ke amuman sirf bandi wali hindu aur ghair bandi wali musalman aurat hoti hai. is ne mujhe dekhte hi khush karne ki koshish ki is ka khayaal tha ke mein shastri ki mout ki khabar sun kar khushi se nachun gi aur khoob zewraat khareedon gi yahan ulta hi assar sun-hwa". ((19)

April 18th is celebrated as World Heritage Day around the world. The purpose of celebrating this day is to preserve both modern and ancient culture. International or national cultural festivals are held around the world to showcase various cultures so that one nation can become familiar with another nation's culture. Since every culture has its unique characteristics, this event can be considered a celebration of cultural diversity. This is where everyone showcases their culture and



highlights their issues so that the global community can take notice and find solutions. During Begum Akhtar Riazuddin's trip to New York, a global cultural festival was held, and she uses beautiful analogies to describe the event.

"Jordan ne apni imarat ki bairooni chhat par rait ke teelon ki terhan un ke neechay gunbad banaye thay jo dhoop mein rait ki terhan chamakate aur raat ko fanoos maloom hotay. andar se tarz zebaish aur shaista is malik ki masnoaat qabil deed. is ke film is ke sheesh kabaab sab be had mazay daar thay. jab bahar niklney lagey to darwazay par jali huroof mein kkhuda sun-hwa tha zara tawaquf karen. aur phir insaan ke zameer se istada thi arab muhajreen ke liye parh kar mein be sakhta di. Mazloom ki aah mein kitna assar kitna khuloos hota hai. suna hai yahudion ne is kunda darkhwast par bohat ehtijaj kya. lekin qanooni tor par pyolin ke andar poori azadi thi. Agar yeh azadi nah hoti to spin ke sah Tarfah jamal pyolin mein sylododali ka zabardast myorl kaisay hota. Jis ki surkhi thi dollar ki fatah aur is fatah ka nateeja canvas par dekhaya gaya tha ke aik insaaniyat karb mein muftala hai. Bhukay nangay bachay mazdooron ke shakista aaza aur aadmi ke mutshabeh ashkaal. (20)

In New York, where countries were impressing people with their cultural activities at the global fair, the incompetence of Pakistani cultural ambassadors, specifically Begum Akhtar Riazuddin, is disappointing. It is said that the true face of Pakistani culture was left behind due to the inadequacy of practical wisdom. Pakistan is a melting pot of various civilizations and cultures, filled with Islamic heritage. Along with it, the five-thousand-year-old Indus Valley Civilization (Mohenjo-Daro) is also part of Pakistani culture. Pakistanis are particularly rich in their cultural heritage, but many are unaware of its importance. Culture is not just a legacy of the past, but also includes current regional seasons, weather, water, clothing, customs, traditions, laws, etiquette, religion, beliefs, and ways of life, including humor and art. Culture goes through the stages of creation in every era, so it is necessary to introduce it to the world in new ways. Begum Akhtar Riazuddin expresses her disappointment at the Pakistani cultural stall at the New York cultural fair.

" Is ke baad Pakistan ke pyolin ka zikar nah hi karo to behtar hai jo wahan tha is ki umeed pehlay se thi kyunkay chaar mahinay pehlay bhagdar mein aik committee bana len gi mujhe madoo kya gaya ke apni raye do mein ne pehla sawal committee ke chairman se kya ke aap is pyolin par kitna kharch karna chahtay hain. Unhon ne bataya siwa do lakh jis mein se do lakh wohi New York mein pyolin ki Araish o tayari par kharch hoga aur baqi ۲۵۰۰۰ hum ne jahaaz mein samaan ke liye waqf kardiya hai mein ne wohi dua e magfart parh kar apni masrofiyat ki bana par maffi rukhsat chahi. aalmi melay mein apna stall dekh kar be basi se rona agaya. Agar hamaray paas kuch qabil numayesh virsa nah hota to shayad sabr aa jata. lekin ab kaisay sabr aaye. jab hum ne jaan toar kar sakhtiyan jheel kar pichlle paanch saal mein aik Pindar sa peda kya. aik fakhr sa haasil kya is dasti meeras



mein jisay log bholtay ja rahay thay. sirf mere chhootay se markaz ne saaray hindostan aur Pakistan mein pehli dafaa mohenjodaro aur tiksla ke ٴٴ namoonay jo bohat maqbool hue chandi, tanbay, peetal mein banaye thay. budh stopa ke Hussain lamp jin ko aik senior begum ne yeh keh kar radd kar diya ke numayesh mein yeh nahi jasaktay yeh hindu hain sab se ziyada maqbool hue. awwal to yeh stopa hindu nahi aur bil farz mahaal agar hain bhi to hum hamari tareekh se kaisay guraiz kar satke hain. behas hamesha fuzool hoti hai. aur mein tehi dimagh zulmat pasandi ke samnay hamesha gardan jhuka deti hon. nateeja wohi sun-hwa jo hona tha. Pakistani pyolin ki imarat ka islami tareekh o muashray se koi talluq nahi tha. kisi badnuma chardiwari par sabz gunbad atkanay se amarat islami muashray ki numaindagi nahi kar sakti. Phir jiss american maahir ne yeh imarat tarteeb di is ne zaroor paisay khaye aur khilaye. numaishi almarian is tarz par banai gayi theen ke un ka saaf hona mahaal tha. matti ki teh jami hui theen . (21)

"Hong Kong" is a city in China where various types of people can be seen all the time. One type is tourists, while another type is those who come to celebrate special occasions. The third type is writers who are the most numerous. The fourth type is the original residents, and the fifth type is the ethnic groups. Like Hong Kong, it is a melting pot of different people. Similarly, different cultures can also be found here, and items related to every culture such as clothing, food, and other necessities of life are easily available.

Hong Kong is also famous for another thing: **Far Eastern cuisine**. Here, you can enjoy all kinds of food such as Burmese, Indonesian, Japanese, and Korean. Chinese restaurants are always bustling with customers.



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