

# Researching Four Elements In Several Couplets Of Daulat Lawaani

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## Abstract

In the poems of Pashto poets of Rokhani's periods, Daulat Lawaani has mentioned four elements. The four elements (soil, water, air, and fire) have been discussed in philosophy, theosophy, religion, and Islam. In Pashto Language, philosophy and theosophy have relationships with philosophical concepts, therefore, sometimes the four elements have shared aspects with the Greeks and other philosophers. Humans are made of the mentioned four elements and there is nothing in the world that does not consist of one of the four elements. These items can harm and benefit human beings. When a human reaches the peak process, these elements can benefit them and when he/she goes out of the circle of humanity, these items can harm him/her. The value of the research is that from which aspects these four elements can be discussed according to the philosophy and theosophy. Is researching the four elements related to philosophy in Sufism and theosophy or not? The research is conducted keeping into consideration a specific method. First, books were read, notes were taken, critical thinking was joined with it, and analytical and descriptive method was used keeping into consideration a specific method. The topic was observed, divided into parts, organized, and written and a conclusion was drawn from it.

**Keywords:** four elements, soil, water, air, Sufism, theosophy.

## Introduction

Like other poets of the Pashto Language, Daulat Lawaani has also mentioned the four elements in his poems which are mentioned in the poems of very few poets of the Pashto language. There are discussions about the four elements in the poetry of the poets in the Rokhani's periods. These items are known to be the opposite of each other; that is these are the items that sometimes harm humans but can benefit humans as well; that is these items can sometimes do good and can sometimes do evil keeping into consideration the dual sides of humans.

In this writing, only a few couplets of the

Daulat Lawaani have been chosen and this has been proven in these couplets what the poets say about the four elements. Humans are made of the mentioned items. According to Ibn Sina's book of rules, two of the four elements make the human body and the other two make the human soul.

## Research Value

Working on new subjects gives new ideas to the youth to do new things. The Pashto language has so many problems in the area of doing something new based on new ideas. According to the studies I have conducted, little work has been done on such subjects earlier which shows the value of my subject. In this research paper, points have been

pointed out that have never been mentioned in the earlier works. Thus, when a topic is new and no one has worked on it earlier, it shows its value.

### Research Objectives

1. Researching the four elements in three couplets of Daulat Lawaani!
2. Analyzing mentions of four elements in Daulat Lawaani's other couplets!

### Research Questions

1. Are there any leads to the four elements in Daulat Lawaani's three couplets?
2. Has Daulat Lawaani mentioned four elements in his other couplets or not?

### Methods of the Research

In this research paper, works that were related to the subject were found, read, notes were taken, critical thinking was joined with it, and finally, based on books and through research of books the article was written, and analytical and descriptive method was used in the research.

### Discussion

Like Rokhan's other followers, there are mentions of four elements in the poems of Daulat Lawani. In philosophy, Sufism, and mysticism, there are opinions about four elements. There are many discussions about this in the literature of the East, this part in the poems of Sufi poets of the Pashto language is a good example of such issues.

About the element : (The plural of the element is elements, which means the origin, principle, and substance. It is called the thing that cannot be broken down into other elements in any way and cannot be changed into another element in a normal way. The four elements are "soil, Water, air, and fire". These elements are also known as the four mothers, from their marriage seven fathers (seven fathers and seven stars) and three brothers (plants, animals, and non-living things) were obtained. Two elements (soil and water) are

considered heavy elements, and (air and fire) are considered the light elements. According to classic and old beliefs, the world and universe are made by these elements. All beings, living things and non-living things and animals are composed of these four elements.) (Asal, 2016, 106)

We use a quote to clarify the topic: (Know that when Allah wanted to create the universe, the first thing He created was the essence and called it the first essence. He looked at the first essence and melt it and then it came to a boil. The paste came to the top and the origin of the essence (ugliness) stayed in the middle. The sequence of the universe of souls was created from the light essence that came out, and from it, (black essence or matter) bodies were created. God wanted to create the bodies, He looked at the dark matter; he melted it, it came to a boil and turned into a throne. He made a throne from the best material, and made the element of fire from the rest. He created air, water, and soil from the rest of the elements and this way he completed the items of the universe.) (Kargar, 2019, 136)

It is clear from the above discussion that everything in the universe has its essence and this essence is, directly and indirectly, related to four elements; that is, if these four elements are in one being or one element is in one being, each being has an essence and nature that was created by Allah.

Another view about this is as follows: (The work of Abu Al-Ma'ani Abdul Qadir Bedel "Four Elements" is divided into four chapters and each chapter is related to an element that completes the world such as: (fire, wind, water, and soil). For a brief description of the topic, each chapter has come in place of the title. He says: (The four senses: hearing, seeing, smelling, and feeling are the basis of thinking and soul.) (Kargar, 2019, 38)

The Greeks of the classical (old) period considered the world to be made of four elements (water, air, soil, and fire). The composition of human is from a drop of water; this water is made

from soil. The first human (Baba Adam) is made of soil, and the composition of the present human beings is also directly and directly made of soil because the grains, fruits and other food items which are obtained from the soil, grow in the soil, water reaches the food in the soil, and they live via the water. Air, oxygen, and others represent the air, so the Sufis and the sages mention four elements in talking about humanism.

What was said about the four elements indicates that there are these four parts in the human body, and the world is also made up of these four items. Daulat Lawaanai says:

تن و خمکي ته خان وکا این ارواح قصد که و اسمان ته  
صورت روغ دی له خلورو له خاک، اب، له باد له اوره  
(Lawaani, 2012, 238)

The meaning of the couplet is: (The human body should be related to the earth and the soul to the heavens. The appearance and external structure is made of four materials, which consist of soil, water, wind and fire.)

The poet believes that the human body is made of earth, water, wind, and fire. If the body is meant to be the internal structure of human beings, the vision of the poet is worth imagining because, in addition to the external structure, humans have an internal structure. If the purpose of the poet's case is double recovery, it is not serious.

(Ibn Sina considers two elements (soil and water) essential in the book of law and shows them as the builders of the body's organs. These elements are heavy. The other two elements (fire and air) are light elements and the soul is made up of them. Apart from Ibn Sina, Galen believes that the world is composed of four elements, and these elements are indivisible. These four elements are necessary in the creation of the world and humans. Different religions consider these four elements the main elements in the structure of the human body. One element is in larger quantity in one's structure and another

element is in larger quantity in another's structure, so the characteristics of human beings are different. The four elements of each person are not the same as another person. If there is more soil in a human, then another human will have a lot of fire, and in the same way, these four things are not equal in all people, indeed, they are different from each other.)

The poet says in two more couplets:

دا خلور واره ضدان دي الله عاجز کرل فرمان ته  
چار عنصر هر گور سر کش دي په وراني د بدن خوش  
دي (Lawaani 1391-238)

The meaning of the couplet is: (These four elements in the human body are contradictory, but Allah has made these things obedient. These four things are rebellious and have a role in the destruction of the body.)

The poet considers the four elements to be opposite to each other. Human is also a collection of opposites. The human body is made up of these materials and the mutual things of the world are beneficial to it. Every conflicting event can be analyzed in the same way, but it is idealistically related to life and life continues based on it. These four elements work at the command of God and are under a specific order. If human is made up of these things, it is also by the order of Allah, and if the world is made up of it, it is also the order of the Creator. These occurrences of the elements lead to the actions of human beings for their benefit and loss. If a person accomplishes good deeds, there is a part of these four, and if he creates problems, there is also the blame of these things.

Human structure is made up of four elements. The mention of the four elements in (Four Elements) is highly mentioned topic in the Sufism and theosophies and human studies. Birth is a very important topic that has been discussed a lot in earlier discussions. Giving human being such soul and perfection, beauty, glory, privilege and ability of soul have never been given to any beings in the world in this way. Daulat says in the

last couplet:

دا څلور و بله دښنه دي د څښتن په حکم مله دي  
که څښتن ځني پند واخلي تار په تار ځي ځان ځان ته  
(Lawaani, 2012, 238)

The couplet means: These four things in the human body are enemies of each other, but still they work according to the order of the Creator. If a human takes advice from God, he does his main work; That is, it benefits instead of harm.)

The book (Human Ego) says about it: In the first couplets, four elements were mentioned and the poet believes that human is made up of these parts. Also, these four items are considered opposite to each other and are enemies of each other. The truth is that human was created by the order of Allah using the four elements. These four items have their own value in the internal and external structure of human. Every action is done by human according to their authority, but the with help of the intention of Allah, the authority of human depends on the power of the Creator. Human performs actions according to a specific order and there is an unbreakable relationship between human and the four elements, therefore it can be said that the four elements are placed in the structure of human by the command of Allah and with the command of Allah the actions get done.

The book, the (human ego) further says about the four elements:

(Human is more beautiful than any other being in the universe. The Holy Qur'an points to this. The meaning of the translation is: (I have made your shapes and I have made them very beautiful.) Why? Because of such a light of absolute life and absolute beauty that scientists say: All of the elements that the universe, is made of, exist at a proper level in the body of human and there is no other thing that contains all of them, therefore human has the knowledge of everything.) (Shinwari, 2004, 60)

Human has a relationship with the soil; human is born of the soil and will return to the soil. Soil is one of the four elements. The world is made up of

these four elements. The earliest ideas about water were presented by Thales. Water is the main source (archetype). The beginning of many things is from water and is especially related to the creation of human.

In the pomes of many Pashto poets, especially in Sufi and theosophical poetry, there are many scientific and philosophical terms that need research and investigation, for example, the research on four elements in Daulat Lawaani's several couplets are briefly presented here.

### Conclusion

In the second period of the Pashto Language, four elements have been mentioned in the poems of some poets, this part, particularly, is greater in the literary school of Rokhanis. Daulat Lawaani, one of the poets of the mentioned literary school, has mentioned four elements (fire, water, air, and soil) which have information from the perspectives of Sufism, theosophism, and mysticism in his poetry, and in these three and generally in all his poems. The poet mentions that these four elements are related to the inner world of humans. He considers these four elements opposite of each other and if a human overcomes Satan and his/her inner world is enlightened with the light of morality and spirituality, in this case, these elements benefit human.

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