



RESEARCH PAPER

Evaluating Emotional Language: A Comparative Appraisal Analysis of Urdu Poetry of Bhabha and Ajami

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ABSTRACT

This study aimed to evaluate the language of emotions in the Urdu Poetry of Bhabha and Ajami. The study also explicated how meanings were construed through the use of certain linguistic choices pertinent to the representation of emotions. The study was qualitative as the textual data was analyzed qualitatively. The data for the analysis comprised the Urdu Ghazals of Bhabha and Ajami. For analysis, a sample of 25 ghazals of each poet was collected using the technique of purposive sampling. Drawing on Systemic Functional Linguistics, particularly on Appraisal Framework (Martin & White, 2005), an analysis of the sample ghazal was carried out. The results of the study highlighted that linguistic choices made in the Urdu ghazals of both the poets were significant in construal of meanings. It was also revealed that both the poets were significantly different in their use of appraisal resources. Further, the results showed that the differences in the used appraisal resources highlighted the unique meanings construed in the poetry of both poets.

KEYWORDS

Appraisal Analysis, Construal of Meanings, Language of Emotions, Linguistic Choices, Systemic Functional Linguistic

Introduction

Communication is a nuanced instrument encompassing various facets, serving not solely as a conduit for conveying information but also as a potent medium for expressing emotions, sentiments, and cultural subtleties. Within the domain of literature, specifically entrenched in the opulent realm of Urdu poetry, emotions are eloquently articulated. Poets adeptly intertwine their experiences, observations, and reflections into the linguistic tapestry, creating a profound discourse that encapsulates the depth of human emotion.

Systemic Functional Linguistics (SFL) is a linguistic theory that emphasizes the functional nature of language and how it is used to create meaning in social contexts. One important aspect of SFL is the appraisal framework, which is used to analyze the attitudes, opinions, and evaluations expressed in language. According to Martin and White (2005), the appraisal framework consists of three main components: attitude, engagement, and graduation. Attitude refers to the speaker's or writer's evaluative stance toward the content of the message. Engagement refers to the speaker's or writer's relationship to the audience and the degree of involvement or detachment expressed in the language. Graduation refers to the intensity or forcefulness of the evaluation, ranging from mild to strong. Based on

Kashif (2023), the current study aims to investigate the construal of emotions in the Urdu poetry of Bhabha and Ajami.

Literature Review

Theoretical Framework

According to Banks (2019), appraisal theory is the extended form of an interpersonal metafunction. Some say it is an appraisal theory, and others say it is an appraisal framework but the important point is that it is not a new idea or theory but rather an extension of Systemic Functional Linguistics. Systemic Functional Linguistics (SFL) uses an appraisal framework to analyze how language expresses evaluations, attitudes, and emotions. According to Martin and White (2005), an appraisal is a "set of resources for construing and negotiating meanings in texts, including attitudes, engagements, and emotions." The Appraisal framework in Systemic Functional Linguistics is a tool for analyzing the evaluative language used in texts and involves three subsystems: Attitude, Engagement, and Graduation.

Attitude

In Systemic Functional Linguistics (SFL), an attitude refers to the speaker's or writer's expression of their evaluative stance toward the proposition being presented. Attitude is the expression of the speaker/writer's perspective, positive or negative, towards the state of affairs described in the clause. Attitude can be expressed through three interrelated systems: Affective, Judgmental, and Epistemic. The Affective system deals with the speaker's or writer's expression of emotions or feelings toward the proposition. The Judgment system refers to the speaker's or writer's expression of their subjective judgment or assessment of the proposition. The Epistemic system deals with the speaker's or writer's expression of their degree of certainty or doubt about the proposition.

For example, in the sentence "This cake is delicious," the speaker's positive evaluation of the cake is expressed through the Affective system. In the sentence "In my opinion, this cake is the best I've ever tasted," the speaker's subjective judgment is expressed through the Judgmental system. In the sentence "I am certain that this cake is made with high-quality ingredients," the speaker's degree of certainty is expressed through the Epistemic system.

An example of the appraisal framework in action can be seen in a news article discussing a controversial political issue. The following excerpt demonstrates the use of appraisal to express the writer's evaluative stance and level of involvement: "The proposal has been met with fierce opposition from some members of Congress, who have called it an attack on American values. Others have praised the proposal as a bold move to protect our nation's security. The truth is likely somewhere in between, but the fact remains that this is a highly contentious issue that will require careful consideration and debate."

In this excerpt, the writer analyzes evaluative language to express their attitude toward the proposal, including the use of the evaluative term "fierce opposition" and the positive evaluation "bold move". The writer's level of involvement is also evident in their use of the first-person pronoun "our" to refer to the nation's security. Finally, the writer uses graduation to express the intensity of the evaluation, with "fierce opposition" suggesting a stronger evaluation than "praised". Overall, this example demonstrates how the appraisal framework can be used to analyze the evaluative language used in a text and

the speaker's or writer's stance toward the subject matter. Based on Kashif (2023), this study aimed to evaluate the language of emotions in the Urdu Poetry of Bhabha and Ajami.

According to Banks (2019), there are three types of emotions for example; Un/happiness associated with affairs of the heart including emotions like (sadness, hate, happiness, and love). In/security affiliated with eco-social studies, the feelings like (anxiety, distrust, confidence, and trust). Dis/satisfaction is concerned with the pursuit of goals and explains the emotions like (apathy, displeasure, curiosity, and pleasure). The types of emotions have been provided below in Table 1:

Table 1
Three Types of Emotions

Un/ happiness	In/ security	Dis/satisfaction
Affairs of heart	Eco-social studies	Pursuit of goals
Positive: happiness, love	Positive: confidence, trust	Positive: pleasure, curiosity
Negative: sadness, hate	Negative: anxiety, distrust	Negative: displeasure, apathy

A number of researchers have used appraisal analysis as a framework for their studies in the field of linguistics. For example, Johansen (2010) conducted a study on emotions in literature. He stated that feelings are all important in literature. On the other hand, music is opposed as it is more concerned with human choices than literature because it creates imaginative worlds and helps to wonder about the worlds of dreams and fantasies. One of the basic reasons for our emotional engagement in literature is our expectations of others and our constant imaginative developments of making relations with them. So fictional ways are the source to engage with people of our interests. It is further claimed that poetic texts are closer to engagements with the use of specific emotions like love, sadness, attraction, and hope.

Qasim et al. (2018) stated that ideology is the representation of different meanings in society through language. They agreed that editorials play important roles in the production of new ideologies. The basic purpose of the study was to develop a sense of ideology comprehension in readers. Pakistani news editorials were used as data for investigation. The Nation, Dawn, Pakistan Today, and the Express Tribune were used as samples of the study. The findings of the study were according to the expected results of the study. It was concluded that specific ideologies are construed. Editorials are used to formulate and implicate specific agendas on readers.

Chalimah et al. (2018) evaluated the attitude toward text in newspaper reports. They cited religious discrimination as a global issue and said that now it's time to study and analyze it in different linguistic theories to make a possible proposal to get rid of this mutual issue. They also mentioned the conflict between Israel and Palestine in Gaza which has been consistently happening for many years. The study aimed to contribute to language analysis and introduce better ways for text interpretations under appraisal analysis along with the cultural contributions that follow the critical discourse analysis (CDA) modal of systemic functional linguistics: appraisal system. The research gap was to find out the news differences between the researchers and Cable News Network (CNN) in religious case investigation in language evaluation (2018). The study focused on attitude: affect to find out the feelings towards personal viewpoints from a cultural perspective. Validity implementation was involved in the research as expert validity and source validity. The findings of the study showed that the text was comprised of appraisal which showed unhappiness: antipathy (23.81%); security: confidence (23.81%); dissatisfaction: displeasure (14.29%); insecurity: disquiet (9.52%). The appraisal showed applied feelings

of unhappiness: antipathy of Israel to Palestinians and security: confidence between them revealed that both of them feel confident about their deeds.

Jin (2019) conducted a study on appraisal analysis as an attitudinal aspect of political news in discourse analysis along with the New York Times Report. This study aimed at the analysis of political relationships between China, the United States, and North Korea. North Korean leader visited China and ended the third visit within 100 days from June 19 to 20. This visit was assimilated with the collaborative constructive phase but the visits were continuous for China since he took office in December 2011. It is not rare in relations with China that warmly welcomes the trade countries to make the mark in the era. This study analyzed the New York Times report which was based on international relations with others under the attitudinal perspective of appraisal analysis. Moreover, it also included the American attitude toward China. Attitudes are defined as the positive and negative aspects of text simplicity/ explicitly. Linguistic expressions and natural aspects of language use categorize the analysis in boxes of positive/ negative attitudes. The findings of the study cited that most of the attitude resources were affects which is always negative. Scholars found most of the rhetorical, syntactical, and lexical categories explicit and implicit. All the negative evaluations made a discourse against the positive image of China and cited that China is not a suitable country for international relations. So the study concluded that the United States was willing to spoil the positive image of China and was also trying to distort the relationships between China and North Korea.

Abdullah (2019) stated that the basic purpose of the translation is to pass through the messages and innovative ideas from locals to foreigners. Translation is the process that involves the transformations of text, events, and ideas. However, cultural, social, and religious affiliations cannot be compromised. Translation evolves the losses of pragmatic meanings as it is the basic factor of textual, morphological, and linguistic changes. Religious text translations are more complex than the translation of literary texts. In this regard, all the possible meanings of the text are studied and evaluated during translations. The researcher traced the pragmatic losses during the translation. The findings of the study revealed the same as well as different pragmatic losses of both languages as the study conclusions. These pragmatic losses were categorized with names of textual loss, gender loss, and grammatical loss.

Tehseem et al. (2020) aimed to analyze two political speeches made by Pakistan Premier Syed Yousuf Raza Gillani and US President Barack Obama on May 3, 2011, after the elimination of Osama Bin Laden. The objective of the study was to discover and clarify with the help of language how the ideologies are established or constructed. To meet the objectives of the research proposal Halliday's (2004) model of transitivity was used and applied which revealed that the construal of ideologies and message delivery in political speeches follows cultural, religious, and regional norms and values. Findings indicated that the deliverance of implicit and dominant messages can be done only with the help of linguistic choices and transitivity functions.

Asad et al. (2021) worked on attitude realizations in news reports. They stated that news reports use rhetorical markers for the readers to give them external supporting vices. Current five-year news reports reveal that writers make sure to use all these stances to maintain the reader's engagement. The paper aimed to analyze the attitudinal stances of two Pakistani newspapers "Dawn" and "The News". Language played a basic role in the identification of the newspaper's inclination. Martin and White's (2005) appraisal analysis was employed to uncover the attitudinal stances of newspapers. Two news reports comprising 5103 words on Imran Khan's speech at the 74th United Nations session along with Critical Discourse Analysis (CDA) by Fairclough (1995). It was found that both the

newspapers indirectly invoked attitudes in the explanation of the quoted text in a very explicit way of narration. In the speech, Imran Khan was an appraiser who highlighted the basic and current issues of Pakistan as a social actor. Furthermore, he said that I very much hope that these issues will be resolved as soon as possible for the peace of the human community and the prosperity of the region. Moreover, he talked about Kashmir conflicts and Islam Phobia. The study resulted in the positive attitudinal aspect of affect. Both the newspapers mutually highlighted the agendas of the Kashmir conflict and Islam Phobia. Both newspapers represented Imran Khan as a national hero and the best Muslim Prime Minister of Pakistan. The study was concluded with a positive attitude analysis as both the newspapers revealed the writer's/ speaker's emotional assimilation towards a nation, a region, and a homeland (Pakistan).

Mushtaq et al. (2021) analyzed the translated text from English to Urdu under the transitivity analysis. The study aimed to focus on the conversion of a true sense of co-text and context of source language during translation. Scholars cited that the study was much more significant for academicians of translation studies and multilingual speakers. Through Halliday's model of transitivity co-text and legal context of extractions were unveiled. The Transitivity model was equally applied to both the languages Urdu and English to study the legal data within the source text as well as the target text. Findings proved that translational decisions were impacted by the legal context. The source text was fully supporting and realizing the communicative intentions as compared to the target text which was somehow impacted by the cultural and social norms and regulations. The study proved its significance for English to Urdu translators.

Ekhteyar and Umrani (2021) carried a research on the transitivity analysis of English newspaper 'articles' on CPEC in Pakistan. The study aimed to analyze the social and ideological representations from Pakistani print media towards the economic phenomenon in Pakistan named CPEC. The study critically evaluated after the application of CDA on newspaper articles that "The News" English newspaper representations were in favor of government economic initiatives denoted as CPEC; however "The Dawn" English newspaper opposed the idea of positive aspects and good repute of CPEC in Pakistan rather the study revealed that both of the English newspapers were on the same page according to the linguistic analysis of articles in Halliday's model of transitivity as the representation of CPEC was an economical subject of national worth.

Liu et al. (2022) investigated appraisal theory in translation studies. They stated that appraisal theory is an extended form of interpersonal metafunction that is the speaker's perception and construction of space ideologies. This translation study literature review was limited to between 2011 to 2021 studies. The research method was the systematic literature review as 27 research papers were collected from 3 databases based on PRISMA 2020 procedures. The study was also conducted in a qualitative way of research as the categorization of genre analysis included qualitative methods. The study concluded that appraisal theory is widely used in the translation of news, political speech and literary texts and translation shifts can easily be experienced through appraisal theory. Besides, this data sample of the analysis was limited as it was not compared to all the textual genres and categories. However, there was a lack of mixed method or corpus-based analysis. Therefore, the study explored the appraisal theory and its translation shifts in language and literature.

Sodiq et al. (2022) conducted an appraisal analysis of the main characters of the Indonesian novel "This Earth of Mankind" translated into English. This study cited that in appraisal analysis of translated text personal viewpoints as an interpretation consecutively fall due to translation shifts. The study cited Indonesian novels are assets in translations as

we can find a lot of translated novels in different foreign languages. However, these translations are not much rich in the meaning-making process as compared to source language texts. The study examined the main character of the novel named *Bumi Manusia* written by Indonesian novelist Pramoedya Ananta Toer which was translated into English with the title "This Earth of Mankind" using the appraisal framework under systemic functional linguistics (SFL) to analyze the nature of source language including its cultural aspects. The results showed that there were shifts in expressions of the main character within both languages. Therefore it can be interpreted that the translation shifts will always change the literary expressions, emotions, and points of view according to the acceptance of cultural norms and values.

The current study employs an appraisal analysis based on systemic functional linguistics (SFL) and critical discourse analysis (CDA) to delve into the meanings that extend beyond the language used in poetry. For instance, when a poet utilizes the emotion of love, this study explores the potential underlying reasons for such a specific choice. It investigates whether the poet is expressing their personal feelings to others or attempting to communicate their affection for someone without facing social criticism from society, culture, and religion. In doing so, the poet conforms to the norms and values of their social environment. This study aims to elucidate the speaker's stance toward literary language. In this study, a thorough examination is conducted of the examination of emotions in literary language. The researcher employs the appraisal framework to analyze how poets assess and depict emotions associated with happiness/ unhappiness, security/ insecurity, and satisfaction/ dissatisfaction. This type of behavior, as Martin and White (2005) explain, refers to the speaker's attitude towards an idea, aspect, or thing. It is an expansion of the interpersonal metafunction in discourse analysis, known as SFL (systemic functional linguistics).

Material and Methods

Research Design

The chosen methodology for the study was qualitative descriptive, focusing on the description of speakers' attitudes towards poetic language and its usage in Urdu ghazal. The qualitative descriptive approach was employed to assess data and understand the process of constructing emotional meaning within the evaluations of the writer.

Data and Sampling

The sample data for the study consisted of fifty Urdu ghazals written by Bhabha and Ajami. The selection of these ghazals followed a purposive sampling technique, with twenty-five ghazals chosen from each poet. The length of the ghazals varied between the two poets due to their different lexical choices and variations in poetic parameters. However, an equal number of ghazals, twenty-five from each poet, were included in the study. Bhabha and Ajami's Urdu ghazals were chosen as the research data for analysis because both poets are well-known in this specific genre of Urdu poetry. They have a significant body of literary work and a large following. Bhabha is a celebrated poet of the 21st century, while Ajami is also a prominent figure in Urdu ghazals.

The main reason for selecting these poets was their unique poetic elements and use of metaphors, distinguishing them from other Urdu ghazal poets. These particular ghazals were chosen for their rich portrayal of emotions, which greatly contribute to understanding the attitudinal aspects of appraisal. Both poets exhibit a wide range of emotional expressions and possess the poetic ability to imbue the text with new meanings

through their cultural involvement in literature. The selection of these ghazals was guided by a specific sampling technique that aligns with the research questions and proposal, focusing on the exploration of emotions in Urdu poetry.

Process of Data Analysis

The study conducted a qualitative descriptive analysis of ghazals, focusing on individual couplets. The appraisal choices and their functions were explained using qualitative methods. The analysis followed the affect aspect of the appraisal framework developed by Martin and White (2005). In the Data Analysis section, the entire dataset was divided into two main groups, consisting of 25 ghazals for each poet. The first 25 ghazals of Bhabha were evaluated at both the couplet and single-line levels. The study examined the affect, encompassing both inscribed and invoked evaluations of the poetry. The invoked evaluations were based on a deeper understanding of the couplets as a whole, while the inscribed meanings were analyzed alongside specific linguistic features.

Results and Discussion

The purpose of this research was to delve into and assess various aspects of Urdu poetry by Bhabha and Ajami. The goals encompassed the exploration of emotions portrayed in their poetry, examined the utilization of affective appraisal resources, and assessed the influence of emotions on their work. Furthermore, the study aimed to compare the emotional language employed by both poets. The study addressed research inquiries such as the identification of emotions utilized in Urdu ghazal by Bhabha and Ajami, the interpretation of emotional meanings conveyed through affective appraisal resources, the understanding of the significance of appraisal markers in expressing specific emotions, and the identification of similarities and differences in the depiction of emotions in their Urdu poetry. The results of the existing appraisal resources of affect in ghazals of Bhabha and Ajami have been presented in Table 2 and Table 3 respectively.

Table 2
Affect Classification of Bhabha's 25 Ghazals

Ghazals	Un/ happiness	In/ security	Dis/ satisfaction	Kinds of Feeling
1 st 05 Ghazals	Sadness, love, love...	Disappointment, despair, loss...	Apathy, comfort, hope...	Positive: 11 Negative: 31
2 nd 05 Ghazals	Sadness, Euphoria, ecstasy...	Disappointment, confusion, comfort...	Regret, helplessness, pain...	Positive: 18 Negative: 12
3 rd 05 Ghazals	Love, sadness, hurt...	Loss, discomfort, loss...	Hope, bitterness, comfort...	Positive: 18 Negative: 25
4 th 05 Ghazals	Admiration, hatred, unhappiness...	Fear, disappointment, loss...	Disapproval, disbelief, deterioration...	Positive: 14 Negative: 29
5 th 05 Ghazals	Separation, sadness, reverence...	Disbelief, hopelessness, hope...	Wonder, pleasure, displeasure...	Positive: 46 Negative: 09

Ghazal: Mil Rahe Ho Bari Aqeedat Se

مل رہے ہو بڑی عقیدت سے

Mil Rahe Ho Bari Aqeedat (affect>reverence>positive) Se

مل رہے ہو بڑی عقیدت سے

Khauf (affect>fear>negative) Aata Hai Itni Izzat (affect>respect>positive) Se

خوف آتا ہے اتنی عزت سے

The emotions like fear and respect or admiration are inscribed by this couplet.

Hum Zyada Bigar Dete Hain

ہم زیادہ بگاڑ دیتے ہیں

Bach Ke Rehna Hamari Sohbat Se

بچ کے رہنا ہماری صحبت سے

The invoked meanings of the poet are disapproval and negative evaluation of his behavior.

Log Kirdar Banuna Chahte Hain

لوگ کردار بننا چاہتے ہیں

Jaise Mumkin Hai Sab Riazat Se

جیسے ممکن ہے سب ریاضت سے

The poet's experience of disbelief is conveyed by the invoked meanings of the couplet.

Us Ke Dil Mein Utarne Lagta Hoon

اس کے دل میں اترنے لگتا ہوں

Jo Mujhe Dekhta Hai Nafrat (affect>hate>negative) Se

جو مجھے دیکھتا ہے نفرت سے

The experiences of hatred are expressed by the inscribed meanings of the couplet.

Zahr Ijad Ho Gaya Ek Din

زہر ایجاد ہو گیا اک دن

Log Martay Thay Pehle Ghairat Se

لوگ مرتے تھے پہلے غیرت سے

The sense of disapproval and deterioration of morality is expressed with the help of invoked meanings of the text.

Us Ne Mujhko Bhula Diya Ek Din

اس نے مجھ کو بھلا دیا اک دن

Aur Bhulaya Bhi Kis Sahulat Se

اور بھلایا بھی کس سہولت سے

The given couplet invoked the meanings of unhappiness and disappointment.

Pardadaron Ne Khudkushi Kar Li

پردہ داروں نے خود کشی کر لی

Sahn Jhanka Gaya Kisi Chatt Se

صحن جھانکا گیا کسی چہت سے

The given couplet invoked the meanings of disapproval.

Table 3
Affect Classification of Ajami's 25 Ghazals

Ghazals	Un/ happiness	In/ security	Dis/ satisfactio	Kinds of Feelin
1 st 05 Ghazals	Reverence, love, unhappiness...	Hope, awe, regret.	Loneliness, isolation, satisfaction...	Positive: 12 Negative: 33
2 nd 05 Ghazals	Longing, attachment, longing...	Desperation, regret, despair...	Curiosity, acceptance, resignation...	Positive: 18 Negative: 23
3 rd 05 Ghazals	Reverence, love, longing...	Disappointment, despair, disappointment..	Curiosity, helplessness, kindness...	Positive: 16 Negative: 20
4 th 05 Ghazals	Urgency, longing, love...	Loss, vulnerability, regret...	Helplessness, isolation, pain..	Positive: 22 Negative: 37
5 th 05 Ghazals	Ambition, longing, revulsion...	Hope, loss, hope..	Optimism, resilience, resignation...	Positive: 22 Negative: 35

Ghazal: Is Khizan Mein Gul Umeed Ke Khil Jane Ka

اس خزاں میں گل امید کے کھل جانے کا

Is Khizan Mein Gul Umeed Ke Khil Jane Ka

اس خزاں میں گل امید کے کھل جانے کا

Koi Imkan He Nahi Tha Tere Mil Jane Ka

کوئی امکان ہی نہیں تھا تیرے مل جانے کا

The emotions of disappointment and hopelessness for his beloved are implied by the poet.

Apne Malbe Pe Khara Hun Bari Mushkil Se

اپنے ملبے پہ کھڑا ہوں میں بڑی مشکل سے

Waqat Aya Mere Asab Ke Hil Jane Ka

وقت آیا مرے اعصاب کے ہل جانے کا

The second couplet invoked the speaker's sense of struggle and perseverance.

Dil Se Besakhta Wo Dast-e-Hinai Utha

دل سے بے ساختہ وہ دستِ حنائی اٹھا

Yahi Lamha Tha Mere Zakhm Ke Sil Jane Ka

یہی لمحہ تھا مرے زخم کے سل جانے کا

The poet's sense of pain and vulnerability are conveyed by the invoked meanings of the couplet.

Ab Bhi Wo Mehfil-e-Ahbab Wahi Par Hai Magar

اب بھی وہ محفلِ احباب وہیں پر ہے مگر

Naam Leta He Nahi Ab To Yeh Dil Jane Ka

نام لیتا ہی نہیں اب تو یہ دل جانے کا

The senses like distance and isolation are implied instances of the couplet.

Zakhm Ka Ek Alag Apna Maza (affect>comfort>positive) Hai Faisal

زخم کا ایک الگ اپنا مزہ ہے فیصل

Aur Phir Halqa-e-Zanjeer Se Chhil Jane Ka

اور پھر حلقہء زنجیر سے چھل جانے کا

The inscribed evaluations of the writer are pain and pleasure.

Discussion

The extensive study thoroughly examined all the applications of emotions. Both poets employed a wide range of emotions, including love, sadness, apathy, longing, reverence, fear, discomfort, disappointment, regret, helplessness, hatred, separation, and others. They employed various emotional choices and strategies to convey meaning. The analysis revealed that Bhabha tended to use emotions to describe more positive aspects compared to Ajami. It was found that Bhabha used 107 positive emotional values and 106 negative ones, whereas Ajami used 90 positive emotional values and 148 negative ones. These findings showcased both the similarities and differences in the poets' approaches to creating meaning. Bhabha leaned more toward positive thoughts and appeared to be more satisfied. His attitude towards language can be characterized as normal since there isn't a significant difference between the positive and negative emotions he utilized in his couplets.

However, Ajami appears to be more desperate and unstable when discussing love, humanity, and its natural aspects. He seems weary of the world and portrays society as a negative influence. His views on language can be examined through his couplets, where he utilizes the negative aspect of emotions. It was discovered that he employed positive emotions 90 times, while negative emotions were used 148 times. These portray him as a poet whose works revolve around themes of loss, inhumanity, sadness, and hopelessness. Conversely, Bhabha's perspective differs greatly from Ajami's, as he frequently expresses

positive thoughts and displays hopeful behavior towards love, life, and humanity. Moreover, their choice of vocabulary also differs significantly. Bhabha associates acceptance and resignation with positive emotions and happiness, as they represent the acceptance of reality rather than indulging in unrealistic daydreams. According to Bhabha, being a lover means being an integral part of the beloved, disregarding personal preferences. As a lover, one should possess trust and the courage to confront the pain of separation. He discusses suffering and pain but simultaneously conveys that one day everything will be alright when his beloved is reunited with him. For instance, in the line "Ungliyan Pher Mere Baloon Mein, انگلیاں پھیر میرے بالوں میں" Yeh Mera Dard E Sar Nahi Jata", he expresses both suffering and hope. Similarly, Ajami's expression of emotions reveals an obsession characterized by unhappiness, insecurity, and dissatisfaction.

Ajami primarily utilized this emotion to express his disillusionment with the world's beauty and sweetness. According to him, the world represents reality and destruction. Without one's beloved, they are left alone, lacking optimism and empathy. Ajami frequently asserts that love is merely a fleeting moment of satisfaction, and solitude leads to one's downfall. For instance, he states, "Wehshatein Khatam وحشتیں ختم ہوئیں وحشی بھی" Huin Wehshi Bhi, کوئی دیوار نہ سر رہتا ہے Koi Dewar Na Sar Rehta Hai". In contrast to Bhabha, Ajami portrayed acceptance and resignation as negative emotions, reflecting a pessimistic outlook. For Ajami, being a lover meant preserving one's ego, self-esteem, and personal preferences, rather than becoming subservient to someone else. Accepting defeat implies placing faith in fate, which is not always in one's favor.

The evaluation revealed that Bhabha and Ajami employed a diverse range of emotions and affect markers that played a crucial role in the process of creating meaning. Upon examining the analysis section of their work, numerous instances of both poets invoking and expressing emotions became apparent. Bhabha's ghazal, for instance, included the following line: "Us Ki Aankhon Ke Darichon Mein Raha Karte The" اُسکی آنکھوں کے دریچوں میں رہا کرتے تھے", which encompassed a wide array of emotions as part of the affect aspect, significantly contributing to the variation of meaning within the context. In this particular ghazal, the poet expressed nostalgia for a past phase of his life when he was close to his beloved. He described floating like truthful dreams in the ocean of his beloved's eyes, conveying a positive attitude towards his past experiences. However, it was essential to evaluate the poet's present situation and attitude toward life, which may not have been entirely satisfactory. The combination of the meaning-making process and the situational use of language provided meaning to his work.

Similarly, Ajami's ghazal titled "Lamhe Lamhe Ka Dar Chala Jaye" لمحے لمحے کا ڈر چلا جائے" also encompassed a broad range of emotions as part of the affect aspect, contributing to the variation of meaning within the context. The line "Lamhe Lamhe Ka Dar Chala Jaye" لمحے لمحے کا ڈر چلا جائے" presented a contradictory vocabulary in the couplet's explanation. In this ghazal, the poet expressed a sense of loss and separation, falling under the affect value of sadness (affairs of the heart). In the second part, the poet discussed the value of a home and emphasized the importance of a complete home, conveying a sense of longing and reverence towards life, which held a positive affective value. This implied that evaluating the poet's present situation and attitude towards life, which appeared to be more satisfactory, was meaningful. The poet established a connection between the concepts of home and the beloved, favoring love to some extent but not at the cost of sacrificing one's home for a person who was leaving. This interplay between the meaning-making process and the situational use of language provided meaning to the ghazal.

An evaluation of the findings revealed that both poets exhibited a profound command of literary devices and vocabulary that set them apart. They explored a wide range of emotions falling under various affect appraisal categories such as happiness, unhappiness, security, insecurity, satisfaction, dissatisfaction, and more. Both poets delved into emotions like love, hate, happiness, sadness, reverence, repulsion, hope, hopelessness, empathy, apathy, trust, distrust, determination, helplessness, and others.

The two poets shared a common ground in their exploration of love, life, and religion, albeit in their unique styles. Both poets possessed vivid memories of the past and demonstrated an awareness of the future. For example, Bhabha conveyed in a ghazal, "These people are moving into a new era, pray that they find their way," while Ajami expressed in a ghazal, "I will create a beautiful world when this self becomes extraordinary." This revealed the evident similarity in the emotions portrayed by Bhabha and Ajami.

However, there were distinctions between the two poets as well, particularly in their perspectives on concepts such as life and death. Bhabha, in contrast to Ajami, displayed a more optimistic outlook and emphasized the importance of love and affection for others, as evident in his words, "I have already filled my lap with love; I just don't ask for it anymore." On the other hand, Ajami conveyed a sense of loss and oblivion, expressing, "I lost myself and forgot, my defeat turned into my downfall." This observation reveals that both poets had conflicting elements in their emotional portrayal through their poetry. Bhabha exhibited more confidence when addressing love, life, and death, while Ajami depicted feelings of despair and hopelessness. Additionally, Bhabha exhibited a stronger sense of reverence towards God and showcased stronger religious affiliations in his ghazals compared to Ajami.

Both poets, Bhabha and Ajami, employ similes and metaphors in their works, albeit with distinct characteristics. Bhabha tends to utilize similes such as کھجور Khajor (date palm), چراغ Charagh (lamp), صحرا Sehra (desert), دریا Dariya (river), پیڑ Pair (tree), and بادل Badal (cloud), while Ajami frequently employs similes like بلا Bala (trouble), ہوا Hawa (wind), غذا Ghiza (food), کشکول Kashkol (beggar's bowl), خدا Khuda (God), and دیوار Dewar (wall), among others. The use of metaphors exhibits variations between the two writers. Bhabha's metaphors are often rooted in the natural world and lush greenery, depicting a life imbued with beloved affection and spirituality. His ghazals commonly contain words such as خدا Khuda (God), عاجزی Aajzi (reverence), خوشی Khushi (happiness), مستی Masti (ecstasy), and نشہ Nasha (intoxication), emphasizing the celebration of life. In contrast, Ajami frequently delves into themes of desperation. His metaphors diverge from spirituality and nature, leaning more towards a realistic portrayal of hopelessness. His metaphors encompass concepts like پیاس Piyas (thirst), جانا Jana (loneliness), ہجر Hijr (separation), ڈر Dar (fear), رات Raat (night), زخم Zakm (wound), میت Mayyat (corpse), کانچ Kanch (breakable), and سمندر Samandar (ocean), revealing a poet who embraces chaos and disorganization.

On the flip side, Ajami appears dissatisfied with the present, expressing that the home feels cramped as if there is a fear of falling. However, both poets are proponents of love and peace and hold a special regard for children's happiness. According to Bhabha, "Yeh Log Jang Ki Batein Nahi Karein Ge Agar اگر گے، Gali Mein Khelta Bacha Samajh Mein Aa Jaye گلی میں کھیلتا بچہ سمجھ میں آ جائے", Ajami says, شور بچوں کا، "Shor Bachon Ka Salammat Faisal، سلامت فیصل Kitna Abad Yeh Ghar Rehta Hai". Bhabha expresses religious and spiritual beliefs more openly compared to Ajami. Bhabha is a poet of hope, while Ajami is a poet of feeling inferior, as evident in the overall theme conveyed in Tables 1 and 2 of their writings.

Bhabha's approach is more comprehensive and easily understandable because he incorporates words and phrases from everyday vocabulary. In contrast, Ajami tends to use words that are challenging and require a wide range of vocabulary to comprehend. This difference can be attributed to their respective genres. Bhabha is a renowned poet of مشاعرہ Mushaira, regularly engaging with audiences, and thus familiar with the local language and people's interests. On the other hand, Ajami primarily writes books, which explains his preference for complex vocabulary, assuming a higher level of intellectual capacity among readers and lacking a strong connection with the audience's local linguistic nuances. Bhabha exhibits greater confidence and optimism for the future, finding contentment in the present. As he puts it, "وہ ہاتھ ہاتھوں میں تھام کر مسکرا رہا ہوں" Woh Hath Hathon Mein Tham Kar Muskara Raha Hoon, مجھے یقین ہے میں سیدھا رستہ بنا رہا ہوں Mujhe Yaqeen Hai Mein Seedha Rasta Bana Raha Hoon".

Conclusion

The appraisal analysis of the Urdu poetry by Bhabha and Ajami was concluded, providing a profound understanding of Urdu ghazal. The study demonstrated that the Martin and White (2005) model of appraisal framework is not restricted to the English language but can also be applied to Urdu. Love, sadness, happiness, hopefulness, and uncertainty were the most common emotions employed by both poets. This research critically examined the definition of affect as a significant aspect of attitude within the framework of Systemic Functional Linguistics (SFL). The study successfully addressed all three research questions.

The first question investigated the emotions utilized by Bhabha and Ajami in Urdu ghazal, revealing that both poets expressed emotions such as love, sadness, apathy, longing, reverence, fear, discomfort, disappointment, regret, helplessness, hatred, separation, and more. The study examined the emotional meanings conveyed through affective resources in Urdu poetry by Bhabha and Ajami. The findings revealed that both poets employed various emotional choices and strategies to convey meaning. Through the analysis, it was discovered that Bhabha frequently used emotions to describe his profound belief in hope and the presence of the helper, evoking feelings of overwhelming joy. He portrayed acceptance and recognition as positive emotions associated with happiness.

The second investigation in the study focused on the importance of using assessment markers of emotions to shape specific feelings in the Urdu poetry of Bhabha and Ajami. The examination revealed that Bhabha and Ajami utilized a range of different emotions and markers of affect that played a vital role in the meaning-making process. When analyzing their work, it becomes evident that both poets employed written and invoked emotions in various instances. For instance, in Bhabha's ghazal, the line "ہے میرے دعا مرا عشق" "Hai Mere Wastey Dua Mera Ishq" encompasses a broad spectrum of emotions as part of the affect element, significantly contributing to the diversity of meaning in the given context. In this particular ghazal, the poet expresses contentment and admiration for his love and being loved, portraying a positive outlook on his relationship with someone.

Variety in Ajami's Ghazal. Likewise, Ajami's ghazal titled "اُسکو جانے دے اگر جاتا ہے" "Us Ko Jaane De Agar Jaata Hai" encompasses a wide array of emotions within the realm of affect, leading to variations in meaning within the given context. The phrase "اُسکو جانے دے" "اُسکو جانے دے اگر جاتا ہے" "Us Ko Jaane De Agar Jaata Hai" introduces conflicting terminology in the explanation of the couplet. In this ghazal, the poet expresses a feeling of loss and separation, falling under the affective category of sadness (about matters of the heart). In the subsequent section, the poet explores the significance of solace and emphasizes the

value of embracing solitude, conveying a longing and reverence for life, which represents a positive affective value. This suggests that evaluating the poet's current situation and attitude towards life, which appears to be more satisfactory, holds significance. The poet establishes a connection between the concepts of self and the beloved, favoring love to a certain extent, but not at the expense of sacrificing one's peace for someone who is departing.

The focus of the third investigation in the study was to identify the emotions expressed in the Urdu poetry of Bhabha and Ajami, both separately and collectively. The analysis of the results showed that both poets exhibited an exceptional mastery of literary techniques and vocabulary that distinguished them from their peers. They explored a wide spectrum of emotions encompassing positive and negative sentiments, falling into various affect appraisal categories such as happiness/unhappiness, security/insecurity, and satisfaction/dissatisfaction. Both poets delved into emotions such as love, hate, happiness, sadness, reverence, repulsion, hope, hopelessness, empathy, apathy, trust, distrust, determination, helplessness, and more. Bhabha emphasized hope and prayer more frequently than Ajami. The ratio of positive and negative attitudes towards language was noticeable. Bhabha appeared to be more self-assured and at ease compared to Ajami in all aspects of life.

The utilization of the Appraisal Framework has provided clarification regarding the abundance of Urdu ghazal as a highly valued genre in Urdu Literature. It has been established that this form of poetry aligns closely with our societal requirements and encompasses a wide range of thought-provoking and discussable themes. Even in the present era, the contemporary poets of the 21st century maintain a strong connection with their cultural roots and the perspectives on love and life passed down by their ancestors. Despite the prevalence of technology, these poets continue to redefine the concepts of love, peace, and the pursuit of a joyful existence.

The findings of the study are consistent with the findings of the studies conducted by (Jin, 2019; Kasim, 2021; Wihadi & Sijatna, 2021). They found out the significance of emotional word choices in constructing meaning and conveying ideas about the subject. Furthermore, all the studies examined affect as a variable that can be positive or negative. The findings demonstrated that the majority of attitude resources used in the analysis were related to affect rather than the engagement aspect of appraisal. Negative evaluations were more prevalent than positive ones. These findings suggested that a higher level of affect in narrative texts serves the purpose of effectively communicating with readers. By using more affect, authors can vividly portray the emotions and feelings experienced by the characters and events in the stories, engaging readers and allowing them to empathize with the author's perspective. This is essential for readers to comprehend the authors' beliefs and opinions expressed in the stories. Furthermore, the authors employ basic English words and repetition to enhance the reader's understanding of the texts, incorporating attitude in their writing.

Recommendations

Based on the findings of the study, it found that this area is less explored. Further studies in the field should be carried out. The data can be enlarged to have more generalizable results in the emotional analysis of Urdu ghazal under the application of affect an attitudinal aspect of the appraisal framework. The comparison across genres can be made to explore the use of emotions in literary language. From the perspective of translated texts, Urdu/ English investigations can be made to analyze the subtle meanings of emotions in the texts.

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