

## Hadiths in the poetry of Khushal khan khattak

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### **ABSTRACT.**

Khushal khankhattak is remarkably celebrated figure in the realm of Pashto poetry. He is made a profound study of Islam which left indelible imprints of his poetry. It was his extensive and deep study of Islam that invested his poetry with a sublime purpose and message. This research article is an attempt to collect those verses from his poetry which either directly narrate a hadith or allude to a hadith or give a poetic paraphrase of a hadith. For brevity's sake only leading examples have been culled and the rest have been left out.

Khushal khan's poetry is an enormously rich mine of knowledge and wisdom: the deeper you dig, the greater pearls you find. He has invested his verses with exceedingly profound message which reflects versatility of his personality, keen observations and insightful experiences. His knowledge can be divided into two kinds: Acquired knowledge and intuitive knowledge. About the latter, he says:

خدا ئې يو هسې فکړ را کړ  
چې ئې ملک راته رنځا کړ  
چې په ملک په ملکوت دي  
پرې خبر ئې زړه زما کړ  
په اعليٰ په اسفل واړه  
رانبکاره ئې هر اشياء کړ

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که په نورو توره شپه ده  
په خوشحال ټي سپين سبا کړې

God has endowed me with such an intellectual vision which had brightened the world for me. He informed me about the realm of angels. He acquainted me with the lowest and the highest forms. For others in might be dark but for Khushahal it is broad day light.

And the following lines exhibit his thirst for acquired knowledge:

چې مې يار يا قلم دې يا کتاب دې  
اوس له دې يارۍ پاتې په ابصار شوم ۲

The pen and the book were my intimate friends but now I am deprived of their friendship due to my poor eyesight.

Dost Muhammad Khan Kamil, a well read scholar in Khushushal studies, has the following account which sheds ample light on his knowledge:

“Khushal Khan’s father, Shahbaz Khan, was a high official in the Mughal Empire. Born in an affluent family, Khushal Khan had excellent opportunities for academic pursuits. His intellectual works make us believe that he was a man of multiple intellectual capabilities. His Dewan or Kulyaat alone will suffice to prove that he had scaled incredible poetic heights and accumulated preciously high knowledge. ۳

Highlighting the scholarly aspects of his works, Professor PareshanKhatak writes:

“That was not the age of schools, colleges and universities. Most often the rich children were educated by the privately hired teachers. In addition to this trend, there were mosques where people, including wealthy students, used to receive religious education. Moreover, there were big Islamic centers. His biography does not indicate that he received education in such Islamic centers but his proses as well as poetry convince us that he was educated in the then prevalent way of schooling. Khushal himself mentions his teacher namely AwaisMultani and this is what has led some to believe that Khsushal went to Multan for education and others opine that AwaisMultani used to teach in Peshawar. Its is historically known that Peshawar used to be a center of

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Islamic studies at that time. Mir AbulSamad holds that Khushal spent quite some in Lahore where he discharged his teaching duties.<sup>۴</sup>

a prominent literary analyst, Abdul HaiHabibi, writes:

khushal had studied the prevalent branches of knowledge at a tender age. His works bear it out that he had studied Islamic sciences namely fiqh and tafseer etc. Besides, he had studies the following subjects: philosophy, logic, literature, eloquence, semantics, and prosody.<sup>۵</sup>

Another eminent writer, Habibullah, gives the following comment onKhushal's academic achievement:

Khushal had studied his contemporary disciplines in the then prevalent medium of instruction namely Arabic and Persian.<sup>۶</sup>

A renowned critic and writer, Dr. IqbalNaseemKhatak, alludes to Khushal's study of religion in the following words:

Khushal had made a profound study of Islamic sciences. His mind and heart were illuminated by the teachings of the Holy Quran and the Sayings of the holy prophet Muhammad SAW.<sup>۷</sup>

According to Dr. Shah Jehan:

Khushal Khan applied and presented the Knowledge, derived from the Holy Quran and Hadith, in his own unique manner. He excelled himself conquered all in this field.<sup>۸</sup>

A young researcher, Dr. IrfanKhatak, pays a glowing tribute to Khushal khan Khatak in the following passage:

Khushal Khan was not only a chivalrous warrior, but he was also an illustrious scholar with a great command overQuran, Hadith and other academic disciplines. And that's why his poetry reflects his knowledge Quran and Hadith.<sup>۹</sup>

These views form the pens of men of high scholarship; indisputably prove that Khushal khan had studied Quran, tafseer, fiqh and hadith under the supervision of knowledgeable teachers. In addition to these views, his poetry itselfexhibits unmistakable imprints of these branches of knowledge. The following discourse will dwell on Khushal's use of hadith in his poetry:

په زخمت کښې ئې نحوته سره وزي  
رنځوري نافعې د کبر د نحوته ده  
هر زخمت چې دسري په وجود ورشي  
معافي ئې د گناه په روايت ده ۱۰

Miseries eradicate arrogance and disease exterminates haughtiness. Every suffering that assaults a person consequently becomes a means to salvation.

Narrated Umm al-Ala May Allah be pleased with her:

The Messenger of Allah salAllahu alayhi wasallam visited me while I was sick. He said:

"Be glad, Umm al-Ala' for Allah removes the sins of a Muslim for his illness as fire removes the dross of gold and silver." ١١  
Abu Hurairah reports that Allah's Messenger saws said: "For every misfortune, illness, anxiety, grief, or hurt that afflicts a Muslim -even the hurt caused by the pricking of a thorn - Allah removes some of his sins." ١٢

IbnMas'ud said: "I visited the Messenger of Allah saws while he saws had a fever. I exclaimed: 'O Messenger of Allah saws ! You have a high fever!' He saws said: 'My fever is as much as two among you [might have].' I asked: 'Is it because you have a double reward?' He saws replied: 'Yes, that is right. No Muslim is afflicted with any hurt, even if it is no more than the pricking of a thorn, but Allah wipes off his sins because of it and his sins fall away from him as leaves fall from a tree'." ١٣

The Prophet saws said, "No fatigue, no disease, no sorrow, no sadness, no hurt, no distress befalls a Muslim, even if it were the prick he receives from a thorn, but that Allah expiates some of his sins for that." ١٤

Allah's Messenger saws visited Umm Sa'ib or Umm Musayyib and said: 'Umm Musayyib, why is it that you are shivering?' She said: 'It is fever and may it not be blessed by Allah', whereupon he the Prophet saws said: 'Don't curse fever for it expiates the sin of the posterity of Adam just as furnace removes the alloy of iron' ١٥

The message of the above mentioned hadith is encapsulated in the following lines:

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په یوه تبه چې لږه په چا ورشي  
هغه هم د گناهونو کفارت ده  
په هر چا باندې چې ډیره تبه ورشي  
په صحیح چې دغه چار د مغفرت ده ۱۶

The attack of fever becomes penance for the sufferer and its major assault ultimately guarantees forgiveness.

Khushal Khan says:

جنت په څه کښې دے په خوشخوئې کښې  
دوځ په څه کښې دے په بد خوئې کښې ۱۷

Heaven lies in good moral conduct and hell in bad manners  
The above couplet alludes to the following hadith:

The Prophet saws said: 'Among the Muslims the most perfect, as regards his faith, is the one whose character is excellent, and the best among you are those who treat their wives well.' ۱۸

Allah's Messenger saws said, "The best of you is he who is best to his family, and I am the best among you to my family." ۱۹

We were sitting with 'Abdullah bin 'Amr who was narrating to us Hadith. He said that the Messenger of Allah saws said: 'The best among you are the best in character having good manners.' ۲۰

Yahya related from Malik that he had heard that the Messenger of Allah saws said: "I was sent to perfect good character." ۲۱

Similarly, the prophet SAW has mentioned liaison between Muslims and condemned formation of such liaison with those who have rebelled against God.

تولتبرا بوبه په اسلام کښې  
چې ئې نه وي هغه نه دے له اسلامه ۲۲

Cordial liaison with Muslims is a part and parcel of Islam and its rejections excludes one from the boundaries of Islam.

AbûHurayrah relates that the Prophet peace be upon him said: “Allah will ask on the Day of Judgment: ‘Where are those who loved each other for the sake of My glory? Today, - on a day when there is no shade but mine – I shall shade them with My shade.’”<sup>۲۳</sup>

The Prophet peace be upon him said: “Among Allah’s servants are people who are neither Prophets nor martyrs, but whom the Prophets and martyrs will deem fortunate because of their high status with Allah.”

They asked: “O Messenger of Allah! Inform us of who they are.”

He said: “They are people who loved each other for Allah’s sake, without being related to one another or being tied to one another by the exchange of wealth. By Allah, their faces will be luminous and they will be upon light. They will feel no fear when the people will be feeling fear and they will feel no grief when the people will be grieving.”

Then he read the verse: “Behold, on the friends of Allah there shall be no fear, nor shall they grieve.”<sup>۲۴</sup>

Khushal regards the use of perfume beneficial for health and writes thus:

خوښبوئ څو لگوۍ هومره فائده ده  
تندرستي ده هم سنت ده پيغمبر ۲۵

Use perfume as much as you can, for it is both a healthy and a prophetic practice.

Abu Hurayrah radiyallahuanhu narrates:

“Rasoolullahsallallahualaihe wasallam said, “The itr of a male is the fragrance of which spreads and has less colour in it i.e. rose, kewrah etc., and the itr of a female is that, which has more colour and less fragrance hina, mendhi, za’faraan etc.”.<sup>۲۶</sup>

Ibn Umar radiyallahuanhu says,

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“Rasoolullahsallallahualaihwassalam said, “Three things should not be refused: pillow; fragrance itr-oil; and milk.” ۲۷

The Holy Prophet SAW reminds every individual of his responsibility and says:

Abdullah ibn Umar reported: The Messenger of Allah, peace and blessings be upon him, said, “Every one of you is a shepherd and is responsible for his flock. The leader of people is a guardian and is responsible for his subjects. A man is the guardian of his family and he is responsible for them. A woman is the guardian of her husband’s home and his children and she is responsible for them. The servant of a man is a guardian of the property of his master and he is responsible for it. Surely, every one of you is a shepherd and responsible for his flock.” ۲۸

د ملک او د دولت خښتن خطا کا  
چې به مخ نیسي په خمر او خمار  
چې خدائي په چا د چا حکم روان کا  
خه اسان او سهل نه د دغه کار  
که یوه پښه د گډ ماته شي په لار کښې  
خدائي به دې پوښتي په ورځې د شمار ۲۹

The ruler commits a grave mistake, if he indulges himself in drinking wines. It is an uphill task for a ruler to fulfill his responsibilities in the required manner. The ruler would be called to account if on the Day of Judgment, if one of his subject falls lame.

Abdullah ibn Masood r.a. relates that the Prophets a.w said 'A true action leads to the path of virtue and good deeds, and virtue paves the way of a person to Paradise, and the said person continues to speak the truth till in the sight of Allah he is named Siddiq Truthful. Lying leads to vice, and vice leads to indecent acts and a person goes on lying till in the sight of Allah he is named a liar.' ۳۰

Maintain truthfulness, for truthfulness leads to righteousness, and righteousness leads to Heaven; A man continues to maintain truthfulness until he is recorded in Allah's book as truthful. Refrain from lying, for lying leads to blatant evil, and evil leads to Hell; A man continues to lie until he is recorded in Allah's book as a liar."<sup>۳۱</sup>

In the light of this Hadith, Khushal Khan calls attention to the final destiny of the truthful people and liars:

جنت د چا دے د صادقانو  
دوځ د چا دے د کاذبانو<sup>۳۲</sup>

Heaven is for the truthful and hell for the liars.

'Umar b. al-Khattab narrated that the Prophet S said: Deeds are [a result] only of the intentions [of the actor], and an individual is [rewarded] only according to that which he intends. Therefore, whosoever has emigrated for the sake of Allah and His messenger, then his emigration was for Allah and His messenger. Whosoever emigrated for the sake of worldly gain, or a woman [whom he desires] to marry, then his emigration is for the sake of that which [moved him] to emigrate." <sup>۳۳</sup>

The following quatrain contains the significance of purity of intention for the acceptance of virtuous deeds:

که دې ساز دے عمل دې ساز دے  
که دې روژه ده که دې نماز دے  
مار په نیت راغے مدار په نیت راغے  
دین او دنیا لره په نیت کښې راز دے<sup>۳۴</sup>

Pure intention makes your deeds virtuous: whether they are prayers or fasting. The quality of deeds, both worldly and religious, depends on purity of intention.

In a long hadith narrated in Abu Dawood, Tirmizi and Nasai , the Prophet SAW says: whoever recites Surah Ikhlas and Mu'awiztain it would suffice for him and would protect him from all evils.<sup>۳۵</sup>



The Prophet said: *‘QulHoowAllahuAhad’ and ‘Muwaidaitain’ when you enter the evening and when you wake up in the morning three times and it will protect you from everything.* ۳۶.

Khushal Khan knew this hadith; therefore, he bore the following emotions and feelings for his beloved:

چې د خلقو د نظره دي امان وي  
هميشه درباندي لولم څلور قل ۳۷

In order to safeguard you from the evil eyes of people, I recite and blow the four Qul on you.

The Holy Prophet SAW says: Allah holds the heart of all human beings in his two fingers and He turns it up and down i.e. He has absolute control over everything. And after this he said : O, turner of the heart , turn our heart towards Your obedience and worship. ۳۸

Khushal Khan has expressed the selfsame idea thus:

چې په بين الاصبعين زه خبردار شوم  
لحظه لحظه کښې څه چارې په زړه کړې ۳۹

I know that He holds the heart between his two fingers and influences it from time to time.

The Holy prophet SAW says:

I am a city of knowledge and Ali RA is its door. ۴۰

Khushal khan clothes this idea in his verse in the following manner:

محمد د علم ښه رڼه دې وي ورو  
تر قنبر ئې شه خوشحال خټک فداک ۴۱

Muhammad SAW is the city of knowledge and he Ali is its door. May my life be sacrifice for Qanbar Ali's slave.

The Prophet SAW refers to his companions as guiding stars and says:

**“My Companions are like the stars, whoever among them you use for guidance, you will be rightly guided.”** ۴۲

Khushal presents the same views about the companions thus:

هر اصحاب ئې لکه ستور د هدي د  
د هدي د لار ښيون کاندې نجوم ۴۳

His companions are like stars, those stars which guide people to the straight path.

The Holy prophet SAW persuades his followers into revering his family members and its descendents:

Zaid bin Arqam RA narrates that the Prophet SAW says: I declare war against those who fight against Ali, Fatima, Hasan, and Hussain RA. I declare peace for those who establish peaceful relations with them<sup>۴۴</sup>

Usama bin Zaid RW narrates that one day he visited the prophet SAW in connection with some important piece of work. The prophet SAW was holding something in hand and I could guess what it was. When I was over with my business, I asked him what it was. The prophet SAW disclosed and I found that they were Hasan and Hussain RA shrouded in a cloth-sheet. The prophet SAW said: they are my sons they are my daughter's sons. O, Allah! I love them and O, Allah love those who love them<sup>۴۵</sup>

Similarly Abu Zar RA, holding the door of Ka'ba, narrates that he has heard the prophet SAW saying: remember that my descendants are like Noah's Ark and whoever gets on board this ship they would find salvation. The he who does not embark is lost and ruined<sup>۴۶</sup>

Khushal Khan offers the quintessence of the above mentioned hadiths in the following verses:

دوستداران د اهل بیت د اوره خلاص دي  
بې دوستۍ ئې عالم کله مخلص دے<sup>۴۷</sup>

The friends of the descendants of the Prophet SAW are surely fortified against the fire of hell. Freedom from hell is not possible without making friendship with them.

چې دوستدار د څلور یار د اهل بیت دي  
په هغوی دښو گواهي وله مطلقه<sup>۴۸</sup>

I swear the greatness and piety of those who make intimate friendship with the four friends

**If not for you O Muhammad! I would not have created creation.**<sup>۴۹</sup>

Khshals khan Khatak presents this idea in a poetic garb:

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د موسيٰ د عيسيٰ کله د صفت و  
د لولاګ نعت په ده باندې مختص دے ۵۰

Moses and Jesus peace be upon them didn't have this attribute. e being reason for the existence of the universe. It was is a special attribute of Muhammad SAW

چې په روې به ئې بخښل شي پاک نا پاک  
بل سرے نه دے صاحب دے د لولاګ ۵۱

It is Muhammad SAW, due to whom the world was brought into existence, whose intercession would be accepted in favor of both pure and impure.

Khushal says

په هر کسب کښې چې ئې حبیب الله ئې  
که له خدایه له رسوله نه اګاه ئې ۵۲

A worker- the one who earns sustenance for himself and his family- is God's beloved friend.

*"I was a Treasure unknown then I desired to be known so I created a creation to which I made myself known; then they knew Me."*

Similarly

چې ظلوم جهول یادیرې کنت کنزاً هم پوهیرې  
ته و دا ته نظر مه کړه چې دا غوښې استخوان ئې 53

You are neither a mere collection of bones and flesh nor only the most ignorant and cruel, but you are the one for whom God Almighty disclosed the hidden treasure.

The logical corollary of the above excerpts and examples is that Khushal Khan had made a wide-ranging study of Hadiths. In addition, his books such as KifayaHidaya, FazalNama, and PunjGanj bear a convincing proof that he has efficiently used these hadiths as principles for juristic argumentation.

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