Puzzles in Khushal Khan Khattak’s poems

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Abstract: It is obvious that each kind of writing is done based on its interest or its importance. So based on my interest I chose and have researched the puzzle in verses of Khushal Khan Khattak.

No work has done regarding to puzzles in poems of Khushal Khan Khattak, so it is important that it be researched and analyzed.

This article is focused on Khushal Khan Khattak’s puzzle and kinds of puzzles. My objective was to research the puzzles in Khushal Khan Khattak’s poems. My question was that “Are there puzzles in Khushal Khan Khattak’s poems or not?” The method that I have used is a discussion and analysis qualitative research.

The findings are something that others haven’t mentioned about it yet. I have found that there are many puzzles and secrets in Khushal Khan Khattak’s poems. In addition, writing of this article empowered my analysis and showed me how the puzzles were used beautifully in poems.

Key words: based on Abjad accounting, Khushal Khan Khattak’s puzzles, analysis, the form of change and heart puzzles, the Puzzle as change and diacritical form, - Puzzle as heart and scrap

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I. Puzzles in Khushal Khan Khattak’s poems

The lexical meaning is hide and cover. It means, those kind of writing that the meaning is hide and not beobvious. It is also used for deceives.

It is a literary work that the poet uses a name, date or other kind of purpose as a secret in his writing (3:40) as in the following verse:

(خا) د دووم سمکو سر کره واعلم
(۱۰۱) 

In Arabic the fish is called(Sma) and (Nun) ( سمکد) and (تون). In this part “Hinan” has two letters of “ Nun” which halves “Ha” as (Hai). Break in the middle separate the letters “Nun” and wow and add “Hai” at the beginning of the first “Nun” and then “Alif” after the “Nun” which makes the Noun of “Hinan”.

As in the following couplet

چي مي ملا ي عبادات لکه دال خم و
د سکوت mening ی خوله زمري دين و لار
(۱۰۱)

In the above couplet if the “alif or alf” is separated from the letter “Daal” just “Del” remaines. The word “Meher” is added to it and “Meherdel” is formed that the purpose is the name of “Meherdel Khan Mashriqi”.

Kinds of puzzles:

Jomal account: “ Jomal” in lexical means account or the count of letters. In literary it means that the poet brings the name or other purpose as a secret in the “Abjad” accounts. This form of ( Jomal account) is named as puzzle.

As:

(۵)

The above puzzle is in the Diwan Ali khan page 32. But there is a mistake that is the poet tried doesn’t bring the letters with dots in his poems. In fact in the second half verse, instead of the ( dwawara توه وار) (yow war یو وار)
Puzzles in Khushal Khan Khattak’s poems

The solution of the above puzzle is in the following alphabet; every letter has its own number and then the numbers calculate to make the purpose of the poet.

\[
\begin{align*}
\text{ع} &= 70 \\
\text{ل} &= 30 \\
\text{ي} &= 10 \\
\text{خ} &= 600 \\
\text{الف} &= 1 \\
\text{ن} &= 50 \\
\text{ع} &= 70 \\
\text{ي} &= 10 \\
\text{و} &= 6 \\
\text{ن} &= 50 \\
\text{س} &= 60 \\
\text{يونس} &= 126
\end{align*}
\]

Note: If we think about the half part of the second verse of the couplet, it can be concluded that two times ‘letter lam ل’ becomes 60 and if it added to 700 it becomes 760 which still need another number to become 761.

The solution is like this

\[
\begin{align*}
\text{l} &= \text{l} + \text{ب} \\
\text{l} &= 10 + 2 = 12 \\
\text{n} &= \text{n} + \text{l} = 22 + 2 = 24 \\
\text{n} &= \text{n} + \text{م} + \text{k} \\
\text{الي} &= 10 \\
\text{و} &= 6 \\
\text{ن} &= 50 \\
\text{س} &= 60 \\
\text{يونس} &= 126
\end{align*}
\]

Or in the following couplet:

ثلث لام چی اری که په کی یونس
سیا نامه به وی باری هله له معما

If the name (Yonous) counted in (Abjad) it will be as the following.

\[
\begin{align*}
\text{ي} &= 10 \\
\text{و} &= 6 \\
\text{ن} &= 50 \\
\text{س} &= 60 \\
\text{يونس} &= 126
\end{align*}
\]
In the above couplet “Younous” name has come as a puzzle. 
The letters of the word “قول” make 136 based on the Abjad number.

<table>
<thead>
<tr>
<th>ع</th>
<th>ق</th>
<th>و</th>
<th>ل</th>
</tr>
</thead>
<tbody>
<tr>
<td>100</td>
<td>6</td>
<td>30</td>
<td>136</td>
</tr>
</tbody>
</table>

Based on the Abjad count just the letter of “ل” is 30. The third part of 30 is 10. If it mines from 136 then 126 will remain. Then the name of younous based on the Abjad count is 126.

Or the above puzzle in the following form.

چې د قول لام درمهم حصه کم شي
باقی قول د پوښن په نام ګواه
(۹:۸)

Khushal BaBa explains the writing dates of (DastarNama) in this way.

دا کتاب چې په شفتلو خوشحال انشأ کر
یخوا به تن یا انشأ کره پشتنه
که تاریخ یې د انشا له مانه غواړي
وایم دا بس یې مهحت د پشتنه
(۹۲:۷)

If last part of the above couplet counted in Abjad then the writing date of (DastarNama) will appears which is (1076 Hegira lunar). In 1076 of lunar year Khoshal Khan had written DastarNama. Based on the Abjad count, the following alphabet letters of the couplet has received the numbers to make the writing date of DastarNama.

<table>
<thead>
<tr>
<th>ب</th>
<th>س</th>
<th>د</th>
<th>ی</th>
<th>م</th>
<th>ح</th>
<th>ن</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>60</td>
<td>4</td>
<td>10</td>
<td>40</td>
<td>8</td>
<td>50</td>
</tr>
<tr>
<td>400</td>
<td>4</td>
<td>2</td>
<td>10</td>
<td>30</td>
<td>400</td>
<td></td>
</tr>
<tr>
<td>ت</td>
<td>ل</td>
<td>ت</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>الف</td>
<td>ن</td>
<td>5</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1076

پا چې دا دویل:

که تاریخ یې له مه راشئ اوئ
که پی وکوری وو ګنج د بی دی
شکر دا چې دا نامه مه نت لمر ورئ یې انجام شوه

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In the above poem, the writing date of the (TarikhMorasa in ilimkhana Danish) has brought in form of puzzle in the following letters.

| ن | 10 |
| ر | 20 |
| ل | 30 |
| ج | 3 |
| ب | 2 |
| ش | 300 |
| ت | 400 |
| ن | 50 |
| و | 6 |
| د | 4 |
| ی | 10 |

In the above poem, the name of elephant has brought based on the Abjad count as in the following:

| ف | 80 |
| ی | 10 |
| ل | 30 |
| قل | 120 |

The history of Marsi is the work of Afzal Khan Khatak. It’s writing began in the 1120 or 1123 of solar year and it is completed in 1136 of the solar year.

The other example:

یو ایلچی راغی له هنده برادره
ورسره عجیب حیوان و دلاوره
uggage قادر جور کري په حکمت و
لس بي خوئي دبرش بي پي انيا بي سره

In the above poem the name of elephant has brought based on the Abjad count as in the following:

| عف | 80 |
| ی | 10 |
| ل | 30 |
| قل | 120 |

If we considered the count of above numbers in order of the words (head, mouth, feet) based on the Abjad accounthen the purposeful word is elephant.

In the following couplet of YounousKhaibary, based on “Jumul account” the date of death of Jahan Khan has brought as a puzzle.

چي تر خوئه د خان جهان وخته ساد
د (افغان) له خوئي نه خي (ناله) او

(۴:۳۲۲)
II. Puzzle analysis

Based on the analysis if the puzzle has appeared in words that solution is based on moving of letters it is said to be a puzzle as in the following couplet.

پرنامه د مدینې معجزه ګوره
چې مه څېرې شوه په منځ کې یې دین ونیو (۴:۳۲۲)

If in the above couplet the word ( ma) is analyzed it means (m and ha) and the word (din دیي) add between them so the complete word will be ( Madina) which is the purpose of the poet.

Or in the following couplet of Younus

په ویل اخر د مدینې مدح مقدم کړه
سر د ملک یې کړ په سر باندې کلا (۴:۴۲۲)

(h) is the last letter of the word (amdh, if it comes at the beginning of the word then it becomes ( Hamd) and if the first letter of the word (malik ملف) which is (m م) comes at the beginning of the world ( hamd) so the name of the prophet ( Mohamad) peace be upon him will be made.

چې (یکی) په مین د صد کې نهاده شي دیار اسم خلیج خویتا نا خوانه (۴:۴۲۲)

Solution:
The word (yaki یکی) based on the Abjad account will be analyzed as: ύ=10+ک=۲۰+ی=۴۰ In Abjad account the price of the letter (m) is ۴۰ and if it added between the word (sad صد) then it makes the noun (samad صمد) which is the name of our God (allahtalalajalala-ho)

Another example:

الف قد چې د خال تکی په مخ کیپنوری
په نامست کی یو په نمه شی احده
که په دوه خاله شموله شی ده په صمد (۴:۲۲۳)

In the above triple there is praise of beloved who is tall like letter (aleph) (aleph is the first letter of Farsi alphabet). The praises that if she put one dot on her face, her beauty ten times increases and if she put two dots on her face her beauty hundred times increases. As a puzzle the letter aleph in Farsiis written as one) and the price of this letter in the Abjad account is one. If on the right side of it we put one dot it becomes ۱۰ and if we put two dots it becomes hundred in Farsi which shows the measure of beauty.

In the following couplet of YousufKhaibary the word (Raqiq, which means soft) has come as a puzzle in the meaning of the poem.

1040 hijry (lunar Year) the date of the death of Jahan Khan.
Solution:
Raqiq means (soft). If one dot is removed from the Farsi word (Raqiq) then (Rafiq) remains which means friend or companion.

Other example

چی بی ملا یه عیدانت لکه دال خم و
د سکوت مهر یه خوله زمری دنی و یار
(10:22)

In the above couplet the letter (aleph) is removed from the word (Daal Persian word) just (Del) remains and (Miher) is added to that at the beginning of the word which makes (Miherdel), the purpose is the name of (miherdel Khan of Mashriqi)

III. Puzzle as change and diacritical form:
If among of words a word can be translated to other languages and the dot position changes it is called the diacritical form of puzzle
As:
چې لاکس پورې شي په مخ د ګلبدن
له ئیره یې خال پرېوځي په لمن
(2:03)

In the above couplet the Farsi word (laas) can be changed to Arabic word. The word (laas) in Arabic means (يآد). Also the Farsi word (makh) we change the position of dot that is we bring the above dot of the letter (kh) to the bottom which makes in Farsi (majed) and if we add (ed) to it then the word (majed) is made which is the purpose of the poet.

IV. Puzzle as change and heart form:
If the puzzle comes in words that can be translated in other languages and one half of the word need to have unlike order of letters in writing (it means that write the letters of the word vice versa or westart the writing of that word with the last letter of the word as the first letter, and then the second letter and then 3rd letter which was the first letter in the word.).
As:
لکه:
د سیبمغ عکس یه تش کور کی خه عزت نه لري
چی خبیش مل شی فدر بی نیور نیکت هن لرمی
(2:47)

Solution
The word guest in Arabic is called (zaif) if its writing becomes vice versa (Fiaz) is made. And the owner of the world in Arabic is (Allah) if the word (Allah) added to the word (Fiaz) the noun (Fiazullah) is made. In the above couplet HabibullahBarakzai has brought the name of his brother as puzzle.

V. Puzzle as heart and scrap form:
If puzzle came in words that can be solved through vice versa of words, removing of the dots or replace of dots, it is called puzzle of heart and scrap.

لکه:
خم جی یونس واره خخوکی خنی یروبوت
هیبش له مدھوش ورک شو اسم لوی شه دھقه
له نسکوره خمی یخوکی یروبوت
له مدھوش نه هیبش لار یه هغه سا
(5:27)

Solution:
If we make the word of (kham)(خم) vice versa the word (makh) is made. If the dots remove then the word (mah) will be formed. If we remove (hosh)from the word (madhosh) (مدھش) remains and if it added to (mah) them the noun (Mohammad) peace be upon him is made. Poet has brought the name of (Mohammad) peace be upon him as puzzle.
Khushal Khan Khattak Biography
Khushal Khan Khattak was born in the city of Agora in 1022 Hejirae in the month of Rabilsani. It is according to the May or June of the 1613. His father name was Shahbaz Khan who was illiterate but he was the Khan of Khattaks. Even though he was illiterate person but he was so clever. (26-6).

Example of puzzles In Khushal Khan’s poems:

\[
\text{د غواص د کال وبا خداي بي مه راله بيا (8:777-3)}
\]

\[
\begin{align*}
\text{غ} & = 1000 \\
\text{و} & = 6 \\
\text{الف} & = 1 \\
\text{ص} & = 90 \\
\text{1000}+1+90+6 & = 1097
\end{align*}
\]

This was the year that the sickness of cholera appeared surrounding area of his life. (8:773)

\[
\begin{align*}
\text{ح} & = 8 \\
\text{ص} & = 90 \\
\text{غ} & = 1000
\end{align*}
\]

In this year cholera has gone from his surrounding area. (8:772)

\[
\begin{align*}
\text{غ} & = 1000 \\
\text{لف} & = 80 \\
\text{و} & = 6
\end{align*}
\]

This was the year that there were hard fighting and Khylbarvally covered with blood and in this fighting two member of Khushal’s family (Imal khan and Daria khan) were killed. (8:494)

\[
\begin{align*}
\text{غ} & = 1000 \\
\text{لف} & = 80 \\
\text{الف} & = 1
\end{align*}
\]

This was the year in which Khosahal khan Khatta called his sons for the brawls he had. (8:437)

\[
\begin{align*}
\text{غ} & = 1000 \\
\text{ع} & = 4 \\
\text{د} & = 70
\end{align*}
\]

This was the year that Khosahal khan Khatta was imprisoned by Awrangzib in India. (8:436)

\[
\begin{align*}
\text{غ} & = 1000 \\
\text{لف} & = 80 \\
\text{و} & = 6
\end{align*}
\]

This was the years that in the fight of “Ganbat” many people were killed. (8:491)

\[
\begin{align*}
\text{غ} & = 1000
\end{align*}
\]
In this year he faced with extreme sickness of diarrhea

دویم د محرم ورخ د شنبه کال د غلفج نه غلی وو نه توری چی مغول و کور بیج (۸: ۴۹۳) 1081

In this year there was heavy snowing from Kabul to Attack.

دو روزه دولسم میانائ صفر کال غلط و (۸: ۵۱۷) 1081

This was the year of famine of corn and high its price.

کال جه و هفط و بیا تحول د سرطان (۸: ۵۲۰) 1089

VI. Conclusion

Form the above writings it is find out that I have found many puzzles and secret in Khushal Khan Khattak poems which isn’t worked on it. In the future I want to find and work on other puzzles in his poems and analyze them.

Reference

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