



Associating Sovereignty With His Ideal Ruler Through Necessary Guidelines And Recommendations: Khushal Khan Khattak, Political Philosophy Of Sovereignty, And Ideal Ruler

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ABSTRACT- Sovereignty as a political concept has been explained and interpreted with different perspectives in modern and old age. As in Khushal times, there were kingdoms sprung out in every part of the world, the mode of explaining statecraft and politics concerning sovereignty was done by taking sovereign or the ruler as the focal point. Khushal was inspired by his age of governance and statecraft model explains sovereignty by giving necessary guidelines and recommendations for his ideal ruler to govern a specific territory. He makes wearing Dsatar or Turban essential for his ideal ruler as it was worn by kings and chiefs of his time, while also explaining the necessary qualities associated with the Dsataar to be capable enough to be worn by King. Along with that Khushal in his famous work, Dsatar Nama explains the necessary qualities essential for his ideal sovereign along with the necessary skills to be learned and acquired by his ideal sovereign. The paper will try to explain and analyze the distinct perspective of khushal khan Khattak about sovereignty, his ideal sovereign, his concept of Dsatar, and the qualities and skills essential for his ideal sovereign in an empirical way.

Key Words: Sovereignty, Consultation, Swordsmanship, Administration, Turban, Sovereign.

I. INTRODUCTION

Sovereignty has been defined and interpreted by different scholars and writers in different ways. While there is a debate over its definition its concept revolves mainly around the supreme power in the land to be attributed to Sovereignty. According to Aristotle, it means simply as the "Supreme power in the state". According to Jean Bodin, "The supreme power over citizens and subjects understand by law. (Haq, 1973) F.H Hinsley gives a relatively well-explained definition of the term Sovereignty as "The term Sovereignty originally and for a long time expressed the idea that there is a final and absolute authority in the political community" (Hinsley, 1989). The Islamic concept of sovereignty is different from that of the western concept of Sovereignty as the western concept is secular while in the Islamic concept of Sovereignty only Allah is the supreme authority within a state. The unlimited and supreme powers lie with Allah Almighty. Now when Allah is the absolute sovereign now for the man complete submission to him is the only way forward. The man must serve him as a servant as the only work of the servant is serving his master. (Izutsu, 2000)

In the same way, Hinsley on the concept of Islamic Sovereignty says, "Islam was the community of Allah in which Allah alone was the mundane head, governing and making the laws. (Hinsley, Sovereignty, 1989). (Naseem Dastaar Nama of Khushhal Khan Khattak, 2007) is the most sophisticated work of Khushal Khan Khattak, which has explained in detail the concept of sovereignty, political discourse regarding a sovereign and his ideal rule, and the skills and qualities mentioned in detail in this book. (Biddulph, 1983) poems collected in this book have elaborated on the leadership and the swordsmanship qualities of an ideal ruler affecting and complementing the governance and administrative structure of a state positively. In this case example of Hazrat Muhammad has been cited that



through his successful and ideal leadership he completely changed the politics of Arabia, making the state of Madina an ideal successful state. (Feroziuddin, 2007) in her Ph.D. The thesis work elaborates on the leadership qualities of an ideal ruler of Khushal Khan Khattak to be selfless, visionary, and wise in decision making.

II. STATEMENT OF THE PROBLEM

Khushal Khan Khattak has significantly contributed to political discourse through his writing in both prose and poetry. So, the main reason behind the research was to unravel the contribution of his thought to the concept of sovereignty particularly, and how he idealizes his ideal ruler through his discourse giving his ideal ruler necessary recommendations for effective governance being an ideal sovereign.

III. RESEARCH METHODOLOGY

The researcher has utilized qualitative research methodology in the research process. The research was followed by both primary and secondary data. For the primary data, the different diwans and poetry books of Khushal Khan Khattak were utilized. For the secondary data research articles and books regarding the relevance of the topic were used. Content analysis, thematic and contextual analysis of different primary and secondary data were undertaken in the overall process of interpreting different concepts and ideas making it in line with the research demands. Due to the vague nature of the topic relevance to sovereignty, and different scholars' opinions about an ideal ruler perceiving their way of his governance for them, the study is limited specifically, to the political ideas of Khushal Khan Khattak about his ideal ruler depicted in his prose and poetry discourses.

IV. RESEARCH OBJECTIVES OF THE STUDY

This research aimed to (1) unravel the political philosophy of Khushal Khan Khattak regarding ideal ruler explained in his prose and poetry discourse., (2) identify the skills and qualities attached with the ideal ruler of Khushal Khan Khattak and how it significantly affects the state affairs and sovereign rule.

V. RESEARCH QUESTION OF THE STUDY

The research questions were (1) what is the political philosophy and ideas of Khushal Khan Khattak regarding Sovereignty and Ideal ruler? (2) what skills and qualities did Khushal Khan Khattak essentialize for his ideal ruler and how does this affect the state affairs and governance structure?

VI. PURPOSE OF THE STUDY

The main purpose of the study was to focus the associating sovereignty with his ideal ruler through necessary guidelines and recommendations: Khushal Khan Khattak, the political philosophy of sovereignty and ideal ruler.

VII. DISCUSSION

Khushal Khan Khattak on Sovereignty

Khushal Khan Khattak associated his concept of sovereignty with his ideal ruler or sovereign. His renowned work Dsatar nama explains the qualities and characteristics required for an ideal sovereign which Khushal Khan Khattak aspired. The ideal ruler of Khushal Khan Khattak must act according to the characteristics and qualities mentioned in the book. Further explaining the concept of an ideal sovereign here it's important to explain the philosophy of Turban which he considered necessary for an ideal ruler.

Concept of Dastaar/Turban

According to Khushal Khan Khattak, the sovereign is the man of Turban. Dastaar or turban is not for a mere showing of the personality or self-display rather it is a sign of honor and respect. As Khushal considers the authority of his ideal sovereign honorable that is why he makes it obligatory for the sovereign to wear Dastaar. But along with that, he explains that only those people are worthy to wear the Dastaar that have the required qualities and are honorable and respected. It is not for all people to wear Dastaar frequently. Khushal Khan Khattak also believes that a person must be turbaned when he has the necessary qualities of leadership and when he is turbaned with the necessary consensus by all the people it is obligatory on all the people to obey him and also it is an obligation upon him to honor the sacredness of the Turban and be efficient in all of his state affairs. As wearing the Turban and performing according to its requisite honor attached with it is a very cumbersome task that is why Khushal explains this thing in one of his couplets as, "Those who tie the Turban are in thousands But, capable of it are a few". The wearing of the Turban was even considered as respectful before Islam. No one would even dare to



wear the Turban if he was not a King or any other chief. He can only use the Turban in the case if it was gifted to him by a King. In a case, if a person that was brave or has won a battle would wear the Turban. In Islam huge emphasis has been laid on wearing a Turban by the Holy Prophet (PBUH). In the battle of Badr, the Muslim soldiers were ordered to wear turbans and since then they have been treated as Sunnat of the Holy Prophet (PBUH). Even the five thousand angels that came to help the Muslims in the battle were turbaned that showed a sign for the Muslims to follow.

According to (Muhammad, 2009), the word Turban has been derived probably from a word of Persian origin *dulband* which has come to English through the Turkish word *tul-bant* or *tolibant*. (The Encyclopedia of Islam, 1983). It has different versions and connotations based on socio-cultural and religious lines. Since the beginning of Islam as a religion, it has been associated with it. (Takim) Turban was a source of prestige and male dignity from the early period of Islam up to the ottomans which used it as an Islamic cultural and religious symbol. In Hadith literature, a great deal of emphasis has been laid upon the use of Turban for Muslims as Turbans were considered as the crown of the Arabs in Hadith. Turbans according to Holy Prophet (SAW) are the mark of Islam and differentiate the believers from the non-believers. (Dankoff) Despite the different traditions and merits associated with wearing a Turban, it was a symbol of authority, power, influence, respect, and honor. In the Arabs society when someone was treated with respect he was gifted and adorned with the Turban preferably giving one, s own Turban. On the other hand, if someone, s Turban was removed by any person of authority it was a sign of humiliation and public disrespect. It was so important that oaths were taken upon it by people. (Weir, 1989).

Capability and Competence for Dastaar

Khushal Khan Khattak has laid down certain characteristics for the person and his ideal sovereign to wear Dastaar in which major of them are in his book *Dastaar Nama* and many are scattered in his poetry too. Like in one of his couplets he says, "To me, he will not be worthy of Dastaar, however, if he is a Muslim and a believer and he is always ready for Jihad, and he must be a practiced Muslim only then he will be able to wear the Dastaar ."

From this one can assess four main qualities:

- i. A true believer of God
- ii. True Muslim
- iii. Ready for Jihad
- iv. Practicing Muslim

Thus, the ideal sovereign or chief of Khushal Khan Khattak that has the competence and the ability to wear the Dastaar must be a true and true Muslim. He must always be ready to fight evil and for the honor, integrity, and defense of the state when it is needed. At every cost, he must preserve the honor of the nation utilizing his swordsmanship.

Skills and Qualities Essential for Sovereign

Khushal Khan Khattak in his book *Dastaar Nama* selects twenty skills and qualities for his ideal sovereign due to which he must rule the territory. In his book, he explains this in that way that the twenty skills that I have selected for my sovereign are in the category of Farz, Wajib, Sunnat, Mustahab, and means that some of these are obligatory, some are necessary, some are likable and some are desirable. All the skills mentioned have their importance and none of them are devoid of any benefit or advantage. Yet some of them are very important and without that, no ruler or a sovereign can successfully and efficiently rule any state.

These twenty skills mentioned by Khushal Khan Khattak can be outlined as:

- i. Self-Recognition
- ii. Acquisition of Knowledge
- iii. Writing
- iv. Poetry
- v. Archery
- vi. Swimming
- vii. Horse Riding
- viii. Hunting
- ix. Bravery
- x. Generosity
- xi. Social intimacy of matrimony
- xii. Bringing up of children
- xiii. Disciplining of Servants
- xiv. Sources of necessities of Living



- xv. Agriculture
- xvi. Trade
- xvii. Knowledge of Genealogy and lineage of races
- xviii. Music
- xix. Chess and Draughts
- xx. Painting/Picture making

Qualities/ Moral Values

(Naseem, 2007) highlighted the following qualities and moral values:

- i. Consultation
- ii. Determination
- iii. Silence
- iv. Truth
- v. Modesty/Shame
- vi. Good Behavior
- vii. Benevolence, fortitude affability
- viii. Forgiveness, remission of sins
- ix. Discretion, discernment, consciousness
- x. Justice, Equity
- xi. Trust in God, Faith
- xii. Instruction and value of one, s kindness
- xiii. Fear and Hope
- xiv. State administration
- xv. Courage
- xvi. Forbearance, clemency
- xvii. Courageous, jealousy, sense of honor and shame
- xviii. Resolution and caution
- xix. Piety
- xx. Begging pardon

Here the most important and obligatory skills and qualities for an ideal sovereign must be explained now without that running the affairs of the state for a sovereign are not feasible. As already explained that no quality or skill is without benefit or advantage. Every skill has its value in its jurisdiction. Here the most vital ones will be explained in detail.

Consultation

There is a huge emphasis laid on this quality for a sovereign. At first according to Khushal, the sovereign himself must be a capable person. The person must not consider himself an all in the state and always consult his counsel of knowledgeable and wise man in the affairs of the state. Commenting on the importance of consultation in the affairs of the state Khushal Khan Khattak gives the example of the Holy Prophet (PBUH) who was the wisest man on the planet earth, but despite the perfect wisdom given to him by Allah he always consulted his companions in all the affairs whether to go out for military expeditions or other affairs of political or social nature. There is a famous Hadith of the Holy Prophet (PBUH), "I have four ministers, two on earth and two on the sky. Those on the earth are Abu Bakar (RA) and Umar (RA) and those on the earth are the Jibraeel (A.S) and Meekaeel (A.S)." The king must always consult his good wisher, wise and knowledgeable persons, and must not be confined to his own opinion if a contrary opinion comes from his consulting partners. It's is not necessary that only a wise man can decide better in different cases. (Naseem, 2007) described that Khushal Khan Khattak discusses the disadvantages of relying on individual opinions and ignoring consultation in the following words, "A Sovereign/ Sardar who ignores consultation will never enjoy the fruits of his state. His fortune may assist him but he will always feel ashamed without consultation." On another occasion, Khushal explains it in the following words, "Sometimes it happens that a wise bright-minded man fails to hit upon a right plan and it also happens that an ignorant boy hits the aim by chance." Even in the opinion of Khushal Khan Khattak absence of consultation is worse than missing a prayer, "Absence of consultation among four people is worse than missing a prayer. It enlightens the place when four people gather for consultation, and when at the end they raise hands for prayer the doors of success and help will be opened for them."



Swordsmanship

It is an essential feature for a sovereign that makes him in a distinct and distinguished position from other people. A King or a chief having this quality is charismatic and gets a huge name and fame for him and his state. Khushal Khan Khattak has explained the concept by taking the example of the Holy Prophet Muhammad (PBUH) who was a brave leader and before him; Arab tribes were not able to defeat other neighboring tribes on the battlefield.

He explains:

“Came the Negro hordes to Makka
Bent on lying Makka Waste,
Feared the Quresh, than from battle

And then flying left their place
When Muhammad, s time arrived
Fame the Arabs were for warfare,
Success thus depends upon the leader,
And not else; know this my son
When the captain, s heart is stout
The hardest enterprise is easy;
If he has but patience and courage
Victory bears him from the field” (Biddulph, 1983)

The true sovereign must be a man of sword, courage, and bravery. He must always be impatient to show his courage and bravery at the battlefield and will never retreat from the battlefield. He will use his sword for the better cause for the honor, integrity, and defense of his state. Thus, he says:

“The brave will never be easy
Until he achieves his life goals
Who has no concern for his honor?
Will find no respect from others
A lord with no honor and ability
Consider even a slave well than him” (Muhammad, 2009)

Disciplining of Servants

The servants of the sovereign need education and proper manners to acquire and learn that can use it effectively for the service of the King and indirectly for the service of the state. Every servant must be treated according to his ability and quality and he must be entrusted any job according to the skills he has acquired. The servants that are born in the house have more respect and are better than those that are brought through money. The servant that possesses the quality of a swordsman and can utilize the sword for the protection of the King must be the secret bodyguard of the King and must be given more respect along with gifts and money. He must be given such a place in the King court that even when he is appointed as the chief of the army nobody can object to it. All the servants the maidservants, the male, old and young must be treated with proper care and respect as they are contributing towards the state affairs in a way even the relatives of the King cannot perform. If the soldier or any servant commits any mistake, he must be forgiven for the past services he has undertaken for the King. If any severe fault they undertake can severely affect the state and shatter the unity or honor of the state, in that case, there must be no mercy and they must be hanged. (Naseem 2007)

Ensuring Peace

Peace is a primary prerequisite for any state to prosper economically socially and in other aspects of life. The whole fabric of the society, its structure, and its development is dependent upon the peace in the society. For maintaining peace in the state Khushal Khan Khattak is quite clear that it cannot be attained without taking the necessary steps and actions required in this regard. The first case in this regard must be ensured that all those hurdles and obstacles that challenge the peace and harmony of the state and make the life of the people miserable must be curbed and tackled with a force so that to ensure lasting harmony in the state frontiers. Khushal Khan Khattak says: “Peace cannot prevail in the country until the sovereign removes the hurdles” (Muhammad, 2009).



Conflict management, conflict resolution, and shaping a mechanism for a greater peace-building approach are a challenge for every state. The structure though is difficult and cumbersome yet has a long-lasting benefit for a state. Usually, the process goes from the management of a conflict to its resolution based on a peace-building approach. For ensuring harmony and peace in the state the sovereign must utilize all his efforts and even resort to force by using his sword in removing the hindrances in the peace in the state. He must not rule the state on bare slogans rather he must do practical steps in this regard and must not fear even sacrificing his life on the battlefield in the attainment of his goal.

"If the sovereign is sincere, and water the trees of his state with his blood
No doubt, in result in will abundantly bear fruits
It is better to give the sacrifice of life on the battlefield
Then to be dishonorable and live in this world
Be practical if you want a place
Otherwise, do not go for empty slogans" (Muhammad, 2009)

Generosity

It is a quality that is a gift of Allah. It is the divine virtue and the quality associated with the Prophets. This quality is related to instinct as well as it can be achieved through practice and the exchange of gifts also. Khushal Khan advises individuals and sovereigns to divide the expenditure into three parts. The first part must be reserved for the calamities that happen in life as this world is full of unexpected things and happenings. The second portion must be reserved for the expenditure upon the family while the third part must be generously spent upon the relatives, the poor and needy people along with the guests and friends of the person. Thus in this case the economy must be neither regulated so as the person nor becomes a miser and nor a spendthrift which both are evils for a man and a sovereign. The guests are the blessing for home and the family. In the Pashtun culture and the religion of Islam, the huge emphasis is laid on entertaining one, s guests. That is why Prophet (PBUH) said "Give respect and regard to a guest though he is an infidel." (Naseem, Dsatar Nama of Khushal Khan Khattak, 2007)

Khushal Khan Khattak in this regard says,
"Be generous as far as possible
Generosity is never a wasteful act of man" (Feroziuddin, 2007)
On an occasion Khushal Khan Khattak says,
"The one is not a man who gives someone something
Then assert his favor upon him
Be dead with illness but do not keep the medicine
That is given to you as an asserting favor"
"If a generous person gives lac considers it nothing
The miser if gives only less considers it as giving lac
Do not consider it as giving off a giver
Whom heart is filled with sorrow after that" (Mohmand, 2006)

Bravery

For Khushal Bravery for an ideal sovereign is so essential that he explains it in his couplet as,
"A man who is afraid of losing his life
Or he who is afraid of losing his money
He cannot become chieftain or King
Nor can he rule the world" (Biddulph, 1983)

Knowledge coupled with sword leads to the administration of states on a world level"
Explaining the connection between the two important aspects for the administration of the state Khushal Khan Khattak in Dastar Nama tells that these two are very important for each other. The knowledge of a person without the sword or the required force at its back has no value while on the other hand, the sword without the required knowledge and expertise is useless. That is why the person having both the capabilities is the real and the idea sovereign that can efficiently run the state and can be truly called a brave sovereign. (Naseem, 2007).

Holy Prophet (SAW) a brave Leader

Holy Prophet (PBUH) according to Khushal Khan Khattak was a brave leader. He was a man of perfect knowledge and wisdom. He preached to people the word of Islam but they did not listen to his call and created a lot of problems for him and his companions. He took his sword to defend himself. He said that paradise is under the shadow of swords.



His fight, struggle, and Jihad against the disbelievers were to clean the world of dirt and cruelty. It is a fact that when the commander or leader of a people is brave the people are also brave. His bravery reached his companions which were also brave. (Naseem, 2007).

The concept of Legitimate Bravery

Khushal Khan Khattak differentiates between the real form of bravery and the one that is shown merely through sight and there is a sense of heinousness and cruelty in it. He opines that all the prophets of God were brave and Holy Prophet (PBUH) was the bravest of all. After him his companions, Sahaba were brave, then tabiyeen were brave, then Taba Tabiyeen. The bravery is in the Ummah of the Holy Prophet (SAW) and there will be brave people till the Day of Judgment. On the other hand, the pigs, wolves, etc pierce the weak animals but they cannot be termed as brave because there is a sense of cruelty and helplessness on the opposite side. The same is the case for cruel commanders and kings that do brutality and cruelty in wars and state affairs. The real brave one is those that show their courage and bravery in a defined and moral way. They are determined to fight evil and end the cruelty on the face of the earth. They are ready to wage Jihad against all the injustice happening around them. Thus, the difference must be clearly understood while discussing the real bravery of a soldier and a sovereign (Naseem, 2007).

The legitimate Caliph of the Muslims carries his duties according to Shariah accepted unanimously by all. The Muslims that wage jihad against infidels must be helped by the Caliph with arms and ammunitions of the battle. In this sense, if a Caliph is not helping or giving aid to such Muslims, they can select any other person as their Caliph for which the presence of twelve thousand young men are needed that can enforce his command (Naseem, 2007).

A Rebellious Person Is Not Brave

Khushal Khan Khattak believes that a person that is a rebel that obeys no rule and no ruler is not brave. He pays no tax and is involved in the robbery as a highwayman. He is wasted due to his pride and wrong acts. Such a person that owes allegiance to no ruler has no legitimate pragmatic purpose in life. He is stateless and thus he is unworthy no matter how much skilled he is, cannot be considered brave. (Naseem P., Dsatar nama of Khushhal Khan Khattak, 2007)

The Bravery of Instinct and Origin

Khushal Khan Khattak believes that bravery is natural and is rooted in the instinct of a person. That is why he believes that bravery is unequally distributed. To authenticate his argument, he gives the example of a falcon, lion, snake, and man. They are different creatures and possess different versions of bravery. A Lion that intercourse with a Lioness produces a Lion. The same Lion if intercourse with a wolf an inferior animal worse than jackal will bear. The men are the same in fertilization and reproduction as the animals. Good meat will always produce a good soup. When men marry girls from different tribes the qualities, habits, and characteristics are exchanged and transferred. Khushal narrates about Changez Khan that he never mixed other races with his race. Due to this for two to three centuries his sons and grandsons ruled without the disorder. The expeditions to other countries were carried out and the unity in the family was reflected in the efficient administration and channelization of state affairs. Khushal advises a King not to mix their races with others. The mixing will lead to a son born that will not be good for the kingdom and family affairs. According to him, it's possible that a superior son is born but it's more a probability that an inferior will be born. Thus, the kings must be skilled in bravery that comes through brave races. (Naseem, 2007).

Bravery through Acquisition and Learning

Khushal, on one hand, emphasizes bravery through instinct, in the same way, emphasizes the bravery that has to be learned. Without learning the skill of bravery and knowledge the excellence in capabilities cannot be achieved through having bravery in nature. The Lions, tigers, falcons, etc. all train their offspring in mastering the bravery skill and hunting and catching preys. Thus, a man with a high caliber and instinct in bravery gets better with the learning and acquisition of the art and after participating in more and more battles he gets more experience and excellence in skill. (Naseem, 2007).

Wisdom

In the case of leadership and running the affairs of the state wisdom has paramount importance. For taking concrete and important measures for the development of the state and welfare of his people a sovereign needs to be wise. Because according to Khushal the leadership is a daunting and cumbersome task and without having the necessary wisdom at one's disposal it is very difficult to manage it. That is why at one place Khushal says, "Leadership is not



something to be carried out by everyone; it is suited for only that can stake his life and goods for the service of the state. He must be careless of the worldly gains or loss and his sole attainment of the goal must be an honor" (Feroziuddin, 2007). Even Khushal Khan Khattak opines that if a ruler itself is not wise he must keep the company of a wise man to consult them in the affairs of the state. These people will of huge support to the sovereign to administer the state smoothly. As Khushal says in his couplet that if you have a company with wise men then, congratulation to you, your religion, and the world both (Biddulph, 1983). On one another place Khushal Khan Khattak considers patience as a very important factor in determining the shrewdness of the individual. According to him any person that is not patient in life problems and issues he cannot be called a wise individual:

"The one that is not patient do not consider him wise

The one that has no patience, how he can have wisdom

Calculate the man, s ability based on patience

Every work of the patient is good" (Mohmand, 2006)

Refraining from the unwise people for a sovereign and talking to them foolishly Khushal Khan Khattak says,

"The incompetent one does not know how to talk

Sweet talks are sweeter than sweets

If a man is wise and writes with wisdom,

A meaningful talk is better than thousand aimless talks" (Biddulph, 1983)

Keeping Honor Superior

A Sovereign must always strive and struggle for the attainment of honor and he must always keep his and the honor of his state superior. This will be his foremost priority and for this case, he will not hesitate by using even his sword.

On the importance of honor for a man Khushal Khan Khattak says,

"The man that is honorable and courageous

The more precious and important he is

If both the wings of the bird are not well

Then how can it fly in heights?"

On one another occasion, Khushal Khan Khattak says,

"The man the more honorable is the better

The more generous is the better

The more a fighter and the more courageous

The more generous is the better" (Mohmand, 2006)

Khushal Khan Khattak does not consider a person leader or a sovereign if he is without a sense of honor. That is why he opines, "That man is true leader, who has the sense of honor and shame and who can carry the sword for the honor constantly; that spares neither life nor property and is always ready to fight his adversary down". (Muhammad, 2009)

Kindness and Forgiveness

Khushal believes that the Kings and sovereigns are the shadows of Allah, s mercy on the Earth. As Allah is the most merciful and, in the Quran, there is a clear injunction that indicates, "Do not lose hope of Allah, s Mercy".

Thus, as the Kings and sovereigns are the representatives of Allah on the planet earth, they must have the quality of forgiveness and those that are devoid of such quality are devoid of King qualities. Khushal Khan Khattak says that no one can live permanently in this world if he owns all the wealth of the world. That is why the Kings must look at this world with the eyes of reality and must consider this point that there are so many people dependent upon him thus he must be grateful and offer his services to them in the form of generosity and granting pardon if they commit any fault. Even if the sovereign has an upper hand over his enemy, he must not hesitate in forgiving him because forgiveness is far better than taking revenge. Moral superiority has always a better taste than taking revenge (Naseem, 2007).

On Kindness Khushal Khan Khattak says.

"A leader must be forgiving and he must be kind, and he should prefer peace over war" (Muhammad, 2009)

On some other occasions upon kindness, he opines,

"Those that do kindness with their friends and enemies

Life is good only of theirs"

"Do what you want to do

But not with which anyone is hurt" (Mohmand, 2006)

Making Strong Economy



The economy is the backbone of any state that lies in any part of the world. Historically the importance of a strong economy for a state has always been of paramount importance. Due to this fact, Khushal is aware of the importance of a strong economy and explains it in the following way, "A man that is well known but is without wealth is like an ugly woman concealed in a white sheet" (Muhammad, 2009). The strong economy of the state according to Khushal is related to the strong army of the state. If the economy of the state will be strong, the sovereign can utilize the wealth for maintaining a strong army after spending on the welfare and other activities of the state. A strong army and defense of the state are very necessary for a King as without that he will stand nowhere. He says, "If a King has a strong treasury, but he has not got a wise and dependable armed force. It is of no use to him." (Khattak, 2002) Khushal Khan Khattak personally was a chieftain of his tribe and not a ruler of any specific country that is why he did not have any special expenditure and planning mechanism for the economy. Yet he looked after the economic welfare of his tribe. In those times the boundaries of the Khattak tribes were not well defined and lands were not allotted properly to the Khattak tribes. Khushal Khan Khattak brought the change that he fixed the boundaries, surveyed the lands, and allotted each family specific land for cultivation.

Despite allocating any specific budget for his tribe he exhausted his income on his army and hospitality. As he says, "All my wealth I spent on armies

Or on feeding my guests

As I had a hundred (people) in my house,

Thousand would go on the household" (Feroziuddin, 2007)

VIII. CONCLUSION AND ANALYSIS

Khushal Khan Khattak has significantly and comprehensively explained his ideal ruler along with necessary guidelines including his competence and ruling a state effectively. It's a landmark achievement that even in those times Khushal was so foresighted, empirical, and constructive in his approach towards politics and governance of the state. Leadership is a cumbersome and daunting task making Khushal realizing the able and competent nature of the sovereign. It's a formidable task demanding necessary traits and qualities on the part of the sovereign coupled with effective skill power. Explaining and interpreting things so comprehensively, logically, and constructively in his approach towards sovereignty, ideal ruler, skills and qualities on the disposal of his ideal ruler and effective governance in the result of all these, Khushal Khan Khattak contribution towards the political philosophy of the state, sovereignty and governance is inevitable and indispensable.

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