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Critical Discourse Analysis of Bulleh Shah’s Poetry

Azhar Ahmad¹, Dr. Perveen Akhter Farhat², Tanzila Abbas³.

1. Azhar Ahmad, M. Phil English (Linguistics) Lahore Leads University, Lahore, Punjab, Pakistan. Email: azharscholar313@gmail.com
2. Dr. Perveen Akhter Farhat, Assistant Professor, Department of English Lahore Leads University Lahore, Punjab, Pakistan. Email: parveen607@yahoo.com
3. Tanzila Abbas, PhD Scholar, department of English, University Utara Malaysia. Email: abbastanzila123@gmail.com

Abstract

This newfangled research is masterpiece evidence in the dominion of research field, an exertion towards capturing the essence of Bulleh Shah’s poetry; a great Punjabi poet hailed from Punjab and also known as Rumi of the Punjab. The study undertakes critical discourse analysis embedded in the poems and kaafies of Bulleh Shah. “Kaafi is a poem on divine attribution and sometimes mystic beliefs” (Avais et al., 2018, p, 1). The evidence for this contemporaneous research was educed from the Bulleh Shah’s poetry by using different resources. The study uses some selected verses for sampling, which were taken from the different poems and kaafies of Bulleh Shah. The congregated statistics were later evaluated by using Fairclough’s CDA approach to capture the essence of Bulleh Shah’s poetry by highlighting Critical Discourse Analysis in his poetry. The study finds the discourse of equivalence and indiscrimination, discourse of love, discourse of purification, discourse of absence of pride and self-ego, discourse of societal injustice, and discourse of agonies and pains of women in the life span. In the end researchers presented some recommendations on the base of the results.

Keywords:

Punjabi language, Bulleh Shah Poetry, Sufism, Critical Discourse Analysis, Fairclough’s CDA approach

Introduction

The father of punjabi enlightenment an eminent philosopher and Sufi poet Syed Abdullah Shah Qadri was born in Uch Shrief, Bhawalpur in (1680) and died in village Panddokay, Kasur in (1757). He was spiritually inspired by his preliminary trainer Shah Inayat Qadri Sufi Murshid of Lahore. Bulleh Shah's lifespan overlapped Punjabi Sufi poet Waris Shah; Pashtu Sufi poet Rehman Baba; Sindi Sufi poets Shah Abdul Latif Bhittai and Sachal Sarmast. Bulleh Shah is considered as a great mystic poet of Punjab his compositions have been regarded as the pinnacle of Sufi literature. The most common theme of his poetry is the pursuit of self knowledge that is essential for the mystical union with the Beloved. "Without His love, Bullah in loss, Can hardly dwell here or across". Bulleh Shah's poetry highlights the philosophy of a reunion with God. Bulleh Shah's time was marked with strife between Muslims and Sikhs and he was beacon of hope of peace for the inhabitants of Punjab. Bulleh Shah's writings represents him as a humanist as he tries to find the sociological problems around him. His poetry highlights his mystical spiritual voyage through the four stages of Sufisim; Shariat (Path), Tariqat (practice, belief), Haqiqat (truth), and Marfat (union). Poetry of the Bulleh Shah not only describes the sense of life but it also express the pursuit of God in beautiful manner. The present study is an exertion to explore the hidden meaning in the discourse of Bulleh Shah's poetry; to fulfill this purpose, the researchers used Fairclough's model of Critical Discours Analysis (CDA) to reveal the hidden discourse embeded in his poetic verses. The major purpose of the study was to capture the essence of Bulleh Shah's poetry and undertakes critical discourse analysis embedded in his poetry. The researchers selected some verses from Bulleh Shah's poetry and anlyazed these verses to find the veiled discourse in these verses.

Problem Statement

The problem statement is a clear and concise summary of the research problem, typically contained within one paragraph, its function is to identify the concerned issue. Research problems emerges from research gaps, which themselves can emerge from multipale potential resources, including new frontiers, new contexts, or disagreements within the existing literature. The researchers hailed from Punjab opened eyes in punjabi origin families, so punjabi is their mother tounge, being linguistics scholars they decided to promote their mother tounge on

international level. Consequently, they select Bulleh Shah's poetic verses for their research to explore the hidden discourse embedded in his poetry, by using Fairclough's Critical Discourse Analysis (CDA) approach. The present research study will benefit the linguistic scholars in the future.

Research Objectives

- Research aims to capture the essence of Bulleh Shah's poetry.
- To highlight and critically analyze the discourse embedded in the Bulleh Shah's kaafies and poems.

Research Questions

1. Capture the essence of Bulleh Shah's poetry?
2. Critically analyze Bulleh Shah's kaafies and poems by highlighting the discourse embedded in his poetry?

Research Significance

- The present research is directed with the intention to pursue hidden discourse in the mystical poetry of renowned Punjabi Sufi poet Bulleh Shah which makes it valuable.
- This masterpiece work will prove as a prodigious contributor in the dominion of research field; not particularly for linguistics arena but also for the other areas of education.
- It is anticipated the research will probable prove supportive for attaining erudite concept of Sufism in the contemporary world.

Research Limitations

- The present research is not only limited to a particular language; but also restricted to the few selected poems and verses of a specific poet.
- Merely critical discourse analysis is made; by sidestepping stylistic analysis and translation study etc.

Literature Review

Literature review is a written overview of major writings and other sources on a selected topic. Sources covered in the review may include scholarly journal articles, books, and websites. The purpose of literature review is to gain an understanding of the existing research and debates relevant to a particular research topic. “Review of the literature summarize and evaluate the text of writing of the definite theme, and provide frame work to think about the possible consequence of innovative study” (Ahmad et al., 2023, p,2). “A review of literature may only be a clear overview of the sources, in an organizational pattern, and its function is to estimate and summarize the previous writings linked to current topic” (Ahmad et al., 2024, p,3). Literature review of the present study comprises following points, as Theoretical Framework, Critical Discourse Analysis, and some previous studies related to the theme, followed by research gap.

Theoretical Framework

The structure that can support a theory is called theoretical framework; it not only encompasses the theory, but narrative explanation about how the researcher engages in using the theory and its underlying assumptions to investigate the research problem. Dilpul, (2016) for his study used functionalist approach specifically Gees’s functions of language for constructing Critical Discourse Analysis of Bulleh Shah’s and Mast’s poetry. Bezar et al, (2023) for their research study used Fairclough’s three-dimensional model while conducting Critical Discourse Analysis of Black’s and Rashid’s selected poems, same technique is used for the present study to analyze the selected verses from the Bulleh Shah’s poetry. This linguistic theory perceives language usage as a formulation of social practice; which is twisted to a particular historical context. Fairclough Three-Interrelated Model is used for this study; the text analysis (description), processing analysis (interpretation), and social analysis (explanation). Fairclough’s CDA approach is valuable because it provides multiple points of analytical assessment. The strength of Fairclough’s CDA approach is that the different dimensions of analysis that it offers, provide the resources equally for constructing research queries and for analyzing statistics, as significant research instrument.

Critical Discourse Analysis

Critical Discourse Analysis (CDA) is a rapidly developing area of language study. Critical Discourse Analysis (CDA) approach was originated by a group of scholars such as; Theo van Leeuwen, Gunther Kress, Teun van Dijk, and Norman Fairclough (Wodak, 2014). Discourse Analysis (DA) and Critical Discourse Analysis (CDA) are not equivalent items, the first one according to Ulinuha et al, (2013) is a sequence of interdisciplinary approaches, which can be used for exploring several dissimilar social areas in several dissimilar studies; the later according to the Roderick, (2018) emphasizes on social problems, particularly on the function of in the producing and reproducing authority; therefore the Critical Discourse Analysis (CDA) set relationships between language and power. Critical Discourse Analysis (CDA) diverges from other types of discourse analysis approaches as it not merely comprises description and interpretation of discourse in context, but also offers an explanation of discourse function (Rogers, 2017).

Previous Related Researches

Dilpul (2016) in his article entitled “Critical Discourse Analysis of Bulleh Shah’s and Mast’s Poetry”; for the purpose of capturing the essence of the poetry of these two poets by using Critical Discourse Analysis Approach. Moreover, the study also attempts to divulge the discourse embedded in the poetry of these two poets from different origins. For this secondary nature study the data was congregated from the books contains on their poetry. The study explored commonly developing forms appearance in the poetic compositions.

Saifullah (2016) analyzed discourse of Bulleh Shah’s and Rumi’s poetry by using qualitative research design. While, the poststructuralism theory is employed as a theoretical frame-work in epistemic mode. Data was composed in the textual formulation of poetical verses by using purposive sampling technique. The results indicated that Bulleh Shah’s and Rumi’s poetry is holding themes of wide-ranging love, soul’s distillation and self-effacement.

Avais et al. (2018) studied Bulleh Shah’s Kaafi “Ranjha Ranjha Kardi Hun Mein Apey Ranjha Hoi” by using three types of Meta-Functional Analysis as ideational, interpersonal, and textual by employing the theoretical parameters of Systematic Functional Grammar. This

research divulges that each clause of Kaafies enhanced with one of the meta functions providing manifold connotations and denotations for understanding. The particular kaafi expressing mystical influences through embryonic theme tunes equivalent to rhythmical voices, self-reliance, popularity, reformation and supplanting.

Shafiq (2019) make pragma-stylistic analysis of Bulleh Shah's translated poem "Ilmon Bas Kren O-Yaar". Two translations of different translators; Taufiq Rafat and R.A Nicolson were nominated for comparison by using pragmatic-stylistic method. This text-based research exposed that first translator predominantly exposed the sense for sense translation, while later one translated word for word by employing parallel strategy to translate the poem. Research findings embrace suggestions for translation learners endeavoring to translate generally Punjabi and particularly mystical poetry.

Wasim (2019) in the article entitled, "Discovering the Voice of Women through Archetypes in Baba Bullay Shah's Verses" make effort to discover the way to determine women's role in the poetic compositions; by using the epitomes from the homegrown traditional folklore for the mystical love. The research will likewise discover Bulleh Shah's deal of woman in the class and caste system by using Berry's (2009) Matrix of Deconstruction in poststructuralist style.

Alam and Rao (2023) in the article entitled "Signs, Structures and Language: A Critical Study of Selected Poems by Bulleh Shah". Grecian misfortune striving to explain the cavils and ethical minutiae prevailing with linkage among human and cosmos. Study intents to discover the Grecian misfortune intricated philosophically under-pinning's in linking with Bulleh Shah's mystical poetry, stressing the philosophy linked heavenly planning and the linguistic part performance while grasping nuance of social life.

Research Gap

Research gap is a question or problem that has not been answered by any of the existing research study within your field. Different researches are conducted on the Bulleh Shah's poetry, some researchers worked on the translation study of Bulleh Shah's poetry, some researchers stylistically analyzed his poetry, but there is fewer work done on his poetry regarding Critical

Discourse Analysis (CDA). The researchers find this gap and tried to fill it by using Faircloughian theory of Critical Discourse Analysis (CDA). The researchers selected some verses from different kaafies and poems of Bulleh Shah and analyzed these verses by using Critical Discourse Analysis (CDA) approach. Following material and methods were used in the present research study.

Method and Material

The methodical procedure used for data collection to resolve the problem is called research methodology, its function is to provide systematic structure of the research study, moreover it's part of study in which the researcher give account of the research methods used in research. it contains on research design, research population, research sample, research instrument, followed by the processes of data collection and analysis. Research design is a logical and systematic plan prepared for directing a research study, it's a framework of methods and techniques chosen by a researcher to combine various components of research (Ahmad et al.,2023; Rao et al., 2023). "The population is defined as a set of individuals, data, or items from which a statistical sample is taken" (Younas et al., 2023). The research population also known as the target population refers to the entire group or set of individuals, objects or events from which a sample is drawn. While a sample is smaller set of data selected from entire population.

The evidence for the existing research was educed from the Bulleh Shah's poetry by using different resources. The study uses some selected verses for sampling, which were taken from the different poems and kaafies of Bulleh Shah. The congregated statistics were later evaluated by using Fairclough's three-dimensional model while conducting Critical Discourse Analysis to capture the essence of Bulleh Shah's poetry by highlighting Critical Discourse Analysis embedded in his kaafies and poems.

Research Findings

Principally the Bulleh Shah's poetry is representing the discourse of equivalence, discourse of love, discourse of purification, and discourse of absence of pride and self-ego, as he can be seen struggling against the caste system and societal injustice through his poetic voice. Bulleh Shah uses poetry as a trick to creating link with common people.

Table: 01

Discourse of Equivalence and Indiscrimination.

“Chal Bulliya chal othe chaliye jithe sare anhy Na koi sadi zaat pochaney naa koi sanu manney”	چل بُلّھا! چل اوتھے چلیے جتھے سارے آنھے نہ کوئی ساڈی ذات پچھانے نہ کوئی سانوں منے
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The English translation of these lines is as **“Let’s go Bulliya to the land where nobody asks about your creed, and cast”**. As we critically analyze these lines, we find actually, the poet is commanding himself directly to nature equivalently by performing trinity functions as; firstly, by practicing his belief by ignoring caste system; secondly, by generating identity with common people; and lastly, by creating relationships with ordinary people through signs in poetic style. Consequently, these lines are presenting his specific discourse of equivalence and indiscrimination.

Table: 02

Discourse of Love.

“Har har dil, har than vich eshq samaya aey Arsh, farsh tey eshq ne qadam tikaya aey”	ہر بردل ہر تھان وچ عشق سمایا اے عرش فرش تے عشق نے قدم ٹکایا اے
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The English translation of these lines is as; **love is everywhere, love has its place on earth and heavens**; Bulleh Shah assumes love is an act of deifying, venerating, and ever new and fresh, it neither everlasting, nor bound of any specific season. Consequently, the ideology behind the concept of love is that it creates close connection between God and human. According to the assumption of Sufism intimacy of God can be attained impeccably through pure love of God.

Table: 03

Discourse of Purification.

“Bulleh tu ki keeta, je tu Rab na Keeta razi”

بلھے تو کی کیتا جے تو رب نہ کیتا راضی

One more feature of Suffi poetry is purification of human soul and the basic ideology behind entire Sufism is that, without losing individual-self, one cannot find the universal-self. Purification of soul eliminate malevolence and lustfulness and decontaminate human soul and it pursues God’s liking by different mysterious ways. In a stanza Bulleh Shah speaks, that for achieving God’s pleasure, people abundantly acquire knowledge, fight in the way of God, preform pilgrimage, and receive tittles of Qazi (Judge), Ghazi (Fighter), and Haji (Pilgrim), but despite of all these spiritual practices, they fail in attaining God’s pleasure and consider this failure as a major loss; but according to Bulleh Shah; Bulleh tu ki keeta, jetu Rab na Keeta razi. In this line poet says in monologue style, Bulleh! You attained nothing if You fail in pleasing God with You. Bulleh Shah cross ponding humans, that humans can attain nothing without making please to the God.

Table: 04

Discourse of Absence of Pride and Self-Ego.

“Bulleh Shah! Gal taiyon mukdi, jadon Mein
nu dilon gawaaiye”

بلھے شاہ گل تائی مکدی جدوں میں نو
دلوں گوائیے

Sufism entails miscellaneous directions and stages with particular rudiments attained through perceiving humility, absence of pride, selflessness and serving human race zealously. According to the Bulleh Shah’s point of view the absence of pride and self-ego is the solution of all problems of mankind. “Bulleh Shah! Gal taiyon mukdi, jadon Mein nu dilon gawaaiye”. Bulleh Shah the ultimate is when the “I” is removed from the heart”. He points out that definitive humility can be attained by removing “I” from heart; removing of “I” means removal of self-pride and self-ego by melting it in to an ocean of love and service of humility.

Table: 05

Discourse of Societal Injustice.

“Ranjha Ranjha kardee mein aapay raanjha hoee” رانجھا رانجھا کردی بن میں آپے رانجھا ہونی

In metaphorical sense Ranjha is a symbol of persistence and lenience against caste system and intolerance in the social order. Ranjha has to eschew his life when he finds Heer is enforced before caste system. He turns himself Yogi which symbolizes helplessness before the strong divisions of caste system.

Table: 06

Discourse of Agonies and Pains of Women in the Life Span.

Tu sada napaikay rehna aey, na paas ambri de behna aey	توں سدا نہ پیکیے رہنا این، نہ پاس امبڑی دے بہنا این
Bhannt wichora sehna aey, vas pain gi sass nannaan kurrey.	بھانت وچھوڑا سہنا این، وس پننگی سس ننان کڑے۔
Kar kattan wal dayhaan kurray	کر کتن ول دھیان کڑے۔

In these lines Bulleh shah is representing the women sufferings and hardships which they face in their life. The Punjabi word charkha (handy spinning wool machine) is used as a symbol of life and spinning and weaving represents the agonies and pains which women often face in the life span. Bulleh shah points out that the life of women is harsh, if their exertion breaks sustenance breaks entirely.

Discussion of the Findings

The findings of the study revealed discourse of equivalence, love, purification, absence of pride, self-ego and sufferings of women in these poetic versions. In the first two lines “**Chal Bulliya chal othe chaliye jithe sare anhy, Na koi sadi zaat poochy naa koi sanu manny**”, the dialectal characteristic of these verses, poet commands himself directly to the nature in trio-functional setting, firstly, through practice of credence by circumventing caste system; secondly, through formation of identities with communities; lastly, through creating association with common public through metaphorical language chiefly in lyrical style. In a nutshell these verses are definitely representing Bulleh Shah’s discourse of indiscrimination and equivalence. In next

verses **“Har hard dil, har thaan vich eshq samya aey, Arash farsh tey eshq ne qadam tikaya aey”**. Bulleh Shah is representing discourse of love in these lines; as in these poetic versions he says, that love is ubiquitously, equally residing on earth and paradise. He accepts that love is an act of idolizing, revering, and eternally newfangled and renewed, it is not only perpetual, but also not related to any specific season. Therefore, the philosophy behind the idea of love is that it generates close association between God and human. Sufism suggests that, intimacy of God can be accomplished through God’s pure love.

In the verse **“Bulleh tu ki keeta, je tu Rab na keeta razi”**. Soul’s purification is also feature of Suffi poetry it eradicates malice, evil, lust and cleanse soul and pursue God’s love in diverse mysterious ways. Bulleh Shah speaks, that for attaining God’s pleasure, people acquire abundant knowledge, fight in the way of God, preform pilgrimage, and receive titles of Qazi (Judge), Ghazi (Fighter), and Haji (Pilgrim), but despite of all these religious practices, they fail in achieving God’s pleasure and consider this failure as a major loss; but according to Bulleh Shah **“Bulleh tou ki keeta, je tu Rab na keeta razi”**. Bulleh! you attained nothing if you fail in making God, please with you. In the verse **“Bulleh Shah! Gal taiyon mukdi, jidon Mein nu dilon gawaaie”** Bulleh Shah points out that Sufism involves various guidelines and phases with specific essentials got through humility, absenteeism of egotism, selflessness and ardently helping humankind. He says, the absence of pride and self-ego is the solution of all difficulties of humans. **“Bulleh Shah! Gal taiyon mukdi, jidon Mein nu dilon gawaaie”**. Bulleh Shah the ultimate is when the **“I”** is removed from the heart”. He says to reach ultimate humility one must confiscate **“I”** from heart; confiscating of **“I”** means exclusion of pride and ego and dissolve it into love and meekness.

In these verses, **Ranjha Ranjha kardee mein aapay Ranjha hoee**. Poet in metaphorically sense presents Ranjha as a symbol of perseverance and leniency in contradiction of caste system and intolerance in prevailing in societies. Ranjha has to have nothing to do with his life when he finds Heer is enforced before caste system. He turns himself Yogi which symbolizes powerlessness before the strong divisions of caste system. In these verses, **Tu sada na paikay rehna aiy, na paas ambri de behna aey, Bhannt wich orpeenay, was pussain sas nannaan kurray, Kar Kattan wal dayhaan kurray;** Bulleh Shah presents discourse of hardships which women often face in their lifecycle. Poet uses allegorical language, as Charkha is symbol of life

and spinning signifies the anguishes and troubles which women often face in the life span. He points out that women's life is harsh and strict. Some findings of this research partially match with the findings of some previous researchers. Dilpul, (2016), Let's go Bulliya to the land where nobody asks about your creed, and cast, the results of these poetic verses to some extent matches with the results of the present study. Wasim, (2019), used Ranjha in metaphorical sense, similarly in the present research Ranjha is symbolically used as persistence and lenience counter to the racism of the social order. Moreover, the results of present study are matching with the results of the researches conducted by (Rinehart, 1999; Danish, 2014; Saifullah, 2016; Shafiq, 2019 Sharif, 2021; Syeda, & Hayat, 2022 Zafar & Jabeen, 2022).

Conclusion

Concluded that, the great Punjabi poet Bulleh Shah's poetry revolves around the themes of equality, love, purification, absence of pride and self-ego, as he can be seen struggling against the caste system and societal injustice through his poetic voice. Bulleh Shah uses poetry as a trick to creating link with common people. Love for Bulleh Shah is essence of God. Mystic poetry is about sharing moments of feelings and ideas in a way, in which mixes the whole world and spiritual aspects of our lives and imagination in to perfectly paradoxical ways. Myth power of Bulleh Shah is connection of his soul with God in which he uses imagery and symbolism. He represents the Ranjha as a symbol of struggling against the strong restrictions of caste system, and Ranjha has to eschew his life when he finds Heer is enforced before caste system. He turns himself Yogi which symbolizes helplessness before the strong divisions of caste system. In these lines Bulleh shah is representing the women sufferings and hardships which they face in their life. In the last verses, the charkha is use as a symbol of life and spinning and weaving represents the agonies and pains which women often face in the life span. Fairclough's three-dimensional model was used for conducting Critical Discourse Analysis of Bulleh Shah's poetry. The researchers presented following recommendations on the based on of research findings.

Recommendations

- The findings of the study can be used while teaching critical discourse analysis to the students of all levels and departments.

- The present research also paved way not only to critically analyze Punjabi poetry, but it can be applicable while conducting critical discourse analysis of other local, national, and international languages.
- Moreover, the findings of the present research are also valuable while conducting critical discourse analysis of other genres of language as novel, drama, fiction, prose etc.
- Furthermore, the findings of the research are supportive while analyzing any kind of spoken or written discourse in any language, for instance journalistic discourse, forensic discourse etc.
- Lastly, the research findings revealed that the poet used metaphorical language prominently in his poems and kaafies of great Sufi poet of Punjabi language suggesting further exploration of metaphorical expressions to convey complex ideas and emotions.
- These recommendations aim is not only to support poets' growth and development in their poetic endeavors, but also support research scholars working in this field.

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