

## Khushal's Concept of an Ideal Man

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### Abstract

*Khushal Khan Khattak's ideal man is actually the well-considered amalgamation of all those noble traits, which the Holy Qur'an enjoins and which shines thro' the Sunnah of the Prophet. Besides, he attributes all that to his ideal man, which he finds admirable in his own practical life. He modestly pictures himself as a paragon of this ideal man. His ideal man possesses qualities like contentment, respect for one's promise, incessant struggle, invincible self-esteem, high spirit etc. He specially emphasizes relentless struggle for higher ends. He clearly illustrates the difference between struggle and fate through substantial examples based on his own experiences. He recommends all out struggle against all odds without surrendering our hope for success. He develops an interdependent triangle between man, struggle and education conducive to human development. He conveys his concept of ideal man through the beautiful simile of Baz (eagle) which is superior to other birds owing to its individuality, independence, bravery, and a distinct recognition based on his great struggle enabling him to live an enviable life. Khushal Khan Khattak therefore demands an education system capable of producing such ideal people (eagles) rather than vultures or crows that are parasitic upon others' in life.*

**Keywords:** *Khushal Khan Khattak, Education, Social Justice, Ideal Man,*

### Introduction

Many philosophers have visualized their own concepts of an ideal man. In this regard Al-Jibilli's "Perfect Man", Iqbal's Mard-e-Mo'min and , Nietzsche's Super Man, are quite famous Said Rasul Rasa says about Nietzsche's Super Man in the preface of Khushal's Deewan:

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*“Nietzsche was unaware of Islamic Philosophy and Unitarianism this is why some faults are left in his Super Man. His Super Man is a giant of brutish power and satanic wisdom and is empty of humane passion. Since for a perfect man perfect body, perfect wisdom, perfect passion and a perfect heart are required, His superman remained incomplete.*

*One having complete body, complete wisdom and complete passion will be a beautiful mixture of perfect Man or Ideal Man.*

*Plato, in his ideal state presented the concept of perfect Sovereign in the shape of Philosopher king. But in his “philosopher king” passion was again lacking.<sup>1</sup>*

Al-Jibilli in his book “Perfect Man” presented the concept of a perfect man. He presented his concept in the light of Islamic Teachings. That is why in some qualities his perfect man is close to Iqbal’s Perfect Man. But still his image is not as clear as Iqbal’s Mard-e-Mo’mi, Khushal Khan Khattak is also one of these philosophers who also had a concept of an ideal man whom he called Nangyal.

### **Khushal’s Nangyal**

Khushal’s Ideal Man is Nangyal. His concept of Ideal Man has been developed in the light of Islamic teachings. This is why Iqbal’s Mard-e-Momin is close to Khushal’s Nangyal. His Mard-e-Momin covers all the qualities of Khushal’s Nangyal but as a whole, Khushal’s Nangyal is brimmed with the spirit of Nang (Honour), and due to this quality, he called his ideal Man Nangyal.

Ajmal Khattak said about Khushal’s and Iqbal’s ideal Man:

*“Khushal Khan Khattak for the first time introduced the concept of perfect man, Khudi or Selfness and used the symbol of Shaheen for his ideal man. Dr.Muhammad*

*Iqbal, it appears, has taken over these ideas from him and put it in the modern Urdu poetry.”<sup>2</sup>*

Before discussing Khushal's Nangyial, it seems necessary to understand the concept of Mard-e-Mo'min. Mard-e-Mo'min is an ideal man of Islamic code of life, and the main theme of Islamic code of life is Unitarianism / Monotheism.

What is Unitarianism / Monotheism?

Rasa says about Unitarianism:

*“Unitarianism is faith in only one God and absorption of all the qualities of God in one's own heart, In other words man is required to cultivate in himself Godly attributes, that is, Tukhalliqu-bi-akhlaqillah. In fact, the path of Unitarianism is the path of love of God and its result is the character and personality of pious Momin. Any other thought higher than Unitarianism is impossible. Thus any ideal character and personality other than a Mom'in's character and personality is impossible.*

*When a person walks on the path of Unitarianism, the qualities of Unitarianism develops in him and get stable in him gradually. In fact, these are God's qualities. The perfect shape of a Mard-e-Mo'min is the personality of Prophet Muhammad (S.A.W.).”<sup>3</sup>*

Allah has created the entire universe. He is the cherisher and sustainer of the worlds. Allah says in the Qur'an: “Allah is he, who created the heavens and the earth”. Further it says: “Allah is he who created every thing for you” *General teachings of the Qur'an are: nature is for man while man is for God. (Al-Qur'an)*

*“The great Muslim Sufi philosopher Muhyuddin Ibnul Arabi of Spain made acute observation that God is a percept and the world is a concept.  
He created the heavens and the earth  
With truth (in just proportions) and  
He shaped you and made good your shapes*

*And unto Him is the journeying.”<sup>4</sup>*

What is the impact of Tawhid? The impact of Tawhid is:

*“The belief in one God, invisible and Almighty removes all superstitions, fetishism, dogmas and obscurantism. He is above all comprehension.*

*The faith liberates man from the bondage of other men [or other creatures] and enables him to develop his potentialities to the highest degree.*

*It also brings about a remarkable revolutionary change in individuals, generating in them the unity of emotions, modeling them into a distinct cultural entity and cementing them into a genuine Millat. The Millat is of universal nature and possesses a global feature of equality, brother-hood and fraternity above the concept of regional attachments, racial prejudices and parochial interests. In the Millat individuals unite themselves for a great cause, serving high ideals and noble objectives above the dictates of selfish motives and also sharing common sufferings and hardships.”<sup>5</sup>*

The concept of Iqbal's Mard-e-Mo'min and Khushal's Nangiyal are quite the same. They want to create these qualities in individuals and to see practical Mard-e-Mo'min, independent men, perfect men, and men enriched with Godly attributes, not like Nietzsche's imaginary Super Man. Now we need to consider Nietzsche philosophy of superman as compared to the almost similar concepts of Iqbal about Mard-e-Mo'min and Khushal's Nangial.

### **Nietzsche's Super Man**

Nietzsche says about the Man:

*“We have become [more deuced] in every way. We no longer derive man from ‘the spirit’ or ‘the deity’; we have placed him back among the animals. We consider him the strongest animal because he is the most cunning:*

*his spirituality is a consequence of this. On the other hand we oppose the vanity that would raise its head again here too- as if man had been the great hidden purpose of the evolution of the animals.”<sup>6</sup>*

Nietzsche degraded [Common] Man. To him [Common] man is just an animal which is an insult of this man. This is the main difference between his concept of Man and Khushal's and Iqbal's concept of Man. To them Man is a superior and a chosen being of Allah – virtually a vicegerent of God in this World.

Nietzsche again says:

*“The four errors - Man has been educated by his errors. First he always saw himself only incompletely; second, he endowed himself with fictitious attributes; third, he placed himself in a false order of rank in relation to animals and nature; fourth, he invented ever new tables of goods and always accepted them for a time as eternal and unconditional: as a result of this, now one and now another human impulse and state held first place and was ennobled because it was esteemed so highly. If we removed the effect of these four errors, we should also remove humanity, humanness, and human dignity.”<sup>7</sup>*

He further says:

*“Consciousness is the last and latest development of the organic and hence also what is most unfinished and unstrong. Consciousness gives rise to countless errors that lead an animal or man to perish sooner than necessary... If the conserving association of the instincts were not so very much more powerful, and if it did not serve the whole as a regulator, humanity would have to perish of its misjudgment and its fantasies with open eyes, of its lack of thoroughness and its credulity- in short, of its consciousness; rather without the former, humanity would long have disappeared.”<sup>8</sup>*

*“His idea was “Not mankind but superman is the goal”. The very last thing a sensible man would undertake is to*

*improve mankind, mankind does not improve and it does not exist—it is an abstraction and all that exists is an ant-hill of individuals.”<sup>9</sup>*

Seyd Abul A’la Maududi says that if a human being fails to know what humanity is and what difference is there between man and animal, he would naturally indulge in beastly acts and would not value his being. a man.<sup>10</sup>

Iqbal said about Nietzsche thus:

*“The opponent philosopher could not understand the point of Unitarianism; it needs an insight to understand the secrets of La-Ilaha-Ilallah. The arrow of his thought, which is very high, has gone through the chests, and his imaginary halter is sitting for the sun and moon. Though the nature of his monkness is clean yet it is anxious for the taste of sin.”<sup>11</sup>*

Iqbal says that the point of Unitarianism cannot come in the understanding of every body because it requires clear and clean mind.

As he says in the following couplet:

*“The mention of Unitarianism can come in the speech  
But if there is a house of idols in your mind what would  
you say then?  
That secret of eager, which is hidden in La-Ilaha-Ilallah  
If the style of Shekh is scholarly what you would say  
then,<sup>12</sup>*

He again says about his Mard-e-Mo’min:

*Each moment of the Mo’min has new glory and new style  
[He] Has the proof of God in speech and character  
Qahhari, Ghaffari, Quddus, and Jabaroot,  
These four things make a Muslim.  
Jibreel is the neighbour of this clay made slave,  
His seat is neither Bukhara nor Badakhshan.  
No body, knows this secret that the Momin,  
Seems the Qari but in fact he is the Qur’an.<sup>13</sup>*

Iqbal’ further praises his Mard-e-Mo’min and says:

*The hand of Mo'min is the hand of God  
Overcoming, problem solving, work praising and adroit,  
In nature he is dust and luminous, but has the qualities of God,  
He is independent and carefree of both worlds  
His expectations are less and his objectives are high  
Each his styles is heart-alluring and his sight is fascinating  
Soft and sweet in talking but hot and hard in struggle  
Either in war or in an assembly, he stays clear and clean  
hearted,<sup>14</sup>*

Khushal Khan praised his Nangyal thus:

*A man, indeed is he, that is brave, yet full of kindness,  
Courteous to his fellows in his life and conversation  
His face his face, his word his word, his promise his promise,  
No lie or wile or changing his...  
Little in speech, great in action, but in silence  
Like a rose bud, his breast opens to his mouth.  
When speech is being made of loftiness or lowness  
In greatness like the heaven, in humility like the earth  
In dignified bearing like the cypress, in generosity  
With boughs drooping on all sides like the vine  
Blooming his face like a fresh Rose in the garden  
With the joyous clamour of Bulbuls (Nightingale) around it.<sup>15</sup>*

Individuals who are honest, sincere and independent; whose deeds match their words, who live in peace and let others live in peace and from whom nothing but goodness can be expected, have always formed the basis of healthy human society. Khushal praised such a Man in the following poem:

Who is he?

*That every man of splendid heart should be  
'Tis he who conquers fear, whom Heaven's dower;  
Has been well endowed with valour and with power;  
Who yet, fulfilled where with to grasp success,  
Can sweetly smile, is apt to tenderness.  
Whose word is his word, his face is very face,  
Who knows no guile, whose glance bestows a grace;  
Who, when the challenge calls him to race,  
Speaks not, does mightily, from eager start*

*Throws to the beckoning goal an open heart  
Who be the call for pride or humbleness,  
Is lowly with the low, but strong to impress,  
High looks upon the proud, in charity  
Rich in the vine's grape-laden tracery-  
Fair as that rose whose shining, petal's flower  
Spring paints bright hued in her most magic hour,<sup>16</sup>*

He again says:

*"The man who acts not on his words is as it were an ass  
Laden with precious books, all his labour is in vain.  
He whose word and actions correspond  
Then every word of his, has effect whenever he speaks  
In the good sense of what thou sayest no lack is there, Khushal  
Were thy actions but as sensible, why shouldst thou have been in  
such trouble?"<sup>17</sup>*

In Khushal's view, the Man is he who fulfils his promise. In this regard, he says in the following couplet:

When you promise some one, do not break it  
Because men are always bound by their promise"<sup>18</sup>

The Holy Prophet (S.A.W.) also said in a tradition about the promise that:

"That man, who does not care for his promise, hath no faith"

Allah said about fulfilling one's promise, also in the Holy Qur'an:

"And fulfill your promise because you will be asked about your promise"<sup>19</sup>

Khushal Khan Khattak has mentioned some qualities in the following couplets and wants to see these qualities in his Nangyal. These qualities are: (1). Good health (2). Honour (3). Self-restraint (4). Sincerity (5). Contentment (6). Generosity (7). Shunning foolish people (8). These qualities in his following lines:

*"What is that if not good health?  
Which better than an empire is  
If aught, more precious than wealth is,  
Then sure Honour dearer is.*



*What is far better than indulgence?  
Self-restraint, then Sincerity  
What makes man from trouble free  
No other it is than Contentment  
If thou dost boast of piety  
Purposeless is such Devotion,*<sup>20</sup>

### **Khushal's Wonder for Man**

Khushal Khan Khattak expressed his great wonder for Man. He says that Man has a wonderful story. Allah has praised this Man but at the same time, has disparaged him also [in case he fails to live up to His expectations]. Khushal Khan said the following poem about Man in a state with great wonder.

*“If I look at your shape, you are an animal  
If I look at your meaning, you are the prince of the whole world,  
You are known as Zaloom & Jahool, but you understand Kun tu  
Knzan (I am treasure)  
Don not look at it that you are made of flesh and bones,  
Whom the angels worshiped and whose place was above the  
skies  
You are vicegerent of That and you are symbol of a Caliph father  
Flesh and bones have no need; Even the bull and donkey have  
these.  
O hidden in the rotten cloth of mendicant, what a king you are in  
many ways,  
Who was blamed because of you got black face forever,  
Water of life for some and sting for some, pain for some and  
painkiller for some you are,  
The garden full of blessings of this world and of hereafter  
Have been made for you. You are the aim of Kun Fikan (Allah)  
Even if there are, many flowers and they are countless,  
Yet in the garden of nature newly cultivated flower are you  
What you will say more about this state O Khushal!  
This is enough if you understand you are a thinker”*<sup>21</sup>

In the above-mentioned poem, Khushal has given some merits of the man and he counted down all the qualities that Allah has granted him. In

the following some merits of this man that Allah has mentioned in the Holy Qur'an are given.

### **Qur'anic view of Man**

From the viewpoint of the Holy Qur'an, human being is too profound, complex and mysterious to be defined. The Holy Qur'an has lauded and disparaged him at the same time. It has praised him very highly, but it has also slighted him in the most disparaging terms. It has described him as superior to the heavens, the earth and the angels, but at the same time has also declared that he is inferior even to the Devil and beasts. The Holy Qur'an is of the opinion that man is a being who has enough power to control the entire world and put the angels into his service, but he often falls to the lowest ebb. It is man who takes decision about himself and determines his final destiny. In the following, some of Man's merits and demerits are given in the light of the Qur'an. [Angels objected to the creation of Man (or Adam) on the grounds that he will create mischief in the world whilst we the angels, are given to your remembrance and prayer day in and day out. Satan proclaimed his supremacy to Adam on the grounds that his genes and genetics (or racial composition) are superior. God Almighty rejected both these claims and decided in favour of knowledge (as compared to prayer and racial components) being superior as the basis of Adam's vicegerency in the universe].

Allah has praised him in the Holy Qur'an with these titles:

#### *(i). Man is the Vicegerent of Allah*

When Allah wanted to create man, He intimated angels of His intention

"They said: 'Will you put on the earth one who will make mischief there and will shed blood? He said. - 'I know what you do not know.'"

22

*"It is He who has appointed You vicegerent on the earth and exalted some of you in rank above others, so that He may test you by means of what he has given you."* <sup>23</sup>

*(ii). Man has the Capacity to Acquire Knowledge*

In the entire creation of Allah man has the highest capacity to acquire knowledge:

*"He taught Adam all the names (all the realities of things). Then He presented those things to the angels and said- 'Tell Me the names of these if what you say is true'. They said: 'Glory be to You! We have no knowledge except that which You have given us. (We can learn nothing, except that which You have taught us direct). Then Allah said to Adam: 'Tell them their names' ' and when he had told them their names, He said: 'Did I not tell you that I know the secrets of the heavens and the earth? (I know what you do not know at all). And I know what you disclose and what you hide'.*

[Angels objected to the creation of Man on the grounds that he will create mischief in the world whilst we the angels, are given to your remembrance & prayer day in & day out. Satan proclaimed his supremacy to Adam on the grounds that his genes & genetics (or racial composition) are superior. God Almighty rejected both their claims & decided in favour of Knowledge (as compared to prayer & racial components) being superior as the basis of Adam's Vicegerency in the universe]<sup>24</sup>

*(iii). Man has the Spirit of Allah*

*And breathed into him of His spirit."* <sup>25</sup>

It becomes clear from the above Qur'anic words that Man with his five senses would have remained an animal if Allah had not breathed His spirit into him.

*(iv). Man is a Trustee*

Man is a trustee of Allah and has been given a mission and a responsibility. He is required to rehabilitate the earth with his effort and

initiative and to choose between ethico-spiritual prosperity or misery:  
The Qur'an says:

"We offered the trust to the heavens, the earth and the mountains, but they shrank from bearing it and were afraid of it. On the other hand man assumed it." [Shah Wali-ullah, Iqbal and others contend that this "Trust" really stands for freedom or right to choose between good, evil and be responsible for this choice].<sup>26</sup>

*(v). Man is a Superior Being*

Man is superior to many of Allah's creations He enjoys moral freedom, dignity and nobility. The Qur'an says:

"Surely we have honored the issue of Adam. We have put the land and the sea under their control, given them sustenance and have exalted them above many of those whom We have created"<sup>27</sup>

*(vi). Things are Created for Man*

All the good things of the earth have been created for man.

"He it is, who created for you all that is in the earth."<sup>28</sup>

"He has made subservient to you (men) whatsoever is in the heavens and in the earth."<sup>29</sup>

Thus, from the Qur'anic point of view Man is a chosen being of Allah to be His vicegerent on the earth. He is semi-angelic and semi-material being. He is instinctively conscious of Allah. He is holding a Divine trust, responsible for himself and the world. He is inspired with good and evil. His existence begins with weakness and proceeds towards strength and perfection. Nothing can satisfy him except the remembrance of Allah. His intellectual and practical capacity is unlimited. He is endowed with inherent dignity and honour. Often his motives have no

material aspect. He has been given the right to make lawful use of the gifts of nature. But in all cases he is responsible to his Lord.

### **Adverse titles of Man**

At the same time, the Holy Qur'an has strongly reproached and censured man and counted down many of his defects. In this regard, the Holy Qur'an called him with the following negative and adverse titles.

i) Tyrant & Fool

"He has proved to be a tyrant and a fool." <sup>30</sup>

ii) Ungrateful

"Surely he is very ungrateful." <sup>31</sup>

iii) Rebellious

Nay! Man is most surely inordinate,

"When he thinks that he is self-contented, he revolts." <sup>32</sup>

iv) Hasty / impetuous

And man prays for evil as he ought to pray for good, and man is ever hasty. <sup>33</sup>

v) Selfish

And when affliction touches a man, he prays to me, whether lying on his side or sitting or standing; but when I remove his affliction from him, he goes on as though he had never called on Us on account of an affliction that had touched him; thus that which they do is made fair-seeming to the extravagant. <sup>34</sup>

vi) Grudging

"Man has always been very grudging." <sup>35</sup>

vii) Contentious

"Man is more contentious than anything else." <sup>36</sup>

viii) Impatient and Impetuous

"Man has been created impatient - fretful, when evil befalls him, and grudging when good befalls him".

"Surely man is created with a hasty temperament"<sup>37</sup>

Khushal Khan Khattak seems to be critical of human nature. He expresses his critique of man in the following poem.

*"His essence is not found, what type of human this is!  
He is a blend of good and bad and a symbol of Khair & Shar  
(virtue and evil also.  
[He] is an Angel and an animal also  
[He] is a Mo'min also and a kafir also.  
Some times, [he] becomes fire,  
Some times, [he] becomes water  
Some times, [he] becomes gust of wind  
Some times, [he] becomes very weak  
There will be no one other, as he is far-sighted"<sup>38</sup>*

About the status and value of Man, he says:

*"[This Man] a step down from God, if not his equal"<sup>39</sup>*

### **Contentment makes Individuals Unique**

Khushal Khan Khattak gave a prescription of contentment, because it is a quality for an ideal man, and is an emperorship in it-self. He says that a contented person will not strive for worldly gains; wealth will not be his aim. His aim will be to mould the world according to his own will. He will try to show his individuality through his actions. He says about him as below:

*"Know thou well this world's real state, what is, is; what is not, is not;  
Whether Rake or Devotee, what is, is; what is not, is not;  
Whether much or little thine, count it all as it passes away;  
Be thou of the Prophet's nature, for what is, is; what is not, is not;  
If for life thou grieveest, what cause if thy-self thou knowest;  
Alive to thy grave thou goest, what is, is; what is not, is not;*

*Of sea and land the Monarch thou, if wet and dry alike thou  
 countest;  
 Be thou then the Monarch of the age for what is, is; what is not,  
 is not;  
 Whether pearls or jewels, whether flowers or trees,  
 Take no account of all, for what is, is; what is not, is not;  
 Ill thy wishes, bad thy actions, causeless grief and envy thine;  
 In patience be thou wealthy, for what is, is; what is not, is not;  
 Weepst thou not, nor yet rejoice; leave alike both grief and joy;  
 Be acquainted with His secret, what is, is; what is not, is not;  
 Alas! What thou collect, does here remain:  
 Of gold and silver be thou free, for what is, is; what is not, is  
 not;  
 Of thy loved one seek kindness, and if thou findest it not, then  
 weep:  
 Do thou as thy loved one wills, for what is, is; what is not, is not;  
 Whether Union or Separation, to me they both are all alike:  
 Be thou at ease as thou art, for what is, is; what is not, is not;  
 Why dost thou strive and struggle, and day and night art full of  
 concern?  
 Be thou the same whatever betide, for what is, is; what is not, is  
 not;  
 Short is life, and many its troubles; why so anxious in your heart  
 Be thou satisfied with wet or dry, for what is, is; what is not, is  
 not;  
 Consider thou thy special talent, while alive make good use of it,  
 O Khushal! A lion be thou for what is, is; what is not, is not;”<sup>40</sup>*

He further says about the greed thus:

*“Feed your greedy eyes with contentment  
 So that heaps of blessings are at your home”<sup>41</sup>*

### **Struggle makes Man Ideal**

Khushal Khan does not mean that individuals should show contentment with what their God has given them and do nothing. No one knows about one's fate, what God has written for one. Man has to struggle hard in his life because strenuous efforts make man unique and distinguished.

Khushal Khan Khattak says about struggle thus:

*“Who desired the world from east to west?”*

*Thus, knowledge and intellect in the world is also many fold.  
 O'gardener! Come to the garden, Desire and eat a thousand  
 types of fruits  
 Come on, come on, and tell me if the taste of all is the same  
 There are pearls, diamonds, durr-marjan and beads in the world  
 Nothing is hidden, the value of all is obvious  
 If every man does not work hard how he will get comfort  
 Come on, come on, if you want treasure then accept this advice  
 If you want to be Jibrail of Heaven, how it will be,  
 Develop fear and hope from God O' my dear,  
 The matter is of struggle and courage or just eating”<sup>42</sup>*

Khushal Khan Khattak means that perpetual struggle and higher ends are key to individuality. If one desires he must get it but if he has no desires how can he get it. As in the garden, there are many types of fruits but if you do not have the desire to eat, the fruit will not come to your mouth by itself.

The Qur'an has also said about man's struggle in the following verse:

*“That man can have nothing but what he strives for;”<sup>43</sup>*

Khushal Khan Khattak expressed the same theme in the following couplet: he said:

*“If Man struggles with sincerity, I guarantee him  
 Of triumph in the struggle for a mission,<sup>44</sup>*

K.G Saiyidain analysis of Iqbal's concept of struggle leads to a sound comprehension of the fact that both, Iqbal and Khushal hold corresponding views about the theme of Man's struggle in this life. K.G Saiyidain holds:

*“What Allama Muhammad Iqbal considers important in the development of individuality is the formation of new purposes and objectives which always determine the direction of man's activity and evolution. It is the ceaseless quest for newer and greater creative purposes,*



*which adds zest and meaning to the individuals' struggle into healthy channels" <sup>45</sup>*

He quotes his poem in this regard:

*Life is preserved by purpose;  
Because of the goal, its caravan tinkles!  
Life is latent in seeking  
Its origin is hidden in desire!  
Keep desire alive in thy heart,  
Lest the handful of dust should become a tomb,  
Desire is a noose for hunting ideals,  
A binder for the book of deeds!  
T'is Desire that enriches life,  
And the intellect is a child of its womb. <sup>46</sup>*

Khushal Khan Khattak says:

*"Art thou wearied in thy search  
That from this life's hopes thou'rt parted  
Countless blessings round thee are spread,  
Ask but and thou shalt receive.  
As those seekest, thus thou findest!  
Nay yet more shall be thy share.  
Who would ere taste honey's sweetness,  
If the bee's sharp sting he feared,  
Still more early seek the Healer  
For thy cure from this world's wounds" <sup>47</sup>*

Dr. Darvesh says about the desire by quoting Da'Ta *Ganj Bakhsh* :

*"Da'Ta Ganj Bakhsh says, The Man that has desires is a sign of perfection while one without desire is a sign of misery. Therefore, that soul is perfect which has a lot of desires." <sup>48</sup>*

[Islam, it may be observed here, stands in sharp contrast to Buddhism. Buddah says that if you have one desire, you have one calamity (or suffering): If you have hundred desires you have hundred worries and sufferings. The best course open for man therefore is to bury his desires. This is the only way to overcome the pains (sufferings of this world).

Iqbal again says:

*“What can I do? My nature is averse to rest;  
My heart is impatient like the breeze in the poppy field  
When the eye beholds an object of beauty  
The heart yearns for something more beautiful still;  
From the spark to the star, from the star to the sun  
Is my quest;  
I have no desire for a goal,  
For me, rest spells death!  
With an impatient eye and a hopeful heart  
I seek for the end of that which is endless!”<sup>49</sup>*

Khushal Khan Khattak said about the achievement of such objectives that strenuous and sustained effort enables you to attain the objectives. He says this in the following couplet:

*“If you repeatedly dive it will come to your hand  
Who said that there is no pearl in the ocean?”<sup>50</sup>*

He says each man's value depends upon his struggle. If an individual works hard, he will become worthy and valuable. However, if he does not believe it, then he will lose his value. As he says:

*“Each one's value is apparent with one's struggle  
[And] Each task depends upon intention”<sup>51</sup>*

Intention plays a vital role in one's actions. Struggle definitely brings success but it depends upon the sincerity and proportion of the struggle. The Holy Prophet (S.A.W.) says about it:

*“Actions depend upon intention, and one will get that, what he intended to get”<sup>52</sup>*

He says that an ideal man must be skillful because it makes him worthy and valuable. For this purpose, he gives an example of sugarcane because its taste distinguishes it:

He says:

*“Each man's value and worth depends on one's skill  
As the value of sugarcane discloses its taste”<sup>53</sup>*

Khushal Khan Khattak says that individuals cannot become unique and ideal until they throw themselves in hardships, bear the troubles, and come out successful. In such a case, they will be like bright steel arrows, which have no rust or dust. Khushal Khan Khattak considers such individuals unique and says that arrows are formed from decent steel; it cannot be made until its rust is removed from it. He says in the following couplet:

*“Only when the rust is removed from steel gradually,  
An arrow can be formed from decent steel”*<sup>54</sup>

He again says:

*“If there are Men in the world, they are those  
Who throw themselves in hardships and embrace troubles”*<sup>55</sup>

### **Education and struggle**

Khushal Khan Khattak has given great importance to struggle because it is vital for being unique and ideal. Getting education also requires struggle as without struggle a successful life is impossible. He says “If your search and desire are not passive, you will find the water of life in a step”<sup>56</sup>

Again says

*If one struggles and gets training from the gardener  
It is as, as the entire place becomes full of flowers  
Thus if one bears hardships and sets with a teacher  
His (teacher's) skills become [manifest] in him,*<sup>57</sup>

Further says

*When rust becomes clean from the steel  
Then an arrow would be possible to be formed of it,*<sup>58</sup>

It means that education is based upon one's struggle. Khushal Khan Khattak is of the opinion that one who faces great hardships he will get comfort at last. As he says in the following couplet:

*Those who embrace hardships will get the comfort  
God does not waste one's struggle,*<sup>59</sup>

Khushal Khan says that if man struggles he can do impossible things. He can even fly to sky. However, strenuous effort is required for it. This he said about four hundred year ago. That time the man had not shown such progress in science and technology. These words of Khushal Khan Khattak have come true today which shows his foresightedness. He says:

*"I said how I will fly to sky  
It will be through the wings of struggle"*<sup>60</sup>

Today the world has shown rapid progress in this respect and made different types of aeroplanes, warplanes; passenger planes, and some cargo planes. This is man's effort and struggle that he succeeded in developing such things. He again says about his struggle thus:

*I repeatedly visit the sky  
With the wings of struggle"*<sup>61</sup>

He presents himself as a prophet of struggle and says;

*"That reaches to the sky through struggle, That is I."*<sup>62</sup>

Pareshan Khattak views about struggle:

Centuries ago when Europe was immersed in darkness, and had no technology, predicting about flying to sky seemed nonsense. But as the time passed and the man gradually developed, he started to think about the birds how they fly. The man also wanted to fly so he tried repeatedly and at last, he succeeded in developing the airplane. Khushal Khan Khattak meant that nothing is impossible but struggle is needed for it. He quoted his following couplet:

*[One said], there is no way to sky,  
[I said] I will produce it with skill for you,"*<sup>63</sup>

The following verse of the Holy Qur'an speaks volumes of the fact that Khushal Khan Khattak dwelt upon the Qur'an as the first major source of inspiration. Qur'an turned the attention of Man towards struggle forced him to create skill and assured him that through strenuous effort, you can do this.

Qur'an says:

*O congregation of the jinn and the men! If you are able to pass through the regions of the heavens and the earth, then pass through; you cannot pass through but with authority.*<sup>64</sup>

Mufti Muhammad Shafi says:

*"This clearly recognizes the possibility of man going beyond the zones separating the heavens and the earth if he acquires knowledge by observation and contemplation, a theory considered impossible till the journey of man began in space."*<sup>65</sup>

In the above verse of the Qur'an Allah says about the power, due to which things go out of the sphere of this earth. Alas! The Muslims did not pick this point but the non-Muslims did. That is the power of technology that can carry man out of this earth. And for the development of technology getting equipped with education is must. Anyhow, they showed great progress in education which provided basis for development in the field of technology. For this purpose, they invented rocket on which they seated the Apollo (Vehicle of the moon) the rocket took it out of the sphere of this land and then left it free. The Apollo flew toward the moon and landed on it, thus humans that were sitting in the Apollo stepped for the first time on the surface of the moon. That was a great event in the history of Man.

Khushal Khan Khattak reminds the youth to show the work as it is their time to do some thing. Development can take place in this age.

Nevertheless, when time passes and one becomes old then one will not be able to do any thing. Therefore, take start from now and move forward.

He says about such age:

*“If you give up work in the youth  
How in old age you will be able to do it”*<sup>66</sup>

In the above couplet, he stresses upon the youths not to waste their time. Time is money if you lose this time, in old age you will lose your power and will be unable to do it.

#### **Khushal's Shahbaz vs. Iqbal's Shaheen**

Khushal Khan Khattak Allegorized his Nangyal with his ideal bird Shahbaz and Baz. Thus, Allama Muhammad Iqbal used the word Shaheen for his Mard-e-Momin, both the birds are the same and it has unique qualities. As it is self-possessive, self-hunting, and has high targets. It flies high and lives on the peaks of the mountains. Neither it keeps concern with small birds nor does it eat other's hunted birds. It is also famous for the sense of its honour, that is why Khushal wants to see these qualities in his Nangyal and Iqbal wants to see it in his Mard-e-Momin.

Khushal Khan Khattak teaches the youth to cultivate the qualities of Shahbaz in themselves & set high targets before them. He forbade them to behave as a crow and vulture. He strongly advised to keep flying high and create the sight of Pleiades. He says:

*“O high thinker! There is power in the thought it will live at a  
high place,  
What will you cure of low thinking create Pleiades sight”*<sup>67</sup>

Iqbal says in this regard:

*“The sight of Passion is in search of such heart which is alive,*

*A Shahbaz does not [long for] deserve dead prey”<sup>68</sup>*

He again says about himself:

*The bird of my wisdom flew so high  
That an eagle of low quality does not have the flight over there”<sup>69</sup>*

He means that this bird gives this message to achieve targets and earn for your selves by your own. Don't expect others, awake your ego, feed others and help others. However, for such qualities you have to gain knowledge and equip yourself with skills. Then you may be in the position to earn a successful and meaningful life.

Khushal Khan Khattak says in the following couplet about keeping his targets high.

*“My sight is fixed on big hunts  
I am not like Badkhorak (a bird is name) that catch the insects  
and eat.”<sup>70</sup>*

He means that man has to create high thoughts and sharpen his sight then courage and boldness will keep him unique and distinguished. Otherwise, he will become ruined and even the weakest thing will dare to attack him. Khushal Khan Khattak said:

*“This is also the place of wonder,  
That crows attack on eagles”<sup>71</sup>*

Khushal Khan Khattak counted those Men among Crows, Vultures or flies that have no aim and objective in their lives. On the other hand, those who have an aim to achieve are like Baz and Shaheen. He considered himself also like Baz or Shaheen not like a crow or fly. He himself was a man that had the qualities of Falcon and Eagle. He wished to see other individuals like him also. However, he feels sorry when he does not find men of such qualities and says:

*“No fly am I or vulture, that over kill should be my hover  
My heart rejoices as a Falcon or an Eagle in its own prey*

*Would that other sincere people had been like me,  
But since in this they have no part, in grief is my heart now  
plunged.”<sup>72</sup>*

He again says:

*“Like the Hawk has been my flight along the mountains,  
Many a partridge there has been my prey  
The Hawk whether young or old, seeks the quarry,  
But the swoop of the old Hawk is the most unerring”<sup>73</sup>*

### **Die-hard and strife loving Nangyal**

Khushal Khan Khattak's Nangyal is named with strife and dangers. He wants such individuals to dive in the deep sea for the accomplishment of his objectives or jump in to the flames of fire like the moth and achieve your objective. He says:

*“If you become diver and forget about the fear of head,  
Then, there are many Pearls scattered in the sea  
The love of a moth further increases  
When the flames of fire spread off”<sup>74</sup>*

He again says:

*“For how long will he sleep on the bed with out anxiety?  
When he is aware of sky's commotion”<sup>75</sup>*

He says that the ideal man will never be afraid of dangers and when he suffers hardships and troubles, he will come out of it successfully. As he says:

*“If you throw him in the red hot fire  
He will not be afraid of it like Ruby from water”<sup>76</sup>*

Khushal Khan Khattak becomes very sad when he sees easy life of the individuals that they have forgotten their real task and have been busy in aimless tasks. He has this worry that why this Man is disappointed with his future. He has to wakeup and mould his future because God also does not change the position of those who do not change by themselves.



Khushal Khan Khattak taunts them for the sake of their awareness and says:

*“O busy man in your own doubt  
Disappointed with your original task  
You are not like seed that has brain  
O brainless wasted chaff  
You have become blind over your fault  
And an investigator of other’s fault ...  
You are even not equal to Parrot  
Though you have beauty  
That you can dive upon the chicken  
Byutthis, you become not an eagle, o’ vulture!  
The bride that has no beauty  
Pearls and precious stones are just wastage on her  
Come on! Look in the mirror that your face may reflect to you  
Your subsistence and hypocrisy,  
Khushal presents his repentance”<sup>77</sup>*

### **The role of individuality in Education**

Individuality has a vital role in education. To understand the theme of education let us view some quotes of educationists and philosophers in the following lines:

- Preparing for complete living (Spencer)
- Natural, harmonious, and progressive development of man’s innate powers. (Pestalozzi)
- Developing morality.(Herbart)
- Leading the human souls to what is best and making what is best out of them. (Ruskin)
- Developing the body and the soul to all the perfection to which they are capable of (Plato)

Some aims and objectives mentioned in the various educational policies give a reflection of Khushal’s Nangyal. Khushal’s approach is very much associated with holistic approach in informal education. It covers almost

all the objectives of education. It is based on the premise that each person finds an identity and purpose in life, through connections to the community, to the natural world, and spiritual values such as compassion and peace. The following aims and objectives set out in the World's Islamic Education conference under the Chairmanship of Syed Naqib Al-Attas, also supplement Khushal concept of individuality and education.

- Considering that Islam offers Man a complete code of life in the Qur'an and the Sunnah which, followed wholeheartedly, leads Man towards the realization of the greatest glory that Allah has reserved for him as Khalifatullah;
- Considering also that in order to follow the code of Islam adequately and attain to a consciousness of himself as Khalifatullah Man needs training from his childhood, both at home and in the society in which he lives, and that this training should be of his total personality, his spirit, intellect, and rational self, imagination and bodily senses, and not of one part at the expense of others;<sup>78</sup>

Khushal Khan Khattak wants to see such a Man who should act according to Islamic teaching and has a firm belief in God. He loves such person who should play with dangers and should not be afraid. To him the success kisses their feet who survive in hard ships, who feel the bed of thorns as a bed of silk for themselves. He says about them:

*“The Man in the world is he,  
Who embrace the hardships”*<sup>79</sup>

Khushal Khan means that only those people can produce name in the world who can face problems and who have the capability to over-come the obstacles. If you look at the successful men in the world the majority of them will be of those who struggled hard for that position. There is no

pleasure and comfort in the life with out hard work. The wise men say,  
 “At first you will eat your own meat then you will eat the meat of hunt”

### End Notes:

- <sup>1</sup> Rasa, Miyan Syed Rasool, *Muqaddamah Armaghan-e-Khushal*, (Peshawar, Master printing press, 1999), , 106-107
- <sup>2</sup> *Encyclopedia Pakistanica*, 2<sup>nd</sup> edition, (Shakar book foundation, 1998), p,482
- <sup>3</sup> Ibid, p,108
- <sup>4</sup> Ahmad, Kh. Khurshid, Modern perspectives of Radiant Rays of The Qur'an, (Lahore, fine book printers, 1997) p,2
- <sup>5</sup> Ibid, p,p, 3, 4
- <sup>6</sup> Schacht, Richard ,Paul, Kegan *NIETZSCHE* (Routledge and London, Boston, Melbourne and Henley), P,269,
- <sup>7</sup> Ibid, P, 273
- <sup>8</sup> Ibid, P, 277
- <sup>9</sup> Nietzsche's concept of Superman.html
- <sup>10</sup> Maududi, Seyd Abul A'la, *Fundamentals of Islam*, (Lahor, Zahid basher printers, 1992),P, 21
- <sup>11</sup> Iqbal, Allama Muhammad, *Kullyiat-e-Iqbal, and Zarb-e-Kaleem*, (Karachi, Prima printers,1996),P,706
- <sup>12</sup> Ibid, p,675
- <sup>13</sup> Ibid, p,682
- <sup>14</sup> Ibid.
- <sup>15</sup> Rasa, Miyan Syed Rasool, *Armaghan-e-Khushal*, Peshawar, University book Agency, 1999),p,108 & M.A., Biddulph, *The poems of Khushal Khan Khattak*, Lahore, Manzoor printing press, 1983),P,p,56, 102
- <sup>16</sup> M.A., Biddulph, *The poems of Khushal Khan Khattak*, Lahore, Manzoor printing press, 1983),
- <sup>17</sup> Ibid, P, 69
- <sup>18</sup> Rasa, Miyan Syed Rasool, *Armaghan-e-Khushal*, Peshawar, University book Agency, 1999), p,75
- <sup>19</sup> *Al-Qur'an, Bani-Israel-* Part 15
- <sup>20</sup> Ibid, p,105
- <sup>21</sup> Rasa, Miyan Syed Rasool, *Armaghan-e-Khushal*, Peshawar, University book Agency, 1999), P, 230,231
- <sup>22</sup> *Al-qur'an, Surah al-Baqarah*, 2:30
- <sup>23</sup> *Al-Qur'an, Surah al-An'am*, 6:165
- <sup>24</sup> *Surah al-Baqarah*, 2:31-33
- <sup>25</sup> *Surah as-Sajdah*, 32:9
- <sup>26</sup> *Surah al-Ahzab*, 33:72
- <sup>27</sup> *Surah Bani Israil*, 17:70

- <sup>28</sup> *Surah al-Baqarah*, 2:29
- <sup>29</sup> *Surah Jathiyah*, 45:13
- <sup>30</sup> *Surah al-Ahzab*, 33:72
- <sup>31</sup> *Surah al-Hajj*, 22:66
- <sup>32</sup> *Surah al-'Alaq*, 96:6-7
- <sup>33</sup> *Surah Bani Isra'il*, 17:11
- <sup>34</sup> *Surah Yunus*, 10: 12
- <sup>35</sup> *Bani Israil*, 17:100
- <sup>36</sup> *Surah al-Kahf*, 18:54
- <sup>37</sup> *Surah al-Ma'arij*, 70:19 - 20
- <sup>38</sup> Ibid, P,378, M.A., Biddulph, *The poems of Khushal Khan Khattak*, (Lahore, Manzoor Printing Press, 1983),
- <sup>39</sup> Ibid,
- <sup>40</sup> M.A., Biddulph, *The Poems of Khushal Khan Khattak*. (Lahore, manzoor printing press, 1983),104-105
- <sup>41</sup> Ibid, p,75
- <sup>42</sup> Rasa, Miyan Syed Rasool, *Armaghan-e-Khushal*, Peshawar, University book Agency, 1999),P,584
- <sup>43</sup> An-Najam, 53:39
- <sup>44</sup> Rasa, Miyan Syed Rasool, *Armaghan-e-Khushal*, Peshawar, University book Agency, 1999),
- <sup>45</sup> Saiyidain, K. G, *Iqbal's Education Philosophy*,(Lahore, S.H. Ashraf publishers,1996), P,34
- <sup>46</sup> Ibid, p,35
- <sup>47</sup> M.A., Biddulph, *The Poem of Khushal Khan Khattak*, (Lahore, Manzoor, printing press, 1983),P,25 &70
- <sup>48</sup> Khan, Dr. Darvesh personal Interview, July, 2007
- <sup>49</sup> Saiyidain, K. G, *Iqbal's Education Philosophy*,(Lahore, S.H. Ashraf publishers,1996), P,36
- <sup>50</sup> Khattak, Pareshan, Ghaznawi, Khatir, *Khushal Nama*, (Peshawar, Abaseen arts concil, 1980), P,146 & Rasa, Miyan Syed Rasool, *Armaghan-e-Khushal*, Peshawar, University book Agency, 1999),
- <sup>51</sup> Ibid, P,259
- <sup>52</sup> Muhammad bin Ismaeel Bukhari, Abu Abdullah, *Bukhari Sharif*, Vol: 1, (Zahid Bashir Printer, Lahore, 1985), P, 130
- <sup>53</sup> Ibid, P,366
- <sup>54</sup> Ibid, P,557
- <sup>55</sup> Rasa, Miyan Syed Rasool, *Armaghan-e-Khushal*, Peshawar, University book Agency, 1999), P,75
- <sup>56</sup> Ibid, P, 557
- <sup>57</sup> Ibid, P, 671
- <sup>58</sup> Ibid
- <sup>59</sup> Khattak, Pareshan, Ghaznawi, Khatir, *Khushal Nama*, (Peshawar, Abaseen arts concil, 1980), P, 419

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- <sup>60</sup> Khan, Mir Absussamad, *Khushal and Iqbal*, (Peshawar, Azeem publishers, 1982), P,171
- <sup>61</sup> Ibid, Rasa, Miyan Syed Rasool, *Armaghan-e-Khushal*, Peshawar, University book Agency, 1999),P, 432
- <sup>62</sup> Ibid, P, 434
- <sup>63</sup> Pareshan Khattak, Personal Interview, 2007
- <sup>64</sup> Al-Quran, Al-Rahman, 55:33
- <sup>65</sup> Shafi, Mufti Muhammad, *Muari-ful-qur'an*
- <sup>66</sup> M.A., Biddulph, *The Poem of Khushal Khan Khattak*, Lahore, Manzoor printing press, 1983), P,75
- <sup>67</sup> Rasa, Miyan Syed Rasool, *Muqaddamah Armaghan-e-Khushal*, Peshawar, University book Agency, 1999),-105
- <sup>68</sup> Ibid
- <sup>69</sup> Rasa, Miyan Syed Rasool, *Armaghan-e-Khushal*, Peshawar, University book Agency, 1999),P,490
- <sup>70</sup> Ibid
- <sup>71</sup> Ibid, P,469
- <sup>72</sup> M.A., Biddulph, *The Poem of Khushal Khan Khattak*, Lahore, Manzoor printing press, 1983), P,104
- <sup>73</sup> Ibid, P,98
- <sup>74</sup> Rasa, Miyan Syed Rasool, *Armaghan-e-Khushal*, Peshawar, University book Agency, 1999),Ibid, P, 225
- <sup>75</sup> Ibid, P,227
- <sup>76</sup> Ibid, P,491
- <sup>77</sup> Rasa, Miyan Syed Rasool, *Armaghan-e-Khushal*, Peshawar, University book Agency, 1999), P,401
- <sup>78</sup> Al-Attas , S.N. *Aims and Objectives Of Islamic Education*,(Jeddah, King Abdul Aziz University, 1979), P,157,
- <sup>79</sup> Rasa, Miyan Syed Rasool, *Armaghan-e-Khushal*, Peshawar, University book Agency, 1999), P,75