

## Rhetorical criticism of Baul Lalon Shah's Songs: A Perspective on Humanity

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### Abstract

*This article explores the songs of Baul Lalon Shah, a prominent figure in the classical folklore of 19th-century Bengal under British rule. Lalon's music, deeply rooted in humanism, transcends caste, religion, and social divisions, emphasizing unity, equality, and peace. As a member of the Baul community, Lalon integrated diverse religious philosophies, including Hinduism, Tantric Buddhism, and Sufi Islam, into a unique spiritual discourse centred on humanity. His songs advocate for the primacy of humanism over religious and societal binaries. Despite their profound philosophical contributions, Lalon's songs have not been analyzed using rhetorical methods thoroughly. This study seeks to fill that gap by applying rhetorical analysis to examine the humanistic philosophy embedded in Lalon Shah's works. By doing so, it aims to reveal the enduring significance of his message in Bengali society and contribute to the broader discourse on global humanism. Disseminating these insights can play a transformative role in cultural and philosophical spheres.*

**Keywords:** *Rhetorical Criticism. Neo-Aristotelian Criticism. Baul Fakir Lalon Shah's Songs.*

### Introduction

Baul Lalon Shah, a 19th-century spiritual figure, holds a significant place in Bengali folklore for his profound contributions to the philosophy of humanism. His songs transcend religious boundaries and social divisions, centring on the human condition. Lalon's lyrics, deeply influenced by Hinduism, Sufi Islam, and Tantric Buddhism, offer a unique perspective on human nature and humanity (Rabbani, 2021). This study explores his songs through rhetorical criticism, using the New Aristotelian Criticism Method to analyze his philosophy of humanism.

Rhetorical criticism, based on Aristotle's communication theory, systematically examines discourse through Ethos (credibility), Pathos (emotional appeal), and Logos (logical appeal). In Lalon's works, rhetorical analysis is crucial as his songs challenge societal norms and promote equality, dignity, and spirituality (Roy & Pathak, 2018). This study evaluates Lalon's message through these rhetorical elements, highlighting his ethos as a spiritual leader, pathos in addressing everyday struggles, and logos in constructing rational arguments about humanity (Smith, 2017).

While Lalon's songs have been studied for cultural significance, their rhetorical aspects still need to be explored. This research fills that gap by assessing how Lalon's music conveys humanistic philosophy and fosters unity beyond social divisions (Thakur, 2024). It also analyzes the cultural and religious contexts of the Baul tradition, emphasizing its role in social critique and humanistic discourse (Ahmed, 2019). By applying rhetorical criticism, this study seeks to reveal the deeper meanings of Lalon's songs and their relevance to contemporary humanism and social justice (Murshid, 2018).

### Background

Lalon Shah, also known as Lalon, was a Bengali Baul saint, lyricist, and social thinker whose message of humanism greatly influenced rural Bengal in the 19th century (1774-1890). Despite his limited formal education, Lalon's songs and teachings rejected caste distinctions and emphasized humanism, transcending

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religious and social boundaries (Hossain, 2018). His thoughts resonated with prominent figures like Ram Mohun Roy, Rabindranath Tagore, and Kazi Nazrul Islam, yet his secular views faced criticism during his lifetime. Today, Lalon is recognized as a symbol of Bangladesh's progressive voice and humanistic thought (Higgins & Walker, 2012).

Lalon's followers, mostly rural peasants, view his songs as a source of spiritual and political inspiration. His philosophy aligns with Chandidas' famous aphorism, "Man is above all," highlighting humanity's central place in society (Dutta & Dutta, 2019). Lalon's teachings stressed that God resides in the human soul and can be reached through service to humanity, rather than following specific religious doctrines. His philosophy, influenced by thinkers like Socrates and Rumi, blends spiritual and materialist ideas, emphasizing the practical application of wisdom in human life (Suma & Haque, 2019). Moreover, Lalon witnessed the socio-political upheavals in colonial Bengal, including the anti-British peasant movements. These events shaped his worldview and his belief in the power of human solidarity in overcoming oppression (Hossain, 2018). Through his songs, Lalon advocated for a universal philosophy that placed humanity at its core, offering a path to spiritual enlightenment through human connection and service. Lalon said:

“God, Goddess and all sorts of worship and prayer

Are not mystical but man's creation.

Human imagination is not capable of conceiving

The image of invisible phenomenon.”

It was also assisted by Dabir Uddin alias Doddu Shah, Lalon's disciple and worthy successor.

Look at and say,

‘Man's caste or religion

Is not the creation of God?

Lalon Shah, a 19th-century Baul saint, emerged as a progressive voice against the rigid social structures in rural Bengal, challenging oppressive norms and customs that subjugated marginalized communities (Ahmed, 2013). His songs transcended mysticism, calling for the oppressed to resist societal tyranny, much like Europe's Renaissance, which revived classical knowledge and humanism. Similarly, Lalon's ideology sought to resurrect humanistic thought in Bengal, offering a rational interpretation of humanism's role in social consciousness (Mondal, 2013).

However, Lalon's teachings reflected the social consciousness of his time, addressing political awareness, spiritual matters, social welfare, and human dignity. His songs rejected racism, sectarianism, and colonialism, presenting a revolutionary yet secular worldview. Lalon emphasized that societal judgments should not diminish human dignity, and his wisdom came not from formal education but from lived experience among the rural poor (Suma & Haque, 2019). His message, centered on human dignity and social reform, resonated with the marginalized, providing them with a philosophical framework to challenge social injustice.

In contrast, British colonial rule in 19th-century Bengal triggered urban and rural movements. While some urban social movements, led by educated Hindu elites, were focused on historical consciousness and nationalism, rural religious movements were egalitarian, aiming to liberate people from social injustice (Belmekki, 2007). These rural movements, led by Islamic scholars, often had religious roots but drew support from people with low incomes, regardless of religion, as they rebelled against British exploitation and local oppression.

Amid these upheavals, Lalon Shah became a charismatic figure, promoting Baulism as a force for social reform. His teachings rejected sectarianism, instead advocating for human unity and freedom from societal oppression. While some movements sought to overthrow British rule through armed rebellion, Lalon's message was more passive, promoting emancipation through spiritual reform and social equality (Shil, 2010). Ultimately, Lalon's philosophy contributed significantly to the rural revival of humanism and social justice in Bengal, positioning him as a critical figure in the broader struggle against oppression.

### *Baul Lalon Shah's Keynote Songs*

Lalon Shah, the guru of spiritual humanist meditation, brings back people's consciousness from the light base of society's caste system. In favor of justice against inhuman oppression, he awakened the human conscience. Humanity has also triumphed over the killing of human inner bestiality. Lalon Shah had no formal education (Masud, 2018). He gained a deep knowledge of Hindu and Muslim religions through his efforts. Through his songs, Lalon propagated his doctrine of humanism against the prevailing belief, caste, tribe, and caste in Lalon society. His songs and his non-violent ideology spread at home and abroad. People of almost all religions take discipleship. Fakir Lalon Shah started applying a new humanist religion through his songs. He did not believe in any case. Since the words of a faithless society are the song's essence, people find refuge in human liberation through their songs.

Lalon's Songs are equally popular with Hindu and Muslim communities as they are soaked in a communal, non-sectarian, universal spirit. Lalon Shah has moved away from all ethnic divisions, including religion, caste, and tribe, and has given the highest place to humanity (Heer, 2015).

Lalon Shah thought that man was in the highest seat. He believed that this was the life of a man with one mind. Many of his songs refer to people of this mind. He thought that God lived among all people. The soul is the subject of its importance. Lalon fan bowlers believe that everything in the world resides in the body. Lalon's song is known as LalonGeeti or Lalon Sangeet. Lalon composed songs orally and performed tunes. In this way, his vast collection of songs was formed. In his songs, Lalon raises questions against contemporary society's prejudices, communalism, social divisions, and inequalities. Besides, he has presented the answers to his various philosophies and questions in many of his songs, even behind the metaphor.

Rabindranath Tagore said about Lalon: "What a Baul devotee named Lalon Fakir wants to say by combining Hindu, Muslim, Buddhist, and Jain religions - we should all pay attention to that." (Rashid, 2020). Pious scholars have come to the world for the people's and society's welfare. They never thought of themselves at all. Think of humanity. People are looking for liberation; they have shown the way of light. Lalon's songs are body-centered. The people of the village call this song physiology. In other words, Lalon believes that everything is in the human body. In this body, leave the man of the mind, the man of the mind—the unknown bird. Lalon sometimes calls the human body "house, "sometimes" cage," and sometimes "Arshinagar". This is mentioned in his word –

Vaarirkaecheearshinagar, Shathaparasaivasatkoare-

Amai ekadain o nadakhalinatara-

Garam vareaagaatpanai

Nai kinara naitaraniparai

Vanacakaraidaekhava tare,

Kaimanasaegaaiyaira ....

Translation-

Arshinagar near home. A neighbor settled there. I never saw him.

The village grows Deepwater No shore, no boat.

I wish I could see him. How can he go to the village?

Although Baul emperor Lalon did not deny any religion, he was against the institutional customs of conventional religion. He has rejected established formal religion. He also found a massive field in human religion by breaking down the walls of classical religion. There, the human race is the same. The traditional Hindu religion has crushed the Lalon. The worshippers of that day have burnt and nurtured the nurture of his heart. Lalon himself has realized how religion exploits people and how the regime and socialists use religion as a tool for their benefit. He crossed this boundary and found the path of humanity to liberate the oppressed humanity from the fabricated fatwas of the worshipers. Where exploited people get their rights back, religion is not a tool. Religion will be the path to human liberation.

The masked pious, standing against the customs of the traditional classical religion, spread liberal, secular and welfare-oriented thoughts through prophetic songs. Lalon lived in a secluded village and strongly engaged himself in social reform. Lalon Shah was the first to say in his music that if you love the creation, you love the creator. Behind Lalon's Baul life lies the questioning of religion, the development of spiritual knowledge and the religious orthodoxy of that dark age, the arbitrary behavior of religious merchants, and the experience of pain and painful widows like casteism. In his song, Lalon says that at the beginning of his youth, he was disgraced by a class of opportunistic people, but later, he got much love from people. He never despised or neglected people. His attraction to a man as a human being has brought him closer to divine interest. For which he seeks God in man. He raises the issue of closeness between God and man. He is always by the side of the people in danger. In that case, he is a social reformer. Because, honestly in honest work, he was steadfast. Which he has highlighted through his word-

Satatavala, Saopatha cala

Ora amara mana,

Satataaopathanaajaanilapavaina

Manasaeradarasana.

Translation-

Say the facts and go the right direction

, oh my mind.

Unless you know the facts,

You're not going to get Human Philosophy

Lalon created the songs while seated in the village's deep forest, establishing today's modern society. There will be no discrimination between men and women, caste and creed. There will be no religious conflict. Man will be the most significant identity of the man and nothing else. There will be no exploitation in the name of socialist rule. People are all equal under this substantial blue sky. No one person will bind anyone. This society will be with whatever is good. In the middle Ages, today's civilization was built by smashing the community trapped with the hammer and sickle of the world. Today, Lalon's philosophy is spread all over the world. Unity is ringing in the hearts of the people. Lalon's song gives softness to the minds of the people of today's mechanical world. The people inside the people also cry in remorse. Violence keeps the conscience away from violence. Lalon's word-loving people's minds are as fertile as silt. The seed of consciousness grows slowly. Increases endurance, Keeps away from greed. In a word, Lalon's philosophy

is man's attraction towards man, love for the soil, and the development of excellent thought consciousness, which shows how to light from the darkness.

While Music history is far older, it has been institutionalized since the period and saved in written form. By delivering Baul songs to people's doorsteps, sometimes in isolation and sometimes in groups, only Fakir Lalon Shah has made devotees and disciples in groups—the human emancipation song in his head. With time, the mythical emperor of Baul, Saint Fakir Lalon Shah, is honored with great strength in today's World Court. Today, the forgotten Lalon of the village is the tune of one of our world brotherhood establishment stars, the world's best prophetic saint. Today, Bangladesh is waking up to the music of its one-star. Research is happening in the country and abroad after researching Lalon's theory.

Baul still sings in search of a source for Lalon—

Lalontamr Arshinagar

Ara kata dauraara katadaura.

Translation-

Your Arshinagar is Lalon,

And how far it is?

How come, how far!

Currently, militancy is on the rise in many countries around the world. In many nations, war is going on. Thousands of people are losing their lives. Lalon Fakir also, though non-violently, objected. In defending human rights today, we are vocal. All over the planet, human rights are being violated step by step. Fakir Lalon Shah tried to improve human rights. Lalon Shah's famous words are the most outstanding example of human rights-

Maonasabhajalasaonarmaonasaava.

Translation-

“The people, if they worship,

would be golden people.

*The Theory of Baul Lalon Shah: Analytical and Methodological Issues*

Many researchers have given ideas about the method of rhetorical criticism. Kathleen M German says that the Rhetorical Criticism method is like the lens of cameras that have to be used in different shapes. This method lets the critic understand the speech better and let others know. This process is expressed continuously (German, 1985). Literary scholar Wayne Booth wrote Rhetoric Fiction (Booth, 1983), which inspired literature and provided detailed ideas about rhetorical theory. Rhetorical criticism "Methodology" or "Method" has been shown as an appropriate term for methodology, and "Methodology" has been used as a critique and reference Donald C. Bryant, "Rhetoric: Its Function and Scope," (German, 1985).

For the past three decades, rhetorical criticism has been used as a standard for critical literary analysis. Amos Wilder and Robert Funk shed light on the subject. In his treatise Early Christian Rhetoric (Morrison, 2004). Wilder argued that literary works and genres provided information about the social establishments that produced them. That has a historical connection with literature. Look at that in his book. Hermeneutic Language and a Word of God Funk emphasized that letters, structural discourse, and rhetoric are crucial to understanding both (Szondi & Szondi, 1995).

"Kenneth Burke, a well-known literary critic and Rhetorical theorist, told us that" there can be nothing but powerful literary rhetoric "(Greene-Smith Keefe, 2016). Wayne C. Booth, a literary scholar, claims the motivation for literature is that he wrote a sterile text named Fiction (Booth, 1983). And in Western rhetorical theory's encyclopedic anthropology, *The Rhetorical Tradition*, Patricia Bezel and Bruce Herzberg (Jasinski, 2001) note that. As the ancient Greeks named fiction and poetry, there is a difference of opinion on the proper definition of the relationship. During the time of the Greeks of old. If Ben. As the critics claimed, there is a distinction between the "contemplative' objective of literature and the "productive' objective of rhetoric. Persuasion and logic are also used in literature.

As a condition for critique, Kraft defined a Rhetorical theory. More than one structured approach should be extracted from the background—theory of rhetoric and related to a general structure. Speech is a concept. It refers to its basic facts, central law, and fundamental components. That is defined by the rhetorical process theory (Makus, 1990). How does the competition between individuals Communicate? That was indicated by Hughes (Vanderford, 1989). As the form of analysis of Pauline, rhetorical critique is becoming more popular in literature. More than mere rhetorical criticism is Stylistic research, social context and the redefinition of culture (Greene-Smith Keefe, 2016).

Booth (1983) considers rhetorical criticism. The concentrating mechanism affects human efforts. Specifically, rhetorical criticism by treating a speech as a moderator involves contact and interpretation with a particular audience (Jasinski, 2001). Cohen and Craig (1995) find criticism in rhetoric as verbal questioning and judgment—articles for a proper understanding of the method of a rhetoric critic (Jasinski, 2001). As Makus (1990) puts it, critics must first understand what money has been spent and how efficiently it has been conveyed (Szondi & Szondi, 1995). "As" new lectures, "ongoing insights, novel approaches and rhetorical criticisms. The ' new discourse ' viewpoint distinguished this book's third revised edition (Olson, 2010). A theatrical viewpoint debate is also introduced: sociological views and modern understanding. Ideas enable understanding of interactions.

The fundamental goal of this paper is to use Rhetorical Criticism to explore Baul Lalon Shah's human philosophy, which was a leading figure in undivided Bengal's human philosophy in the nineteenth Century. I'm focusing on human philosophy. It is essential to obtain input from researchers to verify and adequately interpret their research. At first, For the sake of prior understanding, Lalon Shah encouraged human philosophy through his songs. The field of musicology encompasses sound processing. "Ethno-musicology is a field of knowledge whose object is the investigation of the art of music as a physical, psychological, aesthetic, and cultural phenomenon," writes Gilbert (Gabriel Taquini, 2016). Initially, for prior understanding, Lalon Shah encouraged human philosophy through his songs.

Fakir Lalon Shah opposed all bigotry. Alexander argued that the racist management scheme had never been outlawed and had just been redesigned. The architecture of mass prisons has evolved into a machine in and of itself. As a result of the narcotics war, All the coloured men's rights have been stripped away, and they are considered criminals. "The rebirth of the nation," she said, giving a brief history of the former ethnic government based on the date of slavery. The criminal justice system takes structural disparity into interpretation.

It is very relevant to the research of Cicero (106-43 BCE) and Quintilian, two other important figures in classical rhetoric (c. 35-95). They deserve credit for combining many of what the Greeks and Romans knew into more widely accepted scientific schemes (Kivistö, 2013). Many of the ideas that emerged during this period are still relevant today, though they may have been updated to represent a more contemporary context (Gabriel Taquini, 2016). People could see them near public relations courses, for example. The classical scheme had three types of public discourses: civil, political, and ritual. Poetry, speeches, cultures, poems, and, with the advent of electronics, mass-mediated dialogue, such as television, radio, and film, would eventually be included in the realm of rhetorical debate (Kivistö, 2013). Such is the convergence of rhetorical criticism. For academics, the term rhetoric is linked to Aristotle's definition: "the available means of persuasion", and criticism is the "systematic process of illuminating and evaluating products of human activity" (Amien, 2021)." A communication critic seeks to make an argument that interprets or evaluates



the messages to which the individual or society is exposed," Sillars states early in the text. Indeed, communication criticism is not often seen and studied in communication programs (Kim, 2002).

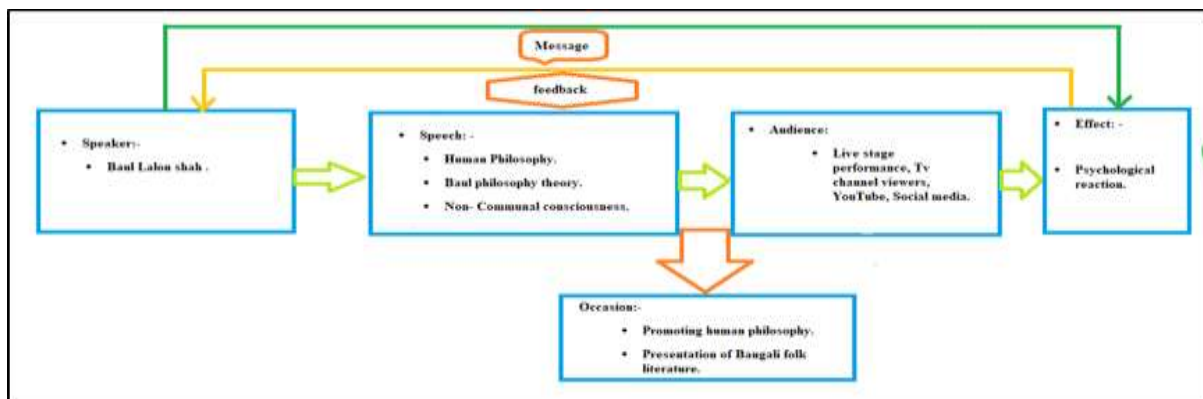
In Rhetorical Criticism, discourse is definite in Black. "Speech that affects". Criticism is "a discipline that seeks to end man's understanding through investigating and evaluating human activities and products. Classical critique is the critique of eloquent discourse". The speech is not limited to problematic situations; thus, the hearer cannot be expected to explain the discourse. See how he said," Even more experts have embraced persuasion rhetoric as a common area and have devised plans to fill it. According to Stuart, rhetorical criticism is primarily a human historical attempt to differentiate the accomplishment of times by linguistic gestures. ". Brooke and Scott claim that rhetoric can be defined as a human endeavor to cooperate through the use of symbols "The neo-classical, neo-Aristotelian, or conservative methodology of criticism was the first known form of rhetorical criticism industrialized in the communication field. 1925, Herbert A. Wichelns published a detailed overview of the neo-Aristotelian system's prevalent landscapes. "The Literary Criticism of Oratory." Pending Wichelns's essay, critics did not practice definite strategies for criticism, and there was no perfect consideration of rhetorical criticism. As a result, the articles, "Substance and Structure to a Study, which heretofore had been formless and ephemeral; accurately shaped the modern correction of rhetorical criticism." Donald C. Bryant clarified the important article affects the repetition of rhetorical criticism: It set the pattern and determined the direction of rhetorical criticism for more than a quarter of a century and has had a more significant and more continuous influence upon the development of the scholarship of rhetoric and public address than any other single work published in this Century. Wichelns began his essay by distinguishing individual fictional criticism from rhetorical criticism, claiming that rhetorical criticism is "not concerned with permanence, nor yet with aesthetics" as literary criticism is. Instead, "is concerned with effect. It regards a speech as a communication to a specific audience. It holds its business to be the analysis and appreciation of the orator's method of imparting his ideas to his hearers (Mondal, 2013)."

Wichelns' main contribution to the spread of neo-Aristotelianism was his identification of the topics that could be threatened in speech instruction. At his discretion, a critic should contract with these fundamentals: the speaker's conduct, popular appeal, or public perception of the speaker. The listener and the voice the key philosophies presented in the address, the subjects attracted by the speaker, the setting of the speaker's evidence, the speaker's discovery of human existence in the crowd, the structure of the speech, the speaker's mode of communication, the speaker's form of speech preparing, the manner of execution, and the impact of the debate on the immediate environment audience and its long term consequences Aristotle, as well as other ancient rhetoricians like Cicero and Quintilian, discussed all of these topics in the Rhetoric. Since Wichelns did not specify how a critic could approach these topics, opponents relied on orthodox foundations to explain Wichelns' intentions. They began to use then-classical rhetorical canons. 1. Invention, 2. Organization, 3, Style, 4, Memory, and 5. Deliver. As an analysis element, the approach was dubbed neo-Aristotelianism. The basis for criticism, the topics covered, and the early rhetorical theorists give the perspectives drawn on them (Cohen & Craig, 1995).

The methodology was called neo-Aristotelianism after its analysis components. Antique rhetorical thinkers provided the basis for criticism, the topics discussed, and the viewpoints reserved for them. Several later critical educations consolidated Wichelns' proposed kind of critical education. Rhetorical analysis of the two-volume set includes A History of American Public Speaking and Criticism, William Norwood Brigance's 1943 book, edited by William Norwood Brigance, extensively uses neo-Aristotelianism. In the lessons utilized in this book, the Aristotelian style instructed authors in their critical warnings alone or in groups with other ancient rhetoricians. It became more strictly fixed when Lester Thomson and A. Craig Baird published Wichelns' technique in 1948 (Moss, 2005). Speech Criticism, which includes an analysis of Aristotle, is described in this way by Campbell. One of the method's introductory statements is that our capacity to communicate is our distinguishing feature. Only because they balance their presences are humans clever enough to engage in persuasion and pay attention to it. Consequently, crafting a coherent argument or conversation was defined as rhetoric. Neo-Aristotelianism, persuasion One of the results, according to Campbell, was that "'true' or 'genuine' rhetoric" became "the art by which men are persuaded to act in compliance (Rice, 2003)."

The main reason for following the rhetorical criticism method is that the research subject is Rhetorical Analysis. In order to find the human philosophy in the words of Baul Lalou Shah, discussion and criticism are appropriately needed. As a result, the primary basis of the research can be found. If it cannot be adequately discussed, criticized, and explained in detail, the concept of actual research will be unclear. This study's central relevance is presenting the humanitarian aspect of Lalou Shah's work through detailed analysis and discussion critique. Thus, the method of rhetorical criticism will be followed in this research study, which is justified in the case of this study (Kaura, 2010). It is logical that in this study, the changing trend will come, the social system of that time will emerge through discourse, and the world literary trend will add a new culture. There will be an expansion of the philosophy of humanity in the question of world humanity. The study presents Aristotle's public rhetoric theory, which draws on research. Aristotle defined rhetoric as "an ability, in each particular case, to see the available means of persuasion." Aristotle's discourse presents a public rhetoric theory for easy understanding (Hilton, 2016). Accordingly, Baul Lalou Shah's philosophy theory is used in research to understand it properly. The speech was an investigative study of listener psychology. Aristotle gave lectures to a science constantly exploring the effects of speakers, speeches and listeners. He considered using this knowledge speaker as an art (Øvergaard, 2019). The People's Communications Department's public speaking class text is essentially contemporary. Aristotle mentions three main elements of his public rhetoric theory: the speaker, the speaker, and the audience. Aristotle developed a linear communication model for oral communication, the first communication model and was proposed before 300 B.C. (Mozumder, 2017). It is the most widespread communication model.

**Figure 1.** Research Model According to Aristotle's Model of Communication



This research paper used Aristotle's The 'Art' of Rhetoric. There are five elements in Aristotle's rhetorical tradition: invention, arrangement, style, memory, and delivery in The 'Art' of Rhetoric Aristotle. Aristotle provided a whole idea of the first three since he was connected with the theme of philosophical discourse, which was not less attentive to the Speaker himself but rather a sophisticated one that the Speaker emphasized. There are three problems involved in the discovery (Vanderford, 1989). Next, the questions are exposed, i.e., the strategies for the Speaker to manipulate the audience. They are split into two pieces. In-laws, witnesses, records, and miracles, external (or invalid) proof is recorded: in matters not made by the Speaker, he is 'external' to the Speaker. The Speaker's development of internal (or artificial) assurance falls into three key stages: pathos, ethos, and logos. Pathos calls for emotion and seeks to reassure the audience by shaking the emotion behind the Speaker's proposal (Makus, 1990). The most powerful method of persuasion, Logos centers use these anthracites to make a logical argument for a request for speaker help, a summary of the cause of a participant, or reasons. Somehow, they are abbreviated. Three forms were later added by Cicero to the sense of duty of a speaker, based on internal evidence: to pass (pathos), to please (ethics), and to teach (logo). Centered on those three items, the research paper will illustrate the humanistic aspects of Lalou Shah.

The research paper utilizes present Baul Lalou Shah's humanist song as an artifact in the research. Baul Lalou Shah's songs on humanism will play a helpful role in expressing humanist thinking. Rhetorical criticism is an essential method of social communication, which is vital for the study in question and is consistently parallel, so the method mentioned in this study is appropriate. The research area's method and



subject matter are on the same parallel line. Songs are capable of influencing people's minds. The songs contain metaphorical arguments, various religious analyses, evaluations, and interpretations. Songs can have a positive effect. At the same time, it can convey a positive message in social communication. The main message of these songs is the positivity of humanism, which will play a helpful role in positively impacting the propagation of humanism in society and human behavior (Kivistö, 2013).

Baul Lalon Shah's song is an artifact of the research in the article that has been selected. This study aims to analyze the human philosophy theory of Baul Lalon Shah's songs and evaluate how the songs' messages positively affect the human mind. Method of Neo-Aristotelian Criticism The artifact is examined in three steps: reconstruction of the item's context, application of the five canons to the artifact, and evaluation of the artifact's influence on the audience (Ott, 1988).

### *Contextual Modernization*

Numerous works of context have artificially generated rhetoric by mixing rhetoric with its context. Investigate the three primary context elements: the rhetoric, the occasion, and the audience. The rhetor is Baul Lalon Shah, and the occasion is to promote human philosophy for social responsibility. Bengali Society is the audience (Mondal, 2013). Rhetorical criticism is the study of evidence concerning the rhetor. The goal of this assessment is not to move a representative profile of the personality's life forward. Instead, the goal is to educate the individual as a rhetor and discover the connections between the rhetoric generated and the rhetor's history, arrangement, and appeal.

### *Theoretical Frameworks*

#### *Application of Aristotle's Ethos, Pathos, Logos Principles*

The article will follow the rhetorical criticism method of the qualitative method and the Aristotelean communication model. It is suitable for proper analysis of Baul Lalon Shah's songs.

In analyzing Baul Lalon Shah's songs through Aristotle's rhetorical principles: Ethos, Pathos, and Logos it becomes evident how his music conveyed his humanistic philosophy effectively. Ethos, or the speaker's credibility, is demonstrated by Lalon's reputation as a spiritual leader who lived a life of simplicity and wisdom. His moral authority was rooted in his lived experiences and deep connection with the rural masses. Pathos, or emotional appeal, is seen in his ability to evoke empathy through songs that resonate with the struggles of the oppressed, transcending religious and social divides. Lalon's music stirred emotions by addressing human suffering, injustice, and the longing for unity. Logos, or logical appeal, manifests in the rational arguments embedded in his lyrics, which challenge the caste system, social hierarchies, and religious dogma. His logical reasoning emphasized the oneness of humanity and promoted equality, fostering a philosophy centered on human dignity and social justice.

### *Speaker*

Baul Lalon Shah speakers according to the communication model in the article. He is known as the Bangla Baul Emperor and a leading figure in folk literature. He is preaching the message of humanity in his song. At that time, this speech gave rise to positive ideas in favor of humanism in the minds of the people of Bengal. From that time till now, the speech of Baul Lalon Shah has spread all over the world through various media. These statements are now playing a special role in spreading the field of humanism and humanism all over the world. These speeches are currently listed on the UNESCO Representative Cultural Heritage of Humanity (Mondal, 2013).

### *Ethos Establishing Credibility*

Lalon Shah's ethos is constructed through his delicate experiences and collective observations. His retiring beginnings and commitment to social justice resonate with the rural population of Bengal. Lalon's life, discernible by encounters with poverty and oppression, establishes him as a credible voice for the

marginalized. His authority is not derived from formal education but from lived experiences that enhance his moral standing and authenticity as a spiritual leader (Rabbani, 2021).

### *Analysis of Ethos in Lalon's Songs*

The author's ethical appeal, or ethos (credibility), is a collection of resources defined by the author's appeal. We have a propensity to put our faith in those we admire. Persuading the reader that you are worth listening to is one of the most challenging elements of reasoning. To put it another way, changing oneself from a writer into a topic counsellor and someone kind and admirable. In this article, the author of the Baul emperor Lalon Shah and his songs on the philosophy of humanism are his principles which play a proper role in creating credibility among the viewers. As he said - to attain nearness to the creator, man must serve; otherwise, the hope of attaining the creator will never succeed (Isai et al., 2020).

### *Pathos: Emotional Engagement*

Lalon Shah's songs suggest influential emotions by addressing themes of suffering, injustice, and the expedition for human dignity. His lyrics articulate the tenderness of social divisions and the yearning for a collective human identity.

### *Pathos*

Pathos (Emotional) materials entice readers with their interest in their feelings. Looking at manuscripts ranging from classic writings to contemporary announcements may teach us how pathos, or emotive applications, are utilised to persuade. Emotional application may help to improve an argument, and language, in particular, can help to elicit an emotional reaction from the audience (Higgins & Walker, 2012). The audience here is the social system of inequality between upper-caste Hindus and lower-caste Hindus in the then-undivided Bengal. Amid the poisonous vapor of caste or class division, they realized Lalon Shah's Baul philosophy emerged as an audience for the philosophy of humanism, a part of the oppressed class of society. Lalon's greatness is in his human philosophy and, above all, this idea of human truth.

### *Emotional Appeal in Lalon's Lyrics*

For instance, Lalon's references to the struggles of the downtrodden resonate deeply with his audience. By articulating the shared experiences of pain and aspiration, he fosters empathy and compels listeners to reflect on their societal conditions (Chaudhuri, 2021). This emotional engagement is crucial for mobilizing support for his humanistic ideals. Lalon Shah says –

Asavar kala kijaatchala?

Eshatumi kijaatanala?

Asbarkhalekejaatachala?

Kijathabayabar kala?

Sa kathabhabavalana

Jaata gala jaata gala vala

Eke ajavhkarkhana ...

Translation-

What caste did you come from?

What was the caste when he came?

What caste did you come from?

What will be born when going

What will be born when going

Don't think about it

Born to be born

This is a strange factory!

This emotion fascinated the audience and deeply influenced the minds of the audience.

*Logos: Logical Foundations of Humanism*

The logical structure of Lalon Shah's arguments dismantles prevailing social norms and highlights the absurdity of caste distinctions. His songs often present rational critiques of societal injustices, advocating for a humanistic philosophy that prioritizes human dignity (Heer, 2015).

*Logos*

The petition contains logic and resources for persuading an audience through an argument or reason. Using logos would imply presenting facts and knowledge, historical and literal parallels, and citing trustworthy establishments about a subject. The Greek term for "word" is logos, but the actual explanation extends past that. It is best characterized as "the term before which the inner idea is uttered" and "the interior thought itself." "logic" is derived from the Greek word logos (Gabriel Taquini, 2016). Logos can be formed by using progressive, theoretical, or intellectual language, quoting facts (extremely crucial), employing historical and literal parallels, and constructing logical influences.

The historical significance of Lalon's non-communal consciousness, humanism reform efforts and anti-apartheid stance in the context of the Renaissance. It will be known how the influence of Lalon's human values and humanistic thought profoundly affected the minds of the ordinary people of the rural areas of Bengal and some educated men in the city, as well as how sincere his efforts were. One of the conditions of the Renaissance was secular humanism and secularism, which came true in the words and deeds of this self-taught villager. Indeed, Lalon Shah was the lifeblood of this humanitarian free-thinking movement in rural Bengal (Rashid, 2019)

Even though the Baul song is a mystical, spiritual practice of a folk society, it has been published in Lalon's hands with greater social significance and human faith. Lalon's speech reflects religion-harmony, community-harmony, human-majesty, non-communal consciousness, opposition to ritualistic religious ceremonies, hatred of caste-exploitation-racism and discrimination, and a desire to end social injustice and inequality. His rebellion was mainly against traditional scriptures and conventional socialism. Such a discourse reveals his liberal outlook and humanistic mind. Lalon Shah has openly expressed his sincere feelings and beliefs in his songs. There was no discrepancy between his ideology and his way of life - there was never any conflict (Cederberg, 2010).

Lalon has been protesting and struggling against caste exploitation, caste and untouchability all his life. He has had this tragic experience many times in his own life. In his early life, Lalon not only had to be ostracized for taking food, water and shelter in a Muslim house but also lost his loving mother and beloved wife. Perhaps it was because of these cruel and painful experiences that a protesting entity developed inside him. Therefore, Lalon never wanted to confine himself to the narrow boundaries of his ethnicity. As a humanist,

reform-free Baul knew that caste egoism and conflict kept people fragmented and cowardly. That is why he made an extreme statement against casteism Laloh Shah said:

How many castes did Lalon get in his hands? 'I used to burn with fire.'

Lalon's songs are the vehicle of the Baul community's esoteric pursuit. They sometimes express an excellent social consciousness. Social injustice and inequality, religious orthodoxy, class exploitation, and caste inequality did not escape the eyes of this mystic saint. So, in the leisure of spiritual realization, though a sign of projected thought, he has presented his frank-sincere statement on these matters. Lalon represented the poor and oppressed in a society divided into rich and poor, aristocratic and exploitative and exploitative.

#### *Audience*

At that time, the people of undivided Bengal who believed in folk literature and Sufism were inspired by Baul's philosophy, attracted by this song of humanism, and spread the triumph of Baul's philosophy. This study is a new path of enlightenment for the followers of world humanism beyond Bengal over time. Which can show the way to humanism?

#### *Effect*

Humanism is an integral part of the mind, deeply ingrained in man's mind as a human being. This is why humanism is the most important thing in communication. It can make a person memorable from age to age. Human communication constantly analyses the mental reactions of the mind (Cederberg, 2010). This is a particular part of communication science. An essential model of communication theory is the Aristotelian communication model, which is appropriate in the field of conducting research. The most prominent thing in Baul Lalon Shah's song is people and humanism above all. These songs are discussed through rhetorical criticism theory, which makes it possible to evaluate the main points of the discourse. The Rhetorical Criticism Theory is well-suited for a thorough analysis of the national positive impact that Baul Lalon Shah's song on humanism may have on the audience's minds. Using Ethos, Pathos, Logos, and other evaluation methods, analyses and provides results to the audience's psychological positive effect. Baul Lalon Shah's theory of neo-rhetorical critique analysis would be appropriate and most appreciated for evaluating humanitarian songs.

#### *Rational Arguments in Lalon's Songs*

In various compositions, Lalon argues that the essence of all religions and philosophies should be elevating humanity. His positions humanism as a universal principle by challenging the validity of caste and religious barriers through reasoned discourse (Thakur, 2024). This logical approach reinforces his message, making it accessible and compelling to a broad audience.

#### *Rhetorical Situations*

Understanding the cultural and social contexts in which Lalon Shah collected and performed his songs is imperative for a comprehensive analysis (Rashid, 2019). The Baul tradition, characterized by oral conduction and wandering minstrelsy, serves as a unique platform for rhetorical engagement (Chakrabarti, 2016).

#### *Contextual Analysis of Baul Songs*

Lalon's songs were performed in bucolic settings, serving as instruments of social evaluation. The cultural revitalization stirring in Bengal during the 19th century provided a productive ground for Lalon's messages, as they resonated with the struggles of the exploited (Sen, 2020). His songs not only imitate the socio-political landscape of the time but also serve as a call to fight against inequality.

## Conclusion

In conclusion, Baul Lalon Shah's songs profoundly express humanism, transcending social, religious, and cultural boundaries. By applying rhetorical criticism, particularly Aristotle's principles of Ethos, Pathos, and Logos, Lalon's work effectively challenges societal norms and advocates for unity, equality, and human dignity. His credibility as a voice for the marginalized (Ethos), his emotional appeal through the suffering of ordinary people (Pathos), and his logical critique of caste and religious divisions (Logos) create a compelling discourse that remains relevant today. Reflecting the socio-political climate of 19th-century Bengal, Lalon's songs also convey timeless messages of inclusivity and humanity, positioning him as a critical figure in the fight against oppression. The primary purpose of pursuing rhetorical criticism in this context is to analyze and critique the human philosophy embedded in Lalon's lyrics, which form the core of this study. Through this in-depth examination, the humanitarian component of Lalon Shah's songs can be uncovered and validated, making the rhetorical critique approach both necessary and vindicated.

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