

# Understanding Of Folktales By Siraiki And Urdu Writers

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## Abstract:

Folk tales of an area illuminate the wisdom of the natives. Siraiki Land has been the center of Indus and Hakra Valley Civilization. The myth, past, tradition, behaviors, environment, display, and other shades of life embodies the narrative of Siraiki folktales. Folk tale is one of the constituting factors of modern Siraiki literature. With the forceful worth of Siraiki folk tale, the natives not only protected their tradition, culture, identity, customs, civilization, and language but also knocked down the aggressors. Siraiki folk tale displays the richness of awareness, resourcefulness, insight, and creativity of the natives; so, it is eminent in Siraiki Literature. Contemporary Siraiki poets and writers symbolized and recreated the everlasting spirit and characters from the Siraiki folktales. Siraiki folk tale has large impact on Siraiki society. There is an urge for revival and collection of Siraiki folktales in new generation and Siraiki scholars. This paper is an attempt to understand the definition of folktales in the light of opinions expressed in the books of Siraiki and Urdu writers of South Asia.

**Keywords:** Sagacity, Natives, Siraiki Land, Hakra Valley, Cholistan, Myth, History, Tradition, Manners, Folk Tales, Tradition, Culture, Identity, Customs, Civilization, Aggressors, Richness, Consciousness, Imagination, Wisdom.

## Introduction

Story is the name of a secret movement. Like a silk handkerchief was a secret movement. Story is like a historical document of oppressed people which is passed down from generation to generation. Story might be termed as a dense tree which is deeply rooted in the earth. The roots themselves are not visible, but they do give the strong dense tree the ability to stand on the ground with its chest wide open. The story is a lament of natives. The story is the name of thousands of years full of treasures full of human consciousness and wisdom. A story is a magical mirror in which the past, present and future could be observed.

Human being is a fundamental miracle in the beauty of the universe. In the garden of human consciousness and wisdom, human folklore is a fascinating genre. He added a new and beautiful addition to every aspect of the world. Wherever human beings are on the seven continents of the world, whether it is a piece of land or a forest, mountains or deserts, rivers, seas, there are human stories everywhere. Provides man with the best and noblest way of life. In almost six and a half thousand languages of the world, the Siraiki language and literature, whether in the form of poetry or prose, is shining like the moon. The Siraiki land, which covers the central part of Pakistan, once had seven rivers flowing through it. It is rich in natural beauty. In its terrestrial features, Roh, Rawa, Thal, Rohi and Cholistan are all adding to its beauty.

The literal meaning of the word folktale in Siraiki, and Urdu is lok Qissa or lok Kahani, which is also defined with the compound phrase comprising both the words as Qissa Kahani. First part of the phrase is from Arabic while the second one is from Sanskrit. We will explore the meaning and definitions of the term in the books and Dictionaries written by Siraiki and Urdu scholars. This is the first study on the subject in English language. The Urdu [Lughat.info](http://Lughat.info) defines the word story or tale as Qissa Kahani:

"Qissa Kahani, is a combination of the Arabic noun Qissa with the Sanskrit noun Kahani. It is used as a noun in Urdu. In 1861 the phrase was used in "Kulyaat-i-Akhtar." Common noun (feminine, singular), False stories and myths, mentioning, storytelling with each other."

The imagery of Rohi, Cholistan has a wonderful world because of its beauty and newness. The reason for this fame is the poetry of Hazrat Khawaja Farid, the great poet of Siraiki language in which most of the scenes of Fauna, Flora and Rohi Cholistan are seen. This Rohi is included in the present Bahawalpur Division.

Siraiki Folk is a great fountain of wisdom that gives a new purpose to the new generation. The word Qissa (story) comes from the Arabic language in Siraiki folklore. Because of the arrival of Muslim rulers in 712 C., the influence of Arabic language on Siraiki language and literature became prominent.

Noor ul lughaat Part II (Nayyar:2006: p.863) explains about folktale:

"Folk tale, part of the folk tale, situation, news, speech. Stories (plural) masculine, narrative, useless folk tale, fight, quarrel. Folk tale: (AS) masculine noun, - Stories, anecdotes, fables, fiction Statement, remembrance, remembrance, Fight, quarrel."

Farhang-i-Asifia (Dehlvi: 2002: p.382) writes about the story: "Folk tale: Masculine, useless folk tale, fight, quarrel."

Bukhari (2000, P.1123), Punjabi Urdu Dictionary explains that:

"Folk tale means Mention, statement, fight, quarrel, plural folk tale, Folk tale, fiction and anecdote, Zikr azkar, telling a folk tale, (1- Proverb) Telling a long folk tale of trouble, Telling old stories."

Feeroz-ud-Din (2005, p.757), defines: "Folk Tales means zikar azkar, quarrel, fight." Sheikh (2007, p. 819-20) also agrees the definition: "Folk Tales means fight, zikr azkar and quarrel."

Siraiki scholar Khetran (2016, p. 492-93) writes about the folk tale in his first major Siraiki dictionary:

"Folk tale means folk tale, narrative, this is the event, this is the reality, discussing folk tale, telling a folk tale, teasing a folk tale, mentioning." Teasing Mentioning, folk tale, pointless long talk, teasing conversation. Unnecessary length in speech. Kasuli (Kasuli) Dastan Go, Qissa Kahani."

Siraiki famous Linguist Mughal (2007, p. 657) In his Siraiki-Urdu dictionary, defines the word Qissa as follows:

"Qissa means Cheekbones, start a fight, Folk tale (Ain, Fay, Say) Folk tale. To tell a folk tale, to tell a folk tale, to tell a folk tale. Folk taleteller, (Aur, Say). The folk tale is told (proverb). To make up a folk tale (proverb) to make mischief."

In fact, human instincts include the fact that every human being discusses with each other the joys, the present, the successes, and failures of the past. Therefore, the process of storytelling came into the world when Hazrat Adam and Hazrat Aman Eve came to earth. To guide man to the path of righteousness, Allah Almighty narrates the stories of the Prophets and the Word of God in the scriptures, books, and scriptures for the betterment of His creatures in every age so that people may become righteous and pious. Actually, the story is a simple and clear process. With which man understands many things. Allah Almighty Himself says in the 12th paragraph of Surah Al-Anfal:

Translation: "These are the stories of the old people which were told by the ancients" (Anfaal, 8:31)

The name of a surah in the Quran is also Surah Al-Qasas (the Stories). This means that the story provides a great way for human literature and consciousness. Even today the human story is like a priceless gem. Its reality has always been permanent. In the Qur'an, Allah Almighty Himself narrates the stories of the previous nations and provides a new way of life for man. Siraiki folk tales in Siraiki literature seem to provide light like the moon above the sky

Hashmi (N.D., p.135) refers, German Nobel laureate Gunter Grass:

"If the books are not found, then the folk taleteller is still available."

Story, fable, and folklore is an excellent creation of human consciousness. Even today, in Siraiki society, stories are used for advice and motivation. With the help of which we get the best art of living. Hard life becomes easier. In fact, the story of a man is the literary and technical tools and

weapons with the help of which man can easily pass-through difficult times. Its importance cannot be denied. The journey of thousands of years is summed up in one story.

Mughal (2014, p.31) quotes Dr. Jahangir Khan's views on the importance of story as follows:

"Live folk tales that social history tells us. The literary tastes of the earth are alive and well and the oral tradition is presented. Folk tale is a reliable record of the past. It is be intrigued by the self-examination, effective kind of folk tale. They are often referred to everywhere as "beautiful" and "heartfelt". There are many doubts in the future that the minds of the people will be very high. The folk tale that we have is also called story. Somewhere in the future there will be an imaginary and ideal worldly folk tale. Life is full of love, adventure, and magic spells."

Siddiqui (1985, pp. 77,88), an Urdu scholar is of the opinion that:

"Stories are full of supernatural objects, events, places and characters. Magic objects, magical events, mention of magical cities, mention of magical treasures, ghosts, fairy creatures are common." The relationship between cause and effect is broken step by step. Man becomes a monkey. A man speaking in Nasta'liq (fine) language is transformed into a stone statue and will wait for his savior. With the shaking of the tree, there were seven river caves with nobles, diamonds and pearls. The age of stories and anecdotes is not really the age of the people but the age of kings, ministers, nawabs, princes and princesses. He is the central figure in the folk tale. Many characters are ideal. Unlike fiction, novel or fiction, it is the folk tale of an imaginary and ideal world, higher and higher than our practical and external world. The living are ideal characters. Present ideal events. The roots will eventually reach the ideal result somewhere."

The mythical references in the Siraiki folk tale have many meanings. The literal meaning of this mythology is the study of stories.

Myths or appearances are human rituals, customs, religious practices. In life we live in the customs and traditions of our universe, suffering, happiness, sorrow, success and failure. The colors of the universe and the innumerable phenomena of nature, etc.

Myths are the main aspect of the folk tale, about its importance and usefulness. Siddiqui (1985, p.81) narrates:

"Mythology is actually the study of ancient (Greek, Indian, Chinese) or ancient traditional stories of the human Noah. Many nations have their own gods. The lineage is passed down from one generation to the next. Sometimes these diabolical stories are written, and the will is safe. In the Odyssey and the Iliad, for example, a significant portion of the Greek diorama folk tale was preserved. The giant Malay tales are divided into three parts. (Myth), myth, Astoor (Saga or legend), Saga or legend. (Lok kahaniyaan) Folk Tales."

The folk tale is a story behind a historical, religious, political, economic, cultural, or cultural event that inspires the national pride to help the next generation to learn about the bravery and courage

of their nation. Folklore is the knowledge of a light that makes it easy to find things hidden in the darkness of a history cave. There is a mirror through which we can look at our past and improve our future. The mystics of the Siraiki land advanced the philosophy of the Siraiki story or, with the help of all these stories, guided the lost creatures to the right path. The story itself exists from the story. The folktale is the original form of sugarcane, and the story is the modern form of sugarcane. Ibrahim (1994, p.22) narrates that:

"The folk tale is an addition to the folk tale. When the folk tale unfolded, it took the form of a folk tale. Folk tale was limited, the stories in their new form were widely covered. Folk tale in the folk tale, innumerable characters, different subjects, touching the heights with the delicacy of language and expression, a world would be created with the help of fantasies in which the listener would be lost in the enchanting atmosphere."

Folk tale is one such genre that in fact, awakens its magic in the imagination, creating a sense of ignorance and inattention to the reader. This is the folk tale of a fugitive, a folk tale that escapes from life and other realities.

Ibrahim (1994, p.25) adds about the importance of folktale that: "Inside the stories, our aspirations, wishes and desires seem to be flourishing."

Azim (2010, p.2) includes the human environment and psychological aspects as under:

"Folk tale is a hobby. The folk tale is the record of these human deeds. In which he has won against a conflicting force of his environment. Folk tale is a means of satisfying one's sense of superiority. The folk tale is a fresh picture of a world of imagination and fantasy and romance far from the world of facts. This concept of folk tale is the basic concept of our folk tale. "

Abid (2006, p.538) defines the term as Dastan or Qissa in historical background:

"The narrator expresses the social qualifications of an era or period and identifies the individual of his folk tale by placing them in the relative system of that society"

Abid (2006, p.471) also mention the fantasy world as under:

"Contrary to general world in storytelling, the idea creates such a world, where all the desires of human beings are fulfilled. Here the characters are standard and analogous. The characters of the folk tales are determined and adventurous."

Hussain (1989, p.185) discussed the concept of reality in folktale:

"The concept of reality in stories is fundamentally different from this concept of reality. Which, of course, made the video of an overnight sensation. "

The beauty of listening folk tale in its place, the folk tale teller is the root of the folk tale. Will, the Native sitting in the party, is caught in the act. A lively melodious singer, with a beautiful voice, makes the audience happy.

Nineteenth-century folktale tellers, with their artistic skill, take the folk tale forward with the help of beautiful dialogues and beautiful characters. The genius folk tale goes on and curiosity grows. These gossips would rise and fall in the atmosphere created by the folk tale teller.

Durrani (2008, p.13) writes about the importance and usefulness of the folk tale:

"The folk tale came into being with human creation. The pure atmosphere of Baba Adam's paradise is a folk tale in itself. "

Today's novel is, in fact, a novelty in its own right. The folk tale has a fun aspect, interest, attraction and charm in it, trending to hold the finger of the characters of Kasuli or folk tale teller. Durrani (2008, p.13) further elaborates on the folk tale:

"Stories are full of intellect and have imaginative and unique characters. Strange, strange and unbelievable events are told. The solitary aspect of good and evil is revealed. It is long, fewer than coincidences. The folk tale will be told from time to time and will be a part of national literature."

Akhtar (1993, p.175) writes about Qissa or folktale components:

"The stories were a lick of twelve spices. Therefore, they include adventure, moral points, religious preaching, talisman, magic."

Ahmad (1990, p.3) writes about human mind and folktale:

"A civilized person is also fond of folk tale like children. Some people, even after reaching the minds of the civilized people, do not consider the stories as meaningless and vain, but fulfill the needs of their civilized life by changing their nature."

In fact, the same folk tale is told about pain and catharsis. People will listen to the folk tale and become sad and happy and even become successful and brave. Every literature in the world is full of stories. Because the elements of charm and beauty are visible in the future. Folk tale is the best art. Kasuli Hook is the best art. The folk tale is of every young and old, man and woman, every hook, who cares. The folk tale itself is like an herb whose transmissible elements are used to treat every disease.

Nashad (2016, pp.82-83) writes about the relation between folktale and modern literature as under:

"The folk tale is a long story, Which, of course, made the video of an overnight sensation. In such a folk tale there is a series of supernatural events. There is interest and curiosity in it. This is because of the first amazing level of human consciousness. Due to the advancement of knowledge and theology and scientific discoveries, literature came out of the astonishing and enchanting atmosphere of folklore."

Pervaiz (2016, p.214) further explains this relation as under:

"Somewhere in language and literature, prose has entered after poetry. The first religious books, stories, poems, and wills were written in Siraiki."

Siraiki folk culture is a myth of thousands of years old and ancient genre folk tales. Because the living hook takes the path of the lost Native somewhere in the desert. The roots of the people, their culture and civilization, their religion, their society, their economy, their language, and their literature are so full of flowers that they are tired of losing their way of life. The folk tale revolves around human status. The folk tale is driving man from the unknown to the known. Travel the world with mythical steps. The circle of reality is the beginning of the folk tale. The folk tale, with its mythical light, reveals the things hidden in distant caves. This is the folk tale of the root of

human cultural heritage. Proud to be alive and humane. Siraiki folklore is a strong and common heritage of folk wisdom, which has made a great splash in poetry and prose of the Siraiki language and literature. Because the ancient caves, forests and the mouths of the rivers and streams continue their journey with the language of the folk tale, also, that is the requirement of human instinct and nature. He loves to listen the folk tale in his mother tongue. When a human being leaves home, home will live with him, but he will also have with him the pain, fear, hope, thirst, death, happiness, sorrow, grief, obsession, deception, success and failure, interest and worry, deprivation and disgusted with the folk tale of compulsion. Those who want to see the eternal water of the myth will tell the folk tale there. Folk tale is frame, and the myth is a beautiful picture. In the living mirror we can receive the testimony of every age. Will then take the next step to try the ancient steps of the folk tale with the myth.

Nasir (2019, pp.11-12) defines the Siraiki folktale as reflection of Indus mythology:

"Even where there are steps of folk tale, we are able to use ancient myths to understand the nature of ancient life and the nature of these golden experiences. The satirical stories are found in the form of giant Malay stories (tales) and the stories are found in the color of poetry. Each ancient civilization had its own mythological way of thinking in the ancient region and the ancient nations. The Greeks, the Arabs, the Iranians, the Indians, and the inhabitants of the great Indus Valley have their own mythical universe. We, the Siraiki people, are the inheritors of Hakra and Maluha valleys, the centers of the great civilization of the Indus Valley. We have our own nucleus of myth."

The old-fashioned way of thinking, experimenting, evaluating, flourishing, and understanding made the Natives of the Old Testament manifest the creative path. It became the aesthetic feminine myth of man. The creation of myths has become a sign of the great height of human imagination and perception. Today's man is sitting on the edge of the mythical forest making decisions. The folk tale of man must be presented to the modern scenario of the past. Today, the ancient stories of Maluha, Taxila, Cholistan, Gunveriwala, Jalilpur, Harappa and Mohenjo-Daro are seen in the modern context. The living standards of the people of the past, the buildings and the sewerage system, despite being thousands of years old, present the best example of engineering to the modern world. The folk tale is, in fact, a testament to the common heritage and potential of human wisdom. The revelation of the unconscious is the embodiment of reality. The folk tale is a human unconscious and life-changing reality.

Nasir (2019, pp.12) further elaborates: "O, you! who are of the ancient world, do not disclose the various aspects of the life of the people of the ancient times, or do not disregard the fact of life which is known to the Assyrians."

Why the folk tale that accompanies the human head from ancient times. The old-fashioned Native sitting in the cave, sitting on the bed of the river, wanted to hear the folk tale. Somewhere, the Native told his folk tale half-heartedly. Sometimes people bring crabs on the rocks of caves and tell stories to their families. This is the picture that old man made on the floor of the house today. The picture is a folk tale. The root is born in the imagination of man and will become a

picture in front of him. These are, in fact, the first steps of human intellectual consciousness, knowledge and wisdom. With the passage of time, the willows became bigger, and the willows became sweet like raindrops, torrents became rivers and oceans became individual and collective heritage of human beings. In fact, these tales are the evolutionary companions of our human civilization and culture. The folk tale of a human being became a great ascension. Because the folk tale teaches human beings the good and the bad, the successful skill and art of victory and defeat. A little folk tale like, the folk tale of "Mai BudhRi (the old woman)" is a great philosophy of human being's courage and fortitude. Folk tale is such a door of precious treasures of knowledge and wisdom. With the help of life comes conscious understanding and foresight.

Jain (2014, p.36) discusses the antiquity of the folktale as under:

"The art of folk tale is very old. As much as human speech, anthropology sheds light on the folk tale of mankind. A few years ago, a human skeleton emerged from the earth's crust. Fifteen million to one and a half million years ago, we found the age of almost all human beings. In ancient times, human beings would roar like animals. One or the other language may have become the first form according to the different needs of social life. The distance between the ability of narration and folk tale remained one step."

Khan (2013, p.35) quotes Armstrong (2004) "A Short History of Myth" about the sacredness of folktale:

"Folktale or mythology is not a story to be read in a state of unawareness from esoteric affairs. It should not take a folk tale for the sake of folk tale because it contains sacred information. A suitable environment is created to hear it. The folk tale has its effects in an atmosphere of spiritual and psychological domination. "

The folk tale is a folk tale today. However, the folk tale is inevitable in the first place. How can Kasuli learn the new logic and understandable way to deal with the difficult problems of life. In the future, such fragments of the human mind would be discovered. The roots may be inaccessible in other situations. Folk tale is the best way to create new insights and new hope. Freud and Jung themselves explored the depths of the soul and explored the hidden mysteries, instinctively seeking help from classical tales and renewing people from their known facts. In this same folk tale, there is the art of the immense potential of human nature.

Rauf (2001, p.107) discusses about the Quranic Tales:

"The region was the site of the first massacre. Cain killed Abel innocently, after which he began to repent. The agonizing feeling that he had killed his innocent brother for no reason proved to be extremely ignorant and brutal. Remorse and remorse made his life miserable. He wandered about like a madman. Then one day someone turned his head and hit him on the head with a stone. Cain fell to the ground and collapsed. The moral of this Qur'anic folk tale is clear. The result of evil is always evil. Obedience to God Almighty and obedience to parents is essential for a happy and prosperous life. It is necessary to avoid jealousy, provocation, and violence. "

For the believers Canonical and Qur'anic tales are the best examples of human will and advice. With the guidance of which even today human beings can achieve success and prosperity at every turn. Folk tale is an interesting genre on earth. The root has remained a popular order in every age.

Tahir (2016, pp.6-7) also worked about Quranic folk tales and elaborates the believers' point of view as under:

"Knowing the unknown is part of human nature. This very nature of man invented a lot of knowledge. This is the nature that took man to the moon and is now forcing him to conquer Mars. Ignorant children also want the satisfaction of nature. This passion of nature has instilled in them that they should know and continue to know. "Grandma, tell a long folk tale."

Grandmothers or grandfathers used stories based on ghosts, ghosts, and demons to appease the child. Which was based on lies. The child was temporarily relieved by these fabricated events and stories. But the child's morals did not materialize at all. However, these stories settled a wide world of superstitions inside the child. The Quran is a book of guidance. The events described in this book are also true. The purpose of narrating these events is to reform morals and correct beliefs and deeds. In the Inference of the Quran: "We have explained these signs so that you may understand."

Almost All genres of the literature developed in Siraiki, but folktale is still an asset of the Siraiki literature:

"Siraiki prose has grown significantly over the last fifty years. Travelogue, Fiction, Drama, Novel, and Light Essay have their own expedition. Siraiki folk tale is an asset of Siraiki prose. (Ghazali, 2009, flap by Gilani)

Siraiki folklore is associated with Siraiki culture and society. Let the folk tales teach every individual of the Siraiki world the best skills of life in every age. The Siraiki folk tale teller tells the folk tale of his tired cats in a succulent manner and not only relieves them of their tiredness, on the contrary, with this folk tale, he also narrates the sorrows, love, and joys of his society. Urdu scholars also pointed out the need of change in the subject matter of the folktales. In Sajid (2015, Foreword by Javed, I.H., p.1) the idea is discussed as following:

"There is a time when instructive stories are being written about wild beasts. Will stories change their form and fairy tales must be written? The time has come to write espionage and adventure stories. Today's recipient has opened his eyes to the world. This is the age of internet and mobile phones. The world is witnessing a global village. However, interest in their stories is natural. It is a good idea to get out of the fairy tales of children and fairies and make them the subject of your social issues and stories of moral values."

The folk tale of human life is so influential that it conveys the feeling, the way of thinking, the way of acting and the fulfillment of the desires in every situation.

Aqeel (1974, p.7) quotes Deewana that these stories are a way of life:

"Stories are a way of life. Highlighting the basics of life and living. In these stories, the teaching of intellect and wisdom is imparted not only in words and phrases but also through actions."

Folklore is basically a combination of folk wisdom and insight. Every folk tale must have some practical lessons in life and the truth of centuries of human experience and observation.

Bukhari (1987, p.22) writes about human thought and imagination in stories:

"The imagination of the folk tale represents the future, the past and the aspirations. Takes a picture of the time to come. Learning the ways to control nature and seeing the world of development."

Colorful worlds look beautiful to living human beings. In this way, the style and eloquence of the folk tale would make the human world look good in many ways and keep up the good content. In fact, in the folk tale, man has seen the greatness of creation for thousands of years.

Jane (2014, p.75) indicates about the relation of fictional world with the first civilization:

"They can't ignore the fictional imaginary or nonsense. This is the necklace of the first civilization in the folk tale of the early thought of this nation. Who knows, some of our stories may have been known in the first five years."

The folk tale has existed since time immemorial. Because that is the requirement of human instinct and nature. He hears and hears every folk tale. This process is always a mystery.

Khan (2014, p.28) puts light on the process of listening:

"It simply came to our notice then. The man who listens to the obscenity. Listening and listening have become very important or have become significant. "

Literature itself could be synonymous with folk tale. The importance and usefulness of folk tale in the literature existed in every era. Siraiki Folktale researcher Irfan (1994, p.11) writes about the process of storytelling and the audience:

"The folk tale is the tale of the sorrows of the world beyond man. It is the essence of the nations. There is no such thing. It is the heritage of generations, and it is the mirror of all. The root is our ear, but that has not been written."

Precisely the South Asian, especially Siraiki and Urdu scholars are of the opinion that folk heritage is our political, cultural, geographical, social, and psychological account. And the most basic heritage is folklore. From generation to generation, the roots have been seen cultivating human civilization and culture. Through folk tales we can express our aspirations, desires, and emotions in an easy way. Folklore is, in fact, the best practical and historical document of human judgment. This is a practical step of truth. The root teaches man to walk in peace and security in the world. Folklore is seen in a modern way in the contemporary world. Who can deny the channel and prosperity of the people of forests, deserts, and rivers? And human beings can learn from their ancient traditional stories and make their present life more beautiful and better. Today our society is suffering. And the main reason is that we have lost our folk heritage, especially folk tales. In Siraiki society, elders would guide and enlighten their inheritor with the help of folk tales. But in this age of chaos, we have no time. The beauty of nature is far away. We have forgotten our past. Although the past gives light to man. Because the experience is the best teacher. Keep up the good

content. Look at those successful lives. Life itself is a strange, mysterious secret. The only solution is to expose the precious heritage of our great people so that this boat of life does not come in a whirl. The solution to the fear of life lies in folklore. Because it is the precious intellect of human beings. These people identify themselves and their land. Folklore is the name of the common consciousness and perception of human beings. The views, observations, feelings, and emotions of human society are clearly visible in life. Folk literature is in fact the best ascension of humanity. The only purpose of life is to promote the peace and humanity in the world. According to Mede, the triad of art and literature is folk wisdom. The living folk encounter in the folk tale. Today, this trio is getting dirty. At the same time, the philosophy of peace, security and love in the world is shrinking. The Siraiki folk tale is a testament to the tradition of the Siraiki people.

The art of folk tale is very old. As much as man himself. As human beings came into existence. The folk tale came into being. But it is certain that the folk tale of human existence would have been possible with the connection of man and language. This is the folk tale that has become a steppingstone of every age, O folk tale. Their never-ending centuries-long journey is a testament to that. Whoever created these stories created a mind. Rather, it would have been completed in several periods and stages. Of course, they must have found their stories in many regional, geographical, cultural, linguistic and social contexts. These are the common heritage of humanity.

### **Conclusion:**

In our attempt to Understand the meaning of Folktales by Siraiki and Urdu writers, their extensive quotations were necessary for the required analysis. According to the writers of Siraiki and Urdu dictionaries the meanings of word story or tale are almost common. The meaning of word folk tales is defined as story, discussion, description, incident, lying, waste discussion and parables. Whatsoever, folk tale is ancient name of modern story. Description of known from unknown and moral lessons are the basic elements of a folktale.

When human being is in condition of trouble, sadness, and worry, he make himself happy by listening folk tale. Folk tale is cause for the description of human history. Because human nature demands that it must share stories of success with other people. Then folk tale emerges from new story. In every regime past/present folk tale played important role in every society and it will play in future also. If we search in history, we come to know that human mind discovered folk tales before the concept of earth's Gods. As like present, in past decades people used folk tale to overcome difficulties as a motivation. It became source of interest on human creation. Cholistani folk tale become source to find history in Siraiki. Folk tale eliminates sadness and fatigue. Folk tale always break psychological barrier on the path of wisdom. Through folk tale human being cross the geographical boundaries. It creates excitement in human being. It teaches how to spend life in good ways. It gives way in human life how to tackle difficulty. Folk tale is source of commutation in human society. Contemporary Siraiki novel and poetry are frequently employing folk tales which is makes the modern Siraiki literature well transmissible with its audience.

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