

An Analysis of Khushal Khan Khattak's Insight to Religion and Faith

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Abstract:

Khushal Khan Khattak was not only an owner of multidimensional personality but he was also an author of multifarious titles of poetry. He wrapped countless aspects of life in his poetry. The overall poetry of Khushal Khan Khattak portrays his supreme ideology in every field. One among the illustrious poetic compositions of Khushal Khan Khattak is associated to faith and religion. He has versified his illustration concerning faith and religion in a typical manner which is absolutely significant with regard to quality and quantity. However, it is a nonplus that no any researcher has yet peeped into the religious contributions of Khushal Khan Khattak to unwrap his ideology and prudence about the religion. Hence we have made an attempt to bring forth his religious studies and wisdom so as to let the readers acquaint by this aspect of Khushal Khan Khattak's personality.

Keywords: Khushal Khan, Religion, Faith, Pashto, Poetry

Khushal Khan Khattak was Afghan and amongst Afghans he was well acquainted of Afghans as asserted by Allama Muhammad Iqbal. He was a headman of the state, and as a leader, he was aware of Afghans' efficacies and inefficacies. He was an intellectual Muslim, had a good knowledge of Qura'an and Islam. He had a self conscious personality. Khushal Khan belonged to a society where keen love and affection for Islam was considered more important than anything.

Khushal Khan Khattak was an intellectual, a leader, a warlord, a philosopher, a geographist, a hunter, a chief, a poet and a writer simultaneously. Besides these, he had also command over astronomy. The collection of Khushal Khan's literary work portrays that he had narrated almost everything associated to life. This is the reason that researchers wrote thesis and books on various topics of Khushal's poetry. However, nothing concerning research-based religious conviction of Khushal is yet worked out; although his poetry explicitly reflects that he was a religious learned scholar of Islam. Abdul Habibi states:

"خوشال خان خٹک نے بچپن میں اپنے زمانے کے تمام مروجہ علوم کا مطالعہ کیا تھا۔ اس کے کلام سے پتہ چلتا ہے کہ اس نے اسلامی علوم جیسے فقہ، حدیث، تفسیر اور باقی عقلی اور فلسفی علوم جیسے منطق، حکمت اور ادبی علوم اور فصاحت و بلاغت کے اصول جیسے معانی، بیان، عروض، قافیہ اور باقی سب پڑھے تھے اور ان کا عالم تھا"۔¹

(Khushal Khan Khattak in his childhood had studied all the accustomed knowledge. His compositions signifies that he had studied Islamic

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teachings like jurisprudence, Hadith, interpretation of Quran and other rational and philosophical edifications like logic, sagacity and literary knowledge and principles of eloquence like meanings, illustration, versification, rhymes and other, and he was an intellect of these.)

Similarly Ghani Khattak, a famous Pashto critic, states about the scholarly vision of Khushal Khan:

"خوشحال خان خٹک عملی لحاظ سے ایک صاف ستھرے اور بے داغ کردار کا مالک تھا۔ اسکے کردار کی بے داغ ہونے کی تصدیق اس بات سے ہوتی ہے کہ حضرت کاکا صاحب نے وصیت کی تھی کہ آپ کے موت کے بعد صرف خوشحال آپ کو غسل دے۔ اس سے اس بات کی تصدیق بھی ہوتی ہے کہ ان دونوں شخصیات کو ایک دوسرے پر کتنا اعتماد تھا۔ یہ خوشحال کیلئے ایک بڑے اعزاز کی بات تھی۔ حضرت کاکا صاحب کی یہ خواہش کہ صرف خوشحال خان اس کو موت کے بعد غسل دے، خوشحال کی ایک صاف ستھری شریعت کے مطابق زندگی گزارنے کی تصدیق کرتی ہے۔ خوشحال علم حدیث پر عبور رکھتا تھا اور اسلامی فقہ کے بارے میں وہ اس حد تک جانتا تھا کہ حنفی فقہ کی مشہور کتاب "ہدایہ" کا پشتو میں ترجمہ بھی کیا تھا۔ انھوں نے خلفائے راشدین اور رسول اللہ صلی اللہ علیہ وسلم کے دیگر صحابہ کی زندگی کا تفصیلی مطالعہ کیا تھا۔ اپنے وقت کے بزرگوں اور علماء کا عقیدت مند تھا مگر اس کے باوجود اس کی اپنی زندگی سیکولر تھی۔"²

(Khushal Khan Khattak had practically owned neat, clean and immaculate character. The spotlessness of his character is proved by the fact that Hazrat Kaka Sahib had willed his lave (bathe after death) to be made by Khushal only. This also affirms the trust of both on each other. This was an honor for Khushal. The will of Kaka Sahib to be bathed by Khushal only, affirms the neat and legitimate life of Khushal Khan Khattak. Khushal had command over the lore of Hadith and he knew jurisprudence to the extent that he had translated the famous book of jurisprudence "Hidaya" into Pashto language.

Khushal had studied the lives of 'The Rashidun Caliphs' (خلفاء الراشدین) and other companions of Muhammad (P.B.U.H). He was adherent to the contemporary nobles and the interpreters of Islam but despite this, he had a secular life).

Khushal Khan Khattak was an absolute Muslim; he was Sunni, Hanfi. The springs of Khushal's contemplations sprinkle from Quran. He was well versed on Islamic way of life. He knew the ropes of Islamic society. On the strength of his profundity of knowledge and altitude of faith, he was aware of righteousness and values of Islam. He adopted this mode and held it. In this regard Hairan Khattak states:

"In resemblance to the multitalented personality of Khushal Khan Khattak, his poetry is also comprised of a vast variety. One of the viable aspects amongst his poetry is religious acquaintance. He was a genius person, who besides other references, is also regarded for a strong command over Islamic lore. But unfortunately no any writer

has yet narrated anything with regard to his religious attachments and his religious awareness and intellect has been overlooked.”³

Although Khushal Khan Khattak always remained active for attaining worldly supremacy and he battled more than one hundred fights for flourishing himself, but he always neglected worldly gains and prioritized creed and religion when both the worldly gains and religion had to come alongside.

As we know that Khushal Khan Khattak visited Swat in 1086 hijri to gather mass against *Moguls*. By then, the people of Swat had great respect and affection for Akhun Darveza and his book “*Maghzan-al-Islam*” was considered a charter of doctrine and dogma. According to Khushal Khan Khattak, the views of Akhun Darveza with regard to the incident of Karbala, were objectionable and against the ‘*hubbe, ahl-al-bait*’ (حب اهل البيت). Hence he criticized Akhun Darveza and his book “*Maghzan-al-Islam*”. When Mian Noor, the grandson of Akhun Darveza and a saint of the people of Swat knew this, he instigated the people against Khushal Khan Khattak. Heresy and aggression of Khushal Khan Khattak was rumored amongst all over the Swat. This contempt created a dread of communal clash. The situation led to a public debate among Mian Noor and Khushal Khan Khattak which, on strength of cognition, vision and profundity of faithful insight of Khushal Khan Khattak caused Mian Noor’s defeat and Khushal Khan Khattak’s triumph. Due to this occurrence, Khushal failed to attain his aim concerning gathering of mass against *Moguls*. Although he had come to Swat for worldly gain but he gave up his wish for the sake of religion.

Khushal Khan Khattak had attained religious knowledge but it is not known that how many teachers and who exactly taught him. Khushal Khan Khattak has only mentioned Shah Owais Siddiqui Multani who was a renowned sacred saint and a quintessential person of that time. In this regard Ms Khadija Ferozuddin, the first lady researcher, who did her D. Lit degree on Khushal Khan Khattak, states that:

"فاضل انسان کا نوجوان شاگرد کو یہ نصیحت کرنا کہ حصول علم اس کا ایک مسلسل مشغلہ ہونا چاہئے اس پر خوشحال نے مکاتفہ عمل کیا۔ اس نے وسیع مطالعہ کیا اور اس کی تحریروں سے بھی عیاں ہے کہ وہ تہذیب کی تاریخ اور مختلف اقوام کے جنگ و امن کے فنون سے بخوبی آگاہ تھا۔ اس نے عظیم لوگوں کی سوانح پڑھی تھیں اور علم کی دوسری شاخوں کے لئے خود کو وقف کیا تھا۔ دراصل مطالعہ اس کی سرشت ثانیہ بن گیا تھا اور جو معمول اس نے زندگی کے ابتدائی سالوں سے اختیار کیا تھا وہ بصارت کی کمزوری تک برابر جاری رہا۔"⁴

(A learned person’s advice to continually adhere to acquiring of knowledge was acquainted by Khushal Khan Khattak. He had studied vastly and it is evident from his writings that he was well aware of the history of civilization and arts of battle and peace of different nations. He had studied biographies of great people and had dedicated his life for different branches of knowledge. Studying had actually involved in his nature and he continued it till the loss of his eyesight.)

Besides this, Khushal Khan Khattak has discussed Molana Abdul hakeem as follow:

مولانا عبدالحکیم
د دنیا د دین حکیم⁵

(Maulana Abdul Hakeem-the saint of world's religion)

Molana Abdul Hakeem Sialkoti was also a renowned venerable person having religious acquaintance of knowledge. Although Khushal Khan Khattak didn't discuss his pupilage of Maulana Abdul Hakeem, yet, in his famous book "Dastar Nama" he discusses about exploring a religious matter:

"په دا کار کښې د ما ډېره شبه وه ، عالم العلماء مولانا عبدالحکیم سیالکوټي مې خپله وپښتېده ، لکه مسطور شول گویا چې دده د ژبې دي ، په تمام ممالک هندي حکم د خراج وکړ چې عسري نه دي خراجي دي ."⁶

(.....I was besieged by doubts and uncertainty in this matter, so I approached to the teachers' teacher Molana Abdul Hakeem Sialkoti. As I have mentioned, absolutely in his words that behest of obligation of 'Kharaj' is passed upon all the public of Hind. This is 'Kharaj' not 'Ushr').

Whatsoever, it is a fact that Khushal Khattak had attained religious knowledge. By then, there were no established schools, colleges and universities as now. Teachers had to be assigned to teach to the sons of plutocratic and notable people at their houses. The common pupils had to learn religious knowledge in mosques which also included the sons of plutocratic people. Most probably Khushal Khan Khattak, being a son of a headman (sardar), would have either attained knowledge at his house or would have remained a pupil at mosque along with sons of the plutocratic figures. In this regard, Pareshan Khattak, expressed his views:

"ایام شباب- اس زمانے میں صرف کتابیں نہیں پڑھی جاتی تھیں، تعلیم و تربیت ساتھ ساتھ ہوتی تھی۔ کتابی علم کے ساتھ عملی زندگی کی تربیت حاصل کی جاتی تھی۔ ہر آدمی کیلئے خصوصاً "شہزادوں اور امیر زادوں کے لئے بچپن ہی سے نیزہ بازی، تیر اندازی، شمشیر زنی، شہسواری کی تربیت لازمی تھی۔ وہ زمانہ علم اور عمل دونوں کا تھا۔ ذہنی استعداد بڑھانے کے ساتھ ساتھ سخت جانی اور سخت کوشش کی تربیت تھی۔ بادشاہوں اور شہزادوں سے لے کر عوام تک ہر ایک کی ذاتی جوہر عملی میدان میں پرکھی جاتے تھے۔ یہ وہ زمانہ تھا کہ آج کل کی طرح محض زبانی جمع خرچ پر کام چل سکتا۔ ان جسمانی تربیتوں کے حاصل کرنے کے ساتھ ساتھ عملی پہلو پر اپنے قویٰ کو امانے کے لئے قوت برداشت اور نشانہ بازی کے امتحان کے لئے اپنے ضرب کی کیفیت سے آشنا ہونے کے لئے شکار سے بہتر کوئی مشغلہ نہ تھا۔ قدیم زمانے میں اسی لئے شہزادے اور امیر زادے اپنی فرصت کے لمحات شکار میں صرف کرتے تھے۔ خوشحال خان نے دوران تعلیم شکار کا جو ذکر کیا ہے اور یہ کہ مدرسہ سے زیادہ اس کی رغبت شکار کے طرف تھی، اسی سلسلے کی ایک کڑی ہے۔ گویا وہ اکیڈمک سے زیادہ پرو فیشنلزم میں دلچسپی لیتا تھا جس طرح آج کل ہماری ملٹری اکیڈمیوں میں کیڈٹوں کو دونوں طرح کی تعلیم و تربیت ساتھ ساتھ دی جاتی ہے۔ جو امیدواران دونوں پہلوؤں میں ماہرانہ صلاحیت حاصل کرے اُسے افسر کی

حیثیت سے قیادت کے قابل سمجھا جاتا ہے۔ یہی بات اُن دنوں شہزادوں اور امراء زادوں کے لئے ایک عام آدمی سے زیادہ ضروری تھی۔⁷

(Ayyam-e-Shabab: Not only books were studied alone at that time as education and training had to be attained simultaneously. For each person, especially for princes and sons of the magnates, it was necessary to learn javelins, archery, swordsmanship and centaury since their childhood. That was the time of knowledge and action. Training of robustness and diligence was there besides mental knack. Ranging from kings and princes to the common people, everyone's personal talents were used to be examined in the field. That was not the time to deal things on rose-bud-mouths as nowadays. In order to practically examine their strength, actuality and tolerance, besides attaining corporal trainings, no hobby was favorite at that time than hunting. That's why, in ancient times, the princes and sons of magnates would spend their spare moments in hunting. Hunting during education, mentioned by Khushal Khan and mentioning that more than the seminary, his temperament was towards hunting, is a link of this chain. As if, he was interested in professionalism more than academics, similar to nowadays' both types of education and trainings are taught together. The contestants who attain expertise in both aspects are considered suitable for leadership. This quality was considered more important for princes and magnates than a common man.)

It could be deduced from the aforesaid references that Khushal Khan Khattak had attained the accustomed knowledge, beams of which frequently reflect in his literary thoughts. Besides his narrations including discussions on Prophets, companions of Muhammad S.A.W, *Asnaa-e-Ashra* and Imams of Islam, he also adorned his poetry by mentioning numerous hadith, Quranic verses and such religious subjects. Dr Iqbal Naseem Khattak, with regard to Begum Khadeeja Ferozuddin states:

”تاہم بندہ یہ یقین کئے بغیر نہیں رہ سکتا کہ فطرت کے اس فرزند نے اپنی تمام دلچسپ سیاحتوں کے باوجود مروجہ علوم کا دوا فر حصہ حاصل کیا۔ ورنہ اس حد تک مذہبی کتابوں، اسلامی تعلیمات اور فقہ جیسے معلومات کیسے رکھتا؟ کہ وہ ان کتابوں سے بکثرت حوالے دے سکے یا ان پر کتابیں لکھ سکے۔ چنانچہ مروجہ علوم کے حصول کے سلسلے میں اس نے لازماً ”اساتذہ کے آگے زانو تلخز تہہ کئے ہوں گے۔ کیونکہ درس و ہدایت بہت زیادہ ذہین اور پیداشی ہوشیار لوگوں کے لئے بھی ضروری ہے۔“⁸

(Whatsoever, one cannot remain unbelieving that the genius Khushal had attained abundant accustomed knowledge despite his overall fascinating expeditions, else how would he hold information to the extent to abundantly give references from religious books, Islamic teachings and jurisprudence, or to write books on these. Hence he would have must remained in pupilage of teachers for attaining the

accustomed knowledge, because instruction and direction are essential for highly brilliant people as well.)

Similarly in this connection the author of “DA TAND AW BAHAND TAKHUL SHAER” says,

خوشحال یو راسخ اعقبده سني مسلمان ؤ هغه به په هغه ټولو خبرو ايمان لرلو چې د
حنفي مسلک سره ئې تعلق لر ، لکه د الله تعاليٰ په وحدانيت ايمان ، په فرشتو
ايمان ، په اسماني کتابونو ايمان ، په پېغمبرانو ايمان ، په يوم محشر ايمان ، د
محشر په ورځ د خبر و شر په حساب کتاب ايمان او د مرگ نه پس په دوباره ژوند
ايمان وغېره۔⁹

Khushal was an orthodox Sunni Muslim. He believed in everything concerned to *Hanfi* doctrine, like belief in oneness of Allah, the angels, the sacred books, the Messengers, the Doomsday, the accountability on the Day of Judgement for good and evil and the rebirth after death etc.)

His religiously profundity is further proved by his engagement in interpretation of Quran and translation of Quranic verse: “Al-Yousuf” in Pashto Language. Similarly he has written a comprehensive poetic book “Fazal Nama” wherein he mentions religious affairs of Islam in detail. With regard to the said book, Dost Muhammad Khan Kamil states that:

”فضل نامہ: چھوٹی بحر کی مثنوی میں مذہبی و فقہی مسائل ہیں۔ سال تصنیف ۱۰۸۹ھ ۱۶۷۸-۷۹ء ہے۔ اس کتاب میں خان
علین مکان نے عقائد و اعمال کے متعلق کثیر التعداد مسائل کو نہایت اسان اور قریب الفہم طریقہ سے بیان کر دیا ہے۔ کتاب
کی تالیف کا مقصد یہ ہے کہ طالب علم اسانی سے ضروری احکام و مسائل کو جان لے اور اگر چاہے تو نظم کی صورت میں یاد بھی کر
لے۔“¹⁰

(Fazal Nama: The *masnavi* rhyme consists religious and jurisprudential matters. The year of its composition is 1089 hijri (1678-79). In this book, Khushal Khan has described numerous matters pertaining to beliefs and acts in a most simple and conceivable manner. The aim of compilation of this book is to let a student to attain and know about important directions and matters, and if desires, to memorize in poetic form.)

Khushal Khan Khattak has interpreted “Panj Ganj” a famous Persian textual book into Pashto language in poetic form. This book describes matters concerning prayers. With regard to the said book, Dr. Muhammad Iqbal Naseem Khattak, a well acquainted person of Khushal Khan Khattak’s views, states:

”یہ کتاب سال ۱۰۶۱ھ میں ترجمہ کرائی گئی ہے۔ یہ خوشحال کی پہلی تالیف دکھائی دیتی ہے۔ جو محترم ہمیش خلیل کی ترتیب و

حواشی سے سال ۱۹۹۶ء میں زیور طباعت سے آراستہ ہوئی“¹¹

(It has been translated in 1066 hijri. It seems to be the first ever compilation of Khushal and when edited and footnoted by Hamesh Khaleel, it published in 1996).

Akhlaq Nama (اخلاق نامہ):

This book has been written by Khushal Khan Khattak in *masnavi* form which comprises descriptions on Hamd, Naat, eulogy and other moral issues. While writing this book to describe the said issues, Khushal has kept Islamic teachings and guidelines in his mind. This book was first published by Pakistan Studies Centre in 1981. Habibullah Rafi, the famous researcher of Afghanistan, states about the intents:

"اخلاق نامہ لکھ خنگہ چہ لہ نامہ خخہ ئی بنکاری اخلاقی بحثونہ او اخلاقی لاربنوونی لری چہ تر حمد، نعت او مناقبو وروسته د عبادت، اخلاص، دعا، شکر، صبر، رضا، توکل، حیا، عزم، جدو جہد، عدل..... شفقت او مرحمت بحثونہ لری۔"¹²

(As indicated by its name, "Akhlaq Nama" mentions discussions concerning moral issues. Followed by Hamd, Naat and eulogy, the issues regarding worships, integrity, invocation, gratitude, patience, trust in Allah, modesty, respect, courage, determination, endeavor, justice, courteousness and other like these in versified form.)

Aaina ya Anaya (آئینہ یا عنایہ):

Khushal Khan Khattak has also written the book "Aaina ya Anaya" which is a religious book. This book is comprised of jurisprudent matters. With regard to this book, Ma'sooma Asmati records her views:

"آئینہ کتاب فقہی است کہ از عربی ترجمہ شدہ است۔" ¹³

(This book is jurisprudential and has been translated from Arabic language)

Hidaya Kifaya (ہدایہ کفایہ):

These two books are written in Arabic language and are very difficult. Khushal Khan Khattak has translated these books into Pashto language. It becomes obvious that besides acquaintance of Islamic knowledge, Khushal had command over Arabic language as well.

One among the scholarly accomplishments of Khushal Khan Khattak was "Fazal Nama" which he wrote in 1089 hijri. This book is related to operative etiquettes and principles of manners in its fifteen (15) chapters. The book includes four thousands, one hundred and thirty (4130) couplets. This book has been published by Molana Muhammad Abdul Shakoor in 1952. The writer of "Pashtoon Shanas" with regard to "Fazal Nama" states:

"یہ مثنوی کتاب فقہی مسائل پر مشتمل ہے جو ۱۰۸۹ ہجری میں لکھی گئی یہ مثنوی فقہی مسائل پر مشتمل ہے۔....."

فقہی مسائل جیسے ثقیل موضوع کو اس قدر آسانی اور روانی سے بیان کرنے سے یہ اندازہ ہوتا ہے کہ خوشحال کے لئے کوئی بھی

موضوع مشکل نہیں تھا۔ خاص طور پر دینی علوم پر اسے مکمل دسترس حاصل تھی۔"¹⁴

(This book is comprised of issues concerning jurisprudence, written in 1089. By describing the hard and burdensome matters of Jurisprudence with ease and fluency, it is guessed that no topic was difficult for Khushal. Especially he had a command over religious knowledge.)

The above discussion argues that Khushal Khan Khattak had attained religious knowledge and he had a keen study of religious affairs. We can frequently see contemplations towards religion in his writings. He mentioned the verses of Quran and has also wrapped insinuation of Quran in his compositions. Similarly he has discussed Hadith and jurisprudence as well. While elaborating with regard to his contribution in the subject of jurisprudence, it can be even deduced that Khushal Khan Khattak had translated the books written in Arabic and Persian language into Pashto language. Similarly he has written his book titled “Fazal Nama” which is related to the subject of Jurisprudence. In this book, Khushal Khan Khattak has elaborated numerous religious matters in the poems.

It means that besides attainment of knowledge of Quran and Hadith, Khushal Khan Khattak had also learnt the knowledge of Jurisprudence, because writing a jurisprudential book is not everyone’s cup of tea. It is evident that Khushal Khan Khattak would have read numerous jurisprudential books for describing the religious matters and in light of that, he would have compiled the book “Fazal Nama”.

It could be conclusively deduced that besides other references and aspects of Khushal Khan Khattak’s personality, a strong and creditable personage of his personality is religious acquaintance. Notwithstanding, researchers have worked on different aspects of Khushal Khan Khattak’s personality, yet his religious doctrine and spiritual vision demand for comprehensive research work. It is hoped that forthwith researchers would turn their attentions towards this.

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