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STYLISTICS ANALYSIS OF “BULLA I KNOW NOT WHO I AM”

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Abstract:

This research aims at analyzing the text of the Bulla Shah’s poem “Bulla I know Not Who I Am”. Various stylistics tools and techniques are employed for the analyzing the poem on phonological, graphological, semantic, morphological, pragmatic and lexica-syntactic level to analyze what the poet wants to convey. Stylistics devices, play an indispensable role in understanding the main idea that is proposed in the poem and they also aid in revealing the hidden beauty of the poet’s thoughts. The poem is personal in tone and mood. This research assists in analyzing the structure and style of Bulla Shah poetry. The poet conveys his message by using different poetic devices. This study also looks into poetic devices embedded in the poem.

Introduction:

Bulla Shah is one of the most famous well known and best Punjabi poet in the subcontinent. His poetry is depiction of the culture of Pakistan society. He belonged to Qadria school of thought and he was descended from the Prophet Muhammad (PBUH). His master name was Shah Inayat Qadri who guided him in acquiring knowledge of self and union with God. Bulla Shah poetry highlights philosophy of reunion with God. He believes that man and creator can not be separated. Shah believes that doing good and serving humanity is in fact serving God. Bulla Shah is considered as the greatest Punjab’s Sufi poet and his works are entitled as, ‘the acme of Sufi literature’. In his poetry, he preaches love, humanity and tolerance.

Literature Review:**Graphology:**

Graphology includes the study of writing system of language, spelling rules, and punctuation etc. It involves the study of systematic study of a text. Leech says that graphology surpasses the orthography.

Graphology includes the study of the whole system of writing, its spacing, punctuation and also the paragraphing. (Leech, 2014). Graphology also refers the foregrounding of quotation marks, question marks, semi Colon, capitalization, hyphens, colons, ellipses, commas, full stops, and spacing etc. (Alabi, 2007).

Grammatical level:

Grammatical level, includes both the syntactical and morphological levels. Syntactical level, entails the study of sentence structures and formation and how words are combined to constitute other words in a sentence. Morphological study refers to the study of internal structures of the words, their formation and how words are structured. (Aronoff and Fudeman, 2011)

Phonology:

It is a system of sound patterns and tells about the rules of pronunciations. Phonology includes the study of how sound functions and how sound patterns are constituted in a given language. Our mental and abstract aspect is concerned with it. It includes alliteration, assonance, consonance, rhyming scheme etc. Phonology refers to the study of the organization and symmetry of the sound systems in a given language. (Ofuya, 2007). Phonology is the study of the organization of language. Phonology devices, include assonance, rhyme, alliteration and consonance. (Lodge, 2009). Phonology also entails, rhyming scheme, rules of pronunciation and word's utterance in the sentence.

Morphological Level:

It deals with the way words are constructed. Morphology is a study and outcome of the end of the nineteenth century. It involves morphemes, compounding, coinage, affixes etc. It is a study of form.

Lexico-Syntactical Level:

This is a blending of two words; lexis and syntax. Syntax concerns with the way words combine with each other in order to form phrases and sentences, and lexis concerns with the vocabulary of a language. The term is the combination of two linguistic concepts, syntax and lexis. Syntax is a Greek word which means, to arrange or to put together. (Yule, 2010). Syntax includes the study of how phrases and clauses or sentences are structured out of the words. (Radford, 2004). Syntax is the science of sentences. The word science here does not mean, the other sciences as chemistry, biology or physics but it means the method for the study that is subjected on observation, hypothesis, gathering data, generalization and testing (Carnie, 2011). The word lexis or lexical entails to the study of the word patterns at semantic level at multiple linguistic context in terms of stylistics. It encompasses clauses, the meaning of words, and phrases. It also includes a postrophe, antithesis, exaggeration, antonyms, personification synonymy, hyponymy, anaphora, simile, imagery, metaphor, irony, repetition, the general word, metonymy, compounding, allusion, archaic words, natural words, cohesive words, deictic words, tone and collocation.

Semantical Level:

Semantic means the meaning of words and sentences. Meaning are dealt through individual point of views. It includes simile, metaphor etc. It includes the study of meanings. Semantics refers to the study of linguistics meaning of morphemes, words, phrases and sentences. Semantic analysis is the process which relates to the syntactic structures, from word level including phrases, sentences, clauses and paragraphs to the level of the writing as a whole.

Pragmatical Level:

In this level, the under-text meanings are analyzed. The whole text is gone through the levels of meaning development and the hidden meanings are analyzed.

Style:

The general meaning of style is manner or mode but literal meaning is how a write. It includes choice of words. Style is also used to refer to the way someone speaks or writes. According to leech style means how language is used by given person, in given situation. Style is the word that comes from Latin, and came into use some 2000 years ago. It means a pointed instrument used for writing. In literal terms style means linguistic choice that is adopted by writers. According to Jonathan swift the use of proper words in proper places. Style refers to the sentence structure, writer's word choice, sentence arrangement and also the figurative language. Different writers have different style. Style include a specific pattern which any writer adopts. Style is the way in which something is spoken, performed and written. Basically, style refers to the particular expression which varies depending upon the context. It differs from writer to writer and may vary from culture to culture.

Stylistics:

Stylistics is the to the linguistic study of style. It includes the analysis of grammatical, lexical, phonological and discursive devices. Stylistics is a linguistic approach which includes the study of the literary text. Stylistics is study of style and it entails that what is used and how it is used in making of language. (Leech, 2014).

Research Questions:

1. What are the prominent features of stylistic found in the poem of Bulleh Shah, “Bullah, I Know Not Who I Am”?
2. Upon what grounds this poem has been analyzed?
3. What is the theme of this poem?
4. What is conveyed by the style of this author in this poem?
5. How the tone of this poem is helpful in determining the contextual features dealing in the poem?

Scope of study:

The work is a general analysis. Analysis will take place using levels of analysis. The use of figurative language in the text, narrative aspect and cohesion. Analysis will be held under use of stylistic techniques in each of the above mental levels of analysis.

Research Methodology:

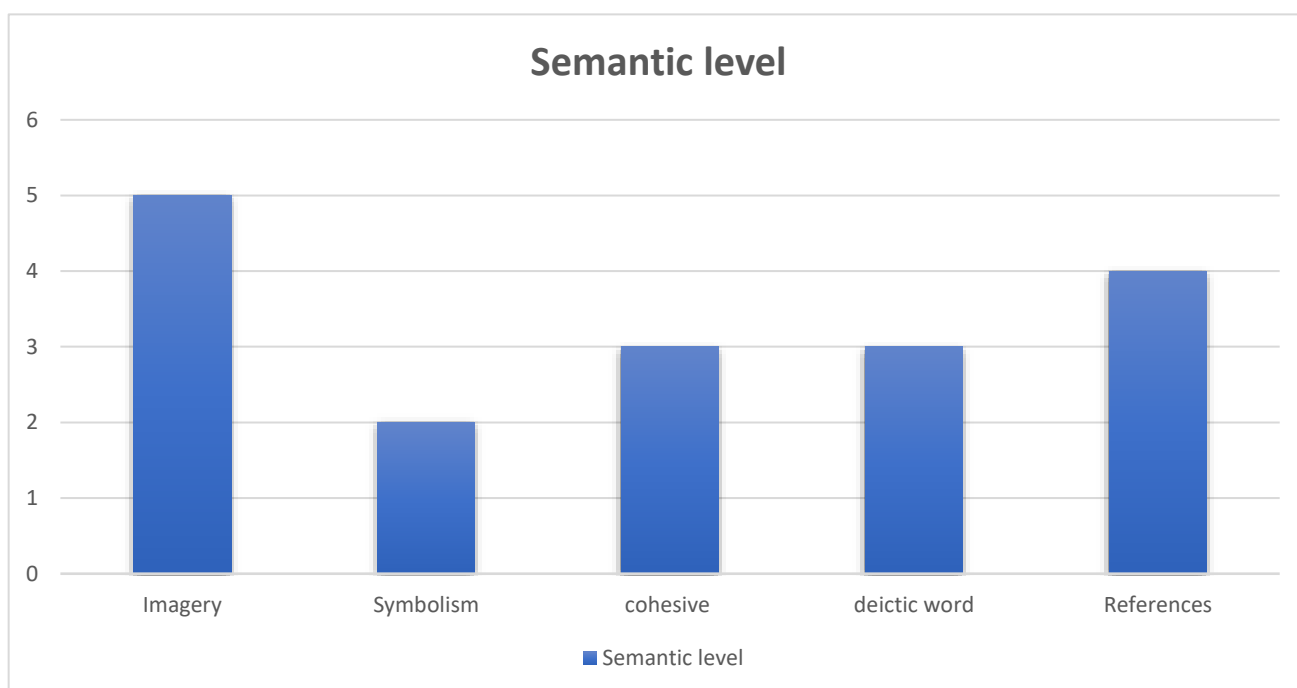
This research is qualitative in nature. Qualitatively analysis is done on different levels. Analysis is done in order to gain an understanding of Bullah shah's poem.

Data analysis and Discussion:

Semantic level:

Symbolism	Cohesive devices
Moses	I, and, inside.
Pharoah	

Deictic words	References
I, this, my	Adam, Eve



Phonological level:

- Rhyming scheme in the poem: no particular rhyming scheme in this poem.
- number of symbols per stanza in the poem: 3
- number of words per stanza in the poem: almost 35
- number of lines in the poem: 22
- number of words per line in the poem: 7

Mood of the speaker:

There are many exclamation marks used in the poem. The speaker is excited and expressive. He expresses his strong feelings and makes use of his creative power of imagination to accentuate his idea in the poem. The poet has employed lexical repetitions to highlight significant images in the poem. The poet uses anaphora at the beginnings of some neighboring lines. There is repetitive use of words like nor and bulla.

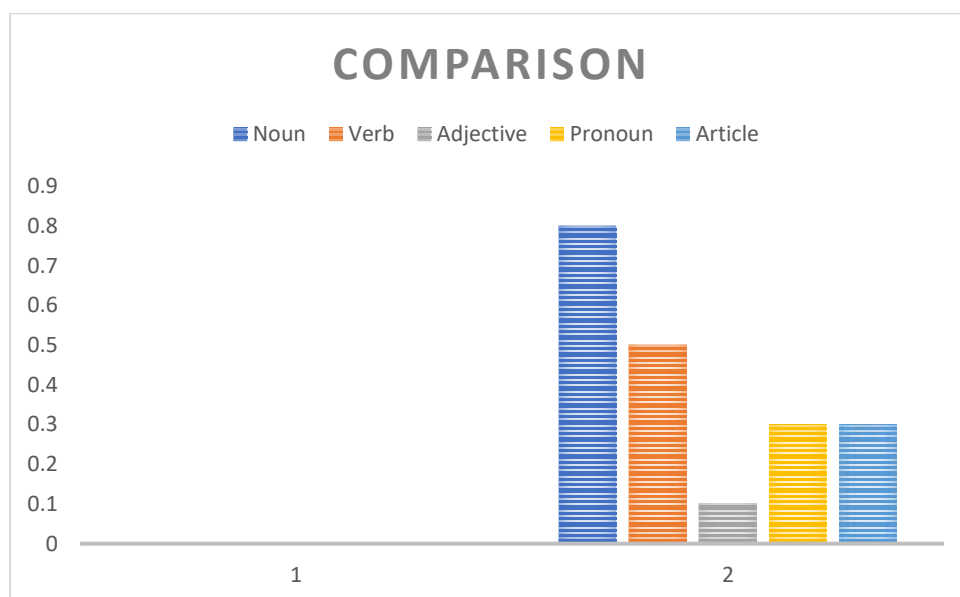
Alliteration: There are no alliterations in poem.

Assonance:

Fire, wind.
|fi(u)r| |wind|

Lexico-syntatic Study

NOUN	VERB	ADJECTIVE	PRONOUN	ARTICLE
Bullah	Know	Wiser	I	A
Believer	Am		Who	The
Mosque	Belong			
Ending	Squat			
Beginning	Gone			
Adam	Stay			
Eve	Astray			
Air				
Fire				
Water				
Moses				
Pharoah				
Earth				



Morphological level:

- Affixes: An Affix is a word attachment, to a root or stem that gives the word a unique meaning.
- Suffixes: An affix when attached to the end of a word is known as a ‘Suffix’.
- Examples of suffixes.
- Believ + er → Believer.
- go + ing = going

Morphological study comprises of, free or bound morphemes, derivational and inflectional morphemes.

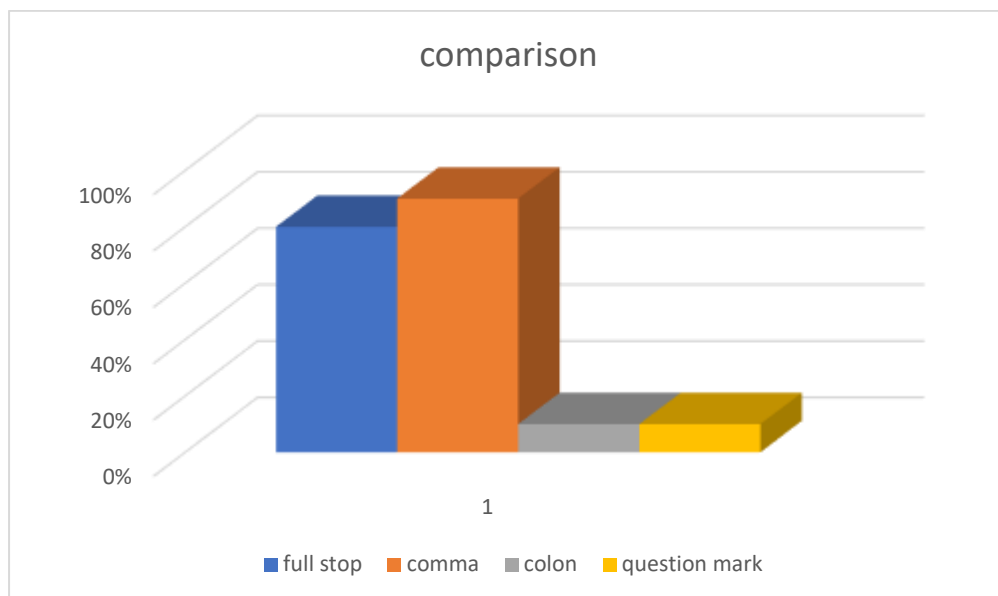
- Free morphemes include functional and lexical morphemes
For example: in, the.
- Bound morphemes include derivational and inflectional morphemes.

For example;

- Derivational: Believer.
- Inflectional: standing, beginning.

Graphological level:

Full Stop	Comma	Colon	Question Mark
8	9	1	1



Pragmatic level:

Bullah Shah belonged to Syed family. His master name was Shah Inayat Qadri who was an Arabic. Bullah Shah made Shah Inayat his murshid. Bullah Shah’s decision of becoming a disciple of Shah Inayat was not appreciated by his family as they considered Shah Inayat aman of low origin and unworthy to be accepted as a mentor for any high class Syed. But Bullah Shah paid no heed to his family advices and continued his training under Shah Inayat.

He says that he does neither know clearly about his being as a Muslim who goes to the mosque nor he knows about his being as a non-Muslim.

Bullah Shah then discovered the basic contradictions of society. He disproves the idea of superiority of human beings on scale of religion. He regarded himself unknown in one of his ‘Kafi’ to degrade the caste and social system.

For that purpose, he wrote the poem;
 ‘Na mein momin vich maseeta
 Na mein vich kufardiyaanreetan
 Bullah ki jana mein kaun’.

It poetry reflects shah’s suffering and pain during his relationship with his master. The sufferings however turned into delights and excitement which he experienced under the

guidance of his master which made him love his master very much. This period also reflects Shah's strains and strivings in the path of mysticism and Sufism.

2nd Phase.

The second phase revolves around his mystic experiences. During this phase, he writes about his closeness to God.

3rd Phase.

This period reflects Bullah Shah's sufi journey. It highlights the struggles that he faced during his sufi journey. During this phase Shah undergoes heights of spiritual quest. Themes of this period include religious tolerance, Liberalism, humanity, love and freedom of thought. During this phase, he criticized intolerance of mullah of his time and he was of the view that human beings should be allowed to live life regardless of cast creed and sects.

Sufi poet and stages of Sufism:

Bullah Shah is one of the greatest Sufi poet of all time. His spiritual journey consists of Shariat, Tariqat, Haqiqat, and Marfat.

1. Shariat offering prayer five times a day, observe fasts during the month of Ramadan. It includes complete faith in supremacy of God and His Prophet Muhammad (S.A.W) as his messenger.
2. After passing from first stage he move on to 'Tariqat'; it means manner or observance. Tariqat is the bridge which helps observer to pass through hard spiritual path with the help of master (Murshid).
3. Haqiqat is the third stage in which devotee understands and admits existence of God. It is believing that God exists in everything around us.
4. Marfat is the last stage of spiritual evolution. It means having complete faith in Divine reality called 'Fana' and thus attaining the eternal life.

Poetic Style:

Poetic style used by Bullah Shah is named as Kafi, 'Kafi' is a genre which is associated with the Sufi poetry in the subcontinent. Most of the scholars were of the view that the word 'Kafi' means 'Kamil' or perfect. According to Makhdum Muhammad Zama 'kafi' is related to word Qafi' which means Rhyme scheme. Different opinions have been made about meaning of words.

'Kafi' is usually a rhymed composition of five or seven or sometimes more verses. 'Kafi' reached its height in Bullah Shah poetry; 'Bullah ki jana mein kaun', is a 'kafi'. In this 'Kafi' Bullah gives message of peace and humanity and realizes all types of divisions of human beings on the basis of caste, creed, religion and sect.

Verses of Bullah Shah:

Bullah Shah's verse is very unique, simple and beautiful. His verse is intellectual. There is feeling and vivacity in it. His verse lacks instrumental beauty. The significance of Bullah Shah's poetry lies in the simplicity of the verse. Bullah Shah avoided use of similes, verse forms and instrumental beauty in his poetry.

Poetic devices used in Bullah Shah's poetry:

He makes use of similes. He makes use of images that belong to real life. He takes similes and images from the life to which he was familiar. In 'Bullah ki jana mein kaun' he made use of images such as mosque (maseetan), shaadi; (union) and Ghamnak (grief). Bullah Shah disproved all differences made on the basis of religion. He was against religious

Muslim or theology. By using images of momin in ‘maseetan’ believer of the mosque he had criticized the mullahs of his time.

Shah was highly against the distinction between the Muslims and the non-Muslims made by the mullahs. Juxta position is seen in Bullah Shah’s poetry. In ‘Bullah ki jana mein kaun’ juxta position of two images is efficiently done which is related to opposite sides of the human nature. The two images Moses and Pharaoh shows two aspects of human nature. Moses is the symbol of righteousness and is on the path of God while Pharaoh depicts the evil side which is the dark side of the human nature. Similarly images of pure and impure are juxtaposed in it.

There are also other several images in this ‘Kafi’ ; life , mosque , momin, fidsels, pharaoh, Moses, Adam and Eve. This ‘Kafi’ consists of references to the Islamic thought.

Analysis of the poem:

Theme of Bullah Shah poetry is the freedom from oppression. Bullah Shah disproved distinction made on the basis of culture, castes, and religion. He was of the view that everyone has right to live with peace. He was against superiority of individual on another on the basis of caste and religion etc. According to search for Bullah Shah self-identity religion is not important. To search God, or religion is superior to other. To Bullah Shah all religions play the similar role in search for God. Bullah Shah was of the opinion that sincerity of inner self is more vital. He said that inner self can be found after the reunion with the God.

Bullah! I know not who I am

I am neither a believer going to the mosque,
Nor given to non-believing ways,
Neither clean nor unclean,
Neither Moses nor Pharaoh

In the above lines the images ‘believer of the mosque’ and the ‘non believing ways’ highlights criticism made on religious practices. Bullah was of the view that God is not only found in the mosque but he can be found in pure human heart. Bullah Shah condemns superiority of one human on another on the basis of religion. He said that human beings should not stick to the line of the mosques, churches, and temples. He conveyed idea that God is present everywhere in human heart and in pure human heart God dwells. He was of the view that it is a pure human heart which is free from all restrictions and based on the criterion of good Ehad.

The formal practices created gap between the man and the God.

I am neither among sinners nor among saints:
Neither happy nor unhappy,
I belong neither to water nor to earth.
I am neither fire nor air.
Neither do I know the secret of religion,
Nor I am born of Adam and Eve.
I have given myself no name,
I belong neither to those whose squat and pray,
Not to those who have gone astray.

The word ‘religion’ implies that the division of nations is not important in attaining knowledge of self. Moses represents the good aspects and is religious symbol while Pharaoh is darker side of human nature.

Bullah Shah was of the view that good and bad are not associated with religion and cultural identity. Religion and cultural identity are merely differences that are not significant in reunion with the God.

Nor am I Moses
 Nor Pharoah
 Bullah! I know not who I am.

The aim of the work is to examine poetic devices used in the poem. It also aims at exploring ways in which the language has been integrated in the poem. In other words we can say that work is concerned with the marked use of words in the poem which means that poet has tried to convey his message through use of devices and words.

Conclusion:

Research analyzes that Bulleh Shah's poetry depict the culture of patriarch. His poetry is depiction of the culture of Pakistan society. He has grand style. His diction is simple and clear.

Bulleh Shah conveyed a message to the people that a man has no knowledge about himself. Where all the sciences have been progressing in their respective fields there all the time man is lacking of knowledge about himself. He does not know what is the main purpose of his existence as well as he is simple a man made up of earth and water by the Almighty Allah. His poem is universal in a sense that it conveys the real essence of the life of a man.

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