

**RESEARCH PAPER****An Analysis of Literary Devices Used in Coke Studio's Sufi Kalam
"Tu Kuja Man Kuja"****¹Muhammad Hassam ul Haq, ²Iram Sagheer* and ³Ayesha Gulzar**

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ABSTRACT

This study aims to analyse and evaluate the various language styles in the Sufi Kalam, exploring their significance, artistic value, and impact on the overall meaning and aesthetic. In this research, the researchers have used a descriptive-qualitative approach to analyse the data, which involved a systematic examination of the content to identify patterns, themes, and meanings. Figurative language in lyrics has two distinct types of meaning: denotative and connotative. The researchers carefully analysed Kalam's lyrics, examining every line and phrase in detail. Through a close examination of figurative language, the researchers sought to uncover both denotative and connotative meanings and describe the Kalam. The study focuses on 16 different sorts of literary devices i.e., rhyme, parable, allegory, parallelism, idioms, metaphors, symbolism, exclamation, imagery, personification, hyperbole, synecdoche, theme, allusion, oxymoron, analogies, and so on. The song "Tu Kuja Man Kuja" explores a deep desire for spiritual connection and guidance. It expresses a sense of longing and seeks comfort in times of need. The lyrics aim to find inner peace and unity with a higher power, revealing a fundamental search for purpose, belonging, and spiritual growth.

Keywords: Connotative, Content Analysis, Denotative, Literary Devices, Sufi Kalam**Introduction**

Language is a system of communication using symbols like words or gestures to convey meaning between people (Thayer-Bacon, 2003). It allows individuals to convey thoughts, ideas, emotions, and information to others. Languages vary across different cultures and regions, with each having its own unique vocabulary, grammar, syntax, and pronunciation rules. Certainly, there is a connection between literary devices and the definition of language. It is a system of communication that humans use to express thoughts, ideas, and emotions. Basically, communication is the process of exchanging information, ideas, and thoughts between individuals and groups. Within the framework of language, literary devices play a crucial role in enhancing communication by adding layers of meaning and depth. Language serves as the medium through which literary devices operate, conveying meaning, emotions, and ideas to readers or listeners. Literary devices harness the nuances of language, exploiting its flexibility and richness to create vivid imagery, convey complex themes, evoke emotions, and engage readers on multiple levels. This research is all about digging into the beautiful kalam 'Tu Kuja Man Kuja' from Coke Studio. You have probably heard it—it's the one with Razaqat Ali Khan and Shiraz Uppal. We want to understand why this kalam is so special. By looking at things like the lyrics, the music, and what people think about it, we are going to figure out why it is such a big deal in Pakistani music today. So, uncovering the secrets behind the spellbinding 'Tu Kuja Man Kuja'.

Literature Review

People use language as a communication tool to express their ideas and emotions to other people. People can communicate with one another more deeply, share their experiences, and develop relationships by using language to connect on a deeper level. Additionally, it is crucial for sociability. Understanding difficulties, discussing them, and cooperating to discover workable solutions are all made possible by language (Muzaffar & Rafique, 2020; Iftikhar, Aziz, Sarwer, & Sagheer, 2024). Poetry and music come in many forms thanks to the creative inspiration provided by language. In "Syntactic Structures" (1957) and "Aspects of the Theory of Syntax" (1967), Noam Chomsky presents his linguistic theories, arguing that language is an inbuilt, generative system that enables people to construct countless combinations of sentences using a limited number of rules (Lees, 1961). This hypothesis contends that language is an innate component of the human mind, challenging the notion that language is only acquired via experience (Matthews, 1967). It affects how we view the world and interact with others. Through the power of speech and writing, language enables us to maintain our country's cultural identity, including its history and customs, and to express sophisticated ideas. Communication is a process, and language is a tool.

Figurative language enhances writing and speech by adding richness, vivacity, and originality. It also makes abstract concepts and feelings easier to understand and express in a creative and interesting way (Paxson, 1994). It is frequently employed in Kalam writing to enhance the expressiveness and interest of lyrics. Sufi Kalam writers frequently employ personification, similes, metaphors, and other literary elements to narrate tales, evoke feelings, and produce imagery that sticks in the listener's memory. Figurative language in kalams can improve the overall emotional and creative impact of the Sufi Kalam, increasing listeners' enjoyment and relatability (McCarthy & Carter, 2004).

Figurative language is used by people to express their feelings. Thoughts and emotions are communicated through figurative language. It is employed in a variety of contexts to express ideas and arouse feelings. Figurative language is employed in a variety of contexts, including politics and theatre. Figurative language is used in politics to draw in listeners and arouse their emotions through the use of metaphoric terminology. People commonly utilize metaphorical language in many contexts. It permeates every conversation and correspondence we have. Figurative language is used by people to convey meaning that differs from its literal interpretation (Hasby, 2021).

Any text's precise meaning can be revealed through the employment of literary devices. They aid in comprehension, text recognition, and explanation for the reader. The main element that draws readers' attention is the connections they find between various topics. Personification, metaphor, simile, hyperbole, symbolism, and other literary elements are a few examples. Literary devices are significant because they convey narratives that go beyond literal interpretation and offer compassion, rich sound, sense, emotions, and sentiments. The text becomes more appealing and dominant as a result. The text's underlying, potent emotions have an impact on people (Ghaderi, 2007).

Deeply ingrained in the spiritual traditions of South Asian Sufism, "Tu Kuja Man Kuja" is a Sufi Kalam that is sometimes credited to the mystic and poet Amir Khusro (1253–1325) of the 13th century. Meaning "Where are you, where am I?" in its literal sense, the phrase emphasizes themes of humility, longing, and the pursuit of oneness with God while capturing the great spiritual distance that exists between the human soul and the Divine. It has been a crucial component of Qawwali performances for centuries, demonstrating the enduring attraction of Sufi poetry. Rifaqat Ali Khan and Shiraz Uppal offer a modernized version of the spiritual classic by Coke Studio that combines traditional and modern musical components, demonstrating its timeless resonance and ever-evolving quality.

Material and Methods

Research methodology is the systematic and structured process used to collect, analyse, and interpret data to answer a research question or solve a problem (Goundar, 2012). Researchers use a specific method to collect and analyse data, which helps them get reliable and accurate results. It serves as the blueprint for conducting research, guiding the researchers through the entire research process. The writer uses a research method called content analysis to study the lyrics of the Kalam "Tu kuja man kuja". This involves closely examining the words and phrases used in the kalam, identifying the figurative language used to convey meaning. The writer is able to extract the underlying themes and message in the kalam, and understand its deeper message. This research analyses the lyrics of Tu kuja man kuja, which was originally written by Ameer khusrau in the 13th century and in 1982 Nusrat Fateh Ali Khan converted this poetry in Sufi Kalam. Then it was later revised by coke studies in 2016.

Data Analysis

Rhyme

There are so many places where the words rhyme with each other. This is a great technique for creating rhythm, flow, tempo and musicality in this Sufi kalam. It is a literary device characterized by the similarity of sounds at the end of two or more words. Rhyme in stanzas serves both functional and aesthetic purposes. It enhances the musicality of poetry (Post, 2013). For example, In the 4th stanza:

- *"Ilhaam jaamah hai tera"*
"Qur'aan 'imaamah hai tera"

These two lines exhibit an AA rhyme scheme, with "tera" rhyming with itself.

- *"Mimbar tera 'arsh-i bareen"*
"Ya rahmat ul-lil-'aalameen"

These two lines also follow an AA rhyme scheme, with "bareen" rhyming with "aalameen".

As it is in another stanza:

- *"Tu haqeeqat hai main sirf ahsaas hoon"*
"Tu samandar main bhatki hui pyaas hoon"

These two lines also follow an AA rhyme scheme, with "ahsaas hoon" rhyming with "pyaas hoon".

Overall, the rhyme scheme of this stanza is AABB, where the first- and second-lines rhyme with each other, and the third- and fourth-lines rhyme with each other. This consistent rhyme scheme contributes to the musicality and cohesion of the stanza.

Parable

A parable is a brief story that conveys a moral or spiritual lesson in a simple and relatable manner. Sufi kalam "Tu Kuja Man Kuja" shares some characteristics with parables in its use of storytelling to convey deeper spiritual truths. In this kalam, the poet uses poetic language and metaphorical imagery to express devotion of the seeker (man) for spiritual union with the Divine (kuja). Foreexample, in 5th stanza:

- *"Tu haqeeqat hai main sirf ahsaas hoon"*

In this phrase, the speaker is expressing a deep spiritual realization: "You are reality; I am just a feeling." This can be interpreted as the recognition that the ultimate truth or reality is the Divine, while the individual self (the speaker) is just a perception.

- *"Tu samandar main bhatki hui pyaas hoon"*

Here the speaker metaphorically describes themselves as a "thirst lost in the sea". The sea symbolizes the infinite and eternal, while the thirst represents the human longing for spiritual fulfillment and union with the Divine.

- *"Mera ghar khaak par aur teri rah-guzar"*

This means: My home is on the ground (dust), while your path lies ahead. "My home is on the ground": This part suggests humility and insignificance in the material world. It's like saying, "I am just a small part of this world, nothing special." "Your path lies ahead": This indicates a longing to follow the path laid out by the beloved divine. It's like saying, "I want to follow the way you have shown, to grow spiritually and find peace." So, in a nutshell, this line reflects a strong desire to leave behind everyday worries and seek a deeper understanding of spirituality, aiming to become closer to the divine.

- *"Ay farishto wuh sultaan-i mai'raaj hain"*

This means that the angels are like the kings of the journey to the heavens. It's saying that angels hold a special and powerful role in guiding people towards spiritual enlightenment and closeness to God. They are portrayed as noble and majestic figures who help believers on their spiritual journey. So, it's basically praising the angels for their important role in guiding people towards Allah.

Allegory

Allegory is a narrative where characters and events symbolically represent ideas or moral qualities. In "Tu Kuja Man Kuja," we can interpret the lyrics allegorically as a journey of the soul towards spiritual enlightenment and union with the divine. The repeated phrase "tu kuja man kuja" (translated as where are? Where am i?) can be understood as a symbolic representation of the seeker's longing and quest for divine guidance and presence. Similarly, the mention of angels as "sultaan-i mai'raaj" suggests the divine authority and majesty they possess. The line "Tum jo dekho ge hairaan ho jao ge" (When you see, you will be amazed) can be interpreted allegorically as suggesting that upon recognizing the divine truth and experiencing spiritual insight, one will be filled with awe and wonder. In simpler terms, the kalam is saying that spiritual guidance leads to awe-inspiring realizations, making hidden truths clear.

Another example of allegory in "Tu Kuja Man Kuja" can be seen in the imagery of gardens, rivers, and fragrances mentioned throughout the kalam. These natural elements often symbolize spiritual concepts such as purity, abundance, and divine presence. For instance, when the lyrics describe the beloved's fragrance filling the air or the garden blossoming with beauty, they are allegorically representing the presence of the divine in the world and the spiritual transformation that occurs within the seeker's heart. This use of allegory allows listeners to connect with the deeper meanings behind the imagery, prompting contemplation on the mysteries of existence and the journey towards spiritual enlightenment.

Parallelism

The term parallelism is the relationship of grammatical structures, phrases, or patterns within a sentence or across multiple sentences. Basically, it is the relationship of similarities between two parts of the text (Blagoveshchenskaya, Popova, Kogan, & Strüngmann, 2019). For example, the repeated phrase "Tu Kuja Man Kuja" exhibits parallelism, as the same structure is repeated throughout the composition, emphasizing the central theme of seeking spiritual fulfillment. Such as:

- *"Tu haqeeqat hai main sirf ahsaas hoon, Tu samandar main bhaṭki hui pyaas hoon"*

Here, there's a parallel structure where the speaker compares themselves to abstract concepts using "Tu" (You) as a reference point. This parallel structure highlights the contrast between the divine essence represented by "Tu" and the speaker's limited human experience. Similarly, there is a parallelism shown in "hoon" in the endings of both phrases.

Similarly, In the stanza:

- *"Khair ul-bashar rutbah tera, Aawaaz-i haqq khutbah tera,"*

Here, parallelism can be observed in the repetition of the structure and rhythm. Both lines follow a similar pattern with "tera," where the word "tera" (meaning "yours" or "your") is repeated. This repetition creates a sense of symmetry and balance within the stanza, emphasizing the significance of the attributes being described. Additionally, both lines express admiration and praise for the addressed individual or entity, showcasing parallel sentiments and respect.

As it is,

- *Aafaaq tere saame'een, Saais jibreel-i ameen, Ya rahmat ul-lil-'aalameen*

There is a clear parallelism in the repetition of the phrase "tere saame'een" (before thee), followed by two descriptions: "Saais jibreel-i ameen" (the chief angel Jibreel, the trustworthy) and "Ya rahmat ul-lil-'aalameen" (O mercy for the worlds). This repetition of the structure "X Y Z" emphasizes the reverence and attributes. So, it's like saying, "You are like the chief angel Jibreel, you are trustworthy, and you are a mercy for the worlds." This pattern of repeating qualities helps to emphasize how special and revered this person is.

Idioms

Basically, idiom is a phrase or expression that has a meaning that is different from the literal meanings of the individual words it contains. In "Tu Kuja Man Kuja" several idiomatic expressions and phrases are used that carry deeper meanings and evoke spiritual imagery. Such as:

- "Tu Kuja Man Kuja" is a phrase, which is repeated throughout the kalam. It can be interpreted idiomatically as an expression of seeking. "Kuja" signifies longing, while "Tu" refers to the Divine or the object of devotion. Together, the phrase makes the central theme of the spiritual journey and the quest for divine presence. Similarly,
- "Tu Ameer-i haram main faqeer-i 'ajam" This expression shows the concepts of wealth ("ameer") and poverty ("faqeer") in the context of the sacred ("haram"). Idiomatically, it suggests a state of spiritual humility and surrender, where the seeker acknowledges their spiritual poverty in the presence of divine abundance.
- "Ilhaam jaamah hai tera" This phrase, meaning "Your inspiration is like a cup," uses the metaphor of a cup to represent divine inspiration. Idiomatically, it suggests the transformative power of divine guidance and spiritual insight, which uplifts the seeker's soul.
- *"Khair ul-bashar rutbah tera"* The phrase explains that "You have the highest rank among people." It's a way of saying that the person being addressed is highly respected and esteemed, especially in the context of spirituality or goodness. This phrase shows deep admiration and reverence for their noble qualities.

- *"Tu hai ahraam-i anwaar baandhe hue"* means "You are dressed in robes of light." It's like saying that the person being described is surrounded by divine aura, shining with spiritual brilliance and purity. . Essentially, it portrays the person as embodying spiritual enlightenment and divine grace, shining brightly with inner purity and enlightenment.
- *"Zulf tafseer-i wa-llail ban jaaye gi"* Here, the phrase "zulf tafseer-i" (the explanation of the hair) employs idiomatic language to depict the profound mysteries and revelations concealed within the beloved's hair, likening it to the enigmatic depths of the night.
- *"Aafaaq tere saame'een"* In this line, "tere saame'een" (before thee) serves as an idiomatic expression to signify the sublime presence and authority of the beloved, evoking reverence and awe.

This is how the special phrases, called idioms, used in "Tu Kuja Man Kuja," make the poem more beautiful and meaningful. These idioms add layers of deep spiritual meaning and make the poetry richer. They help express complicated ideas and feelings in a clear and powerful way. When people hear these phrases, they feel a strong connection and are encouraged to think deeply about life's mysteries and the path to spiritual enlightenment.

Metaphor

Metaphors are like colourful tools in language. They differentiate things by saying one thing is similar to another (Ricoeur, 1974). For example, when someone says "time is a thief," they are comparing time to a thief to show how it sneaks moments from us. This makes language more interesting and vivid).

- *Tu hai Ihram e anwaar bandhe huway, Main durudoo(n) ki dastaar bandhay huway*
Kaaba e ishq tu main tere chaar su, Tu asar main Dua, Tu kuja man kuja

In this text, there are a few metaphors. Like when it says "Tu hai ahraam-i anwaar baandhe hue," it's comparing someone to a "robe of light," describing their brightness or spiritual glow. Another line, "Main duroodon ki dastaar baandhe hue," compares the speaker to a "turban of prayers," showing their loyalty. Then, there's the line "Kaaba e ishq tu main tere chaar su," which compares love to the Kaaba, a holy place. This shows how important and sacred love is. Another line, "Tu asar main Dua, Tu kuja man kuja," in this line the speaker compares the beloved to their prayer (Dua), be a symbol of their devotion and connection. The speaker uses this metaphor to express their deep-down devotion, love and connection with the loved. They compare themselves to a seeker, king, devotee, honour. The beloved is comparing to the kaaba and their prayer, devotion and unity. Metaphor creates a rich language, evoking emotions and poignant beauty.

Symbolism

Symbolism is like using confidential codes to talk about big ideas. It's when things, actions, or characters exemplify deeper meanings. This makes stories and art more interesting and significant. For example, Broken Heart (Sadness, heart break and lost love), Dove (peace, love and hope). In literature, art and culture, symbolism is used to deepness, meaning, and coating of interpretation to a work. It encourages the audience to think critically and explore the symbolism's significance.

- *Ae farishto wo Sultan e Meraj hain, Tum jo dekhogy heraan hojaogy*
Zulf tafseer e wal Lail ban jaegi, Chehra Quran saara nazar aayega

In the above paragraph, there are some symbols. Like when it says "Angels are the kings of ascension," it means angels are powerful, like kings, in the spiritual world. And when it talks about "locks turning into the night's interpretation," it means hair revealing deep secrets. Then, there's the line "Someone's face is like the whole Quran," which means their face shines with wisdom and purity, like the sacred book of Islam. It's a poetic way of saying they are spiritually beautiful.

Exclamation

It is used to express someone's emotions, feeling and is punctuated with (!) to indicate the emotions that are expressed. For example,

- "Wow, what a beautiful view!"
- "That's amazing!"
- *Tum jo dekho ge hairaan ho jao ge, Zulf tafseer-i wa-llail ban jaaye gi*

In the above lines, there are examples of this. Like when it says, "When you see them, you will be amazed," it's asking you to imagine something incredible. And when it talks about "her hair becoming the interpretation of the night," it's asking you to think about how beautiful and meaningful her hair is. The exclamation "hairaan ho jao ge" is used to emphasize the strong feeling of astonishment and surprise, and to convey a sense of awe and wonder.

Imagery

Imagery is like painting a picture with words, using descriptive language to make scenes, feelings, and sensations come alive in the reader's mind. For example,

- He has a heart of stone.
- It's raining cats and dogs.
- *Main duroodon ki dastaar baandhe hue,*
- *Kaa'ba-i 'ishq tu main tere char su*
- *Tu asar main du'a*

In the above lines the writer uses illustration to help us picture what they are saying. They talk about wearing a turban made of prayers, like wrapping yourself in all your hopes and wishes. Then, they use the image of a sacred place, like a temple or masjid, to show love and brotherhood, with someone special at the heart of it all. Finally, they describe prayers as having a big outcome, like when you make a wish and it feels like it really matters. Overall, it's like reading a story that paints pictures in our heads. Imagery bring text to Life, making it more engaging and vivid.

Personification

It is a type of figurative language. Personification is when things that aren't human are narrated as if they were. It makes them seem more vital and relatable (Davie, 1981). For example, "the wind is angry today" (The wind is feeling strong emotions, like a person).

- *Tu haqeeqat hai main sirf Ehsaas Hoon, Tu samandar main bhatki hui pyaas hoon*
- *Mera ghar khaak par aur teri rah guzar, Sidratul Muntaha*

In the lines "I am just a feeling," the speaker is saying they are like a feeling, not something real. In "You are a lost thirst in the ocean" and "My home is on the dust, and you are the traveler," the ocean and dust are given human-like qualities. This makes the writing

clearer and more emotional. It's very powerful tool in language that helps us to create a vivid description and connections to the world around us.

Hyperbole

A hyperbole is a figure of speech that involves a magnification used for intensity or effect. It is a kind of figurative language in which the speaker describes or narrates something but it has a different meaning. For example; "I'm so hungry I could eat a whole elephant". These hyperboles, along with other literary devices, create a powerful and expressive language that conveys the speaker's deep feelings, dedication, and love for Allah.

- "Tu samandar main bhatki hui pyaas hoon"

Here the speaker is using a hyperbole to show how much they miss their loved one. The ocean is a vast and endless body of water and they are comparing their loved one to a person who is very thirsty and lost in a big ocean, which shows how strongly they feel.

- "Mera ghar khaak par aur teri rah guzar"

In this part the speaker is using a hyperbole to express that their life is completely empty without the person they loved. The phrase "mere ghar khaak par" is an exaggeration that shows how much they value the beloved, they are saying that their home and everything they have is like a dust, meaning it's totally worthless. The second part "aur teri rah guzar" means that the beloved's presence is the only thing that makes their life meaningful.

Synecdoche

Synecdoche is a figure of speech where a part of something stands in for the entire thing, or the other way around. It's a literary tool that helps create powerful and descriptive language by using a small piece of an object, idea, or concept to represent the entire thing. It's a way to create vivid descriptions by using a small part to represent the whole, making it easier to imagine and connect with the idea (RAMEY). For example; "The White House announced a new policy." (using "White House" to refer to the administration or government).

- "Mimbar tera"

Here the word 'mimbar' (pulpit) is used in a special way. It's not a physical platform, but a symbol of the speaker's voice and message. It's like saying 'Your voice' or 'Your words' instead of 'Your pulpit'. This literary tool, called synecdoche, helps create powerful language but using a small part to represent the whole. So, when the speaker says 'Mimbar tera', they are really referring to the message and words that come from the pulpit, not just the physical structure itself.

- "Zulf tafseer e wal lail"

Here the word 'Zulf' (hair) is used in a special way. It's not just referring to the beloved's physical hair, but is a metaphor for their thoughts, ideas and mind. This is an example of synecdoche, a literary tool where a small part represents the whole. By using 'Zulf' to represent the beloved's mind, the poet is able to convey a deeper meaning and create a powerful image. It's like saying "Your mind" or "Your thoughts" instead "Your hair", and it helps emphasize the beloved's intellect and ideas.

- "Chehra Quran"

The word Chehra (face) is used in a special way. It's not just referring to a physical face, but is a symbol for the entire person or being. The poet uses the face to represent the teachings and wisdom of the Quran, which guides people's lives. This is an example of synecdoche, where a small part represents the whole. By using "Chehra" represent the Quran's teachings, the poet able to convey a deeper meaning and create a powerful It's like saying "The teachings of the Quran" or "The Wisdom of the Quran" instead of "The face of Quran", and it helps to emphasize the importance and impact of the Quran's guidance.

Theme

"Tu kuja man kuja" is a Qawwali poem, a type of spiritual poetry meant to be sung or recited musically. It expresses longing and love for the divine. This poem "Tu kuja man kuja" is a famous Urdu poem written by Ameer khusrau (1253-1325), a celebrated poet, Sufi mystic, and musician. He was a key figure in the court of Delhi Sultanate and is regarded as one of the greatest poets in Urdu literature, admired for his significant contributions (Perveen & Ahmed, 2021).

The poem is a beautiful expression of spiritual longing and desire for a connection with the Divine. It explores themes of love, devotion and search for meaning. The speaker humbly acknowledges their own limitations and seeks guidance from the Prophet Muhammad (peace be upon him), looking to him as a guiding light and trusted mentor. Ameer khusrau wrote this poem as a tribute to the Prophet Muhammad (peace be upon him) and the Islamic faith. When Ameer khusrau shared this poem with Muslim he wanted to:

- Show his love and respect for the Prophet Muhammad (peace be upon him) and Islam.
- Convey the importance of spiritual growth, self-reflection and seeking knowledge.
- Encourage Muslims to seek a deeper connection with the Divine and follow the teachings of the Prophet Muhammad (peace be upon him).
- Share the beauty of Urdu poetry and literature.

Allusion

An allusion is when someone mentions something without directly saying it, expecting the listener to understand because they know about it already. It's like a little hint or reference to something else. There are several allusions that evoke deeper spiritual meanings in this kalam. Some of these are mentioned below

- "*Tu Kuja Man Kuja*": This phrase itself is an allusion, as it reflects the dialogue between the lover (the seeker) and the beloved (the Divine). It's a symbolic conversation between the human soul (the seeker) and the Divine Presence (the beloved), expressing the thirst for spiritual connection.
- "*Tu ameer-i haram main faqeer-i 'ajam*": Here, the poet expresses a beautiful sentiment, stating that in the sacred place (haram), the seeker is rich, while in the foreign land ('ajam), they are poor. This creates allusion between material wealth and spiritual poverty, highlighting the value of spiritual riches over worldly possessions.
- "*Tere gun aur yih lab main talab hi talab*": This line reflects the seeker's longing for the virtues and qualities of the Divine, expressing a quenchless desire for them.
- "*Tu 'ata hi 'ata main khata hi khata*": This phrase explains divine's offering ('ata) with human errors (khata), highlighting the contrast between divine generosity and human shortcomings.

- *"Ilhaam jaamah hai tera Qur'aan 'imaamah hai tera"*: Here, the poet praises the Prophet Muhammad, likening his inspiration (ilhaam) to a cup (jaamah) and his guidance (Qur'aan) to a turban ('imaamah), symbolizing the spiritual leadership he provides.
- *"Mimbar tera 'arsh-i bareen Ya rahmat ul-lil-'aalameen"*: This verse reflects the Prophet Muhammad's role as a spiritual guide and mercy to all worlds, portraying his pulpit (mimbar) as lofty as the throne ('arsh) of God.
- *"Tu haqeeqat hai main sirf ahsaas hoon"*: This line means "You are reality, I am just a feeling." It's like saying that the Divine is real, while the seeker's experience of that reality is only a feeling.
- *"Tu samandar main bhatki hui pyaas hoon"*: Here, it's saying "You are like the ocean, and I am a lost thirst within it." This expresses the idea that the Divine is vast and fulfilling, while the seeker feels incomplete and thirsty for spiritual fulfillment.
- *"Mera ghar khaak par aur teri rah-guzar"*: This line means "My home is on the ground, while your path is exalted." It's about the seeker acknowledging their own lowliness compared to the Divine's greatness.
- *"Ay farishto wuh sultaan-i mai'raaj hain"*: It's saying "O angels, he is the king of the Ascension." This praises the Prophet Muhammad (peace be upon him) as the leader of the miraculous night journey and ascension to the heavens.
- *"Zulf tafseer-i wa-llail ban jaaye gi"*: This means "His hair will become like the interpretation of the night." It suggests that even the smallest details of the Prophet's appearance hold deep spiritual significance and beauty.
- *"Chahrah qur'aan saara nazar aaye ga"*: This line means "His face will appear like the entire Quran." It suggests that the Prophet's character and teachings embody the essence and teachings of the Quran.
- *"Mere aaqa imaam-i saff-i ambiya"*: This phrase refers to the Prophet Muhammad (peace be upon him) as the leader of all prophets. It emphasizes his role as the final and greatest messenger of God.

Oxymoron

An oxymoron is when two words that mean the opposite are put together to create a new meaning. It is a literary device where two opposite terms are combined to create a new meaning or make a specific effect. Oxymorons are commonly used in literature, poetry, and everyday language to add depth and humour (Shen, 1987). For instance, the line *"Tu ameer-i haram main faqeer-i 'ajam"* from "Tu Kuja Man Kuja" contrasts two opposite situations: being rich in the sacred place (haram) and being poor in a foreign land ('ajam). This creates a mystery because normally, being in a sacred place would make one feel spiritually enriched and prosperous, while being in a foreign land might suggest material poverty. However, the seeker acknowledges feeling spiritually poor despite being in the sacred place, reflecting the importance of spiritual wealth over material possessions in their journey towards divine union.

Another example is, *"Tu haqeeqat hai main sirf ahsaas hoon"* means "You are reality, I am just a feeling" in the Sufi kalam "Tu Kuja Man Kuja." Here, the oxymoron lies in comparing "reality" to "feeling." It's like saying the Divine is the ultimate truth, while the seeker's understanding of that truth is limited to just a feeling or perception. This emphasizes the vastness of the Divine compared to the seeker's humble realization of it.

Similarly, the line *"Tu samandar main bhatki hui pyaas hoon"* means "You are the ocean, and I am a lost thirst" in the Sufi kalam "Tu Kuja Man Kuja." This line creates an oxymoron by comparing the vastness of the ocean with the idea of being a lost thirst.

Normally, an ocean represents abundance and fulfillment, while thirst suggests a lack or desire for something.

Moreover, the line "*Mera ghar khaak par aur teri rah-guzar*" means "My home is on the ground, while your path is superior" in the Sufi kalam "Tu Kuja Man Kuja." This creates an oxymoron by comparing the idea of a home, which is usually associated with comfort and stability, with the ground or dust, which represents humility and insignificance. Similarly, the "pathway" of the Divine is described as superior, highlighting its greatness compared to the seeker's humble residence.

Analogies

An analogy is a comparison between two things that are similar in some way but different in others. It is a way of explaining or understanding something complex. In "Tu Kuja Man Kuja," several analogies are used to convey spiritual concepts and experiences. Here are some common themes and analogical elements found in this Sufi kalam:

The Divine as Light: The kalam says that the Divine is like a guiding light that shows the way, just like a lamp in the dark helps us see.

The Seeker as a Lover: It is like saying the seeker's love for the Divine is as strong as the love between two people who deeply care for each other.

Nature Metaphors: When the kalam talks about rivers, oceans, or deserts, it's comparing them to different parts of the seeker's spiritual journey. For example, a river might represent the flow of emotions, like happiness or sadness.

The Path of Spiritual Journey: The kalam compares the seeker's journey to a road trip or a voyage. It is like saying they are moving forward step by step, just like we do on a long journey.

The Divine as the Ultimate Reality: Imagine the Divine as a hidden treasure or a precious gem. The kalam is saying that it is the most important thing, like finding a valuable treasure.

The Seeker's Faith as an Anchor: When the kalam speaks of the seeker's faith as an anchor, it is like saying that just as an anchor keeps a ship steady in turbulent waters, the seeker's faith keeps them grounded and resilient amidst life's challenges and uncertainties.

The Divine Mercy as a Shelter: Describing the Divine's mercy as a shelter is like saying that just as a shelter provides refuge and protection from the elements, the Divine's mercy offers comfort and solace to the seeker, especially in times of hardship or distress.

These analogies help to convey complex spiritual concepts in "Tu Kuja Man Kuja" in a way that is relatable and understandable, drawing parallels between the seeker's journey and familiar aspects of everyday life.

Table 1
Occurrences of Figure of Speech Analysed in The Sufi Kalam

Sr. No.	Figure of Speech	Frequency
1	Rhyme	3
2	Parable	4
3	Allegory	4
4	Parallelism	3
5	Idioms	7
6	Metaphor	4

7	Symbolism	4
8	Exclamation	2
9	Imagery	3
10	Personification	4
11	Hyperbole	2
12	Synecdoche	3
13	Theme	4
14	Allusion	13
15	Oxymoron	4
16	Analogies	7

Conclusion

In conclusion, our research on 'Tu Kuja Man Kuja' from Coke Studio has been truly enlightening. Through analysing its lyrics, music, and impact on listeners, we have uncovered the essence of its beauty and significance. This Sufi Kalam is not just about music—it is about connecting with something deeper, whether it's spirituality, culture, or emotion. 'Tu Kuja Man Kuja' is not just a Kalam; it is a masterpiece that continues to captivate hearts and minds, bridging cultural divides and bringing people together through its timeless magic. Our research has looked closely at how 'Tu Kuja Man Kuja' blends different cultures and music styles to create something special. We have seen how it brings together old Sufi poetry and new music in a way that connects with people from all backgrounds. Moreover, our analysis of the Kalam's musical composition has shed light on the skilful artistry employed by artists Razaqat Ali Khan and Shiraz Uppal, as well as the collaborative efforts of the Coke Studio production team. From the complicated melodies to the impressive vocals, each element contributes to the kalam's emotive power and aesthetic richness. As we finish our research, it is clear that 'Tu Kuja Man Kuja' is not just a kalam. It shows how powerful art can be at bringing people together, no matter where they are from. It reminds us that music can help us understand each other better and feel hopeful, even in a changing world. It is like a shining light that shows us how music can bring us all closer, heal us, and make us feel better.

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