



An Analysis of themes of Struggle and Hardships in Sur Sasui of Shah Abdul Latif Bhittai

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ABSTRACT

Shah Abdul Latif Bhittai (1689-1752) is the leading poet of Sindhi Language and Literature. His poetic work Shah Jo Risalo is considered as a sacred literary work in Sindh with hundreds of people memorizing its verses like the Holy Quran. There are about 30 surs (parts) in his Risalo. Latif's poetry is replete with universal themes of love, humanism, mysticism, struggle, motivation and dialogism. The current study focuses on the Sur Sasui of Shah Abdul Latif Bhittai to investigate the themes of Struggle and Hardships faced by Sasui one of the leading female protagonists of Shah Latif. Sasui metaphorically represents the entire humanity. Shah Latif who is a seminal figure in Sindhi Literature in this Sur reflects the universal themes of human sufferings and resilience. Through a close textual analysis of the verses Shah Latif, this study will shed light on the human conditions, sufferings and struggle articulated by him. The study will also contribute in examining the existential challenges faced by Sasui and how she copes with these hardships and attains spiritual enlightenment and growth through human struggle. In this Sur, Shah Latif presents the characteristics of Self - chastisement, sacrifice, patience, steadfastness and reliance on nature. He sums up that to the man of such character even the water seeks the thirsty person. The present study contributes in indigenous treasure of Pakistani literature and will introduce Shah Latif to Pakistani scholars and academia with new understanding.

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INTRODUCTION

Shah Abdul Latif Bhittai, one of the most prominent Sufi poets in Sindhi literature, created philosophical poetry describing the profoundest human emotions and socio-cultural phenomena. His verses are compiled as *Shah Jo Risalo* which contains about 30 Surs (Chapters). Among these Surs, Sur Sasui, demonstrates a picture of struggle and hardships in life almost in every line. This paper provides a closer look at Sur Sasui wherein Shah Latif highlights the adventures of Sasui during her search for Punhoon (Agha, 2016). This study aims to investigate the features of the themes of struggle and hardship in Sur Sasui, illustrating how Bhittai depicts Sasui's pursuits and adventures as both as her personal trials and a metaphor of broader searches for answers in human life.

Sasui's story opens on the note of describing the woman as a humbly raised and poor girl. Nevertheless, she fell in love with one of the princes Punhoon. Later when she was separated from him, she undertook a perilous journey to seek him. Agha (2016) states that this pursuit begins as a complex voyage through the enormous desert and mountain tracks containing virtually no food or water supplies. It was a complicated road to pass, and, generally, it could be described as fighting the nature. This story involves a plethora of metaphorical expressions referring to different aspects of the nature and Sasui's feelings while wandering across the desert and mountains. Bhittai taking Sasui's journey as an allegory paints the themes of hardships, struggle, perseverance and unwavering determination in human life. The use of vivid images, symbolic language, and rhythmic words and lines have not only improved the emotive capacity of the Sur but also allows for a better understanding and a closer connection to Sasui and her plight. Moreover, the research also examines the universality of the themes present in the text. Bhittai's Sur Sasui is set in a specific cultural and historical period, but the themes that he explores are not limited by space and time. Sasui's life is symbolic of one's fights against resentment and the universal strive for liberty (Joyo, 2013).

Sur Sasui is not only a beautiful tale that describes the story of love and separation of Sasui but it is a tale that explores the human condition. Shah Abdul Latif Bhittai is not only a meritorious poet, but also a great philosopher. In this study, while taking Sur Sasui as the primary source of the study, I have explored Latif's legacy of understanding the ways of life which is based on struggle, praxis, hardships and strong determination (Khokhar, 2017).

Struggle and hardship are pervasive themes that are common across the human world and govern every individual life story and a society on the wider scale. Many genres of literature, art, and philosophers are used throughout human history to address different forms of struggle and ways that people reflect and deal with in their lives. Struggle is not limited to physical hardships alone but it also encompasses the mental, social, and spiritual pursuits in nature, and every time a person faces hardship, positive and negative lessons can be learned (Qazi, 2017).

In terms of literature, struggle is used as a theme that includes resilience, fortitude, courage and bravery that the characters face and show during their journey of life. In philosophical terms, struggle is interpreted as the value of life on its own and its hardships that ensure the personal development of an individual and exploration of one's self in connection to others. Additionally, religion, as well as a variety of spiritual beliefs, view hardship as the examination of individuals' religious or spiritual faith. Gems and jewels are found only by clashing the valleys with rocks raised to great heights. In the social context, struggles and hardships can also reflect broader societal issues such as inequality, injustice, and oppression. Literature and art have long been powerful mediums for critiquing social structures and advocating for change. By depicting the struggles of marginalized individuals and communities, these works raise awareness and inspire action towards a more equitable and compassionate world (Smith, 2011).

Shah Abdul Latif Bhittai's *Sur Sasui* is a profound piece of literature focusing on struggle and hardship. The themes addressed in the narrative concerning Sasui's journey are not exclusive to her personal experience but instead are broadly associated with socio-political struggles. This research study seeks to explore the themes underpinning the events in *Sur Sasui* based on Karl Marx's theory of praxis, with the primary goal being to indicate that Bhittai's depiction of struggle and hardship in life aligns with the Marxian concepts of human activity and social change.

Advani (2012) adds that *Sur Sasui* is a heartfelt narration about an interaction between a washerwoman, Sasui, who meets and marries Prince Punhu. However, when Punhu left her in Bnbhoor and went to his native place Kech Makran, Sasui began a very adventurous journey through the mountains and rocks that resulted in the classical pursuit of struggle and hardships. The journey through the deserted mountains can be perceived as a physical challenge for her, but the description of her experience also suggests the spiritual struggle. Bhittai's goals in outlining this type of persistent manifestation are likely to emphasize the power of human

ability to persevere and transform as well as the need to undergo hardship. The journey of Sasui, as reflected in *Sur Sasui*, can be seen through the lenses of Marx's theory of praxis, with the need to evoke action in human life.

The proponents of this theory suggest that people are products of the world and at the same time, change the world based on their actions. Praxis-related activities are a mix of theory and practice working on transforming the world and addressing alienation. Sasui's experience should be described as a form of praxis. In this context, the hardship she underwent was not about passive application but instead focused on instigating an action for reuniting. This idea can be seen in the context of Marx's proposal that his philosophy offers what is necessary for people to accomplish in order not to feel alienated (Syed, 1964).

The struggle of Sasui can be seen as a metaphor and reflection of the struggles in the life of the oppressed and disadvantaged. Sasui's struggle resonates with Bhattai's critique of the social order and his belief that the oppressed cannot but resist. I would say that in this regard *Sur Sasui* is a retelling of Marx's views. The end of *Sur Sasui* says struggle is permissible – and that is a clear reference to the Marxist theory which claims that society is transformed as a result of the struggle of the oppressed against exploiters and oppressors. Besides, Marx's theory of historical materialism states that society's development is a consequence of material conditions and the conflicts between them (Marx, 1818). The track that Sasui travels through can be seen as a metaphor of material conditions. It is harsh and unmerciful, but Sasui keeps walking. I would say that the invincibility of human spirit is another important aspect of Marx's theory that can be observed in this *Sur* of Shah Latif. In other words, Bhattai proves that humans are not limited by material conditions but they can go beyond. The *Sur* entails the possibility of using one's own action and rejecting alienation to reach fulfillment (Shah, 2014).

To sum up, *Sur Sasui* by Shah Abdul Latif Bhattai is rich in themes of struggle and hardships which can be viewed through the prism of Marx's theory of praxis. Sasui's adventure is a reflection of human action's transformative power and the quest for overcoming alienation and achieving the destination. By connecting Bhattai's poetic narrative with Marxian theory, this research study aims to highlight the enduring relevance of these themes in understanding both individual and collective struggles for a better and more just world. The paper also aims to show the importance and value of Bhattai's work when viewed from a literary and philosophical perspective.

Literature Review

Shah Abdul Latif Bhittai (1689-1752), a titanic figure in Sindhi literature is well known for his mystical poetry and philosophical insight. His master piece i-e Sur Sasui along with other Surs exhibit his interest in love, mysticism and social justice. The following review reviews some of the important works of the researcher about his works. It focuses on his themes, his style and design and the socio-cultural requirement of his poetry.

The poetry of Shah Latif revolves around love, struggle and human predicament in general. However, Latif's themes deal with human struggle and experiences in search of spiritual and self – fulfillment. According to Danish (2017) Shah Latif is a brilliant poet of the Sufi tradition and he further adds that Shah's poetry in Sur Sasui and other Surs records a journey in search of spiritual enlightenment and freedom from the physical constraints. Similarly, Qazi (2017) argues that Shah Latif's poetry is about the existential experience and struggle of the human being. In fact Shah Latif's portrayal of struggle of Sasui is a grand metaphor of human soul's struggle (Qazi, 2017).

The poetic style of Shah Latif makes extensive use of imagery and symbolism. The poet's reliance on allegories and metaphors throughout his work plays a significant role in establishing the spiritual and emotional dimensions expressed in his poetry (Shaikh, 2016). Shaikh (2016) discusses the way Shah Latif innovatively used folklore and local traditions in Sindh to enrich his poetic style. According to him, by making the best use of regional myths and tales, the poet managed to facilitate the support of highly sophisticated philosophical concepts into his work. Joyo (2013) explores the structural aspects of Shah Latif's poetry. According him, the poet's use of variety of Sindhi popular poetic forms, combined with his innovations create a highly masterful combination of rhythmic verse, meter and enduring appeal in his poetry.

A socio-cultural analysis of Shah Latif's poetry allows us to understand the broader factors impacting his work. Hussain (2005) postulates that Latif's poetry largely reflects social, political, and cultural situations occurring in 18th-century Sindh. More specifically, he argues that the poet's continuous engagement with the issues of social justice and his taking a critical stance toward the existing social order should be analyzed against the broader cultural and

historical circumstances. Defying the prevalent societal norms and highlighting the social injustices faced by the members of lower classes and marginalized communities were unified in the author's commitment to influencing social and cultural changes (Hussain, 2015).

In addition, Soomro (2017) examines Shah Latif and his literary heritage through a reflection on the poet's work into the Sindhi cultural identity. According to him, Latif's work integrating local customs, legends, and all traditions have greatly contributed to forming the Sindhi heritages in culture and literature. For example, Latif's emphasis on the regional and cultural pride of the people strengthens his possible role as the custodian of the culture of the Sindh. Scholars have recently become more interested in reviewing the contributions of Shah Latif from the critical paradigm. For instance, Joyo (2013) supports this statement by claiming that, in recent years, interest in the study of his literature has grown significantly. At the same time, he notes that today, many scholars recognize that the work of Sufi poets especially Latif is of great importance to global literature because Latif wrote about universal truths and human insights.

RESEARCH METHODOLOGY

RESEARCH DESIGN

This study uses a qualitative research design and employs textual analysis to identify and interpret the theme of struggle and hardships in *Sur Sasui* by Shah Abdul Latif Bhittai through the prism of Karl Marx's theory of praxis. The research is interpretative, aiming to unveil the meanings hidden in the text and link them to Marxian views.

Shah Abdul Latif Bhittai's *Sur Sasui* will be the key text for this analysis. The original version in Sindhi, as well as translations, will be used to ensure depth and precision in analysis. Scholarly articles, books, and theses on Shah Abdul Latif Bhittai's works, and Karl Marx's praxis theory will also be reviewed.

THEORETICAL FRAMEWORK

The analytical framework for this research is based on Karl Marx praxis theory, which stands in the assumption that social changes may be instigated through human activity. In terms of Marxian philosophy, praxis is the dialectical relation between human activity and structures. It signifies human activity that transform the world and change material conditions. According

to Marx's theory, alienation characterizes the status of human beings living in capitalist societies. Man's property is his labor. In these societies, alienation occurs as life evolves because of loss of control over labor and products. Praxis in Marx theory is what the human being does to control his labor and products to overcome this alienation and achieve fulfilment. In human life struggle depicts the aspect of praxis. Sasui's resilience in the face of hardship exemplifies the Marxian concept of praxis, where human beings actively engage with and transform their conditions. The symbolic elements in *Sur Sasui*—such as the mountains, beasts and the journey—reflect the socio-economic struggles of the marginalized, connecting individual hardship with collective social realities.

This theoretical framework will guide the analysis of *Sur Sasui*, enabling a deeper understanding of how Bhittai's depiction of struggle and hardship aligns with and illustrates Marxian concepts of praxis, social change, and the human condition.

ANALYSIS OF THE VERSES FROM SUR SASUI IN THE CONTEXT OF PRAXIS

Verse:

“Sooner or Later I have got to go to the beloved. My Lord! Do not waste the performances of the workers. Kindly be so gracious to me that I may meet the Baloch (Punhoo) during my lifetime” (Agha, 2016, p. 1046).

This verse is the summary of the intense objective situation of the Sasui. The verse highlights the yearning and strong will of Sasui to seek her beloved Punhoo. She prays God not to waste the labour of the workers. “Sooner or Later I have to go to the beloved” is the adamant stance of Sasui and it reflects her strong determination to pursue her goal amid all kinds of hardships. This idea matches to the Marx's concept of praxis where the individuals have to actively engage themselves in transformative actions to achieve their goals and change their social conditions. Sasui did not stay sitting with a hopeless waiting and wishing to see her beloved. But she undertakes an arduous journey to attain her goal of life. The second call for the divine is “do not waste the performance of the workers”. This line fits with the Marx's idea of value of labour in life. Here the laborers are all of us; none of us live a comfortable life. A divine call not to ignore the efforts of all human beings represent the universal call for entire humanity. Sasui's quest symbolizes the human struggle to overcome alienation, seeking a state of union and harmony with her beloved. The verse can also be interpreted as a call for collective

recognition of human efforts. In Marxist terms, individual struggles are connected to broader social dynamics.

Verse:

“Sasui has willingly accepted and undertaken the journey in the wilderness for the sake of her beloved Punhoon. Water seeks those who maintain their thirst within themselves” (Agha, 2016, p. 1046).

This excerpt from Sur Sasui of Shah Abdul Latif Bhittai depicts Sasui’s determination. Spiritual as well as, existential themes are associated with her act. The most manifest level, of course, relates to Sasui’s determination and willingness to undertake the journey to her beloved Punhoon. The metaphor of water seeking the thirsty highlights a deeper, mystical understanding of desire and fulfillment. In other words, everything that human does consciously contributes to the transformation in life.

In this light, the decision that Sasui undertakes to go through the wilderness is not random and is motivated by a greater purpose in life. The first line is sufficient to conclude that Sasui’s act is a form of praxis: The whole sentence suggests that Sasui is willing to lose the land in her pursuit to reunite with Punhoon. At the same time, the poet’s concept “Water seeks those who maintain their thirst within themselves” presents the powerful metaphor for motivation, longing and desire in life. The inner-self’s “thirst” for change or stability is what makes a human a unique being able to transform this world.

Verse:

“O Sasui! Do not remain in Bhanbhoor, but use all efforts (to follow up Punhoon). As a bond woman of the Balochi tribe, you should not give up his track. During the course of this search for your beloved, you'll get clues about him” (Agha, 2016, p. 1052).

This verse from Sur Sasui depicts the personal involvement of Sasui in her search for her beloved. The advice of the people who accompanied her to not remain in Bhanbhoor and to use all effort is related to her incessant struggle for love and success. The mention of Sasui as the Bond woman of Balochi tribe signifies her social position which requires her to remain in constant struggle to attain something positive in life. The advice of the poet to her “use all

efforts” invites her attention to Marx’s concept of Praxis which requires active engagement and struggle in life to achieve fulfilment and success.

Sasui’s identification as a "bond woman of the Balochi tribe" highlights her social and economic position, which additionally contributes extra difficulties in her quest and to her struggle. In Marxian terms, this marginalized status reflects the socio-economic conditions that influence her journey. Despite these constraints, her perseverance exemplifies the capacity to transcend social limitations through determination and active pursuit. This approves Marx’s notion that individuals can challenge and change their social conditions through conscious and systematic effort. The quest to follow Punhoon and the encouragement to persist in the search symbolize Sasui’s determination and struggle to defeat and curb alienation and achieve a sense of union and fulfillment. Marxian praxis involves overcoming alienation by reclaiming control over one’s life and relationships. And this verse beautifully presents the poetic representation of this sense.

Verse:

“It is pseudo lovers who inquire about the Kech, the land of the beloved. They do not look for him within themselves. (On the other hand) those lovers, whose hearts are entwined with Punhoon, do not contemplate undertaking the physical hard journey to meet him” (Agha, 2016, p. 1068).

This verse highlights the fundamental distinction between the superficial and the real lovers. The “pseudo lovers” who inquire about the land of the beloved as Kech are depicted as inappropriate to the actual depth of their feelings. To be more exact, the inquirers are concerned with the external side and the physical aspects of the beloved’s realm and, thus, do not make any effort to seek something more profound and internal. In contrast to this approach, a true lover assumes that one’s journey to meet Punhoon is not only a physical trip but something more powerful, an internal connection and mystical discovery. The verse contrasts the superficial pursuit of the "pseudo lovers" with the serious and insightful journey of true lovers. Marxian praxis emphasizes the importance of internal understanding and active engagement in achieving transformative goals. Pseudo lovers' only focus on external inquiries to kill time and it reflects a lack of genuine internal commitment, whereas true lovers embody the Marxian ideal of internal transformation through deep, genuine connection.

In this way, the verse, when analyzed through the Marxian praxis, shows that the internal understanding and connection are necessary when setting transformational goals. Furthermore, the meaningless inquiries of the pseudo lovers demonstrate their lack of internal commitment. In contrast, the true lovers illustrate the necessary transformation in the Marxian sense as a deep, internal connection. Thus, in the light of the Marxian praxis, the verse emphasizes the need for a profound bond to achieve fulfillment in life and seek relief from alienation.

Verse:

“Proceed to the beloved with your heart, rather than on foot. O Sasui!! Do not look for his footprints on sand, but crawl towards him with your heart” (Agha, 2016, p. 1069).

This verse from Sur Sasui underscores the significance of proper pursuit and real struggle for achieving fulfilment in life. In this pursuit she relies on her internal insight, motivation, encouragement and deep connection with the beloved. She keeps the physical hardships and difficulties to the next level. The notion of “proceed to the beloved with your heart” implies that reaching the beloved Punhoon is not something physical but emotional, and Sasui should try to connect with her lover in her heart. The poet uses physical or tangible proofs as a metaphor or Punhoon’s “footprints on sand” to suggest that Sasui should not make her journey towards her lover on physical terrain alone but also add emotional worth to this journey. Taken from the point of view of Marxian praxis, the first verse implies that Sasui should proceed toward her beloved Punhoon with her “heart”. This crucially implies a form of internal engagement to transform the current state of things. The point is that only the external engagement will not do her any good; whereas the use of heartfelt emotions will remove superficial barriers on the way.

Verse:

“Most people are merely wishful to meet the beloved, but very few are prepared to face the hardships and starvation. To undertake the journey in that direction is not the job for all and sundry. Hence such women alone may accompany me, i.e., Sasui, on the expedition, who attach no value to their life and its comforts” (Agha, 2016, p. 1073).

The verse from Sur Sasui is discussing the difference between a superficial wish to seek the beloved and the true devotedness. It is true to say that only fewer people are longing to see

the beloved, but only a few are prepared to endure the tremendous challenges and sacrifices on the way to meet him. The verse itself says that the trip is open to a few people who can sacrifice their belongings in this journey. Undoubtedly, committees or being up to revealing the hardships make a lot of difference in the real pursuit. This verse from Sur Sasui is also compliant with Marxian praxis, as it implies that the least interested people are those who got stuck in their struggle of life. The reality of change is concentrated and meaningful, and one can easily say that the least interested people do not perform for the higher good. Thus the verse has a lot in common with the notion of alienation. The journey to meet the beloved requires enduring the great hardships of all kinds. The can also be interpreted as that the challenges towards powerful consciousness and praxis on the way to freedom are also tremendous and difficult.

Verse:

“She who knows and is used to an easy life should not entertain the desire to accompany me on this trip. The heart-wracked woman alone can undertake the journey amidst the mountains” (Agha, 2016, p. 1074).

This verse from Sur Sasui explains that only those who are accustomed to hardship and suffering are suitable for the challenging journey Sasui is taking. It carries a distinction between those who are used to comfort and those who have endured deep emotional distress. Such a journey requires a deep understanding and commitment to hardship as characterized in the verse. According to the verse, a happy beginning may not serve its purpose in preparing one for the nature of the journey. Through Marxian praxis, meaningful expressive transformation is achieved through hardship and facing little chances of resolving the factors causing alienation of individuals from themselves. This is an indication that the verse qualifies to be considered through the prism of Marxism praxis. Individuals are best suited for meaningful transforming actions if they have faced significant struggles. In analyzing the verse, it is revealed that there is a distinction between people used to comfort and hardship showing only the latter can carry this journey of achievement.

Verse:

“I have no patron, resources, strength, or guide. I know that tigers and thieves are lurking in the hideouts and so are the snakes in the desert waste. O Punhoon!! Do kindly come back to me, lest O Beloved!! I may die” (Agha, 2016, p. 1114).

This verse reflects the dire situation and vulnerability of Sasui. Here, she shows her vulnerability and the dangers she must navigate without the support, resources, and guidance she needs. She longs for Punhoon to return whose presence Sasui depends for her life to be fulfilled. Moreover, she does not know when she might fall in the hands of tigers, thieves, and snakes in this adventurous quest. In Marxian Praxis, these challenges and conditions must be faced and accepted to achieve something positive in life. The absence of guidance and proper resources can create hindrances in the meaningful change in life. Most individuals lack the patron, resources, strength, or guide to address similar situations and dangers in life. In such harsh conditions one must trust their internal strength, commitment and motivation. For Sasui this motivation comes from Punhoon for whom she prays to return so that her journey may become easier. Analyzed through Marxian praxis, this verse highlights the challenges of engaging in transformative actions of life without adequate support and the critical need for solidarity and connection with the beloved to overcome adversities and attain fulfillment in life.

Verse:

“Even though fatigued, push on and climb to the mountain summits. During your march in quest of Punhoon never get demoralized due to fear or tediousness of the journey. Bestir yourself and get on the gravel. Remember that those who sit inert and make no effort are covered up by sand (of frustration and failure)” (Agha, 2016, p. 1118).

In this verse, Sasui is being told to strive and persist despite the fatigue and all kinds of difficulties. The poet advises Sasui to keep heading up the ascent and overcome her fear and the difficulties of the way. The metaphor of “being covered up by sand” implies that unless she strives to the better the stagnation and frustration is bound to consume her. This metaphor is used to suggest that those who do not strive should expect to be stagnated. This idea can be interpreted through Marx’s praxis when he points out that nothing changes in the state of dormancy and inactivity. It is only when people try to make a change in their lives the alienation can be eliminated. The urge that she “bestir yourself and get on the gravel” invites her for some meaningful action to be taken in her life. Marxian praxis basically states that no form of waiting will rid one of alienation. It is only by taking a deliberate action that change can be realized in life. The verse shows that to eliminate alienation and change the status quo, one has to be persistent and keep pushing even in the midst of hardships.

Verse:

“Do not sit apathetically (do not forsake the beloved or give up the attempt), Do not inquire about the distance to be covered. Those who maintain the effort will meet the beloved” (Agha, 2016, p. 1122).

This verse marks the significance of persistent effort and engagement in the quest for the beloved. It advises against apathy and the distractions that one faces during the quest. Instead, this verse, encourages continuous effort, suggesting that true and the sustained commitment will ultimately lead to the desired destination. The promise that those who continue their efforts and struggle will eventually seek the goals of life aligns with Marx's view that sustained engagement and persistent struggle in life lead to successful outcomes. The call to avoid complacency and not forsake the attempt reflects the necessity of active pursuit in Marxian praxis. True engagement requires not only starting the journey but also maintaining consistent effort and commitment throughout. This verse from *Sur Sasui* advocates for persistent effort and focus on the journey rather than being deterred by the distance or challenges.

FINDINGS AND CONCLUSION

This study employs Marx's theory of praxis to investigate the themes of struggle and hardship in Shah Abdul Latif Bhittai's *Sur Sasui*. The way in which these themes connect with Marxian notions of human agency, overcoming alienation, and the quest of true transformation is illuminated by analysing certain lyrics from this lyrical work. After careful analysis, it becomes clear that Shah Latif's account of Sasui's journey is more than just a story of a man falling in love; it also offers a profound commentary on the nature of transforming struggle and the significance of active participation in accomplishing worthwhile objectives.

Marx's praxis theory places a strong emphasis on the necessity of deliberate, active participation in changing one's environment and bringing about social change. Praxis entails both transformational, practical activity as well as theoretical understanding. Human agency is reflected in Sasui's unwavering pursuit of her lover Punhoon in the face of many hardships and challenges, which is consistent with Marxian theory. According to Marxian praxis, conscious, active work is required to bring about significant change as opposed to passive surrender. This idea is supported by Sasui's resolve in the verses examined to carry on with her voyage in spite of exhaustion and the risks of the wilderness. The passage emphasising the value of taking

initiative in the face of difficulties is the one that tells Sasui to "push on and climb to the mountain summits" and "never get demoralised due to fear or tediousness of the journey." This idea is further supported by the idea of continuing the trip "with your heart" as opposed to just paying attention to outward manifestations or tangible proof. It emphasises that real commitment goes beyond only depending on outward indicators and entails a more profound, internal engagement. Marx's idea of alienation is reflected in the lyrics that show Sasui's lack of resources, support, and awareness of potential threats. Marxian theory defines alienation as the state in which people lose contact with their work, their community, or their own sense of self. Sasui's dependence on Punhoon and susceptibility represent a larger battle against alienation and a need for fulfilment that goes beyond material circumstances.

The phrase "not forsake the beloved or give up the attempt" and the focus on persevering through adversity draw attention to the necessity of resiliency and dedication in overcoming alienation. According to Marxian praxis, overcoming surface-level distractions and taking consistent, purposeful action are the keys to bringing about substantial change. This idea is reflected in the line that tells Sasui to "bestir yourself and get on the gravel" instead of getting buried in the "sand of frustration and failure." It emphasises the value of taking initiative and the negative effects of indolence or complacency. The reference to Sasui's standing as a "bond woman of the Balochi tribe" and her awareness of outside threats highlights the influence of societal circumstances on individual struggles. Marxian philosophy frequently discusses how individual experiences of alienation and struggle are influenced by socioeconomic conditions. Sasui's cognisance of her socio-economic constraints and the hazards she encounters outside of her own country demonstrate a more profound comprehension of the structural factors influencing her path. The socioeconomic background deepens our understanding of her struggle by illuminating the ways in which her search is shaped and influenced by both personal and external circumstances. In conclusion, a thorough grasp of the transformational character of Sasui's journey may be gained by applying Marxian praxis to the analysis of the themes of struggle and hardship in *Sur Sasui*. According to the verse analysis, Sasui's quest serves as a metaphor for the more universal human experience of facing and conquering misfortune. Her tenacity in the face of many challenges and a lack of outside assistance exemplifies the Marxian idea that true transformation and fulfillment can only be attained by active, conscious participation and the overcoming of alienation.

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