

Analytical Study of SulaimanLayeq's Quatrain

Abstract

In this article, a quatrain of the revolutionary poet of Pashto Language, SulaimanLayeq has been studied analytically. The moral analysis of the chosen quatrain has been taken into consideration in this article. Efforts have been made to clarify and explain important words of all four lines of the quatrain and their relation with each other. The content of the chosen quatrain talks about human and can be called a humanistic quatrain. The article explains all four lines of the quatrain. The quatrain has been taken from the book written by Layeq. Analyzing each line is the duty of the author and to prove his opinion, the author has used the references of other authors as well. The goal of the article is to analyze Layeq's quatrain as an addition to Pashto Language and paving way to further research. It is a library research which has employed descriptive and analytical methods. The finding of the article is that the poems of SulaimanLayeq like other poets have different subjects in the area of meaning. This quatrain is related to human, human genuineness and humanism. The poet is very careful in choosing the subject, employing words for his own purpose, tones, rhythm and rhyme of the couplets, and number of syllables. The value of the research is that many of the author's poems particularly many of the quatrains, such as this one, need analysis and interpretation.

Key Words: Human, mankind, intellectuality, quatrain, hell.

1. Introduction

This is an explanation of a quatrain of Layeq and as well as the explanation and clarification of every couplet and important words. The quatrain of the poet talks about the human and humanism, every line of the couplet has an intellectual association with other lines. The poet considers human to be the ruler of the earth who gives orders in the universe and is able to control the universe. God has created human being as a noble being and has given him a high position. Despite of this intellectual position, human is a human's hell! Human is a wolf that harms other humans rather than benefiting them. In the poet's quatrain, we face contradictory thoughts about human. In the first couplets, human has been given high regards and human is considered to be a being created by God that is better than any other beings. In the last line human is called cruel which proves that human can be either good or evil having two sides. The poet also presents contradictory thoughts considering human's two sides.

2. Historical Background of the Research

In Pashto Language, various researchers have analyzed and interpreted the poems of various scholars and poets. Some of which such as "Critical Interpretation", 2016 by SamiuddinArmanare mentioning. The articles in the first, second, third section of the book analyze and interpret a quatrain, couplet, poem or portion of a poem of various poets. In Pashto Language, people have worked on this area, and this is an important and very good research which clearly shows the author's qualification.

Literature, human, dreams and archetypes (2019) are another work which presents the analysis and interpretation of the poems of various authors and poets and is considered to be appreciable work.

“Genius Khoshal” the first and second volume (2019) contains a collection of articles about popular poet, Khoshal Khan Khatak written by different authors. Some of the collected articles interpret and analyze poems.

My work is different from the previous work. I have tried to analyze and interpret a quatrain of Layeq which may not be better than the previous work, but is definitely a different one.

3. Method of the Research

Although I have picked up very little information from books in this research, it can still be called a library research. In addition, I have used descriptive and analytical methods while conducting this research. A quatrain of Layeq has been interpreted and analyzed and efforts have been made to present the article in a new form and thought.

4. Findings

The findings of this research is that Layeq’s poetry especially this quatrain have all-sided subjects. These two couplets and four lines have a discussion regarding human and humanism. These couplets have been analyzed and they prove the academic and thinking strength of the poet. All difficult words of the lines have been explained and it shows the art and skill of the poet. Besides, every line has been interpreted and researched in order to clarify how valuable the line is and what intellectual connection it has with each other. The concept of the poet started in the first line and ended in the last line which has been discussed in the research.

5. DISCUSSION

انسان د ځمکې د سر حاکم دی
د خدای له لوري د ژوند ناظم دی
خو په دې بشکلي اوچت مقام کې
خو را جابر دی، خو را ظالم دی (Sulaimanlayeq, 2011)

SulaimanLayeq is an expert poet of Pashto Language and his research works are also worth mentioning. In his poems, quatrains can be seen in various structures that have come from other languages. According to moral structure, the discussion starts in the first line of the quatrain and ends in the last line. My article is an analytical study and research of a quatrain of SulaimanLayeq. Every poem is made of words. Every word is produced in the left side of the human brain and has a connection with the daily life of human being. Human unconsciousness is a collection of words, phrases and structures which appear in various times of present.

Layeq’s poetry in 1961 is morally different from his poetry in 2016. His poetry book “Chonghar”, 1961 and “Sparghaki”, 2016 are worth reading. It shows that the ascension stage of creativity is unknown. Layeq’s earlier quatrains are stronger than the later ones.

The poet mentions human in the above quatrain. According to moral structure, he considers human being as the owner of two contradictory sides in the mentioned poem. Having two sides (the good and the evil), Layeq also considers human as the owner of two aspects. According to (binary opposition), human beings have both angelism and animality sides. A human should be dominated by neither material which takes him to animality nor by spirituality and angelism which take him to the position of angels. A human is supposed to be a human (good human).

(A human exists between angelism and animality if he / she reaches to completion, so from one side, he would be able to take advantage of materialistic wealth through his animality and from another aspect, he would be able to establish relationship with his creator through his angelism. On the other hand, he will be able to avoid crash between extremes and excesses (angelism and animality) as a strong point of moderation. In this case, humanity will have a dominating, wise and organizing status and the other two elements will be their servants in ruling the world and will stay in their real positions. Thus a human reaches his/her real sociality and becomes the center of his / her environment. He / She achieve the goals of a successful life and shining civilization. In the meantime, the human will not aspire to have something for him / her. In fact, all of his / her aspirations will be for the nation, tribe and all the human beings. However, a consecutive struggle is required for the completion of such (humanity) and without it; this central status can never be achieved.) (Shinwari, (0))

(The completion of human requires materialistic and moral aspects because human is spiritual from one side and materialistic from the other side and their merger create ethics for humans.

Most scholars of the world have made mistake considering human a complete animal leading him/her by materialistic aspect. While others considered human a spiritual being putting him/her away in a dark place where he/she has no relation with materialistic world. It made the human ethics deficient and incomplete with dominating animality.) (Shinwari, 2004)

Human has a high position and is held in distinguished regard having both Ahura(good) and ahreman(devil) aspects. If a human had only the good sides and did not have the bad side or if he / she had only the evil sides and had no good sides, he/she would not be so high-ranking.

The first line of Layeq's quatrain: (انسان د ځمکې د سر حاکم دی) (Layeq, 2011)

Layeq considers human "the ruler of the earth". He knows a lot about humanism and that is why he mentioned (human) in the first line of his quatrain. If the poet mentioned (بشر / mankind) or (ادم / adam) instead of (انسان / human), it could harm the content of his quatrain. In the poetry of Pashto poets, "human, mankind and adam" are used for the same meaning. Most famous poets are worth mentioning in this regard. Even many theses and articles still use (human) and mankind for the same sense which is an academic problem.

(The literal meaning of 'human' is associated with his/her inner structure. A human is supposed to have human reform. Besides, he / she should have the character and ethics of a good humanist based on various factors. When we mention "human", we mean the best of beings and a wise human.

Mankind refers to the outer structure and skin of human beings. The Literal meaning of 'mankind' is associated with outer structure of humans. The earliest humans were called mankind. They had the same structure as humans, but due to inborn and environmental factors, they did not have nice human characteristics which are different issues based on action and reaction.

"Adam" means the face of the earth, the soil and the descendants of Adam and all three (human, mankind and Adam) are different from each other. Layeq mentions 'human' in his poems. He does not consider mankind and Adam to be the rulers of the earth. In his opinion, humans are worthy of this position.) (Nasrat, (.)

Every human being can be mankind, but not every mankind can be human. When mankind becomes modern, progresses culturally and increases their connection with society, they reach the level of humanity. It means the level of humanity is higher than mankind. Morally and internally, it establishes an association with the inner world of human being. On the other hand, mankind refers to the structure of human beings. Among all beings, human has distinct characteristics, superior to all created beings. Human must be human. Their rank is higher than the angels. The internal system and external structure of human is remarkable. All human beings are created equal in terms of self-knowledge. The increase and decrease in the internal system as well as in the number of organs in the external structure can lead to many problems, but moderation has been applied in these parts of human. Allah has given humans beauty.

The poet mentions human as the ruler of the face of earth. Human being is the caliph of Allah, has the light of Allah and is the messenger of Allah. Therefore Allah says in Bible, "God exists in the body of human." They make the relationship of God and human closer, and talk about all human beings rather than one nation, sect or gender. Human and God have close relationship. God's rights are related to human rights. Indeed, helping a human is fulfilling the rights of Allah. It shows that God's and human's rights are related to each other.

Human being has been given the ability to rule the universe, take advantages of everything, and take benefits of him, all living and non-living created beings. Therefore, human being is considered to be the ruler of the face of earth and has the ability to control anything.

This superiority has been given to human by the Creator. The reason of 'the respect given to humans by God' is the creation of humans. Neither angels nor another being has been given this superiority. Everything was created before and for him. One of the reasons of (Big Bang) was the creation of earlier human beings. When the Almighty Creator says "کن" and creates the world, one of the fundamental reasons is (humans) in the society and when he says "فیکن", and destroys the world, this occurrence is directly or indirectly related to human beings.

He says in the second line of his quatrain: (د خدای دلوری د ژوند ناظم دی) (Layeq, 2011)

Human being was given the ability to live and fulfil everything on time and properly. He / She were created disciplined and there is no disorder in any of his/her internal or external structures. Human organs such as two hands, two legs, two eyes, two ears and the rest have been created

properly; neither large nor small in their proper places, but exactly appropriate. Also, all humans have the same number of organs without increase or decrease apart from some exceptional cases.

The Creator has created all the system in a proper way. The movements of galaxies, the relation of the movement of earth and moon and as well as all the universe are controlled by divine rules. Based on divine rules human was enabled to live a disciplined life and he / she has the wisdom and ability to do so. A major privilege that a human has is in his/her character and deeds. In addition, human can speak, think and reach a high position. Being a human is his great perfection and he/she is neither an angel nor another being. Changing the discipline of life, development, time and place is a one of the perfection of human being and this perfection and privilege have been given to him.

He says in the third line of his quatrain, (خو په دې بنکلي اوچت مقام کې) (Layeq, 2011)

When Adam came upon him was created, the Creator ordered the angels to prostrate to him. The Satan said, Adam was created from soil and I (Satan) from fire. I will not prostrate to him. As a result, the Satan was cursed and human was given the highest position which has superiority over every being.

(Originally every human is born with the same internal and external shape. The creation power belongs to the Creator. Some humans might believe that they have been forced to come to the world, but this compulsion is also in the favor of humans. When human was created, he was given the choice to establish relation with Almighty Allah. The mentioned choice and power is called "Relative Dignity". Human spends time between compulsion and choice and has the ability to control the compulsion through his / her choice although in exceptional cases all the compulsions cannot be controlled.) (Yadullah Pore, 2000)

(Mutazilah says: Since beginning of creation, Allah has made human sovereign in his actions and never interferes in the work of his servants because if we assume that all human actions are related to Allah's will and human intention has no role in it. In this case, sending prophets to guide the people, the revelation of the heavenly books, good, evil, sin, reward and punishment will have no meaning.) (Mason, 2015)

He says in the last line of his quatrain, (خو را جابر دی، خو را ظالم دی) (Layeq 2011)

The poet says that although human is given a high position, intellect, thought, superiority over all beings, has a human heart and soul, lives in a society, can talk, is able to compromise with the environment, can take the control of the universe and beside all these privileges, one of the greatest privileges is that he / she was born (human), he / she still treats people unfairly.

The Almighty Creator created human in such a way that he/she would live according to the law of binary opposition. If he/she does well, he/she may do the evil as well. If a human is cruel, he/she is also oppressed. Having two sides (good and evil), he will do evil deeds in addition to good deeds if he wishes or not. Because human does not only have the side of goodness to do good deeds, he /she also have the side of evil, so he /she will also carry out evil deeds.

(The poet here refers to the rational concept of the Latin language that Hobbes and Sartre have mentioned that (human is human's hell!) Or (human is human's wolf!). With more or less change in meaning, Hobbes mentioned Lotus's Latin Language's sentence (Homo homini lupus) which means (human is human's wolf!) in the play of Asenaria and Hobbes also mentioned the said sentence. This sentence was written in Asenaria play by Plutus, a famous Roman playwright before the Cristian Era. Rasmuss then came up with the same idea (man is heaven and hell for other human beings). Hobbes does not consider human to be a social being. In his opinion, humans came from personal and individual life to social life for the betterment, stability and solution of their problems. Hobbes said that human is addicted to gaining power and if he / she does not gain power, he / she will try to do so until death, and the sentence that (Human is human's wolf!) means that human is competing with other human beings to gain power in social life. Among them the one, who has gained power or more power than others, succeeds. Such greed of power does not last long.) (Hashimi, 2019)

There is an intellectual contradiction. In the above quatrain. In the first line he mentions the superiority of human and in the last line he calls human tyrant and oppressor. According to binary opposition rule, Humans spends their time having two sides and the poet (Layeq) also has such a structure as a human being and mentions both good and bad aspect of human being. Therefore there are contradictory thoughts in his quatrain. These intellectual contradictions are also available in the poems of many poets of the world, for example in the poems of Rahman Baba, praising and condemning the world is a good example and the poems of Khushal are also full of them.

6. Consequences and Suggestions

At the end of the article, I would like to suggest that further research is required to be done on the poetry of Sulaiman Layeq. His poems need content research. The poetry during his youth is different than his later poetry and this difference needs to be pointed out. His other poems and quatrains should be described and interpreted, and for the analysis and interpretation of each of his poems and thoughts, his familiarity with the conditions of the time and the reasons for which he has been inspired to create, require further research and work.

The conclusion of the article is that the selected quatrain is related to humanism and there are words in these four lines that need further research. The subject of "pregnant" in English literature implies that the words should be pointed out in the writing of a poet or creator which needs more new points and we are witnesses of the same theory in these two couplets of Layeq. Layeq is an expert revolutionary poet whose poems need new research from new angles while analyzing and interpreting.

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