

DISSECTING DIVINE AND GRIEF DISCOURSE IN BULLAH SHAH'S 'MY NEIGHBOR FRIEND BREATHING HIS LAST'!

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ABSTRACT

This research used Critical Discourse Analysis (CDA) to analyze Baba Bullah Shah's moving poem "My Neighbor Friend Breathing His Last," specifically looking at how the poem influences readers' views on death, bereavement, and religion. The study utilized Teun van Dijk's (1985, 1989) sociocognitive paradigm, which highlighted the interaction between linguistic usage, social power relations, and mental models. This research applied critical discourse analysis (CDA) concepts to the poem in order to analyze how its language triggers certain mental models in the readers. Using CDA and van Dijk's framework, better understand the poem's power to make us feel complicated emotions and make us more compassionate when we think about people's losses. This analysis was based on A.R. Luther's English translation of the poem. This analysis delves deeper than a literal reading of the poem to consider how the poet subtly but effectively challenges preconceived notions about death and grieving through the use of words. This research examined Shah's use of imagery and metaphors to see how they shape readers' perceptions of death and mourning practices, as well as their feelings and attitudes about these topics. The language of the poem was analyzed to reveal its effect on the human experience of loss, transience, and mourning. These mental models are aided by Shah's linguistic choices, which include his depiction of grief, reliance on God, and melancholy. It is intriguing to consider how the poem might question societal standards by highlighting the effect of death on human emotions and how it affects everyone. This could make people uncomfortable with the concept of being stoic when faced with grief. Findings showed that deeper meaning is uncovered by dissecting the words. Because it showed how language impacts our knowledge of death and grief, the poem discreetly nudges readers to rethink their current views on these topics. Consequently, this critical study helps shed light on Bullah Shah's poetry in a more complex way.

keywords: critical discourse analysis (CDA), Teun van Dijk, sociocognitive approach, Baba Bullah Shah, death, grief, social norms, sufi poetry, Punjabi language, English translation

1. Introduction

Realizing one's own death is an inherent part of being human. Literature has always been a potent tool for dealing with the transience of existence and the enormous mystery of what comes beyond (Becker, 1973). A distinct perspective on these topics may be found in Sufi poetry, a storied tradition with its origins in Islamic mysticism. To uncover the many meanings hidden within Baba Bullah Shah's poetry "My



Neighbor Friend Breathing His Last," this research employs a critical discourse analysis (CDA) technique. The vivid poetry of Baba Bullah Shah (1680-1758), a beloved Sufi poet hailing from Punjab, Pakistan, delves into societal criticism, the pursuit of truth, and the adoration of the holy (Sarmad, 2013). The simplicity and deep intellectual investigation are hallmarks of his poetry, which he often wrote in the Punjabi language. This combination is best shown in "My Neighbor Friend Breathing His Last," which offers a moving encounter with death that goes beyond the acute pain of loss.

The study gives us important information about Bullah's life and poems. It shows us his deep spiritual journey and what he added to the Sufi literary tradition. When judging Bullah's importance in Sufi writing, it is important to think critically about things like historical background, cultural effects, and the fact that understanding is a personal thing. It would also be interesting to learn more about the social and political environment in which Bullah lived and how his writing has affected modern society as a whole.

Deconstructing the poem's hidden meanings and investigating the language's representation of deity, transience, and death are the goals of this critical discourse analysis (CDA). Bullah Shah's perspective and his endeavor to negotiate the intricacies of human life in the face of death may be better understood by dissecting the poem's language choices, imagery, and narrative structure. The present study adds to the expanding canon of literature on Sufi poetry by providing a detailed evaluation of Bullah Shah's reflections on death. Additionally, this research uses CDA as a framework for methodology, which allows it to reveal the power dynamics that exist within the language used to depict death and the afterlife. In the end, this research aims to shed light on the age-old concerns about human mortality and the profound need for a connection to the divine that "My Neighbor Friend Breathing His Last" so dramatically invokes.

1.1. Scope of the Study

The poem "My Neighbor Friend Breathing His Last" by Baba Bullah Shah will be examined in this CDA by using Teun van Dijk's sociocognitive framework. Here we'll take a look at the poem's linguistic devices and how they evoke certain reader-specific conceptions of death, mourning, and the holy. We will examine how the poem's imagery, metaphors, and emotive language impact the reader's perception of the speaker's experience and, maybe, their views on these deep subjects. We will also think about how, given Bullah Shah's time and place, the poem either confirms or contradicts preexisting cultural views and conventions about death and mourning. The overarching goal of this research is to reveal how the poem affects the reader's emotions and worldview by revealing its hidden meanings.

1.2. Problem Statement

Baba Bullah Shah's "My Neighbor Friend Breathing His Last" is a mysterious and moving poetry on loss. The poem's meaning may be better grasped by exploring the relationship between language and social environment, even when the surface emotions are evident. To fill this void, this critical discourse analysis draws on the sociocognitive paradigm put forward by Teun van Dijk. Poetry has the power to affect emotions, beliefs, and even societal conventions around death and mourning in Bullah Shah's historical setting. By examining the poem's textual tactics and how they influence the reader's mental models, we may delve into this phenomenon. The poem's message and its timeless connection to loss may be better understood via this examination.

1.3. Research Questions

- 1) What emotions (e.g., sadness, fear, despair) does the poem evoke in the reader through its language choices, and how might these emotions influence their understanding of the speaker's experience?
- 2) Does the poem endorse any specific views on the hereafter or the efficacy of religion in conquering loss by analyzing the words used to portray God's love?
- 3) How does the poem reflect or challenge existing social norms and cultural beliefs surrounding death and grief in Bullah Shah's historical context?

2. Literature Review

Literature has always provided a platform for delving into the deep issue of mortality, which is something that every human being goes through. Death and its relationship to the divine may be better understood via the Sufi perspective, which highlights spiritual longing, divine love, and the transience of this world.

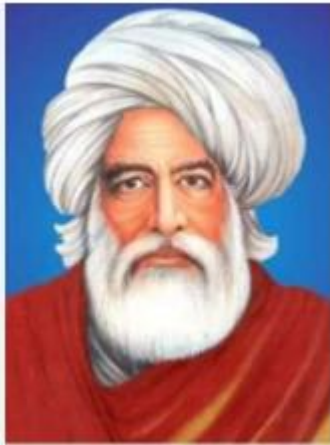
In this survey of relevant literature, we will look at previous research on the divine, transience, and mortality in Sufi poetry, with a particular emphasis on Baba Bullah Shah's poem "My Neighbor Friend Breathing His Last."

2.1. Bullah Shah Early Life and Background

Muslim Sufi poet Bullah Shah (born Abdullah Shah) is well-known for his humanistic outlook and profound intellectual insights. He was born in Punjab. The line of Bullah Shah came from Bukhara in modern-day Uzbekistan; he was born in the hamlet of Uch in Bahawalpur, Punjab (now Pakistan) in 1680. His father, Shah Muhammad Darwaish, was a preacher and teacher, and he provided Bullah Shah with a religious upbringing and an early education in the teachings of the great Sufi saint, Shah Inayat Qadiri.

Figure 1

A Picture of Baba Bullah Shah



2.2. Poetry Style and Humanist Philosophy

Following in the footsteps of renowned poets such as Shah Hussain, Sultan Bahu, and Shah Sharaf, Bullah Shah's poetic career was firmly grounded in the Sufi tradition of Punjabi poetry. He wrote in a style of poetry that was essentially Kafi but which had elements of Sindhi, Siraiki, and Punjabi as well. Love, spirituality, and social peace were common topics in Bullah Shah's poetry, which was marked by a critical attitude toward religious orthodoxy.

Bullah Shah stood out as an advocate for tolerance and reason at a time of communal violence between Muslims and Sikhs. Despite criticism from religious leaders, he persisted in calling for religious tolerance and peace, demonstrating his dedication to humanitarian principles. Bullah Shah stands out as a ray of light in the midst of societal turmoil due to his strong stance against violence and his attempts to bring together rival groups. The works of Bullah Shah, who passionately tackles both social issues and spiritual aspirations, reveal a deep humanistic worldview. He sought truth and communion with the divine via his spiritual journey through the stages of Sufism. Bullah Shah's poetry touches people deeply, transcending religious and cultural boundaries, as it delves into the intricacies of social unrest and profound spiritual contemplation.

A profoundly humanistic worldview is on full display in Bullah Shah's writings, which address societal challenges and spiritual desires with equal fervor. He followed the path of Sufism in his search for enlightenment and connection with God. By exploring the complexities of social discontent and deep spiritual introspection, Bullah Shah's poetry reaches individuals on a deeper level, regardless of their religion or cultural background. The vivid heritage of Sufi poetry has enchanted listeners for generations. Because of its exclusive focus on topics like divine love, mysticism, and the pursuit of truth, it stands apart among Islamic literature. Examining its historical evolution, prominent topics, and continuing impact, this study delves into the essential qualities of Sufi poetry.



2.3. Historical Developments

This literary overview explores Sufi poetry from its early Islamic origins to its peak in the ninth and tenth centuries. Sufi poetry, a rich Islamic literary tradition, reflects the early Sufi mystics' spiritual insight and life experiences (Rizvi, 2018). Early Sufi mystics used poetry to share their spiritual experiences and teachings. Early Sufis used poetry to teach their disciples and the world spirituality. Sufi poets vividly and easily expressed abstract spiritual notions using symbolic language (Avery, 2007). By the ninth and tenth centuries, Sufism had become its own Islamic school, focusing on spiritual enlightenment and divine knowledge and love. Sufi poetry flourished in Central Asia, Khorasan, and Persia. During this Sufi poetry age, Rumi, Hafiz, and Attar of Nishapur were influential (Robinson, 2005).

Rumi's epic poem "Mathnawi," explores love, mysticism, and spiritual enlightenment. Famous as the "Tongue of the Invisible," (Eaton, 2005). Ghazals by Hafiz celebrate the thrill of falling in love with a transcendent divine. In compositions like the "Conference of the Birds," Attar of Nishapur employed symbolism and allegory to convey profound spiritual truths and the soul's road to divine connection (Lewis, 2000). These and other poets have left a legacy that resonates to individuals of many origins and times. Their poetry brilliantly expressed Sufism's key teachings, including enlightenment, divine love, and union with the Beloved. According to Arberry (1979), Islamic literature is full with Sufi poetry, which reflects the spiritual path's eternal wisdom and beauty.

Poetry has long addressed death and loss from various nations and ages. Poets have long explored philosophical concerns regarding death, loss, and the future in their work. Two famous instances of this kind of research are "In Memoriam A.H.H." by Alfred Tennyson (1850) and "Holy Sonnet 10" by John Donne (1633). Tennyson (1850) wrote "In Memoriam A.H.H." to honor his late friend Arthur Henry Hallam. Tennyson wrote this lengthy poem over seventeen years to express his despair. It reveals how intricate mourning is and how hard it is to find solace after a horrible loss. Tennyson contemplates death's spiritual implications and how faith, life, and friendship may transform things. Tennyson's elegiac poems memorialize Hallam and how all individuals confront death and struggle to find meaning in their loss.

However, John Donne's (1633) "Holy Sonnet 10," often known as "Death, Be Not Proud," boldly addresses death's inevitability. The speaker in Donne's poem disputes death's personhood, arguing it doesn't control the mind. He claims that death is a shift to a condition where the soul lives eternally. Donne uses vivid imagery and persuasive language to demonstrate how spiritual power may overcome death. Donne's intellectual poetry shines in "Holy Sonnet 10". It addresses his time's existential anxieties with theological and emotional depth.

Bullah Shah's "My Neighbour Friend Breathing His Last" explores death and sadness like Alfred Tennyson's "In Memoriam A.H.H." and John Donne's "Holy Sonnet 10" (1633). Like Tennyson and Donne, Bullah Shah struggles to accept death and its deep emotions. Bullah Shah tragically narrates in "My Neighbor Friend Breathing His Last" seeing his close buddy and neighbor dying. The poem is sorrowful and contemplative as the author considers life and human connection's transience. Bullah Shah's "My Neighbour Friend Breathing His Last" explores death and sadness like Alfred Tennyson's "In Memoriam A.H.H." and John Donne's "Holy Sonnet 10" (1633). Like Tennyson and Donne, Bullah Shah struggles to accept death and its deep emotions. Bullah Shah tragically narrates in "My Neighbor Friend Breathing His Last" seeing his close buddy and neighbor dying. The poem is sorrowful and contemplative as the author considers life and human connection's transience.

Poetry from all times and backgrounds has addressed the loneliness and sadness that follows a loved one's death. "Dover Beach" by Matthew Arnold (1867) and "He Wishes for the Cloths of Heaven" by William Butler Yeats (1899) illustrate this kind of study. In "He Wishes for the Cloths of Heaven," Yeats (1899) brilliantly captures the deep feeling of losing a loved one. The speaker wants to offer his lover the "cloths of heaven." The speaker's ostensibly romantic gesture hides a deep confession of his own faults and the fact that he would never attain his high aspirations. Those who have experienced unrequited love will relate to Yeats' (1899) poem's ambivalence. In "Dover Beach" by Matthew Arnold (1867), the speaker's existential anguish and disillusionment following a loss are explored. A lonely beach indicates spiritual crisis and loneliness in the poetry. Amid this skeptical and dubious age, the speaker laments the lack of religious certainty as human faith fluctuates amid a seemingly uncaring world. Arnold's somber tone and vivid images provoke loss and longing for a bygone, innocent period. The search for meaning and



consolation in dying is a recurring theme in poetry. Thomas Gray and Bullah Shah's "Elegy Written in a Country Churchyard" and "My Neighbor Friend Breathing His Last." explore similar subjects.

Gray (1751) discusses life's transience and death in "Elegy Written in a Country Churchyard". This rustic graveyard poetry contemplates the lives and legacies of simple people who have died. Gray (1751) finds consolation in the idea that we are all human and that this alone unites us while facing death. Gray's elegiac poetry inspires readers to contemplate life's purpose and the hereafter while accepting his mortality. Bullah Shah writes "My Neighbor Friend Breathing His Last" on finding solace and purpose after a loss. As a friend nears death, the poet contemplates mortality in this poem. Bullah Shah grieves deeply but finds peace in his commitment to God and views death as a path to everlasting life. Bullah Shah's poetry consoles readers by emphasizing spiritual faith's power to overcome death.

2.4. Prominent Themes in Sufis Poetry and literature

In Islamic literature, Sufi poetry is profound and evocative, exploring Sufi concepts like love (ishq) and extinction (fana). These principles have shaped Sufi philosophy via the work of numerous poets. Early Islamic mystics and ascetics wrote poetry to share their spiritual experiences, which became Sufi poetry. Sufism emerged in Transoxiana, Khorasan, and Persia in the 9th and 10th centuries, fostering Sufi poetry, according to Schimmel (2003). Rumi, Hafiz, and Attar of Nishapur were famous poets who captivated people worldwide. Sufi philosophy and poetry center on divinity love (ishq). It represents the soul's aspiration to become one with the divine, transcending the material world. Sufi poets employ symbols and metaphors, frequently including lovers and the beloved, to express the soul's relationship to God. Sufi mystics' poetry shows how love awakens and enlightens.

Not only does sufi poetry examine love or passion (ishq), but also extinction (fana), or ego destruction. Sufis believe that to develop a true connection with God, one must let go of their ego and allow their soul mix with God's essence. Extinction (fana) poems depict the challenges and rewards of following God's plan, revealing the life-changing road to spiritual enlightenment (Ernst, 2007).

Weststeijn (2009) Sufi poetry on love (ishq) and extinction (fana) reflects the eternal quest for spiritual enlightenment and oneness with the infinite. Sufi poets have shared their spiritual thoughts and experiences across various nations and periods in poem.

Rumi, Hafiz, and Attar of Nishapur employ "ishq" as a compass to connect with God. These poets employ symbolism and metaphor to guide readers to a deep spiritual awakening by evoking heavenly love.

In the Sufi path to enlightenment, fana extinction stresses ego-transcendence. Poets describe the dangers and advantages of self-destruction to demonstrate how surrendering to God's will and being one with God's eternal essence changes lives. Through their exploration of (ishq) love or passion and (fana) extinction, Sufi poets illuminate life, humanity, and spiritual enlightenment. Sufi poetry's timeless lyrics inspire and unite audiences worldwide, demonstrating its power to disclose heavenly revelation.

2.5. Theoretical Framework

This study will use Critical Discourse Analysis (CDA) to evaluate Baba Bullah Shah's poetry "My Neighbor Friend Breathing His Last". CDA is a rigorous analytical technique to explore how a text's language creates social realities, power relations, and ideologies. Bullah Shah's poetry is analyzed using critical discourse analysis (CDA) to understand its complex images of death, grief, and the supernatural and how they may support or challenge social norms. Critical Discourse Analysis (CDA) by Teun van Dijk sociocognitive method (1985, 1989) provides a good platform for analyzing "My Neighbor Friend Breathing His Last" by Baba Bullah Shah. Our technique shows how language, social cognition, and social power interact in texts. Looking at the poem via this perspective lets us see how the author uses linguistic methods to create specific sensations, ideas, and worldviews.

Van Dijk claims that discourse participants use "mental models," or knowledge structures shaped by their experiences and social environment, to interpret texts. Bullah Shah's poetry stimulates readers to think on the divine, death, and grief. A friend's death or life as a dream are examples of comparable imagery. These visuals affect how readers see death and the afterlife, which affects how they perceive the poetry. Van Dijk believed words might influence readers' emotions and thoughts. Lyrical language may express the speaker's anguish at his friend's death. The words "shock," "sorrow," and "fire of grief" create compassion for the primary character and reader. By demonstrating God's love as a balm in times of loss, the poem may affect readers' thoughts about the afterlife and religion's role in grief. The poem shows how language impacts our views of death and the afterlife.



2.6. Previous Studies

Sufi poets emphasize the transience of life. "Sufi poetry often reflects a deep awareness of the transience of this world" (p. 12), argues Carl Ernst (2007). Sufis believe in God's ultimate truth and the transience of all life, which leads to this understanding. Rumi (1207-1273) compared existence to a "passing dream" (p. 142), emphasizing its transience. In Sanai (11th-12th centuries), the "guest house" symbolizes human transience (Edna Earle Prabhu, 2000, p. 10). This transience obsession is sometimes linked to Sufi fana (annihilation), which entails surrendering to the almighty. The Sufi poet must accept the transience of the ego and material cosmos to reach oneness with God, the one constant (Lewisohn, 1998). In this view, death may lead to God.

Sufi poetry seeks everlasting life in connection with God. Although Sufi groups have various ideas on the afterlife, they all seek mystical oneness with God (Ernst, 2007). This urge is often compared to "love" and "longing". According to Reza Hamadani (2008), poet Hafiz (1325-1389) compares spiritual desire for God to sexual longing. A strong Sufi poet and saint, Rabia al-Basri (717-801), employs poetic language full of passion to express her love for God (translated by Andrew Harvey, 2000). Sufi poetry typically uses the hereafter to symbolize a spiritual relationship with the divine that may be achieved in this life, not a paradise (Lewisohn, 1998). Thus, death may lead to this life-changing event.

Sufi poetry typically addresses death and the divine, as does Baba Bullah Shah's. Sarmad (2013) says his poetry emphasizes that this world is transient and illusionary. Songs like "My Neighbor Friend Breathing His Last" emphasize transience. The poetry pushes the reader to confront death and contemplate their own mortality. There is a lot of literature on Sufi poetry, but little critical discourse evaluations of Bullah Shah's representation of death and the holy. His poetry has mostly been studied via social critique or thematic analysis (Sial, 2012).

An analysis of Baba Bulla Shah's poetry "My Neighbour Friend Breathing His Last," Shahid et al. (2021). The poem is an elegy for a mentor, friend, and leader who died and addresses death grief, researchers discovered. The poet's Islamic and Sufi links are evident in Luther's translation of the Punjabi. The study explores separation anxiety, existential issues, and how divine love may help us overcome hurdles. The researchers employed theme analysis to highlight the speaker's commitment to his mentor and confidence in Allah to guide him through tough times. This study helped us understand how the poem conveyed sorrow within Islamic spiritualism. The findings on one poem illuminate Islamic spirituality and are useful to experts and readers of many religions. The study illuminates Bullah Shah's poetry's cultural and spiritual significance and helps inform future research.

Huang (2021) investigates Sindh Muslims' love and understanding of Shah Abdul Latif Bhattai's music. The study examines how devotees recite Shah Jo Rāg (SJR), a poem with melodic rules, at the shrine of Shah Abdul Latif Bhattai to shape their religious repertoires. Huang says performing SJR demands awareness of embodied and emotional rules of conduct, which helps musicians achieve ethical self-cultivation. The study demonstrates how rāgī faqīrs use the SJR repertoire to navigate various topic circumstances in contemporary culture. The study of love, wisdom, and self-making in Sufi devotional rituals shows how music and spirituality shape identities. Huang and Shah study Islamic mysticism and self-expression in "My Neighbor Friend Breathing His Last". Both studies demonstrate how religion and art affect identities. Bullah Shah writes on Sufi mysticism and devotion, whereas Huang explores Shah Abdul Latif Bhattai's music. Both studies show how religious traditions and societal factors affect identity management in different cultures. They stress how artistic and spiritual activities enable devotees and practitioners achieve ethical self-cultivation and self-making. These studies of love, knowledge, and self-making in Islamic devotional practices help us understand the complex processes of spirituality and identity construction in contemporary Muslim societies.

Madjid et al. (2022) analyze the cultural importance of poetry recital and pilgrimage at Tembilahan, Indragiri Hilir, where Islamic scholar Shaikh Abdurrahman Siddiq Al-Banjari is buried. Abdurrahman Siddiq's spiritual sya'ir poetry shaped Sumatran Islamic literature, according to the study. The authors say Malay Muslims honor Abdurrahman Siddiq with pilgrimage and poetry recital on Islamic festivals. The research reveals regional Islamic scholar memory traditions. Madjid et al. and Bullah Shah's CDAs of "My Neighbor Friend Breathing His Last" address Islamic poetry's cultural and spiritual importance. Bullah Shah's poetry portrays Sufi mysticism and devotion, unlike Madjid et al.'s recital and pilgrimage to honor



an Islamic instructor. We found that poetry transmits spiritual topics and maintains Muslim leaders' legacy. They emphasize how pilgrimage and recitation develop Christian community and identity. Through poetry, pilgrimage, and religious devotion, these works highlight current Muslim communities' cultural and spiritual dynamics. They stress the value of poetry for religious expression, spirituality, and saluting Islamic figures.

Chittick (2002) describes Sufism's intricacy and problem of identification in Islamic mysticism. The poll demonstrates that Sufism is growing in the West, especially in North America, where Rumi is famous. Experts debate Sufism despite its popularity. Chittick dismisses "Islamic mysticism" and "esoterism," emphasizing the need to understand Sufism as a complex religion. Chittick thinks Sufism is a faith that defies definition. Both Chittick's Sufism research and Bullah Shah's "My Neighbor Friend Breathing His Last" CDA analyze Islamic spirituality. Bullah Shah's poetry emphasizes Sufi spirituality and devotion, whereas Chittick shows Sufism's depth and variety. Both studies reveal that Islamic spirituality includes body, intellect, and spirit. They also emphasize considering Sufism as a flexible, undefined tradition. Studying spirituality, literature, and culture illuminates Islamic thought and experience. They stress the need of nuanced examination of Sufism and Muslim religious discourse and practice.

Tahreem (2021) investigated Abu Qais Bin Al Aslat's pre-Islamic Jahiliyyah poetry on Allah's Oneness. Abu Qais Bin Al Aslat, a Jahili Arab poet and leader, is studied in history and literature. Poetry by Tahreem displays Abu Qais's understanding of monotheism and profound revelation of God's Oneness. Abu Qais' monotheistic poetry demonstrates lyrical language and theological knowledge, according to study. Research shows that Abu Qais's poetry teaches Jahili Arabs about monotheism and religion. Tahreem and Bullah Shah's CDA of "My Neighbor Friend Breathing His Last" examine spirituality in poetry. Tahreem highlights Abu Qais Bin Al Aslat's theology, whereas Bullah Shah's poetry displays Sufi mysticism and devotion. Both studies stress poetry's role in propagating monotheism and religious philosophy across their societies. They also underline poetry's long-term impact on religious discourse and spirituality. These works examine Muslim nations' cultural and spiritual dynamics via poetry, theology, and religion. They show how poetry may spread monotheism and spirituality to diverse groups.

Although there is a lot of literature on Sufi poetry's cultural value and themes, there is little research on comparing it across cultures and languages. Despite Rumi, Hafiz, and Attar of Nishapur's rich literary legacy, Sufi poetry in languages other than Persian and Arabic is seldom studied. Urdu, Punjabi, Sindhi, and Turkish sufi poetry demand study. These languages produced major Sufi poets including Bullah Shah, Baba Farid, Shah Hussain, and Yunus Emre. Comparative studies of Sufi poetry from different languages and civilizations to examine topics, styles, and cultural influences are few. Ishq (love or passion) and fana (extinction) are widely employed in Sufi poetry, but little is known about how they translate across languages and cultures. Studying Sufi poets' descriptions of divine love and ego-extinction may help explain their cultural distinctiveness and universality. The intricate interplay between spirituality, language, and cultural identity in poetry depictions of mystical experiences may be better understood if this knowledge gap is addressed. Our understanding of Sufi poetry as a global literary movement would also improve. Comparative appraisals of Sufi poetry outside Persian and Arabic cultures may encourage cross-cultural communication and respect for its many traditions.

This study will analyze "My Neighbor Friend Breathing His Last" using critical discourse analysis to reveal its hidden implications on faith, transience, and death. Sufi poetry deals extensively with death, transience, and the sublime. Looking at Baba Bullah Shah's works, notably "My Neighbor Friend Breathing His Last," via these lenses may help us grasp the Sufi vision of death and enlightenment. Critical discourse analysis illuminates the multiple ways language expresses these important concepts in this study.

3. Methodology

This study uses Baba Bullah Shah's poem "My Neighbor Friend Breathing His Last" as its data. We will analyze the poetry using an authentic English translation for correctness and clarity. "My Neighbor Friend Breathing His Last." by A.R. Luther, translated into English, served as the main source of data. We'll examine the poem for themes, comparisons, imagery, and story aspects. Annotating the poetry with terms that explain linguistic choices may help with analysis. Van Dijk's sociocognitive CDA technique will be used to examine the poetry. Through this perspective, we may understand how language shapes



readers' conceptions, sentiments, and beliefs about death, loss, and the sacred. The poem's words may provoke mental models, which we will examine to see how they affect readers' understanding of death, sadness, and the speaker's relationship to God. To determine whether the poem evokes hope, despair, or pity, its emotional language will be examined. Power dynamics in the poem will also be analyzed, along with the speaker, death, and God's relative positions. Our CDA methodology and literary analysis will reveal the hidden meanings of death, sorrow, and finding purpose after loss. The dissertation will also examine how the poem supports or challenges religious and cultural beliefs about death and the afterlife. When the research findings are paired with relevant scholarly literature on Sufi poetry, death, and grieving, the poem will be clearer.

4. Data Analysis

According to Van Dijk's theory, this section demonstrates how the poet Bullah Shah uses textual tactics to trigger certain reader mental models, which in turn shape the reader's perception of death, mourning, and the holy.

Table 1

CDA Analysis of "My Neighbor Friend Breathing His Last"

Textual Element	Mental Models Activated	Emotions Evoked	Social Power Dynamics
"My neighbor's friend breathing his last"	Death, Mortality, Loss	Fear, Helplessness	Death is a powerful force, speaker feels powerless.
"What should I do, O God, Aghast!" (Repeated)	Confusion, Yearning for Divine Guidance	Dependence on God for comfort and answers.	God holds power over life and death, speaker seeks solace.
"He is to leave, now can't remain"	Impermanence of Life	Sadness, Grief	Friend has more power over his own fate (death) than the speaker.
"He is to leave, now can't the train" (Metaphor)	The inevitability of death	Helplessness, Acceptance (of friend's fate)	Death is an unstoppable force, similar to a train on a fixed track.
"On everyday decamping"	Universality of Death	Sorrow, Empathy	Death affects everyone, not just the speaker.
"At every place are shrieks in stock"	Widespread Grief	Sympathy for others experiencing loss	Shared experience of grief creates a sense of community.
"Flare up flames in heart to height"	Intense Anguish	Grief, Despair, Solace	Yearning for highlighting his emotional vulnerability.
"For, visible is not charming sight"	Loss of Beauty and Joy	Disillusionment the world	with Death diminishes the beauty and joy in life.
"Without His love, Bullah in loss"	Importance of Friend's Love	Loneliness, Isolation	Friend's love provided emotional security, now lost.
"Can hardly dwell here or across"	Yearning for Afterlife, or Escape	for Hopelessness, Longing for Reunion	Uncertain fate after death, or Hope for connection with friend beyond life.

Critically analyzing Baba Bullah Shah's "My Neighbor Friend Breathing His Last," activates mental models via images and metaphors requires taking into account the complex consequences of various literary techniques on how readers see and understand the poem. Pictures like the friend's hard breathing or the speaker's tear-stained face use vivid imagery that might trigger powerful emotions and mental models linked to death and dread. On the other hand, when we look at things through a critical lens, we can't



help but wonder how different readers' experiences and cultural backgrounds impact the impact and relevance of these moments. Some readers may be profoundly affected by the picture, while others may find it too dramatic or lacking in nuance, which might reduce its ability to activate mental models.

A same vein applies to metaphors; for example, comparing life to a dream or death to "the train" might trigger mental models associated with transience, powerlessness, and inevitable fate. The success of these metaphors in communicating the poem's ideas and messages, and their impact on readers, must be considered in any critical evaluation. These metaphors have the power to evoke strong emotions and stimulate profound thinking in some readers, but they also risk being dismissed as overused or unoriginal by others, who may therefore feel disinclined to engage with them further.

As an added complication, the larger socio-cultural setting of the poetry must be included in any critical analysis of the activation of mental models via metaphors and images. Cultural standards, religious beliefs, and personal experiences with loss and mourning may impact how successful certain literary strategies are in influencing readers' perceptions and evoking emotional reactions. Therefore, it is imperative to critically examine and understand the metaphors and images used in Baba Bullah Shah's poem "My Neighbor Friend Breathing His Last" in order to fully grasp their impact and effectiveness in stimulating mental models and elevating the emotional impact of poetry.

By analyzing Baba Bullah Shah's "My Neighbor Friend Breathing His Last" through the lens of emotional language, we can see how the poet uses a variety of terms to express the speaker's deep sorrow and hopelessness. The use of words like "aghast," "despair," and "heart to height" successfully transports the reader to the speaker's emotional state, evoking compassion and anguish. A critical examination, however, forces one to think about the possible intricacies and subtleties of such powerful language. Undoubtedly, the purpose of these words is to make readers feel something; but, how well they capture and express the speaker's true feelings may differ from person to person based on their own perceptions and losses. Also, looking at it through a critical lens makes you wonder whether praying to God over and over again while you're sick or hurting only serves to solidify your idea that God can and will solve all your problems. The poem's thematic contents and ramifications for belief systems and religious ideologies may be critically examined since some readers may find it profoundly moving and reassuring in its depiction of trust and reliance on God, while others may find it oversimplified or deterministic.

5. Discussion

Van Dijk's sociocognitive framework analysis suggests that the speaker's experience in "My Neighbor Friend Breathing His Last" is shaped by the reader's emotional response to the text. "My Neighbor Friend Breathing His Last" is a work of art that skillfully use emotionally charged words to transport the reader to a world of terrible misery and despair. Poems using words like "aghast," "despair," and "heart to height" transport the reader to the speaker's utter misery and emotional destruction. By emphasizing the speaker's overpowering feeling of helplessness in the face of his friend's approaching death, the repeated repetition "What should I do, O God, Aghast!" heightens the emotional intensity of the poem and invites readers to sympathize with the speaker's predicament.

By drawing comparisons between death and a rushing "train," for example, Bullah Shah manages to demonstrate how helpless and inevitable the dying process is. In reflecting the speaker's own feelings as he faces the imminent death of his companion, this picture makes the reader feel helpless and afraid. The poem touches readers deeply because it portrays death as an unstoppable force, which makes them face their own vulnerabilities and fears in relation to death. This highlights how fragile human existence is and the existential anxieties that come with knowing that one will die. It is Bullah Shah's goal in "My Neighbor Friend Breathing His Last" to evoke profound pity and understanding in the reader via the use of honest and passionate words. Writing about death in a general way, like in the phrase "On everyday decamping," makes the reader feel connected to the speaker's grief and makes them think about how fleeting life is. Reading the poetry helps the reader feel closer to the speaker and more united in their sorrow, which in turn helps the reader recognize that grief and loss are common human experiences. With these subtle emotional clues, Bullah Shah expertly captures readers' hearts and minds, prompting them to contemplate the intricacies of death and the unbreakable relationships of friendship that endure.



The skilled use of evocative language by Baba Bullah Shah in "My Neighbor Friend Breathing His Last" greatly impacts the reader's comprehension of the speaker's emotional journey. The poem creates an intimate connection between the speaker and the reader by enveloping them in a complex web of feelings, such as grief, hopelessness, dread, and helplessness. By using phrases like "aghast," "despair," and "heart to height," the reader is able to grasp the profound extent of the speaker's sorrow, understanding the immense pain and emotional upheaval that comes with his friend's imminent death. Readers are able to connect with the speaker on an emotional level, sympathizing with his suffering and sharing in his tremendous grief because of this emotional resonance.

In addition, the felt emotions highlight how much the speaker relies on God for comfort and hope when times are tough. Repetition of the speaker's prayers—"What should I do, O God, Aghast!"—illustrates his steadfast faith and trust that God may intervene to provide solace in times of sorrow. The poem shows how the speaker's prayers provide a lifeline in times of deep pain, highlighting the tight relationship between religion and emotional resilience. Through highlighting the speaker's dependence on God as a source of light among the depths of sorrow, the poem encourages readers to reflect on the profound impact of faith in overcoming life's most difficult hardships. By skillfully capturing powerful emotions and exploring themes of faith and resilience, "My Neighbor Friend Breathing His Last" delves into the speaker's intricate inner life, providing readers with a deeper comprehension of human suffering through loss, faith, and the pursuit of comfort in difficult times.

Examining the depiction of God's love in "My Neighbor Friend Breathing His Last" using Van Dijk's paradigm implies a potential, albeit inconclusive, perspective on the afterlife and the effectiveness of religion in overcoming grief. The poem "My Neighbor Friend Breathing His Last" by Baba Bullah Shah is a devastating portrayal of the speaker's tremendous sorrow and hopelessness as they confront the imminent death of their dear friend. The recurring phrase "What should I do, O God, Aghast!" emphasizes the speaker's profound feelings of powerlessness and despair, portraying God as their only source of consolation and relief in the face of crushing hopelessness. This theme motif implies that having faith and establishing a relationship with the supernatural might perhaps provide solace or optimism during times of deep grief. The poem encourages readers to reflect on the transformational influence of religion in offering comfort during challenging times by emphasizing the speaker's steadfast dependence on God as a source of emotional peace.

Even though the poem is mostly depressing because of the friend's death, Baba Bullah Shah uses God's love to brighten the poetry and make the reader feel better about life. In contrast to the seeming barrenness and unappealingness of this world ("For, visible is not charming sight"), the poem highlights the ever-present love of God as a promise of salvation and comfort. Even in the darkest hours, this depiction shows that there is a place beyond this world's pain and anguish where God's love is a constant source of solace and rebirth. The poem gives light into the darkness of loss by contrasting the prevalent feelings of emptiness and despair with God's love.

Although "My Neighbor Friend Breathing His Last" by Baba Bullah Shah beautifully captures the speaker's deep sorrow and his dependence on God for consolation, the poem is noticeably vague when it comes to explaining the afterlife or the particular advantages of God's love beyond providing relief. Even though the speaker finds comfort and hope in God's love in this poem, the speaker is left without clear answers about the hereafter or how his pain will be finally alleviated. The poem's vague description invites readers to fill in the blanks and reflect on the complexity of religion, death, and finding meaning after suffering a loss. The poem leaves readers to ponder the complexities of human existence by implying that God's love might provide comfort without providing clear solutions or guarantees.

Baba Bullah Shah places a premium on the speaker's unfiltered and urgent feelings in "My Neighbor Friend Breathing His Last," especially his tremendous sadness and cries for assistance. The speaker's inner struggle is vividly depicted in the poem, which captures both the depth of his pain and his passionate dependence on God for relief. Details about the afterlife or the particular force of religion, however, recede into the background when the speaker's sadness becomes an overpowering emotional intensity. In its place, the poem focuses on the speaker's immediate need for divine intervention in light of their gut-wrenching loss. The poem's direct examination of human frailty and the devastating effect of loss on one's faith and perseverance is emphasized by this focus on immediate feelings. Through its focus on the



speaker's honest emotional journey, "My Neighbor Friend Breathing His Last" compels readers to reflect on the profound existential challenges brought about by loss and the unwavering strength of faith in the face of life's most difficult obstacles.

Bullah Shah's "My Neighbor Friend Breathing His Last" provides insight into the cultural norms and customs of his day around dying and mourning. Faith plays a significant role in dealing with loss and hardship in Baba Bullah Shah's poetry "My Neighbor Friend Breathing His Last," as shown by the continuous petitions to God. Religious belief and spirituality are not only ubiquitous but essential in navigating periods of intense loss, as the speaker urgently pleads for direction and comfort from a higher power. Perhaps this widespread acceptance of religious belief and practice as essential to human flourishing reflects societal norms that value religion as a means of solace and strength. Within this social context, the poem delves into the timeless value of religion as a means of overcoming life's most difficult difficulties. One possible cultural reflection of the raw and emotional language used in "My Neighbor Friend Breathing His Last" is the acceptability of free and unashamed expression of sorrow. It seems that the speaker lives in a society where it is acceptable, and maybe even encouraged, to express one's emotions publicly as a way for people to heal and get solace from one another.

The cultural norm of openly expressing sadness strengthens the poem's credibility and emotional impact, enabling readers to unabashedly experience and relate to the speaker's deep suffering. The poem questions cultural conventions that try to hide or shame melancholy by showing that sadness is a normal and fundamental human reaction to loss. On the contrary, it stresses the significance of recognizing and accepting the whole spectrum of human emotions, which in turn promotes mutual understanding and empathy. As a whole, "My Neighbor Friend Breathing His Last" provides a sophisticated analysis of societal standards about religion and mourning, illuminating the intricate relationship between cultural conventions, personal beliefs, and the social context of loss. By delving into these topics, the poem encourages readers to think about how societal expectations impact our perceptions of religion, loss, and the human condition. This, in turn, encourages critical contemplation on how culture influences our reactions to the deepest difficulties we face.

By emphasizing how deeply subjective and individual the speaker's emotional experience is, the poem "My Neighbor Friend Breathing His Last" by Baba Bullah Shah poses a strong challenge to societal conventions about the expression of loss. Rather of conforming to social norms of stoicism or following prescribed mourning rituals, the poem explores the individual's unfiltered and raw feelings in the face of loss. Cultural conventions that demand conformity to predefined standards of conduct or emphasize communal displays of grieving are challenged in this poem by its focus on the speaker's individual path through loss. Rather, it encourages readers to face the inevitable variety of human emotions and reactions to loss by praising the singularity and complexity of each person's grieving process. This focus on personal grieving experiences promotes a more complex and compassionate understanding of the many facets of loss, while also challenging social standards that aim to control or limit displays of sadness. Baba Bullah Shah's poem ("On everyday decamping") questions societal conventions that could uphold privilege-or status-based disparities by depicting death as a commonplace event.

The poem emphasizes that humans are fundamentally equal in the face of death, regardless of cultural inequalities or hierarchies, by underlining the universality of death and the leveling influence of mortality. Cultural practices that perpetuate societal divides or inequities are challenged by this focus on death's universality, which forces readers to face the underlying precariousness and ephemerality of human life. The poem prompts readers to consider how social norms can maintain divisions or hierarchies and the significance of embracing our common humanity when confronted with life's deepest uncertainties by recognizing death as an inevitable part of being human. In the end, "My Neighbor Friend Breathing His Last" promotes a stronger feeling of community and empathy by challenging societal standards via recognizing the uniqueness of loss and the commonality of death.

The Sufi traditions find strong resonance in the poem "My Neighbor Friend Breathing His Last" by Baba Bullah Shah, especially in its central theme of divine love's power to bring about transformation. The speaker's unwavering faith in God's ability to alleviate human suffering and guide them towards enlightenment is evident in his or her passionate prayers for comfort and direction throughout the poem. Sufi teachings, which stress the need of developing a strong and joyful relationship with the divine to



reach inner truth and transcendence, are very congruent with this view of God's love as a rescuer and comforter. The speaker's journey through mourning is centered on God's love in this poem. It urges readers to reflect on the Sufi tradition's teachings about the transforming power of love and how it might lead to spiritual enlightenment. "My Neighbor Friend Breathing His Last" also echoes important Sufi principles, such as letting go of earthly ties and accepting that this life is fleeting.

The fleeting nature of earthly joys and worldly goods are reflected in the poem's depiction of the world losing its beauty and allure after the friend's death. This portrayal is in harmony with the teachings of the Sufis, who stress the significance of letting up of material wants and belongings to achieve enlightenment and communion with God. Poetically, the poem draws attention to the speaker's disenchantment with the material world and his desire for a more profound relationship with God, making the reader contemplate the transience of earthly ambitions and the hollowness of monetary success and social status. Reflecting on the Sufi tradition's teachings on letting go of material possessions in search of enlightenment and spiritual satisfaction, "My Neighbor Friend Breathing His Last" delves into themes of spiritual yearning and detachment.

Although the poem "My Neighbor Friend Breathing His Last" delves deeply into topics like loss, religion, and humanity, it may not be enough to determine the cultural mores and social mores of Bullah Shah's day. The religious traditions and social mores that impacted Bullah Shah's outlook may be better understood with a more in-depth analysis of historical and sociological research of his time. To better understand the social dynamics, religious beliefs, and cultural practices of Bullah Shah's period, academics should place the poem in its historical and cultural context. By shedding light on how cultural norms and social pressures interact with personal feelings of loss and faith, this contextual study might enhance our comprehension of the poem's deeper meanings and themes.

Exploring cultural practices related to death rites and displays of mourning within Sufi traditions might provide light on how emotions shape discourse and social cognition, as highlighted by Teun van Dijk's Critical Discourse Analysis (CDA) approach. Scholars might learn more about the cultural and theological backgrounds of Sufi practices and beliefs to better understand how Sufi societies express, understand, and value emotions. By delving into this topic, we may have a better grasp of the emotional depths of Bullah Shah's poetry and how Sufi teachings and practices impact personal encounters with loss and faith. To further understand the cultural importance and emotional resonance of "My Neighbor Friend Breathing His Last," it would be helpful to look at how Sufi traditions deal with death and grief. This would provide valuable context for understanding the poem's themes and motifs. By delving more into these areas, researchers may better appreciate the intricate relationship between loss, religion, and cultural identity in Sufi traditions. This, in turn, will help us grasp Bullah Shah's poetry and its historical and cultural importance with greater subtlety.

There are a number of important takeaways from analyzing "My Neighbor Friend Breathing His Last" by Baba Bullah Shah. To begin with, it emphasizes the speaker's faith and divine love and how they have transformed her emotional journey, bringing her consolation in the middle of her sadness. Second, by focusing on the individual's subjective grieving experience, the poem questions society standards and promotes communal understanding and empathy. The poem also mirrors important features of Sufi traditions, especially in its examination of heavenly love and separation from material concerns. This research sheds light on Bullah Shah's poetry and its cultural relevance by delving into themes of faith and loss and by highlighting the value of placing the poem in its historical and cultural context. Taken together, the results highlight how religion, personal experience, and Sufi teachings may help one navigate life's uncertainties.

Critical Discourse study (CDA) and prior research in the area are strongly supported by the results of Baba Bullah Shah's "My Neighbor Friend Breathing His Last" study. First, CDA's sociocognitive approach, which acknowledges the power of language to define social cognition and power relations, is very congruent with the speaker's focus on faith and divine love. The research highlights how the poem reflects larger cultural ideas and conventions by evaluating how language produces social realities. It emphasizes how religion and divine love are portrayed as transformational powers that bring peace despite loss. Secondly, similar to earlier research that stresses the significance of comprehending bereavement as an intricate and uniquely personal process, this study challenges social norms by focusing on the individual's



subjective experience of loss. In line with CDA's aims to reveal hidden power relations and advance social justice, this focus on personal experience fosters collective comprehension and empathy. Additionally, CDA is multidisciplinary in nature, drawing on several theoretical frameworks to examine discourse within its cultural and historical setting; this is mirrored in the poem's examination of Sufi traditions. Understanding the cultural relevance and larger importance of Bullah Shah's poetry within Sufi traditions is enhanced by examining the similarities between the poem and major aspects of Sufi teachings. Taken together, the findings highlight the need of combining language analysis with cultural and historical knowledge to provide light on the complex ways in which religious belief, individual experience, and cultural identity all play a role in coping with life's unknowns.

6. Conclusion

Finally, the examination of "My Neighbor Friend Breathing His Last" by Baba Bullah Shah has shed light on spirituality, sadness, and faith. This research has used Critical Discourse Analysis (CDA) to provide insight on the speaker's emotional journey and how religion and divine love played a significant role in offering comfort throughout bereavement. Additionally, the poem encourages collective understanding and empathy by challenging cultural standards and focusing on the individual's unique grief experience. The poem's examination of Sufi traditions highlights the cultural value of Bullah Shah's poetry by demonstrating the evergreen usefulness of Sufi teachings in dealing with life's uncertainties. In addition, this study has enhanced our comprehension of the social mores and religious traditions that impacted the poet's perspective on life by placing the poem in its cultural and historical context. Moving forward, our comprehension of Bullah Shah's poetry and its wider cultural and historical importance may be deepened by more investigation of cultural practices linked to spirituality and bereavement within Sufi traditions. By demonstrating how language, culture, and spirituality interact to shape people's faith and loss stories, this research concludes that Bullah Shah's poetry is still relevant today for understanding and coping with human complexity.

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