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## Khushal Khan Khattak And Pashtun Nationalism

**Hasnain Sajid.** Visiting Lecturer, Department of Pakistan Studies, Abdul Wali Khan University Mardan, KP Pakistan

**Summayya.** Visiting Lecturer, Department of Pakistan Studies, Abdul Wali Khan University Mardan, KP Pakistan

**Shaista Gohar.** Lecturer Department of Pakistan Studies, AWKUM, Pakistan.

**Nelofar Ihsan.** Lecturer Department of Political Science, AWKUM

**Dr Husnul Amin.** Associate Professor, Department of Politics and IR, International Islamic University Islamabad

**Dr Manzoor Ahmad.** Associate Professor Department of Political Science, AWKUM

**Muhammad Hayat Khan.** M.Phil Peace and Conflict Studies University of Peshawar.

**Afzaal Amin.** Mphil Department of Political Science, AWKUM

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### Abstract

Pashtun nationalism is a political and social movement which promotes the idea that the Pashtuns are deserving of a sovereign nation in their homeland of Pashtunistan, which consists of the Pashtun-majority parts of Afghanistan and Pakistan. Pashtun nationalism is closely linked to the cause of Pashtun home rule and Pashtun independence. In Afghanistan, Pashtun nationalists look after the interests of the Pashtun ethnic group and has its support only from them. One of the earliest Pashtun nationalists was the 17th-century warrior-poet Khushal Khan Khattak, who was imprisoned by the Mughal emperor Aurangzeb for trying to incite the Pashtuns to rebel against the rule of the Mughals.

**Key Words:** Khushal Khan, Nationalism, Pashtun, Mughal, Literature

### Introduction

Khushal Khan Khattak was born in 1613 A.D at AkoraKhattak and died in 1689 A.D. His father name was Malik Shahbaz khan. When his father died in 1640 A.D, at that time Khushal Khan was 24 year old. After the death of his father and at the time of Mughal empire king Shah Jahan, in 1641 A.D he was appointed the Sardar (master) of Khattak tribe and from Attock to Peshawar he was appointed the caretaker of that area. In 1649 A.D he was appointed the caretaker of the Yousafzai tribe.

Khushal Khan Khattak was national poet and known the father of Pashto language. He has done so many works, in the era of Khushal Arabic, Persian, were the famous languages he has studied those language books very well. Therefore he is known the father of Pashto language, because he has improved Pashto language, and his

contribution in Pashto language is very famous. He was the master of poem, prose, history, geography, politics and astronomy. He was also the writer of so many books, his prominent books are, Biyas (Diary) Kulyat, Dastarnama, Sawat Nama, Falnama, Aklaqnama, Firaqnama, Baznama, Tebnama, Aaina etc. Arabic and Persian language very famous in his time and studied them very well and their books as well.

Pashtun nationalism is a political and social movement which promotes the idea that the Pashtuns are deserving of a sovereign nation in their homeland of Pashtunistan, which consists of the Pashtun-majority parts of Afghanistan and Pakistan.

Pashtun nationalism is closely linked to the cause of Pashtun home rule and Pashtun independence. In Afghanistan, Pashtun nationalists look after the interests of the Pashtun ethnic group and has its support only from them. They favor the ideas of a "Greater Afghanistan" it claims the Pashtun-speaking parts of Pakistan for Afghanistan. Therefore, the concept of Pashtun nationalism politically overlaps with Afghan nationalism.

One of the earliest Pashtun nationalists was the 16th-century revolutionary leader Bayazid Pir Roshan from Waziristan. Another early Pashtun nationalist was the 17th-century warrior-poet Khushal Khan Khattak, who was imprisoned by the Mughal emperor Aurangzeb for trying to incite the Pashtuns to rebel against the rule of the Mughals. However, despite sharing a common language and believing in a common ancestry, the Pashtuns first achieved unity in the 18th century after being under foreign rule for many centuries. The eastern parts of Pashtunistan was ruled by the Mughal Empire, while the western parts were ruled by the Persian Safavids as their easternmost provinces. During the early 18th century, Pashtun tribes led by Mirwais Hotak successfully revolted against the Safavids in the city of Kandahar. In a chain of events, he declared Loy Kandahar and other parts of what is now southern Afghanistan independent.

By 1738 the Mughal Empire had been crushingly defeated and their capital sacked and looted by forces of a new Iranian ruler; the military genius and commander Nader Shah Afshar. Besides Persian, Turkmen, and Caucasian forces, Nader was also accompanied by the young Ahmad Shah Durrani and 4,000 well-trained Pashtun troops.

After the death of Nader Shah in 1747 and the disintegration of his massive empire, Ahmad Shah Durrani created his own large and powerful Durrani Empire, which included Pashtunistan, and most of present day Pakistan, among other regions. The famous couplet by Ahmad Shah Durrani describes the association the people have with the regional city of Kandahar:

د دهلۍ تخت زه هیراومه چی رایاد کړم

زما د ښکلی پختونخواه دا غروسرونه

Translation: "I forget the throne of Delhi when I recall, the mountain peaks of my beautiful Pakhtunkhwa."

The last Afghan Empire was established in 1747 and united all the different Pashtun tribes as well as many other ethnic groups. Parts of the Pashtunistan region around Peshawar was invaded by Ranjit Singh and his Sikh army in the early part of the 19th

century, but a few years later they were defeated by the British Raj, the new powerful empire which reached the Pashtunistan region from the east. In Pashto literature several well-known poets operated hard for its improvement for example, like Pir Rohan, Akund Darviza etc, who wrote many books in Pashto literature, But Khushal Khan Khattak the famous poet of the time neither worked tremendously nor only on literature side, but also on Pashtun culture moral and prestige. He not only famed for his poetry but also for its leadership qualities, and as a bold freedom fighter.

### **Khushal's relations with Mughals**

Khushal Khan Khattak was a renowned and significant Pukhtun poet and prose writer. He was not only the owner of those qualities but too was a great warrior or swordsman. Who took sword at the age of thirteen and fought along with his father. He was also a brave man and was very good to the Mughal as, he worked them closely like his father opposition to his colleague Yusufzai and Mandaran since prolong time before he rebelled the Mughals.

The grandfather MalakAkor's time his family was good to the Mughal leaders of India. Their fore they were fought for Mughals against Pashtuns via versa. The Yusufzais and Mandanrs, with full struggle. Which became the cause of opposition in the Khattaks and the Yusufzais-Mandanrs. His father, Shahbaz Khan, nor fight for Mughals adjacent to the YusufzaisMandanrs but was too Pukhtun tribes. Due to which he injured of Bangash and Afridis, Yusufzais-Mandarns in war due to which Shahbaz Khan died.

Khushal Khan appointed the chief of his tribe at the age of 28 years, after his father death in 1641 and the Mughal Emperor Shah Jahan gave him mansab and leadership. He carry on for work of Mughals against Pukhtun tribes which he has disclosed in his poetry.

Before he took the Mansab of Mughal Khushal attended the tomb of Kaka Sahib for prayers in order to fulfill their duty honestly. After took of oath he collected the army of Khattak tribe and attacked over Yousafzai tribe in which they put into fired few villages.

But when ruler Shah Jahan said him why he started fighting the Yusufzais, his answer was: that he wanted to take revenge of his father death from them plus to take them under control of Mughals.

In the war of power among the sons of Shah Jahan, Khushal Khan had not supported any one and became neutral but he also had not too remain complete neutral. He supported Aurangzeb and refused to help his brother Dara Shikoh, due to own opposition with Dara, as he had negotiated with Shah Jahan for the Yusufzais to cover up.

In 1657 A.D king Shah Jahan was died and Aurang Zeb became the king of Mughal, He supported Aurangzeb's rule and carry on serve him to good instant. Hence fought not only the Yusufzais-Mandanrs but too alliened the Mughal army against the Afridis and Orakzais in the battle of Tirah in 1659A.D. As, when Aurangzeb finished few taxes against by Islam including transit duty on food grain, one of the causes of revenue not only of the state but too for Khushal Khan like his family collected it from his grandfather time this apparently became one of the causes of opposition in Khushal Khan and Aurangzeb. The main cause was as declared was the role played by Amir Khan

the new governor of the province of Kabul, of which that area was a portion and Khushal Khan's uncles that carried to Khushal Khan's imprisonment in January 1664. As he mentioned about his detention in the following verse;

آقرباء راته اقرب شول  
راضي مند مې په طرف شول  
دواړه ترونه مې نااهل  
ابوجهل ابولهېب شول  
زه ئ بند کړم په مغلو  
په خاني او منصب شول

In other verses he implied about his detention as,

په ناخو داورنگزيب په بند بندي يم  
خدائ خبر شه په تهمت او په بهتان  
زه په خان کښې گنا نه وينم په خدائيگو  
ولي نور خلق خبرې که شان شان  
خوک به چالره په داد او په فرياد غي  
چې په ظلم راخي مند شول بادشاهان  
چې دخپل پردي تميز ورباندې ورک شو  
بادشاهان دخپل دولت کاندي نقصان

According to the following verses he stated that I did not know that what the main cause of detention throughout that time of court-martial and difficulty, notwithstanding Khushal Khan's earlier anti-Yusufzais role, when the ruler ordered that his family bring to the capital as prisoner, the Yusufzais provided security to them against the Mughals. Khushal Khan's detention and the orders to carry his family to Delhi as prisoner made his relationships with the Mughals dark. According his few verses for yousafzai tribe (Tahir, 1978).

The 60 years friendship changed into hostility, and Khushal Khan imprisoned in 1665 A.D and passed in to Delhi prison, while in 1668 A.D he released from prison 1672 A.D there fought the Khyber war in that war, the leaders were Aimal Khan Momand, and Darya Khan Afridi. But Khushal Khan did not participate in that battle of Khyber, because he considered that he remained the master of Mughal and Pashtun due to which he compelled to take a sword against Mughal and started poetry against them. Then Mughal used technique and gave an office to his son Bahram Khan and made him against Khushal Khan and his family. Bahram Khan started struggle to arrest Khushal Khan, but Khushal Khan went to Dambara the area of Afridi, and there he settled and died in February in 1689 A.D on Friday in time of cockcrow (Usafzai, 2018).

### **Khushal khan Khattak and Pashtun Nationalism**

In history nationalism played a vital role, when we analyze of it so a question arise here that the result of nationalism is positive or negative? Nationalism had produced in Europe various nations consequently colonialism and imperialism had propagated, though in its reaction in many countries movements were rose and got independence from imperialism and colorism. Post-independence the same nationalism term was produced by politicians for its personal interest. Those independent states later suffered of destruction and dictation. Now this time also the phenomena of globalization are dominated over the entire world in the shape of imperialism, therefore the question arises whether the term nationalism lost its significance or its meaning is nothing for something currently?

About the emergence of nationalism various intellects having various thinking but in all they implied that those who tried to join the groups of people in common place so the inspiration developed under them for their defense known as nationalism.

Montesquieu an intellect, is of the opinion that the nationalism is concerned to climate and geography. On the other hand German intellects Herder and Fichte; related the nationalism cause with language, history and culture.

But the majority of intellects have of the opinion that it is an ideology with respect to modern industrial and capitalist system (Khan, 1952).

Conclusively the term nationalism for the first time used in 1789, in the revolution of French. When the revolution freed the people of imperialism and the same people for the protection of its rights united against the European attacks, so in the same time in 1798, nationalism word was used for the nation. But when in 1830, in Europe for second time the term revolution was used so it was related with state (Khan,1952).

So we may can describe in the light of above discussion nationalism as'

"It is the particular belief through which the particular nation or group of people considers their norms, values, customs, traditions, and codes superior over all the nation or people of the world having political and economic interests behind the bar is nationalism".

Khushal Khan Khattak was considered ardent Pashtun nationalist after Bayazid Ansari. Bayazid Ansari whose was famous on the name of Pir Rohan had written the first book in Pashto called Khairul Bayan which concerns to prose. He also wrote the Pashto dictation for first time in Pashto history. Pir Rohan along with other prominent people like Mirza Khan Ansari, Ali Muhammad Muhlis, Wasi Rohani and Karim Dad Rohani had operated a tremendous movement called Rohani Tarik. In such movement the Arzani Khshiki was the first poet of Pashto and his poetry was full of Pashtun nationalism. Post this movement in Pashto the era of Khushal Khan had been started who was a tremendous poet of Pashto and wrote round about 45000 verses in his poetry which are full of nationalism. He along with poetry had operated a lot of efforts for Pashtun freedom from Mughals and given them the lesson of unity. Therefore Khushal not only in his poetry but too in the field indicated its Pashtun nationalistic posture so, we here we are going to discuss the concept of nationalism in the Khushal's poetry.

His nationalistic posture is apparent from his poetry. Once he composed a couple of verses regarding Pashtun nationalism. He was a staunch believer of Pashtun unity and

integrity, even though Mughal had disintegrated Pashtun on the name of Sardari and triblism. But he had left no stone unturned for the solidarity and integrity of Pashtun. I would like to present his few verses regarding solidarity.

درست پښتون د قندهاره تر اټکه

سره یو دننگ په کار پټ و آشکار

The true Pashtun from Kandahar to Attok, they are one group in national brevity overtly and

Covertly.

بله هېڅ لیدلې نه شي په دا مېنځ کښې

یا مغل د مېنځه ورک یا پښتون خوار

There is no way to live Mughal and there will excluded either Mughal or the poor Pashtun.

He has enclosed his poetry in Persian language as well. Pashtun nation slogan of freedom is present in his poetry. Nationalism, union and integration are the part of his poetry. He worked hard for Pashun integration in his poetry. Allama Iqbal poetry and Khushal Khan Poetry are similar in meaning. Therefore Allama Iqbal has praised he in the era of Khushal was in Mughal custody, and the era of Iqbal was in the British custody. A couplet for freedom.

آذای تر باد شاهي له تېر که

چې د بل د حکم لاندې شي زندان شي

According to above poetry, freedom is better than kingship. He has enclosed so many verses for freedom and for homeland. He has worked hard for Pashto literature (Khattak, 2018).

Khushal's directed to Pakhtoons for enhancing unity and harmony between in them and his attitude of nationalism was not an eyeless suggestion and request to their unfairness and opposition against others. His nationalist beliefs was unselfish, mindful and thoughtful its goal was at developing a nonviolent society through unit conversation and collective hard work and he was so vigorous in advising that conversation between six was better than conversation between four and eight were outstanding than six persons when they had an matter to consider over. Throughout those years, Khushal cast-off to tell Pakhtoons of the immoral plan of Mughal establishment. He told to Aurangzeb a King who was pleased when see the Pakhtoons in total destruction, and in order to defend Pakhtoon honors and national self-respect he exhorted them to give up their lives and home as nothing was more costly than honor and loveliness. He clearly supported a democratic unity among Pakhtoon tribes, (Khan, 1952).

"The loss of mutual discussion among any four wise is bad than the missing of prayers. Whenever four intelligent men meet together for mutual discussion, the place of their gathering becomes open-minded and shining. And when they jointly raised their hands for prayers, the doors of win are opened. He suggested that mutual discussion between

four is better than talk between two and talk between six is better than four in follow a reason” (Shah, 1985).

ډېرو اولسونو غليمي راسره وکړه  
سر ئ راته کوز کړه هله حلاص شول له ماتمه  
يو يوسفزى وو چې مينت ئ په ما بار کړو  
لا په اکوزيو دننگ چار دمسلمه

Above poets are the representation of that time of Khushal's imprisonment in Mughal custody Khushal there was also mentioned other tribe which to fight from Khushal like Akozai tribe. But Yosafzai owed me during the entire struggle.

As he was providing accommodations in the imprisonment and was later released in May 1666 A.D, then was not permitted to go return to home and he joined the Mughal mansab in the court. When the governor of Kabul was replaced by Mahabat Khan was selected as the new governor, on Khushal Khan's approval, he too was permitted to return to home in 1668. But, in the same time Khushal Khan became angry with Mahabat Khan due to the his own support that he wanted to get from the ruler but Mahabat Khan, as seeming by Khushal Khan, became the bone of contention.

Post his arrival from India, Khushal Khan stayed faithful to Aurangzeb and Mahabat Khan sought his help against the Yusufzais, for which a hazarimansab and authority of the Yusufzai areas was open to him. He resisted the building of a fort at Langarkot (now GarhiKapura) and told Mahabat Khan of the coming worries of his planning scheme. The fort was made in order to control Yousfzai by Mughals.

Mahabat Khan ignored his counsels and went ahead with his plan. In the meantime, Muhammad Amin replaced Mahabat Khan as the governor of Kabul in 1670, who was Khushal Khan's well-wisher and benevolent. Therefore, it now devolved upon Muhammad Amin to face the rebellion of not only the Yusufzais' but also of the Safis, Mohmands, Afridis and Shinwaris who rebelled under the leadership of AimalKhan Mohmmand and Darya Khan Afridi. In the battle, among the Mohmand, Shinwari plus AfridiPukhtun tribes and the Mughal army under Muhammad Amin clashed in the Khyber area in the winter of 1671-72 Khushal Khan fought greatly to the Mughal adjacent but to no advantage but Khushal did not struggled well from his side. The defeat and damage of the Mughal troops at Khyber led to the changed of Muhammad Amin by Mahabat Khan as the governor of Kabul. Mahabat Khan, who had worked on post dually, was friend with Khushal Khan. Mahabat Khan still, on same time, combined with Khushal Khan's sons that not only once more carried worried relations between the Mughals and Khushal Khan however too sustained struggling, in which even Khushal Khan's family and the Khattaks were separated several fighting for and several against the Mughals though Khushal Khan was running since post to support for his existence.

According to some authors approves that it had of his own shame and un-acknowledgement of his own and family facilities that frustrated Khushal Khan's heart that had not to be fixed by gifts and vigorous. He furthermore discloses that the detached relation between Khushal Khan and Aurangzeb as of private causes (Mamund, 2011).

د بهرام لښکرې پروتي په ټيري دي  
امېد دې چې خدائي زرکه شرمسار  
خوک بهرام خان منخوس بدبخت بهيل شي  
په شامت ي خېلخانه شه تاريه تار  
دا هم خائي دتعجب دې که ي گوري  
چې لښکرې په خوشحال کهبهرام خان  
شوم بهرام خان مې دځان غم شو  
خه هم غم د ده دځان شوم  
نه دا يو عيب ځما نه سل هنره  
چې بهرام زما پسرزه ي پد ر شوم  
نور دې نوم زما په ځويو کښې ياد مه شه  
دخوشحال خټک وېنا په دا تمام

From the above poetry it is indicated that Khushal was worried about the opposition of his son Bahram Khan because he had captured his son over Mughals and determined on Khushal's arrest through various attacks but escaped.

It may be meaningful out that as far as Pakhtoon nationalism is troubled, it does not be obligated its reality to Khushal — he is the theorist who just made the concept of nationalism developed and clear. Phakhtoons take place to be the first people in the subcontinent mainly and in the South Asia in common who had developed a sense of self-awareness who always fought and refought for self-survival, self-defense and' lifted always mixed up in a permanent fight for gaining their lost moral and superior status in the Indian Subcontinent. Khushal stated Pakhtoons to unite to win self-rule from Mughal defeat. When Khushal had freed from detention of Aurangzeb then he started his poetry for the Pashtun nationalism and devoted his life for the same aim but still he had not hostile towards Mughals and continued his efforts. Therefore the below poetry concerning to the nationalistic posture like Afghan nang which are as under;

ده افغان په ننگ مې وتړله توره  
ننگېاله دزمانې خوشحال خټک يم

In the start, Khushal struggled well to establish friendly relations with Mughals as when he note their conduct with Pashtoons so then he stood a sword to protect his land. Khushal was nationalist poetry is highly appreciable and that is why he is considered as the national poet by Pakhtoons. George Margantiene says that I have been enjoying the



poetry of Khushal for the last half century. Khushal was still active in Mughal employment when different Pakhtoon tribes were deeply involved in war of liberation from Mughal defeat. And when Khushal was freed in 1668 after having about five years in jail in India now Khushal no of Mughal faithful now he cast poetry against Mughal.

پس له بنده دی دا عزم

دخوشحال د خاطر جزم

یا نیولے مخ مکې ته

یا مغلو سره رزم

یا یوکنج دغرۍ نیولے

مونځ روژه دلوستو بزم

In short, it indicates Khushal Khan Khattak's scholastic approach. Surely, such a dynamic personality can lead the masses and can guide them toward right direction. Therefore if we follow his philosophy it can help us to achieve the aims of our education effectively. There is no doubt in his scholarship; this is the only reason of his fame all around the world. He himself was well aware of it and he feels no hesitation in expressing this fact that: "In three things – generosity, learning and writing has my fame spread".

Allama Iqbal said about Khushal Khan,

"I am tribal and am lost in the unity of nation. To elevate the name of Afghans I love these young people who puts the halter on stars This son of mountains is never less than the Mughals O'colleague! May I tell you the secrets of my heart? Khushal Khan likes that grave where the dust of Mughal's horse's boots could not reach.

Khushal sustained to oppose the Mughals on war fields. These conflicts accordance to historians vibrated the basics of the Mughal Empire. Khushal go to see the far hurled places, met with Pashtun tribal chiefs, mainly the Yousafzais, talked to them to take unanimity in Pashtun lines against Mughals however unsuccessful in his efforts and back frustrated. As in failing to join the Pashtun tribes, Khushal separated himself from as a warrior and intentioned on writing. Khushal wrote several poems morally are patriotic in nature for his tribe, for its nation and successes over attackers.

His major and principal aim and target was to snatch independence for Pashtuns from the Mughals whose incentives and big and attractive offers to reclaim him had repeatedly failed in breaking his will power. However the Mughal diplomacy, bribes and intimidations succeeded in dividing the Pashtun tribes. The Mughals repaired their broken image and obviously Khushal had lost his war for independence and the Mughals had won. The disunity in Pashtun ranks helped in restoring the Mughal superiority. The great Khushal cleanly and unambiguously defined the Mughals hostile approach towards Pashtuns tribe.

Khushal Khan was no doubt left various assets for Pashtuns which delivers benefits and operates as a welfare for Pashtun society.

نه به زما غوندي بل جنگباله راشي  
نه به زما غوندي بل ننگباله راشي  
ختک خو پرېږده په ټول افغان کښې  
عجب که هسي فرهنگباله راشي  
ده خوشحال قدر که اوس په هېچه نشته  
پس له مرگه به ياد که ډېر عالم

In these verses it has described that the norms and value of Khushal have minimized but post my death the entire community would remind values in every field. The works of Khushal are in every field but his mission was not just for Pashtun nationals but for everyone.

## Conclusion

Khushal Khan considers the national poet of Pashtuns. He did a lot of deeds in his whole life, consequently he famed over all-rounder. As the total age of Khushal was about 70 years, which enclosed in his poetry because the history is a significant portion of his poetry. Despite of it practicality is a major portion in his life in which he was a keen wisher of hunting. He during his mastership of Mughals the great man itself has narrated in his poetry that I suffered the Pashtun community in unrest. As eventually concern to him was arrested by Mughals elite with no charges and the then freed post five years from jail at the last portion of his age. It was the leadership of Khushal due to which the Pashtun community had succeeded in his mission, on the other hand if Pashtun follow the message and ideas of Khushal in de facto meaning then they might be absolutely succeeded as regret to say it had not happened so. If it happened today the concept of Durand Line will not be existed because of Pashtun strength. Thus in this regard conclusively we cannot undermine the works and deeds of Khushal in theoretical point of view like other nationalistic leaders of the world who elevated Pashtun self-determination.

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