

Pakistan-Uzbekistan Cultural Commonalities

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Pakistan and Uzbekistan bilateral ties hold deep historic roots on the basis of common cultural and religious ideology. Both countries hold immense commonalities and unanimousness culture, art, crafts, traditions and normative values. As far as religion is concerned, both the countries have Muslim majority and they are deeply connected through shared religious ideology of Islam. Historically, the land which is currently known as Uzbekistan, is the birthplace of many great Islamic scholars, whose teachings have enlightened the Muslim world with divine knowledge of humanity and Islam.

During the era of Umayyad Dynasty in 8th century, Samarkand became the hub of Islamic civilization. Likewise, the city of Bukhara was point vertex of gathering and keeping of Islamic manuscripts. Notably, the cities of Tashkent, Kiva, Samarkand and Bukhara are known as “pearl of Islamic culture” for holding the enduring Islamic history and values. The religious bonding through the holy book of Quran, and religious scriptures of “Hadees” provides the impetus for commonalities in the religious and social perspectives of life. Subsequently, the laws, rules and constitution inbounds the two countries to the supremacy of Allah and their social life in accordance to Islam.

Sufism

Sufism is another major aspect which binds people of two countries on the notions of spirituality and divinity. Khoja Akhror Vali and Khoja Zayniddin, founders of a Sufi movement belongs to the current land of Uzbekistan. Moreover , Bahauddin Naqshbandi, the founder of the Sufi order Naqshbandiya also belongs to Uzbekistan, whereas in Pakistan there are 23 shrines of Naqshbandiya Sufi’s who have millions of followers all across the region, it shows the deep connection of the masses of two states, which further extends to the region.

Similarly, scientists of “Transoxiana”, who played unique role in the development of the Muslim civilization were the inhabitants of this land. Last but not the least, the land of Uzbekistan has given the world outstanding scientists and theologians such as Abu Rayhon al-Beruni, Said Sharif Dzhurdzhani, Muhammad Ibn Ismail al-Bukhari, and Abu Ali Ibn Sino (Avicenna).

Cultural and Religious Festivals

There are common religious and cultural festivals which are commemorated on the same patterns in both countries. Notably, the celebrations of Eids festival and Ashura, are widely observed in both the countries. Similarly, “Narouz” the spring New Year holiday, is also celebrated in some parts of Pakistan and Uzbekistan by the Muslims.

Architecture Commonalties

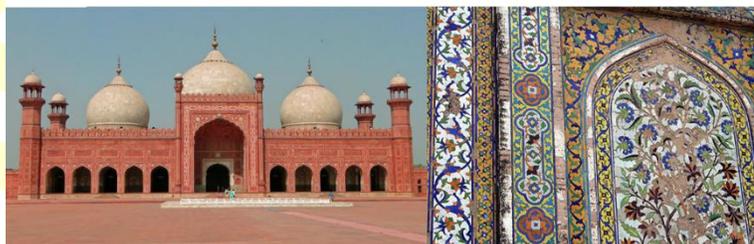
Pakistan and Uzbekistan have immense similarities in their architectural patterns. Bukhara, Samarkand and Kiva are considered as the hub of ancient architecture which was imported to

the sub-continent by the Mughal emperors in their respective ruling eras. The historic buildings, mosques, tombs, shrines and madrassas in both the countries have deep resemblance in their architecture and designs. The blue tiles, naqqashi (mirror work), marble inlay, wood carving, and tile mosaic work, which were a common feature

Uzbek Architecture



Pakistani Architecture



during Mughal rule are excessively used in the architecture of both countries, rather it travelled from Uzbekistan and inherited into the sub-continent culture. The constructions of ancient mosques, forts and buildings in Pakistan is an import of the Uzbek traditional architecture.

Food and Handicrafts

Food and edibles are another major source of depicting the traditional resemblance, for instance, the traditional bread in Uzbekistan is called as “Naan or tandir”, which is round and flat in shape



whereas in Pakistan, the same bread is termed as “Naan or roti” while “Tandoor” is the baking oven and venue where such breads are made and sold. Likewise, “Kabab”, grilled ground meat is appetizing dish in food arena another commonalty among the traditions of Uzbekistan and Pakistan. In addition, the traditional “pulao” in Pakistan is also an import of Uzbek food culture. The “Kulcha” and “Somosa” is the commonly shared cuisine of both the countries. Similarly, both the countries have same variety of fresh fruits in summers and dried fruits in the winters along with vegetables.

The common arts and handicrafts are another vital aspect of cultural intermingling and harmony. Famous arts and handicrafts are a sign of traditional revival. In Uzbekistan miniature paintings

are used to depict stories and this trend is also being imported in Pakistan. Wood carvings are common including key chains, door and pillars. In both the countries, many traditions are depicted through textiles. Curtains, cloth and carpets are made traditionally by weaving and dying etc. The tradition dresses of Uzbekistan have much resemblance with the dressing



trends of Baluchistan, Sindh and Northern Areas, especially the Kalash Valley. In addition, the traditional jewelry is also pretty much common in both the countries

Language and Cultural Dresses

There are immense similarities as far as the gender roles are concerned. In both the countries, men usually work outside the home whereas the females look after their homes, however trends are changing now women have entered the work force in both countries such as factories and professional jobs but also concurrently take care of household chores as well. The traditions of marriages is almost similar in both the countries, they are held among families and that too, arranged requiring paternal approval.

The Pak-Uzbek harmony is not only confined to their religious and cultural proximities but literature and language is another major source which inbounds the two states. The languages of both the countries have extensive similarities, for instance, faculty and students of both countries recently compiled an Urdu-Uzbek dictionary which has 4000 words common in both languages. Persian language is one of the oldest languages and both the countries have masses groups who speak and understand this language. Persian literature is also widely read and praised all across the regions of two countries.

Uzbek Traditional Dresses



Pakistani Traditional Dresses



Conclusion

In a nutshell, both the countries are integrated culturally and religiously which should be strengthened. It depicts that both countries have immense potential of bilateral cooperation. The effective policies of cross cultural integration will help the two countries to explore each other further which will assist in creating a bilateral bonhomie. Therefore, there is a dire need of exploration of joint ventures in the realm of bilateral culture, traditions and norms to enhance the nexus among two countries.