

National Narration of Adam Khan and Durkhanai

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ABSTRACT

Narratives are a very important part of literature which is the great source of a nation's cultural values. There are two types of tales in Pashto folklore, those which are translated from other languages and those which are national and written by Pashto writers themselves. The first national narratives in Pashto "Adam Khan and Durkhanai, Dalai and Shamai" attributed to Sadar Khan Khatak. Dalai and Shamai was written in 1110 Hijree while Adam Khan and Durkhanai was written in 1118 Hijree.

"Adam Khan and Durkhanai" is a national tale of Pashto language which was initially versified in the form of couplets, where each line has eight syllables, by Sadar Khan Khatak in 1110 Hijree. The number of couplets is 2587. This tale was published by Pashto Academy of Peshawar University in 1959 AD for the first time.

1. Introduction

Before going through the national tale of Adam and Durkhanai, it is important to know what national tale is. When an event occurs in a nation and the poets or writers of that nation compose it as a poem or prose it is called the national tale or story of that nation. The writer and researcher, Khial Bukhari says something about the national stories that I would paraphrase it here as when someone in a nation does something of bravery and manhood, or when two hearts are woven together by threads of love that culture and tradition is not able to break it up, or when an unusual event occurs in a nation and it becomes famous among the people and it spreads among the people as one narrates to another by words of mouth while it experiences little changes each time it is left to the next generation and finally a writer or poet compose it with his/her flowery words in the form of poem or prose, this story becomes the national tale or story of that nation. (Fayaz, 1981)

Adam and Durakhanai is that national story of Pashoons and Pashto community that almost everyone has heard about it. These two names are strongly tied with the word of love such as one hears the names of Adam or Durkhanai, the tale or story of love is recalled in their minds. This heart touching and lovely tale was firstly composing in the form of couplets by Sadar Khan Khatak. He versified this tale when his father Khoshal Khan recommends it to him. Actually Khushal Khan Khatak wanted to versify this tale of Adam and Durkhanai. But he couldn't accomplish this task as he was about to die. Then he left a bequest to his son Sadar Khan to do it. Eighteen years later after the death of Khushal, his son Sadar Khan versified the tale of Adam and Durkhanai in the form of couplets where each line has eight syllables. Sadar Khan narrates this process in the words of poem as follow:

If my life remains loyal to me,
If find myself of works free,
Would begin from Adam and Durkhanai
Would present a nice speech of a great story
To be versified the story
And be left as a memory

If it lefts undone of me
Step to my eternal life and flee
You versify this story
Draw it nice and lovely
Tell the world, it's a remembrance
My son, it's a tale of will and kindness
After the death of my dad
After eighteen years of his split
I began the speech of tale
I rebuilt the home of failed
(Khatak, 141,142 H)

Sadar Khan Khatak has versified this tale with much accuracy. He first heard the story from Tati Yousufzai and after that he has gone through writing it very skillfully.

Was Yousuzai, named Tati
A good young and Hajee
Not a lazy, not a flimsy
All time drunk and lovely
Wouldn't this and never that
Never spoke of any bad
Telling all about the lovers
Where near or in far space
But if spoke of any farther
He would cite of Adam Khan
We would come to me a lot
And would talk a lot about
I inquired him to know
You are painful very slow
It was a story of the artist
Or the story of the vocalist
Is narrated so differently
You are saying it covertly
He said, "I have asked about a lot"
And searched to know about
I will tell you this story
With the same tone heard surely
It is all about the same
Little difference has become

As I heard it from others
 And is reached to me from tellers
 From the quote of Meero teller
 It is told to me in cooler
 He told me it's researched
 No created not narrated
 If is told very different ways
 It is added or deducted in some case
 Tati told me Adam's story
 Very nicely very nicely
 His storytelling was so sweet
 Sweeter sweeter as honey sweet
 As I heard this nice story
 Nicer then has Tati said
 Nicely begun nicely ended
 Wisely begun wisely ended
 If my life let me to be
 I would pose it sweet as bee
 (Khatak, 143,144)

If in versifying the national tale of Adam Durkhanai the names of Khushal Khatak and Sadar Khan are mentionable, the name of Muhammad Khan Khatak is worth mentioning as well. In introduction of Adam and Durkhanai's literary work, Mawlana Abdul Qader says "the handwritten scripture of this book was handed to us from one Khushal Khan's noble sons Muhammad Khan Khatak gave us from the academic asset such as Adam and Durkhanai, Tordilai and Shamai and some of Kazim Khan Shaida's handwritten scriptures in order to publish them after revising and editing. (14:10)

The Adam Durkhanai tale by Sadar Khan was initially printed by the Pashto Academy of Peshawar University in 1959. For the second time, it was published in 1981 and 1989 for the third time. The third edition of the this tale that I have in my hand has the preface of Mr Mohamamd Nawaz Tayer and then has the introduction written in three paged by Abdul Qader and then has a research of Adam and Durkhanai by Muhamamd Nawaz Tayer which has been published as a separate work in 1989, have come together with Sadar Khan's couplets. Sadar Khan's couplets take 155 pages. The number of couplets reaches to 2687. This tale is the painful story of two lovers named Adam Khan and Durkhanai.

The mentioned tale begins with the following couplets.

From the case and by the way
 It is told by the tellers
 Yousufzai was from the upper
 Became homeless and out of land
 Events came after events
 And all occurred in Sawat
 From Khwakhozai to Akozai
 And Mulazai to Khwazoi
 They all lived up in mountains
 Were together in joy and grieve
 Beside the mountain of Memry
 The highest valleys in mountain
 Nice trees and nice streams
 Beautiful flower on the side of the streams
 Whether fall or winter
 Was spring on them
 Whether hot or cold

The air was soft for them
 Neither coldness extremes
 Nor the summer heats a lot
 Beautiful girls were there
 Just the same like the falcons
 (Khatak: 144:145)

The ending couplets of the tale
 Thousand thanks to god
 For accomplishing this chapter
 You gave the power
 To complete this so nicely
 Less or more it was done
 Be completed this story
 This is the book of love
 An ocean full of pearls
 Has the words of lesson?
 Not the words but the pearls
 The worth hearing
 I like the words of advice
 Not interested for everyone
 Who are false and misguided?
 It is fruitful for all
 Just to hear it and be all ears
 No benefits in it
 Only a good work to do
 If be studied in attention
 Nicely concentrated
 You will know it as a good
 A good friend everywhere
 A farm of flowers from start to end
 It is a nightingale and melody
 Nightingales would smell it
 The flowers with Ooops
 Every flower would be benefited
 The joy and sadness would be shared
 The wired and crow
 What are they doing in the garden?
 It is opened for nightingale
 Crow is envious and the ignorant
 Nightingale is a wise
 This is the book of lovers
 I versified it my dears
 (Khatak, 292,293)

2. Need for the Study

Narratives keep the cultural values of a language and a nation where a special part of a history is kept in them. Adam and Durkhanai is a national narration of Pashto language which transfer something about the culture, tradition and life style of the past time to the readers.

3. Objectives

- Introduction of National Tales
- Introduction of Adam and Durkhanai's Narration

4. Methodology

The investigator has reviewed a rich and relevant literature for the study and analyzed the findings of the literature by applying the explanatory method. The findings and result

obtained by the researcher can help to understand the national narration of ADAM and DURKHANAI.

5. Discussion

The tale of Adam and Durkhanai has been written and versified by other Pashto writers and poets as well but the first know poet is Sadar Khan Khatak.

Zarin Anzoor writes: ((after Sadar Khan, a man named Masood son of Abdullah has written the story of Adam Khan and Durkhanai in the form of a nice prose with its original style. Other writers who have versified the tale of Adam and Durkhanai are Mawlawee Ahamd and Akbarshah Peshawari. The story of Akbar Shah Peshawari was published in 1883 in Delhi. It has been said that the story of Adam Durkhanai has been written in prose by Mula Niamatullah and Shawkatullah Akbar that its abstract has come in the (Romance in the Border) book by Urdu language.

Fada Mutahur also directed the story of Adam Khan and Durkhani and came under his influence in the name of 'Urlambe'. Mr. Hamesh Khan Khalil wrote this story in prose for children, Fakhruddin Sahibzada also wrote Adam Khan and Durkhani Kaisa (9th), a sweet prose in Pashto. Have done.))

Author ((Indian Bookstore Letters)) Effect cited by: Saddar Khan Khattak A manuscript of Adam Khan and Durkhani is preserved in the Pashto collections of Raza Library, (1), the presidential palace of Saddar Khan Khattak. Literary manuscripts of the story are also found in the Peshawar and British Museum. (Image: 1 and 2)

In less than forty days, President Khan Khattak tells the story of Adam and Durkhani:

Fewer wins have gone
So it happened
(Khattak: 3)

Summary of story: Durkhani daughter of Malik Tawas Khan and Tawas Khan Yousafzai Wow biskey of Kozi baz in Swat area was a happy start, sometimes Durkhani did not come from Kozaz baz and Biski came from Briaz baz. And somewhere in the living room, one day, Buski told the court that if my marriage was to come beforehand, I would come and open my barley knife, and if I went before, I would open my barley knife, both promise and rise.

A few years later, when Buski's marriage is over, he refuses to take the plunge, and the condition is that he will not fall in love with you. Buski goes with his mother on two terms, one with all the neighbors and the neighbor with me and the other with men and women at your place. I accept the terms with Buski's mother. They also show themselves cool and with other beautiful beginnings flows from Koza Bazar to Barez Bazar. The wedding people are shocked at their turn. Wondering how they would show face to face, they would advise that we tell Parshaul and he would show Pharsalah in front of him, if this did not work, we would take another step, Parshalah. It is thought that if I am disillusioned with the religion of the people or if I am disgusted with the world.

After the thought of Pir Sahib, he decides that I will send Adam Khan and he will start the instrument and anthem. This instrument and anthem will affect the doorstep and Pir Salih tells his followers that this will be done by none other than Adam Khan. You can go and send him to Pir Meridan and he answers Adam Saleh's question to Pir Saleh. *

Tailor bubbles
That is the sign of resentment
The page does not appear
There are green parrots to your heart
(3 :2)

Then Adam Khan calls and says:
Courtyard the whole room
Noorani's name is Shumach
The assembly is on the sword
You light up the assembly
He showed me the face
That is, to keep it light
(Khattak: 1)

The court that hears this praise sends a stream to see who it is, he arrives and returns to the courtyard of the assembly, and Adam Khan does the same with a beautiful adjective, affecting the voice of Adam in the courtroom and admiring Adam Rabab's face. You stand, people saw Adam's robber in the courtyard Pirshal adam Khan says Shabasi and Afrin.

Adam made the people happy, but saddened himself with the love of Durkhani Hasan. Durkhani's love throws at him and at night Kozhikar walks with his friends at the Mirwa stand at Khan's shoulder and wanders into Durkhani's house. Wakes up and makes a noise, Mirwa tells him that this is Adam, Dharma and the world are with him and he has brought you. But guerrillas are angry woman to lose and Adam Khan is a fresh face to a lot of money and west.

To make it stand out
Slave blind blind diner
Adam is very similar
Please pay the freight
Others knelt by the arm
You gave me a clause
Matt broke the house
Goo paradise awakens
Well, now Adam
Join heaven in grief
(Khattak: 1)

The two Minions spend each night watching each other
share their sadness:
Be it in your mouth
Hey, my dad's dad
You didn't have to be Saba
Dude I pulled you out of the hug
(Khattak: 1)

Love for Adam and Durkhana The brothers and other housemates are told and banned, wherever you go and no one comes from you; His mother can no longer see the grief of

Durkhani and tells his daughter that I will call Adam Khan and I will meet him. The mother and daughter say that Durkhan sends a messenger, Adam Khan, to Adam. General Chat Chat Lounge Both are raving on a mad raid on Mir Bami night and night, Mirbami is the head of the nation and most respects Adam Khan. Tomorrow everyone is told to go to Adam Khan and Durkhani. This is when Durkhani Malik Tawas Khan (Paiao.) Is given to Paiyawan Khan in the tribal Khasi Khel, the Khasikhel tribe insists that we will bribe Mirbami and bring him to the court, and that Mirbami takes the bribe and Adam Khalid returns to the house of Adam. Diarrhea suffers, and there is no place for the basement of the basement on the doorstep of Yadam Khan. Gives the message for:

Pray for the first time
 Play the message below
 That we go if we really did
 You have made the world even worse
 A traveler from Dinah
 A thousand to attend
 (Khattak: 1)

Adam Khan gives this message to Miru and the rest of the lifeboat is thrown on his shoulders after Mirwaizdad Khan tells of the situation and message of Adam that if Adam's message is not spoken then he will run to his office. Reaches.

That Meru sent the message
 The court summons Sami
 Oh my dear brother!
 Now look at me
 I have been living in the yard ever since
 This color is not a holiday
 This is a shared responsibility
 Ahhh he breathed
 (Khattak: 1)

Although there is a disagreement over where Adam Khan and Durkhani are living, it is a matter of fact that both are

residents of Swat, where Durkhani is a resident of Koza Bazar and Adam Khan is a resident of Bari Bazar.

6. Conclusion

In every tribe and nation where an event has taken place and the event is organized in poetry and prose by poetry or prose, its ethnicity and language is a national story or story.

Pashtu literature, which tells about national stories, comes to mind when Saddam Khan Khattak, Adam and Durkhani narrated the story for the first time in Sadakhani Khatak (8 AH). All of them are (1).

Conclusion

The essay structure I wrote about Adam Durkhani's story is as follows: Article Summary, Introduction, Significance, Importance, Objectives, Writing Questions, Research Methods and Procedures, Reviewing the previous articles, followed by the original topic. In this section, the first national story is identified and then the story of Adam Vardhani is recounted, followed by conclusions, conclusions, proposals and references.

Most of the articles on narrative literature have been published in books and articles, which explores theories of storytelling, characterization, and other aspects of storytelling, but I have no idea of the origin of the Pashtu language story. The first story of Adam and Durkhani is shown in ((The Principles of Literature Theory)) and (A Short History of Pashtuqab), but I have stated in this article by the words of President Khan Khattak. Which is the first national language of Pashto (Dale Shahee), not Adam and Durkhani.

Each article has its own set of problems, but looking at the artwork and reading it can find a solution, which is why my writing ended.

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