



Intertextuality In 'Man Chalay Ka Sauda': A Stylistic Analysis Through Simpson's Model Of Narrative Structure (2004)

Shagufta Yasmeen

Senior lecturer, Department of Humanities and Social Sciences, Bahria University, Karachi
Email: shagufta.bukc@bahria.edu.pk

Sumra Peeran

Academics and Operations Manager, Learning Resource Network LRN UK; Head International Qualification, Ziauddin University Exam Board
Email: sumra.peeran@lrnglobal.org

Ufaq Binte Jamal

Senior Lecturer, Department of Social Science, Mohammad Ali Jinnah University (MAJU)
Email: ufaq_jamal@yahoo.com

ABSTRACT

Man Chalay Ka Sauda by Ashfaq Ahmed is a spiritual text that explores into the intricate relationship between Religion and Science. The objective of the current study is to investigate how Ashfaq Ahmed's use of intertextuality enriches the spiritual narrative and to explore how readers engage with intertextual elements. Simpson's model of Narrative Structure (2004) is used to find intertextual elements. This study utilizes Grounded Theory methodology to explore the spiritual narrative and to create deeper layers of meaning. The findings have significant implication to understand the philosophy of life from sufi perspective which has universal appeal for humans.

INTRODUCTION

Syed Ahmed Dehalvi defined Sufism as the word "tasawwuf," which is a masculine noun, and it means to be free from personal desires or to attain purity of heart through knowledge (Barvi and Ahmad 2023).

Sufism is the lifestyle that sacrifices the desire for self-gratification (Helminski 2000). Sufism emphasizes moral virtues and follows the teachings of Prophet Muhammad.

Talking about the traditions of Sufism in Urdu dramas, Ashfaq Ahmed, a prominent playwright from Pakistan, had associated all of his creations with the tradition of Sufism (Aroge and Anjum 2022).

Ashfaq Ahmed, has beautifully incorporated Sufi teachings in his dramas, blending them with elements of science. The drama serial "Manchale Ka Sauda" probes into the depths of



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human nature, addressing the struggles and quest for knowledge that define our existence (Barvi and Ahmad 2023).

Problem Statement

Although Ashfaq Ahmed's works have been widely studied for their spiritual depth, little attention has been given to the interconnection of religion and science in *Man Chalay Ka Sauda* through intertextuality. The drama intricately blends Sufi philosophy with scientific reasoning, yet the role of intertextual references in shaping its spiritual narrative remains underexplored. Using Simpson's (2004) Model of Narrative Structure and Grounded Theory methodology, this study investigates how intertextuality enhances the spiritual and philosophical dimensions of the text, offering deeper insights into Sufi thought and its universal human appeal.

Research Objective

To examine how Ashfaq Ahmed employs intertextuality in *Man Chalay Ka Sauda* to enrich the spiritual narrative and construct deeper layers of meaning.

Research Question

Q1. How does Ashfaq Ahmed employ intertextuality in *Man Chalay Ka Sauda* to enrich the spiritual narrative and create deeper layers of meaning?

Significance of the Study

This study is significant as it deepens the understanding of how intertextuality enhances the spiritual and philosophical dimensions of Ashfaq Ahmed's *Man Chalay Ka Sauda*. By applying Simpson's (2004) Model of Narrative Structure, it offers new insights into the fusion of Sufi thought and scientific reasoning, contributing to literary, religious, and stylistic scholarship in Urdu literature.

The Context of the Study:

The plot of *Man Chalay ka Sauda* deals with the process of reaching to the knowledge of presence of Allah (mysticism) through the progression of self-awareness and purpose of one's life. Man is born to discover Allah, His presence through His „ayats“ and His Mercy which has covered all His creations. Human beings are the ones who have been given liberty to discover Allah by the means of the wisdom and intellect provided for the same. The calamity of life is not hunger, desires, poverty, emotions and illiteracy. The major concern of man's life is to realize the rationale of one's existence.

Oneness of Allah

The first pillar of Islamic society is the belief in the oneness of Allah. It is necessary for a person to hold fast to the principles of Allah in his actions in order to achieve success and respect in this world. Mohammad Hussain postman tells Irshad “o bhai maarny wala bhi wohi hai ,,,,,,, the Ark, and the Wave.” (Ahmad 2004) (Pl. see appendix)



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The Role of Scientists and Messenger

The Shepherd further reminds that the messengers of the past have brought about a revolution in human thought, and since the line of prophets has ended, it is now the duty of scientists to spread the work and knowledge of the prophets in this world and help the suffering humanity. „Deekho baabo loka payghambaroon ne akar..... sirf tum jeson se hoga“ (Pl. see appendix)

Physics and Quantum Physics

Physics is a discipline that investigates the properties of matter, energy, motion, and their interactions (van Lunteren 2024).

The concept of wave-particle duality suggests that particles, such as electrons and photons, can display characteristics of both waves and particles simultaneously. (Bothe, Cocconi et al. 2023).

Superposition, a principle in quantum mechanics, asserts that particles can exist in multiple states or positions concurrently, a phenomenon known as superposition (Hiller 2022).

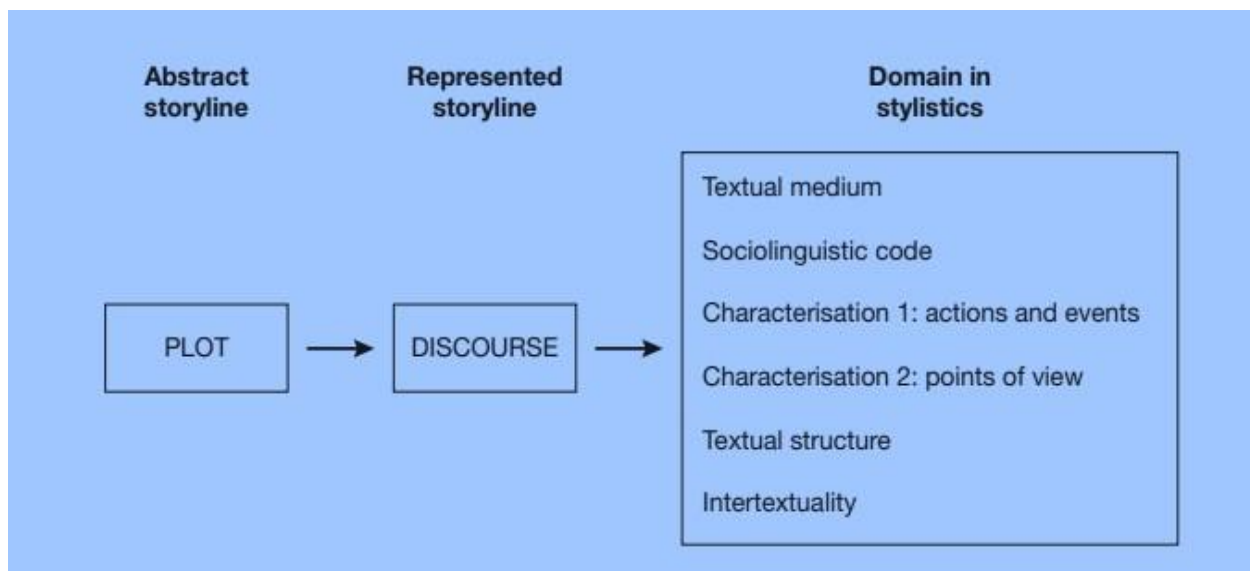
The uncertainty principle, such as position and momentum, cannot be precisely measured simultaneously (Bobokulova 2024).

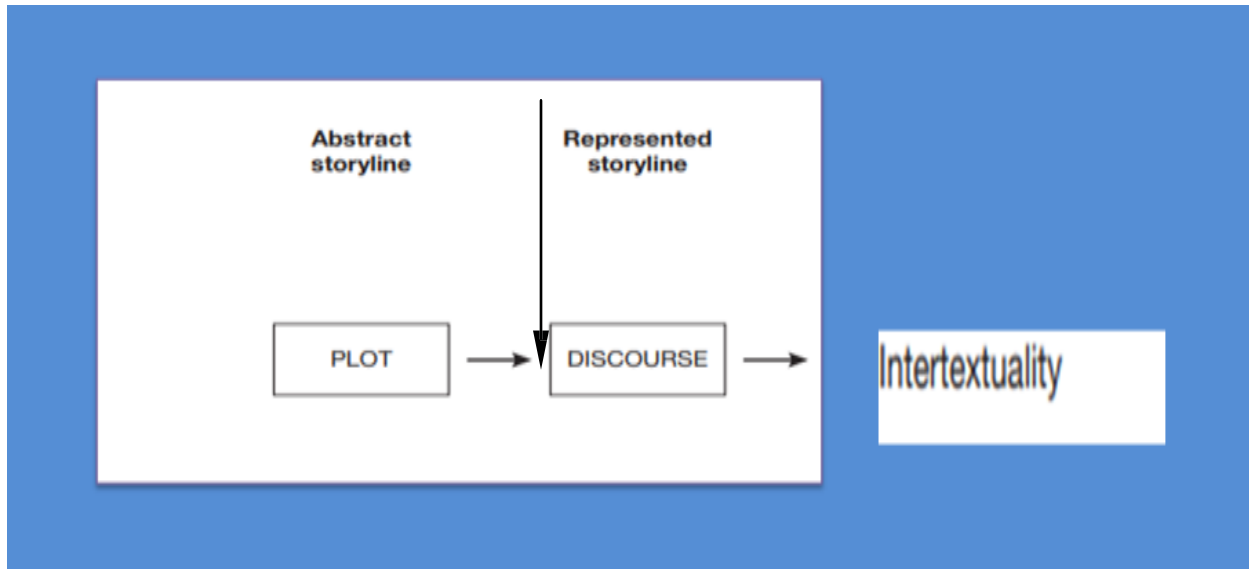
Quantum entanglement refers to the interconnectedness of particles (Kyriazos and Poga 2024).

Quantum tunneling is a phenomenon in which particles can traverse energy barriers that would be impassable according to classical physics (Brumfiel 2001). In Man Chalay ka Sauda Irshad and cobbler discussed this “At subatomic level matter does not exist with certainty rather shows tendency to exist. This is why; particles can be waves at the same time “hum kisi bhi.... has been revealed.” (Pl. Appendix)

Research Methodology

The study applies two research approaches: Intertextuality as Simpson presented in his Narrative Structure Model (2004) and Grounded Theory Method for data analysis.





SIMPSON'S MODEL OF NARRATIVE STRUCTURE (2004)

Grounded Theory Method



Figure 3. Diagram showing coding outcomes in GTM (Al-Eisawi, 2019).

(Al-Eisawi 2022)

Theoretical Framework:

Intertextuality:

The term 'intertextuality' was introduced by Julia Kristeva in 1966 (Zengin 2016). Intertextuality functions as a mechanism through which we write ourselves into the social text, and then the social text writes us (Bazerman 2004). The primary focus in intertextuality is the interdependence of texts (Williandani, Saragih et al. 2020).

Grounded Theory

Grounded Theory serves as both a methodological approach and a meta-theoretical perspective that focuses on developing concepts, categories, and theories based on the specific case under investigation, rather than attempting to validate or apply existing theories



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(Engler 2021). This research methodology is employed to gain an insider's perspective, allowing researchers to understand the viewpoint of individuals who have firsthand experience of the phenomenon being studied (Turner and Astin 2021).

Description of Analysis

In Ashfaq Ahmed's work "Man Chalay Ka Sauda," the skillful integration of allusions to religious texts, poetry, and philosophical works serves to deepen the narrative's layers of meaning. The intertextual references in this work are intricately linked to the exploration of spirituality, with the characters' dialogues, symbolic references, and influences from Sufi traditions all contributing to a rich and profound exploration of spiritual themes. The second approach involves employing grounded theory methodology to identify recurring themes in the data, transforming these themes into codes, organizing the codes into patterns, and ultimately constructing a theory based on these emergent patterns.

Findings:

Open coding (first-order concepts)	Axial coding (broad categories)
<p>Take anger in control, leave luxurious life, suppress ruling nature, control Ego</p> <ol style="list-style-type: none"> walk the path of truth, not lies destroy all old habits and arrogance light the fire of passion in your heart You'll have to let go of your old beliefs, old tricks, and old arrogance. You'll have to embrace the fire of arrogance, turn it into dust, and give birth to a new life. 	<p>Self-Control</p> <p>کنز کی دسای اتاد کر جو کا پہلا لدم نہ اٹھے گا جہ غصے کو ختن کرے گا اللہ روک تا کر دکن دکوہت داؤ پر لگا دے گا تاج اتار پھینک پھر جو تھی ضوچاً</p>
<p>Two paths cannot be taken , it's better to choose one, leave confusion</p>	<p>Firm decision Making Power</p> <p>راضتے ایک ی تھلا تھالی تندگوالی چھوڑ دندا ضے گل</p>



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<p>Basic teachings, undergoes tests, progresses step by step. Continuous growth and progress for those who abandon forbidden ways.</p>	<p>Spiritual education progression دباوی تعلیم میں یعی دباوی کی تعلیم میں کچھ کچھ نکتوں کی صورت ہے لیکن دینی میں ضلہ ہطافر ضارے راہگیر پی فٹ پاتھ کے اور راضہ ہے کہ ختن ی بیں ہوتا جو ترقی ہسل اختیار کرتا ہے اش کے ضاہے ترک ترکی ہسل کھڑی ہے جہ و پوری کر لیتا ہے تو اش کو نہی ترک کر دیتا ہے ہسل پیں کہ ختن ہوئے کا ام ی بیں لیتے اش میں تو نص اگے تڑھنے رہا اور اگے تڑھے کی توفیق ہاگتی رہا ی</p>
<p>Key is to keep asking for the ability to continue growing, Possibility of regression from the last step to the first step. Importance</p>	<p>Learning from Hazrat Yunus, pray and seek ability for growth. ادنی کئی کئی اخری شیڑھی ضے بھطل نہی جاتا ہے</p>
<p>of sincere prayers and intentions in spiritual growth.</p>	<p>ہچہلی والے دضرت یوص اور جد الاءایء کی دعا ہاگ کر پھر پبلی شیڑھی ضے غرور کرتا ہے لیکن اگر بیت ضچی ضارا داروہدار بیت پر ہے ضاتھ ضاتھ تاب پیغوثروں کی ہاگی ہونی دعاؤں کی کوڈ ڈال کر پھر شیڑھی چڑھ جاتا ہے</p>
<p>HEART of man should be empty from tempt, jealousy, lust and love of world</p>	<p>Empty Home(heart) معمولی مہمان کے لیے 100 صفائی ستھرائی ہوتی ہے علیحدہ کمرہ تیار کیا جاتا ہے رو تو سارا گھر خالی کروا کے اترتا ہے وہ کب کسی اور کے ساتھ رہتا ہے مکان میں خالی کروا لیا گھر ہو گئی سفیدی پالش تیاری ہو گئی ساری کی جائے کچھ کچھ لے ایسے تھوڑے دعوت نامے پہ مہر لگا کے کہتا ہے دعوت نامہ بھیج دو سر نہاں لکھ دو مہر لگا دو ایسے کیسے بچوں ایسے کیسے مکان خالی</p>
<p>Quantum Physics : At subatomic level matter does not exist with certainty, it turns into wave form when broken</p>	<p>Correlation between Faith and Science اش کو اتن تھیوری میں ی ضارا راز پوظیڈ ہے او تھائی جای کو اتن تھیوری کو جائے تغیر اور فوٹای کی کیفیت ضوجھے تا دضرت غوث اعظن دضنگیر ردوت اللہ علی کا ی اضرار کیضے ضوجھ میں اجائے گا کہ ہوادد جہ ہمام توحید پر پہچنا ہے تو ہ ہوادد رہتا ہے ہ توحید ہ وادد ہ دشاہت ہ عائد ہ ہعئود ہ بطنی ہ بیضنی ہ صفت ہ ہوصوف ہ ظاہر تعد دی میں ہسل ہ ہمام ہ کفر ہ اضلام ہ کافر ہ ہطلوای او تھائی جای ایک ضلہ اثاھک لیول م ای ہ صفت ہ ہوصوف</p>



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<p>Life without goal doesn't reach anywhere, it never achieves any success. It is to become familiar with this reality, why he was born, why he is patient, is there anyone to judge and do justice? And after taking so much, why does he die? Is there no one to understand him? Well, no one can understand. Oh</p>	<p>The biggest challenge of life اش کو ضے گہرا دکھ اش دکلیت ضے اغا بو جا بے کہ و کیوں پیدا ہوا بے کیوں صتر کر رہا ہے کای کوئی کای کوئی اش ضے دطاب کر کے اصاف کرے والا ہیں اور اتا کچھ بے لیے کے تعد و کیوں ہر جاتا ہے کوئی اش کو جائے والا ہیں</p>
<p>brother, even if I leave, they will still burden me with my blessings. Yes, son, I am going on this journey, I cannot leave you behind.</p>	
<ul style="list-style-type: none"> • They enjoy liberty from the slavery of self • They give little to their desires and live an independent life. • that one quality of patience is that it frees one from the child of desire. Patience grants freedom. Patience produces a person without greed and then produces thoughts. But only those who love freedom can choose patience, and those who want to live a free life can be patient. Only those who are lovers of faith can be patient. • Those who come to know that his wealth is from knowledge and wisdom, trade, tradition, and austerity, his sorrow, profit, and loss, whatever it is, is Allah, then he seeks this in the world at every step. The target of the Maula is Allah and Allah's being , today all work has been done according to the religious will, the Maula answers to your prayers 	<p>Sabr (Patience) provides freedom to individuals صتر میں ایک خوبی ہے کہ و خواہ کے تجھے ضے ازاد کر دتیا ہے صتر ازادی عطا کرتا ہے صتر اطای تے غا اور پھر فکری پیدا کرتا ہے لیکی صتر وی لوگ اختیار کر سکتے ہیں جو ازادی ضے ہذنت کرتے ہیں اور ازاد زندگی نظر کرا چاہتے ہیں صرف وی صائر ہو سکتے ہیں تے</p>



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Discussion

"Manchale Ka Sauda" probes into the depths of human nature, addressing the struggles and quest for knowledge that define our existence. Through a unique blend of Sufi wisdom and scientific inquiry, the characters in the drama get on a journey of self-discovery and enlightenment. The present research findings suggest the following areas which would help to develop a keen insight into the process of developing meaning of one's existence.

Self-Control:

Irshad is being told to take anger in complete control and leave the luxurious life style "jo pehla qadam tab utthay ga jab ghusse ko khatam kere ga" „the first step of self-control is to learn how to govern one's emotions. Man becomes the slave of its emotions rather the teaching is to operate over the emotions as master. Once cognitive abilities will take the lead, rest of the tasks will work under the leadership of man such as: improved relationships, better decision-making, reduced stress, increased empathy, enhanced emotional intelligence, improved physical health, and greater self-control.

„Allahbana kar hukoomat dao par laga day ga taaj utaar pheink“, the second element is to unburden oneself by leaving pursuit of ruling. It would help in reducing the stress which comes with the pursuit of power, in the result of which relationship would be improved. It can foster greater empathy and understanding towards others' perspectives and experiences. Individuals can focus on their own personal growth and development. Constantly seeking to rule over others can create a sense of dependency on external factors for validation and approval. By letting go of this pursuit, individuals can experience greater freedom and autonomy in their lives. Individuals may experience reduced feelings of anger, frustration, and resentment, and instead cultivate feelings of peace, contentment, and acceptance. By choosing to step away from the pursuit of ruling, individuals can contribute to a more harmonious and equitable society. This can lead to greater cooperation, collaboration, and mutual respect among individuals and communities.

Firm Decision Making Power:

"Doo rastay par qadam nahi rakh saktay aik hi bhala" .Having firm decision-making power allows individuals to make clear and decisive choices, leading to a sense of direction and purpose in their actions and goals. It enhances individuals' confidence and self-assurance in their abilities and judgment, leading to a stronger sense of self-esteem and empowerment. Making firm decisions is taking ownership of the outcomes and consequences of those decisions, fostering a sense of accountability and responsibility.

Firm decision-making power is essential for individuals to navigate through life with confidence and purpose. When individuals have the ability to make clear and decisive choices, it empowers them to take control of their lives and pursue their goals with determination.

One key benefit of having firm decision-making power is the ability to make choices that align with one's values, priorities, and long-term objectives. This enables individuals to stay focused and committed to their goals, leading to a sense of direction and purpose in their actions. By being decisive, individuals can also avoid



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wasting time and energy on indecision or second-guessing, allowing them to progress more efficiently towards their desired outcomes.

Spiritual Education Progression and Hazrat Yunus (A.S):

“admi kabhi kabhi آخری seerhi se phisal bhi jata machhli walay hazrat Yunus aur jadd الأتباء ki dua maang kar phir pehli seerhi se shuru karta hai lekin agar niyat sachhi sara dar-o-madar niyat par hai” In spiritual education, a person may sometimes slip from the last step to the first step, like the fisherman Hazrat Yunus and the grandfather of the Prophets Hazrat Adam (A.s). In spiritual growth one requires perseverance and determination, there comes several challenges which demands to restart the journey all over again. Here there is a reference of Hazrat Yunus (A.s) who remained in the Fish stomach and got Allah’s permission after prayers, since he was the prophet of Allah and through his experience it has been notified to all human beings that there is always room for repentance, forgiveness and mercy from Allah. One should never leave hope.

While inside the belly of the fish, Prophet Yunus(A.S) realized his mistake and turned to Allah in sincere repentance and prayer. He sought forgiveness and mercy, and as a result, he was saved from the belly of the fish and given a second chance to fulfill his mission. This story serves as a reminder that no matter how far one may have strayed or how many mistakes one may have made, there is always room for repentance, forgiveness, and mercy from Allah.

The concept of perseverance and determination in spiritual growth is crucial because the journey towards self-improvement and spiritual enlightenment is not always easy. There will be challenges, setbacks, and moments of weakness along the way. However, it is important to remember that these obstacles are opportunities for growth and learning.

Just like Prophet Yunus(A.S), who faced adversity but did not lose hope, individuals on a spiritual path must have faith in the mercy and forgiveness of a higher power. It is essential to remain steadfast in one's beliefs, seek guidance through prayer and supplication, and continue striving towards self-improvement and spiritual enlightenment.

The reference to Prophet Adam (Adam) also highlights the idea of starting anew after facing challenges. In the Islamic tradition, Prophet Adam is considered the first human being and the father of humanity. Despite his initial mistake in Paradise, he repented and sought forgiveness from Allah, demonstrating that sincere repentance and a commitment to righteousness can lead to redemption and a fresh start.

Correlation between Faith and Science:

„sab atomik level par madah –apne yaqeen ke sath kisi khaas maqam par nahi hota hota nahi bhai jaan bas honay ka aik mila un sa hota hai rujhan aisa hota bas aik aetmaad kisi soorat hoti hai bhai jaan to mili thi ki هیتھوئیکل quantities اور ریاضیاتی raqam mein aetmaad aik mouj ban jati awwaz ki lehar yeh up pani ki mojud mere khayaali se mouj aur aik baat ka khayaal rahay bhai jaan”

At the height of spiritual power the material body turns into waves and gets the power to break the limitations of time and space. This sufi philosophy has become clear to common man after the quantum mechanics.

Quantum mechanics, a branch of physics that deals with the behavior of particles at the smallest scales, has brought about a paradigm shift in our understanding of the



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universe. One of the key principles of quantum mechanics is the concept of wave-particle duality, which suggests that particles can exhibit both wave-like and particle-like behavior. This duality challenges our traditional notions of physical reality and suggests that at the quantum level, matter can exist in a state of superposition, where it can be in multiple states simultaneously.

In the realm of spirituality, particularly in Sufi philosophy, there is a belief in the interconnectedness of all things and the idea that the material world is just one aspect of a larger, more profound reality. Sufi mystics often speak of transcending the limitations of the physical body and experiencing a deeper connection with the divine through spiritual practices such as meditation, prayer, and contemplation.

The idea that at the height of spiritual power, the material body turns into waves and gains the ability to break the limitations of time and space, can be interpreted metaphorically as a state of spiritual enlightenment. In this state, the individual may experience a sense of unity with the universe, a heightened awareness of interconnectedness, and suspension of the boundaries that separate the self from Allah.

The reference to quantum mechanics in relation to Sufi philosophy suggests a parallel between the scientific understanding of the universe at the quantum level and the mystical experiences described in spiritual traditions. Both quantum mechanics and Sufi philosophy challenge conventional notions of reality and invite us to explore the deeper mysteries of existence beyond the limitations of our physical senses.

The Biggest Challenge of Life:

„is ko sab se gehra dukh is haqeeqat se اَعْتَا ho jana hai ke woh kyun peda sun-hwa hai kyun sabr kar raha hai kya koi kya koi is se hisaab kar ke insaaf karne wala nahi aur itna kuch hai lainay ke baad woh kyun mar jata hai koi is ko jan-nay wala nahi kher chore to nahi samajh sakta arrey bhai agar mein chala bhi gaya to mere salawon ka to mujhe bhi boojh samajhte hain „ .The greatest challenge of life is to know through experiences what life is? Why men were born? Why man die after taking so much pain? The biggest challenge of his life is to become familiar with this reality, why he was born, why he is patient, is there anyone to judge and do justice? And after taking so much, why does he die? Is there no one to understand him?

This philosophy of life in reality help man to set goal of life, in pursuit of truth man has to move in the direction which can purify his soul and provide him level of satisfaction, absence of which makes every individual empty and lost.

It reflects on the challenges humans face in understanding the meaning behind their existence, the concept of facing trials and suffering, and ultimately coming to terms with mortality. The quest to understand the reasons for our birth, the purpose of patience amidst hardships, and the realization of the inevitability of death are deeply existential inquiries that have puzzled philosophers, theologians, and individuals throughout history. These questions touch upon the core of human existence and prompt introspection into the nature of life and our place in the universe.

The idea of seeking justice and accountability in the face of life's challenges resonates with a fundamental human desire for fairness and understanding. The notion that there should be some higher authority (Allah) to judge our actions and provide justice reflects a belief in moral order and cosmic justice that transcends human limitations.



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Reflecting on the transient nature of life and the inevitability of death prompts individuals to ponder the significance of their actions and choices. It raises questions about the legacy we leave behind, the impact we have on others, and the meaning we derive from our experiences. The recognition that life is finite and transitory highlights the importance of making the most of our time and striving towards a sense of purpose and fulfillment.

The philosophy of life emphasizes the importance of seeking truth, understanding the deeper meaning behind our existence, and pursuing a path that purifies the soul and provides a sense of satisfaction. This pursuit for meaning and fulfillment is a universal human endeavor that transcends cultural, religious, and philosophical boundaries.

Sabr (Patience) Provides Freedom to Individuals:

“Sabr ka maqam yeh aisa muqam hai jahan pahonch kar har insan azad ho jata hai aur azadi barri Nemat hai”, “sabr mein aik khoobi hai ke woh khwahish se azad kar deta hai sabr azadi ataa karta hai sabr insaan be Ghana aur phir fikri peda karta hai lekin sabr wohi log ikhtiyar kar satke hain jo azadi se mohabbat karte hain aur azad zindagi busr karna chahtay hain”. Ashfaq Ahmed has taken the role of a preacher and discusses an important quality of human beings which is „sabr“ patience. All the prophets of Allah have used patience as a shield in front of the evil forces and to tackle with inner ego. This is the remedy which Allah has advised to adopt in Quran . From psychological perspective patience develops supreme power in individuals to face the challenges of life with courage and ease, whereas, impatient person remains in the tangle of hardships due to his desires.

Throughout history, patience has been revered as a virtue that enables individuals to endure trials and tribulations with grace and fortitude. In religious teachings, including the Quran and the practices of the prophets, patience is often emphasized as a key aspect of spiritual growth and moral character. It is seen as a means of resisting temptation, overcoming adversity, and achieving higher levels of self-discipline.

From a psychological perspective, cultivating patience can indeed empower individuals to navigate life's challenges with a sense of calm and resilience. Patience allows individuals to

manage stress, regulate their emotions, and maintain a sense of perspective in the face of difficulties. By practicing patience, individuals can develop greater emotional intelligence, problem-solving skills, and adaptability in the face of adversity.

On the other hand, impatience can lead to rash decision-making, increased stress, and a sense of being overwhelmed by desires and circumstances. Impatient individuals may struggle to cope with setbacks, conflicts, and delays, as their focus on immediate gratification may hinder their ability to consider long-term consequences.

The idea that true freedom lies in embracing patience suggests a profound insight into the nature of human desires and attachments. Patience enables individuals to cultivate a sense of inner peace, contentment, and spiritual growth, ultimately leading to a more fulfilling and enriched existence.

Conclusion:

The stories of Prophet Yunus(A.s) and Prophet Adam(A.S) emphasize the importance of perseverance, determination, repentance, and seeking forgiveness in the journey of spiritual growth. These narratives remind us that no matter how many



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times we may stumble, there is always an opportunity to turn back to Allah, seek forgiveness, and start afresh on the path towards self-improvement and spiritual enlightenment. In essence, struggling with the existential questions can lead individuals on a journey of self-discovery, inner exploration, and a deeper understanding of the human experience.

In conclusion, the discussion on patience as a virtue that grants freedom and inner strength resonates with the timeless wisdom found in various spiritual traditions and philosophical teachings. By embracing patience as a guiding principle in life, individuals can develop resilience, wisdom, and a deeper appreciation for the challenges and opportunities that come their way.

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Appendix 01

Selected Thematic Quotations from Man Chalay Ka Sauda (Ahmad, 2004)		
Section	Quotation (Original / Transliteration / Translation)	Citation
1.4.1.4 The Role of Scientists and Messengers	Original / Transliteration: “Deekho baabo loka payghambaroon ne a kar insaan ki kayaa palat di aur chunkay payghambaroon ki aamad ka silsila band ho chuka hai is liye ab science daano ki yeh duty banti hai ke nabiyo ka kaam aur ilm ko is duniya mein uge philayin aur dukhi insaaniyat ki madad karen yeh kaam aur kisi se nahi hoga sirf tum jeson se hoga.” Translation: “Look, the prophets transformed humanity, and since the chain of prophethood has ended, it is now the duty of scientists to continue the prophets’ mission—to spread knowledge and help suffering humanity. This task will not be done by anyone else; it will be accomplished only by people like you.”	Ahmad (2004)
1.4.1.5 The Cause of Chaos	Original (Urdu): جہاں مولا نہیں وہاں رولا ہوتا ہے اور جو لوگ مولا سے دور ہوتے جائیں گے رولا بڑھتا چلا جائے گا۔ ایک دن یہی شور اُن کو پکڑ لے گا جس طرح حضرت صالح علیہ السلام کی قوم کو چیخ نے پکڑ لیا تھا۔ Transliteration: Jahan maula nahi wahan raula hota hai aur jo log maula se daur hotay jayen ge raula barhta chala jaye ga. Aik din yahi shore un ko pakar le ga jis terhan Hazrat Saleh alaihi salam ki qoum ko cheekh ne pakar liya tha. Translation: “Where there is no guidance, there is chaos, and those who distance themselves from it will only increase chaos. Eventually, this chaos will seize them, just as the people of Prophet Saleh (peace be upon him) were seized by a loud cry.”	Ahmad (2004)
1.4.1.2 The Most Powerful	Original (Urdu): وحدانیت کو ستائے خیران وہ طاقتور ہے، کسی کی مجال نہیں جو اس کے حکم سے نکل جائے۔ سب جن و انس کو اپنی عبادت کے واسطے پیدا کیا۔ Transliteration: Wahdaniyat ko sataye khairan woh taaqatwar hai, kisi ki majaal nahi jo is ke hukum se nikal jaye, sab jin o ins ko apni ibadat ke wastay peda kya. Translation: “The power that proclaims Oneness is supreme. None dares to defy its command; all jinn and humankind were created solely for its worship.”	Ahmad (2004)
Metaphysics	Transliteration: Hum kisi bhi atomi event ko yaqeen ke sath nahi keh sakte, sirf yeh keh sakte hain ke aisa ho sakta	Ahmad (2004)



Section	Quotation (Original / Transliteration / Translation)	Citation
	<p>hai, to phir uge is ki marzi aur is ki marzi. Translation: “We cannot assert anything about any atomic event with certainty; we can only say it might happen, then it depends on its own will and discretion. Without understanding quantum theory and the state of photons, how can one grasp the mysteries of Hazrat Ghaus Azam Dastagir (may Allah’s mercy be upon him)? At the station of Oneness, there is no duality, no worshipper, no deity, no existence, no nothingness, no attribute, no known, no apparent, no falsehood—nothing remains.”</p>	