

## Puzzles in Khushal Khan Khattak's poems

Hosa Noori

Corresponding Author: Hosa Noori

**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 been 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 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 puzzle is used beautifully in poems.

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

Date of Submission: 09-10-2019

Date of acceptance: 25-10-2019

### 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 be obvious. 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:

معما مي ده داسم دوه سمکه  
(خا) د دوه سمکو سر کره واعلم  
(۵۱ : ۱۰)

In Arabic the fish is called (سمک Sma) and (نون Nun). In this part "Hinan حنان" has two letters of "Nun نون" which halves "Ha ح" as (Hai ح). Break in the middle or separate the letters "Nun ن" and "waw و" and add "Hai ح" at the beginning of the first "Nun" and then "Alif الف" after the "Nun ن" which makes the Noun of "Hinan حنان". As in the following couplet

چي بي ملا په عبادت لکه دال خم وه  
د سکوت مهر په خوله زمري ددين ولاړ  
(۱۹ : ۲)

In the above couplet if the "alif or الف" is separated from the letter "Daal دال" just "Del دل" remains. The word "Meher مهر" added to it and "Meher دل مهر" is formed that the purpose is the name of "Meherdel Khan Mashriqi مهر دل خان مشرقی".

#### Kinds of puzzles:

Jomal account: "Jomal جمل" 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:

معما مي ده اوه سوه داسم  
لاهم کم دی که دوه واره ورله لام لار  
(۸ : 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 (دوه وار dwawara) (يو وار yow war)

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

$$=761 = 30 + 731 = \text{ل} + 700 + 31$$

علي خان

$$\begin{aligned} 70 &= \text{ع} \\ 30 &= \text{ل} \\ 10 &= \text{ى} \\ 600 &= \text{خ} \\ 1 &= \text{ف} \\ 50 &= \text{ن} \\ 761 &= \text{علي خان} \end{aligned}$$

Note: If we think about the half part of the second verse of the couplet, (که دوه واره ورله لام لار) 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.

خو چي نيم لب بي نمک اخیستی نه وي  
د یونس نمکي اسم پری حرام شه  
(۱۲۹:۹)

The solution is like this

$$\begin{aligned} \text{لب} &= \text{ل} + \text{ب} \\ \text{لب} &= ۳۰ + ۶ = ۳۶ \\ \text{نیم لب} &= ۳۶ \div ۲ = ۱۸ \\ \text{نمک} &= \text{نیم لب} + \text{نمک} \\ \text{نمک} &= \text{ن} + \text{م} + \text{ک} \\ &= \text{نمک} \end{aligned}$$

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

$$\begin{aligned} 10 &= \text{ى} \\ 6 &= \text{و} \\ 50 &= \text{ن} \\ 60 &= \text{س} \\ 126 &= \text{یونس} \end{aligned}$$

Or in the following couplet yonouskhybari's name

ثلث لام چي لري که په قول کي یونسه  
ستا نامه به وي باري هله له معما

(۲۱۹ :۴)

In the above couplet “Younous” name has come as a puzzle.  
The letters of the word “قول qaul” make 136 based on the Abjadnumber

په لاندې ډول

ق = 100  
و = 6  
ل = 30  
136

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

Or the above puzzle in the following form.

چې د قول لام دريمه حصه کم شي  
باقي قول د يونس په نام گواه  
(۴۸ :۹)

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

دا کتاب چې په پښتو خوشحال انشا کر  
پخوا نه دی انشا کری پښتانه  
که تاریخ یې د انشا له مانه غواري  
وايم دا بس دی محنت د بيلتانه  
(۲۹۲ :۷)

If last part of the above couplet (بس دی محنت د بيلتانه) 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.

ب = 2  
س = 60  
د = 4  
ی = 10  
م = 40  
ح = 8  
ن = 50  
ت = 400  
د = 4  
ب = 2  
ی = 10  
ل = 30  
ت = 400  
الف = 1  
ن = 50  
ه = 5  
—————  
1076

يا په دا ډول:

که تاریخ یې له ما غواري راشی و اوئ  
که یې وگوري یو گنج د پښتنو دی  
شکر دا چې دا نامه می تر لمر وړاندې په انجام شوه

دانايان په دا پوهېږي چې دنيا سرای دلبنووي  
(۲۲۱ :۴)

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

ک = 20

ه = 5

ی = 10

و = 6

ک = 20

و = 6

ر = 200

ی = 10

ی = 10

و = 6

ک = 20

ن = 50

ج = 3

د = 4

ب = 2

ش = 300

ت = 400

ن = 50

و = 6

د = 4

ی = 10

1136

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:

يو ایلچي راغی له هنده برادره  
ورسره عجیب حیوان و دلاوره  
عجیبه قادر جور کری په حکمت و  
لس یې خولي دبرش یې پښي اتیا یې سره  
(۲۲۲ :۴)

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

فیل =

ف = 80

ی = 10

ل = 30

فیل = 120

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

In the following couplet of Younous Khaibary, based on "Jumul account" the date of death of Jahan Khan has brought as a puzzle.

چي تر خوله د خان جهان وخته ساه  
د (افغان) له خولي نه ځي (تاله) او (هه)  
(۲۲۳ :۴)

$$\begin{array}{l} 1 = \text{الف} \\ 5 = \text{ه} \\ 6 = \text{آه} \end{array}$$

$$\begin{array}{l} 50 = \text{ن} \\ 1 = \text{الف} \\ 30 = \text{ل} \\ 5 = \text{ه} \\ \hline 86 = \text{نالہ} \end{array}$$

$$\begin{array}{l} 1 = \text{الف} \\ 80 = \text{ف} \\ 1000 = \text{غ} \\ 1 = \text{الف} \\ 50 = \text{ن} \\ \hline 1132 = \text{افغان} \end{array}$$

$$92 = 6 + 86 = 51 + \text{نالہ}$$

$$92 = \text{نالہ} + \text{آه}$$

$$1040 = 92 - 1132 = \text{آه} + \text{نالہ} - \text{افغان}$$

1040 hijry( lunar Year) the date of the death of Jahan Khan.

## 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 مدیني معجزه گوره  
چي مه خبري شوه په منځ کي بي دين ونيو  
(۲۲۳:۴)

If in the above couplet the word ( ma ) is analyzed it means (maand ha) and the word (din دين ) 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 ويل اخر د مدح مقدم کره  
سر د ملک بي کر په سر باندي کلا  
(۲۲۴:۴)

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

چي (يکي) په میان د صد کي نهاده شي  
ديار اسم خني خبري خوا نا خواه  
(۲۲۴:۴)

Solution:

The word (yaki یکی) based on the Abjad account will be analyzed as:  $10 + 20 + 10 = 40$  In Abjad account the price of the letter ( m ) is 40 and if it added between the word (sad صد) then it makes the noun (samad ) which is the name of our God (allahtalaJalJalala-ho )

Another example:

الف قد چي د خال تکي په مخ کنبېردي  
په بنايست کي يو په لسه شي احد  
که په دوه خاله شمېره شي ده په صد  
(۲۲۴:۴)

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 Farsi 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 10 and if we put two dots it becomes hundred in Farsi which shows the measure of beauty.

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

يوه نقطه کره له اوله د نرم لبري  
له دغه نه به پيدا شي ستا همرا  
(۲۲۵:۴)

Solution:

Raqiq means (soft). If one dot is removed from the Farsi word (Raqiq) then (Rafiq) remains which means friend or companion.

Other example

چي بي ملا په عبادت لکه دال خم وه  
د سکوت مهر په خوله زمري ددين ولاړ  
(۲۲ : ۱۰)

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:

چي لاس پوري شي په مخ د گلبدن  
له غبرته بي خال پريوخي په لمن  
(۳۰ : ۲)

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

### IV. Puzzles 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 3<sup>rd</sup> letter which was the first letter in the word.).

As:

د ميلمه عکس په تش کور کي څه عزت نه لري  
چي ځينتن مل شي قدر بي ډبر وي نور ذلت نه لري  
(۲۶ : ۹)

لکه:

Solution

The word guest in Arabic is called (zaif ضيف) if its writing becomes vice versa (Fiaz فيض) is made. And the owner of the world in Arabic is (Allah الله) if the word (Allah الله) added to the word (Fiaz فيض) the noun (Fiazullah فيضالله) is made. In the above couplet Habibullah Barakzai 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.

خم چي يونس وراوه څڅواکي ځني پرپوت  
هوش له مدهوش ورک شو اسم لوی شه دهغه  
له نسکوره خم يو څڅو يکی پرپوت  
له مدهوش نه هوش لار په هغه سا  
(۲۲۷ : ۵)

لکه:

Solution:

If we make the word of (kham خم) vice versa the word (makh مخ) is made. If the dots remove then the word (mah مح) will be formed. If we remove (hosh هوش) from the word (madhosh مدهوش) (mad مـ) remains and if it added to (mah مح) them the noun (Mohammad محمد) 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 Hejrae Qamari 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:

د غواص د كال وبا خداى يې مه راوله بيا  
(۳۷۷ :۸)

غ = 1000  
و = 6  
الف = 1  
ص = 90  
1000+1+90+6=1097

This was the year that the sickness of cholera appeared surrounding area of his life

كال حصغ شو وبا ولاړه هم عسرت كړه راته شا  
(۳۷۷ :۸)

ح = 8  
ص = 90  
غ = 1000  
1098 هـ.ق

In this year cholera has gone from his surrounding area.

د درېمې خور اول كار غفو و ما چي وي په برمنول كي دا اشعار  
(۳۸۸ :۸)

غ = 1000  
ف = 80  
و = 6  
1086 هـ.ق

This was the year that there were hard fighting and Khybar valley covered with blood and in this fighting two member of Khushal's family (Imal khan and Daria khan) were killed

د شوال وروستى ورځ كال د غفا دى ما چي د شپېته بيتونه كړل تحرير  
(۳۹۴ :۸)

غ = 1000  
ف = 80  
الف = 1  
1081 هـ.ق

This was a year in which Khoshahal khan Khatta called his sons for the brawls he had.

زه چي د غعد په كال بندي د اورنگزيب شو  
كور او خپلخانه مي په كي ډېره وه له دمه  
(۴۳۷ :۸)

غ = 1000  
ع = 70  
د = 4  
1074 هـ.

This was the year that Khoshahal khan Khatta was prisoned by Awrangzib in India.

د هجرت د كال غفو و په حساب كي په غره واوړه وړېلي نېشانې وه  
(۴۳۶ :۸)

غ = 1000  
ف = 80  
و = 6  
1086 هـ.ق

This was the years that in the fight of "Ganbat" many people were killed.

په دوه كاله د اسهال په رنځ اخته و تړي خلاس نوالحجه و د غفا  
(۴۹۱ :۸)

غ = 1000

80 = ف

1 = الف

1081 هـ.ق

In this year he faced with extreme sickness ofdiarrhea

دويم د محرم ورځ د شنبه کال د غفج نه غشی وو نه توري چې مغولو وکر بچ  
(۴۹۳ :۸)

1000 = غ

80 = ف

3 = ج

1083 هـ.ق

د غفا په بوکه پرېوتې په غرونو تر کابلې تر اټکه سپینې واورې  
(۵۰۷ :۸)

1000 = غ

80 = ف

1 = الف

1081 هـ.ق

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

د نو روز په دولسم میاشت صفر کال غفط و  
(۵۱۷ :۸)

1000 = غ

80 = ف

9 = ط

1089 هـ.ق

This was the year offamine of cornand high it's price.

کال څه و هفغ و بیا تحویل د سرطان  
(۵۲۰ :۸)

5 = هـ

80 = ف

1000 = غ

1089 هـ.ق

د هجرت زر سل کالونه نه (۹) تری کم دی  
چې نری کی می آغاز کرل دا اشعار  
(۳۸۴ :۸)

1100-9=1091 هـ.ق

## 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

- [1]. Angar, Mujibur- Rahman.(1385). Khoshhal Khan Khattakghorchian. Kabul. Danish Research Association
- [2]. Pinahan. Fazel Mohammad. (1383). AdabiArmghan .Qandahar.Historical research association
- [3]. SnaGhaznawei . Mohammad Akbar. ( 1382). GulstanLtafat. Kabul. Maiwand press
- [4]. Shirzad. Mohammad Aqa. (1394). Adabiphnun (Badi Bayan).Kabul .Shoaib press
- [5]. Shirzad. Mohammad Aqa. (1384). Adabiphnun (Badi Bayan)). Kabul .Shoaib press
- [6]. Shirzad. Pashtun Aqa. (1396). Khoshhalpizhandana. Kabul. Nawisaresearch association
- [7]. ZahidMishwani. Abdul Qaum (1393). DastarNama. Jalal Abad. Momand research association.
- [8]. ZahidMishwani. Abdul Qaum (1393). The Khoshhal Khan KhattakKuliati. Jalal Abad.Momand research association.
- [9]. Marhon. Mahmood ,(1388). AdabiGorshtona. Kabul. Mustaqbal research association
- [10]. Hotak. Mohammad Masom (1389). Kajkol .Qandahar. Ministry of culture and information presidency .

Hosa Noori." Puzzles in Khushal Khan Khattak's poems." IOSR Journal of Computer Engineering (IOSR-JCE) 21.5 (2019): 19-26.