

Khushal Khan Khattak, s Political Philosophy of Effective Administration of State

Muhammad Noaman Yousaf

Fariah Mehboob

Mahak Fatima Durrani

Naushaba Abid

Lecturer, Department of International Relations, National University of Modern Languages Rawalpindi at noaman.yousaf@numl.edu.pk

Lecturer, Department of International Relations, National University of Modern Languages Rawalpindi at fmehboob@numl.edu.pk

Lecturer Political science GGDC Pabbi, Visiting Lecturer International Relations University of Peshawar at mehak.7@uop.edu.pk

Visiting Lecturer Bahria University Islamabad at Naushabaabid19@gmail.com

Abstract

The administration of the state is the most predominant feature of any state. It is concerned greatly with the skills and qualities that a particular sovereign or leader possesses due to which he can administer a state. The success and failure of a state are directly related to its administration. Khushal Khan Khattak an Afghan poet and political philosopher of the 17th Century lays a significant emphasis on the role of citizens in the state, successor to be appointed by a King, unity under a single command coupled with a well-planned and organized administrative structure of a state. The bravery of a leader, using sword coupled with wisdom, the importance of the use of a unified force, the importance of the careful and wise expenditure of wealth upon the leader, the kindness and forgiveness for the weak section of the society along with strict and exemplary punishment to be given to those that are guilty of severe misconduct and challenge the writ of the state, all of these are inevitable for a leader to govern a state efficiently. In the same way according to Khushal Khan Khattak for good governance the leader must be generous and lion-hearted and must possess honor and integrity for which he will not even dare to fight. Khushal gives the example of the Holy Prophet Muhammad (SAW) that achieved immense victories due to his outstanding leadership, statecraft, and politics and is the best and exemplary leader for all sovereigns to follow. The study is flexible in approach and design so qualitative methodology is employed. Further content and discourse analysis of the data is done in empirical way according to the need of research. The main argument of the study is that Khushal Khan Khattak, s philosophy of administration of state is meritorious, based on the right

man for the right job and separation of powers criterion along with leaders' personal charismatic abilities for state administration. The study is an excellent read for students and significant for researchers, policy makers and academia.

Key Points: Successor, Governance, Maladministration, Administrative structure, Patronage, Delegation

Introduction:

Administration of state from a long ago has been a daunting challenge for states, rulers and policy makers. Its importance is in the fact that the failure of a state has been attributed to the failure of administration of a state (Jessop). Khushal Khan Khattak in his book "Dsataar Nama" lays a significant emphasis upon the administration of state as an essential feature of statecraft and politics. According to him the existence of the state is proportional to its sound administration. Along with its existence, its persistence and consistency depend upon its administration. If a sound administration does not exist the state cannot exist. Khushal opines that a successful king must administer his state efficiently by employing all the necessary tactics. In his Book Dsataar nama and many of his poems, he gives policy recommendations to the king for administering a state (Naseem, Dsatar Nama of Khushal Khan Khattak, 2007).

Literature Review:

Administration of a state is a daunting and challenging task, yet it's key to the survival and development of a state. A well-organized and functional administrative structure of a state leads to the development of a state that needs efficient leadership qualities laying a huge responsibility upon the Sovereign using all the necessary tools to his advantage (Khushal Khan Khattak, 2007). Through sound and effective administration Changez Khan successfully ruled over a huge area of the world. His system of administration, his justice system, the military administration's soundness, and effectiveness, and excellent leadership qualities made his empire ruled for more than a century (Weatherford, 2004). Sound administrative structure based on the defining and desolation of roles and responsibilities along with the utilization of consent in important decision-making process dates back to the era of the Persian empire linking effective administration with the Strong and long-lasting states and empires (Farazmand, 2001). Mughals' long-lasting empire too is a testimony to the accurate delegation and dissolution of powers and functions to the different departments of the state involved in the administration (Munir, 2020).

Conceptual Framework:

Khushal Khan Khattak is objective and rational in his administrative model for his ideal state. The developed, long-lasting, and successful states and empires had certain key perimeters in common. About all of them had trained and well-organized people involved in their administration. Unity under a single command whether in the case of Mongols, Mughals, or a Persian empire was a highlighted feature. Administration of State was upheld by an efficient structure with well-defined roles for each department of state dissolving the powers and functions of a state effectively. Decision-making involved consultation and mal-administration were strictly dealt with in the state. The Sovereign Charismatic and able leadership and merit-based appointments in civil and military administration were the inevitable features in such states.

Elements Involved In State Administration In Khushal Khan Khattak, s Perspective:

Role of Citizens/Subjects in Administration:

The stability and the administration of the state depend upon its subjects. The subjects are of different kinds under a kingdom that all help in its development and reformation on a political and administrative level. All the citizens of the state whether they are servants, males, females, husbands, wives, etc. have their due role to play in the state workload to be rewarded in this world and the hereafter. Because a king can't single-handedly observe all the duties of a state. He will need different kinds of assistants that can manage their duties assigned to them by the king and are accountable to the king for what they are assigned. For a king, it is obligatory to manage all the working staff along with their particular duties skillfully and properly to avoid misconduct and maladministration that can ruin the state (Naseem, Dsatar Nama of Khushal Khan Khattak, 2007). The role of citizen in the state has been historically propounded in the Greek city state and Rome that emphasized the value, freedom, role and citizenship of their citizens in their respective states (Pocock, 1995).

Training of Subjects:

The administration of a state to be sound and effective needs skilled and trained subjects. Khushal Khan Khattak aware of this vital issue emphasizes not only the value of skill but also certain other factors for selecting different people for training. Here he stresses the role of morality in selecting

such people. According to him the King must take great care and must not select a person with ill-natured, ill-intentioned, vulgar, and low-born attributes. A person belonging to a respectful family with good fore-fathers must be selected. Also, those people that are learned, educated, and clever must be preferred. Also, importantly those people must be preferred who have already served their fathers and forefathers that are trustable and well-wishers of the King and kingdom (Naseem, 2007).

King Appointing his Successor:

The first duty of a king must be to appoint his successor. According to Khushal Khan Khattak, there is no guarantee of the life of a person because death comes suddenly. So, by appointing a successor if the death of the king occurs suddenly the state must have a successor in advance and no chaos and disruption will occur in the state resultantly. On the contrary, having no successor at hand may lead to the destruction and decline of the state. It can lead to the damage of the economy or people that can react to the death of the king.

According to Khushal the legitimate right to the throne after the death of the king is of his elder son which must be a second in command even if the other sons of the king are more capable than the elder son. If the king has no son, he must appoint his brother or the brother son and if he has no brothers, he must appoint his uncle or cousin as his successor. If there is no possibility a boy from a higher race must be brought up as an adopted son by the king as his successor. After the appointment of his successor, he must be equipped with confidence and independent thinking. The skills of statecraft and politics must be thought to him. The citizens and people in the court must be made submissive to his rule to avoid revolt and disruption in his kingdom and state affairs.

The System of king appointing his successor in his lifetime was practiced in the early empire of Persia also. According to Persian law, the King has to appoint his successor before going for a campaign. Darius was a King of Persia, and a dispute aroused among his sons on the accession to the throne, upon which Darius has to take the decision for whom to be appointed his successor while he was going on a campaign against Athens and Egypt (Kuhrt, 2007) (Herodotus, 430 BC) (John Langhorne, 1792). In Historical Poland it was the same case. The King as ahead of the republic was elected by the clergy and nobility of the state and the successor of the king was elected during his lifetime (Guthrie, 1770).

Unity under a Single Command:

Khushal Khan Khattak was an advocate of unity and unification under one single command authority. Everywhere in his writings, there is a consistent emphasis on unity for achieving daunting goals and objectives. He opines that if a capable king is supported by his family members it will be helpful for all his family while if there is disunity and jealousy in the family all of them will face difficulties and failures. Giving the example of Changez Khan the mighty ruler Khushal says that he was an infidel and a cruel man but his family was united with him in all of his efforts. Due to this unity, he ruled over a quarter of the earth while his father was a ruler of a small state. The honor and the acquisition of wealth depend upon unity. Changez was so popular in public even he was not a ruler he was blindly obeyed by citizens and nobody could turn his request down. Changez Khan with his brilliant leadership on the modern map conquered over thirty countries having 3 billion people. The strange fact is that the entire Mongol tribe he ruled was only 1 million from which his recruited army was not more than one hundred thousand warriors (Weatherford, 2004). This outstanding achievement was the result of the charismatic leadership of Genghis Khan and the level of unity in his ranks.

The Khan and his heirs destroyed the old system of aristocracy based on feudalism and created a new just order based on individual merit, level of loyalty, and achievements (Carl, 2012). The foundation of the administration of Changez Khan was established on certain promulgation of laws that were called 'Great Yasa of Chinggis Khan', the term in the Mongolian terminology and language meant law, order, decree, judgment (Morgan, 1986). It was a well-established institution by Changez Khan dated to 1206 (Crone, 1980). The Mongols firmly adhered to this strict set of rules and their remarkable discipline was praised everywhere though certain people are skeptical about the existence of a formal written set of rules (Carpine, 1240,s). Changez Khan, s administration of the justice system was so sophisticated that none of his soldiers could take from the ground a fallen whip unless he was the owner of that and his army was free from theft and lying due to strict punishments and discipline (Matheson, 2011).

Administrative Structure of a State:

Khushal Khan Khattak elaborates on a detailed administrative structure for governing a state. After appointing the successor for the state, the next important portfolio is that of the minister. The minister must be given complete authority and respect equal to that of the successor so he is

directly connected to the citizens for state affairs. The third rank in state affairs goes to Attorney/Wakil whose duty is to convey all the important messages to the king without delay. After that, the person in charge of the economic expenses of the king and his palace is Khana Saman (Chief Accountant). After that, the important men in charge of the duties are the Treasurer, The Bakhshis (pay-masters) Arizies (presenters) that have deep knowhow of the military affairs and other political affairs of the state. After that, the Deputies or Naibs are appointed on province-level along with correspondents, Faujdars as military superintendents. In the army after that have a Field Marshal, Commander-in-chief, and other commanders with ten and twenty commanders, etc. After that Malaks, protectors of roads, watchmen, Qazis (judges) Muftis (jurists), Muhtasibs (inspectors), and Kotwals (chief police officers).

All the respective people employed in their respective jobs come under an administration resembling a body-like structure in which the king serves as the heart. The example of the minister is like an ear and eye while the Wakils are like hands and feet while the army and other people are like other organs of the body. In the same way, the whole universe that contains earth, sky, mountains the four mighty angels along with the army of the billions of other angels works under a system. If there was no system the world would have not existed (Khushal Khan Khattak, 2007).

Khushal Khan Khattak was a part of the Mughal administration and learned a great deal about their governance and administration. Mughal administration and its sovereignty have a wide reach from urban center's to even villages (Moosvi, 2014). Mughal emperors delegated their authority to different departments of the state. The authority was divided into different ministries and subjective judgment on the part of the people involved in the administration was not allowed (Munir, 2020). Law of succession and the transfer of power from one ruler to the other was a dilemma in the Mughal empire. The Mughals had no law of succession and each time any ruler died, the war for the throne started between the stakeholders involved. This became later one of the principal causes of the decline of the Mughal empire after Aurangzeb as no single competent Mughal succeeded him that can unify the whole empire under a single banner (Sarkar, 2007).

After giving a detailed policy guideline for administering a state Khushal Khan Khattak explains certain other aspects necessary for a state to be administered smoothly. In those times

kings ruled the world and Khushal explains the successful and efficient leadership qualities and tactics employed by a king to govern a state. These qualities are explained in many poems and books written by Khushal in his lifetime.

Listening to people in Governance and Decision making:

The King taking decisions regarding the governance of the state must observe discretion and careful attitude. The King deciding about different state matters must think about them slowly in detail. The King must have different advisors and courtiers along with other people that will possess' different opinions regarding different issues concerned with state and regarding different subjects of the state employed and assigned to different tasks by the King. The Kings are not hasty in decision making rather they are cautious as their orders cannot be taken back or disobeyed, yet when they once take a certain decision, they stand by it do not take back their decisions. The Kings even must not give due importance to those taking ill of somebody whether they are the sons, nobles, or the trusty ministers as once Kings decide about anything it cannot be taken back. Some ministers and people around the King have personal grudges about certain people and thus they talk ill about them because of jealousy or other factors. The kingdom and kings' ambitions must be far superior to personal issues, backbiting, and ill-speaking and thus King must differentiate between proper advice and a personal grudge against anyone. The shrewd and competent kings must know personally about the affairs of the state as well as the subjects King's employees so they must not be fooled by their ministers. A lot of decision-making must be based upon their skill and expertise in politics and administration rather than upon the advice of their ministers and courtiers (Naseem, Dsatar Nama of Khushal Khan Khattak, 2007).

In the Persian empire King Cyrus, The Great ruled and governed along with the consent and advice of his benevolent advisors. The Kingdom founded by Cyrus was further expanded, administered, and consolidated by his son Darius who was an outstanding administrative and organizational strategist. As he by himself was very much aware of the affairs of the state and knew about reforms and administrative structure, he emphasized very less upon his advisors and nobility thus differentiated between and ill advise and good advice. Thus, his skill in administration and politics overpowered him over his advisors and ill-wishers and thus established a consolidated empire (Farazmand, 2001).

Tackling Maladministration in a State:

The Kings when they are not competent by themselves and pays a lot of undue heed to those that are involved in back-biting and corruption in the state the maladministration occurs in a state and the justice is avoided and anarchy prevails in the state. The King is just a nominal head in this setup and the real administration and governance are run by those culprits. The unnecessary complaints about certain people can turn good people into bad people and bad into good people in the eyes of the King. The fact in such matters of the kingdom is that there are a lot of well-wishers of the state that perform their duties honestly but due to the conspires hatched by the selfish people against them let them go wasted. Thus, a King must not give importance to such words and he must have such a terror and fear that such kind of words cannot be uttered in his presence. To reform the maladministration and such a situation in a state in which a King is confused about his decision-making regarding such complaints he must do two things to tackle the issue.

1. The decision must be taken slowly with caution and deep thinking. Haste must not be applied.
2. The King must spread his competent spies in every part of the country to convey to him the real matters about the kingdom regarding his army, sons, ministers, people, and enemies.

King Bestowing Patronage and Ranks:

In the Kingdom, all those people that are given value and importance by the Kings, and they are selected for various tasks, assigned with various state functions and duties become valuable. On the other hand, that is not considered worthy of giving various tasks by the king becomes invaluable. Khushal Khan Khattak gives the example of those people that are assigned with high ranks and offices in the state by the King as diamonds and jewels. Even if the patronage and the ranks are given to ill respected or mean people still the subjects must submit to their orders as because merely on the opinions of the subjects about various offices not assigned with proper people the rank, respect, and power of the subjects assigned with different duties will not change. That is why Khushal opines that a good jewel must be studded with gold, not copper, meaning that the King must groom competent and well-mannered people for different posts and ranks so equity, justice, and merit prevails in the state administration. Khushal believes that if a person is not worthy of being delegated into a higher rank or post. He is ill-mannered and not from a good family he must not be haughty at reaching such a position because the King can lower his rank

anytime and make him lower to his original position (Naseem, Dsatar Nama of Khushal Khan Khattak, 2007).

The Mongols achieved a greater victory over their enemies because of their sophisticated and most modern system of army. Highly mobile and disciplined was based on a rational structure. Speed and efficiency were the trademarks of the army carried multiple covert strikes over their enemy upon the direction of central command. Their communication system, the system of reserves, and supply lines were extraordinary. All of these factors were achieved through a just and merit system in which the patronage and ranks in the army were bestowed strictly upon merit (Matteucci).

King Delegating his Powers:

In the affairs of the Kingdom, a King must not delegate his powers to anyone in his lifetime. In this regard, he must not even care about the recommendation of his son, wife, daughter, mother, sister, brother, sheik (religious authority), or any other person. On the contrary, he must make decisions based on his intellect and insight or the advice of those learned and scholarly well-experienced persons well-wishers to the state. No one will be permitted to interfere in the affairs of the King because anyone interfering is stupid, unfaithful, or a hypocrite (Naseem, Dsatar Nama of Khushal Khan Khattak, 2007).

King having Vigilance upon his enemies:

Politics and Administration of State is a cumbersome task based on its technical and professional nature as well as dealing with different people involved. The King channelizing the state administration has to face many enemies of different nature as the portfolio of the King is lucrative that can develop enmity of different people with the King. Khushal Khan Khattak believes that the King has many enemies both on an overt and covert level. Even the King has enemies in his sons and other close relatives. The people that flatter the king and speak highly of him in his presence only do that because of the authority of the King and once if the King is dethroned no one will be loyal to him. The majority of the people have a greedy nature and they love wealth to a great deal. To get wealth and reputation they can even murder the King. If a greedy son of a King becomes young and his father is not much old to be replaced, he can even plan the murder of his father. In this case, very few sons are good and loyal to their father. The brothers of the King and

other relatives are much worse in this regard. Thus, Khushal advises a King to be cautious and vigilant regarding his sons and other relatives' plans and actions.

Raimond de Beccarie de Pavie, Seigneur de Fourquevaux (1548) in his famous work on military strategy and politics has considered the treason against the King as a capital offense whether it is practiced or committed as an act by any person done in whatsoever manner, or the one that councils and aids the enemies of the King (Heuser, 2010). Chanakya Kautilya a famous strategist and thinker stresses upon a strong and vigilant King. A King must always be on alert otherwise the system and administration around him would fail and become putrefied. Lethargic and apathetic King is always overpowered by his enemies (Mehta, 1992).

Khushal Khan Khattak divides the enemies of the King into two kinds,

1. Personal Enemies
2. Temporary Enemies

The personal enemies of the King are those that are a threat to the Authority of the King and want to replace him and rule by themselves. In this regard, the two Kings are personal enemies to each other. Another example to be taken in this aspect is the enmity on religious grounds between a Muslim and Hindu or Shia or Sunni. Personal enmity cannot end and it must not be ignored. All those people that are personal enemies to the King and his Kingdom must not be trusted in any agreement or a certain treaty. A King must overpower their enemies if he has the capacity and capability to do so. The Sons, brothers, nephews, cousins, and other members of the family are the partners of the King in state affairs. They are the closest and most reliable people to the King in state affairs. On religious and Islamic grounds, the cord of relation must not be cut with them as it is strictly forbidden in Islam, yet their loyalty needs to be tested by the King as they can overthrow the King because of their greedy and selfish nature. In such a case, the first test must be made in financial matters. If they tried to usurp the money and wealth of the King, they must not hesitate to overthrow or kill the King. They have covert intentions and connections with the outside enemies of the King. Such thing happened with Holy Prophet (SAW) As Abu Jahal and Abu Lahab were his enemies while Abbas (RA), Amir Hamza (RA) were his helpers. According to Khushal Khan Khattak, the King must not pardon such relatives for the sake of his protection and Kingdom (Naseem, Dsatar Nama of Khushal Khan Khattak, 2007).

King applying force for Effective State control and Administration:

Khushal Khan Khattak was rational and realistic in his approach and thinking. He believed in power politics as a tool for maneuvering state affairs and ruling and capturing states. The national interests of the state can also be secured by having a strong state militarily to impact other states' approaches and decision-making. In one of his couplets, he explains this in this way, "The one that claims to be ruling countries without utilizing sword must be considered an idiot." On another occasion, he explains his point of view in a couplet of his poem as, "Kabul and Kashmir all are got with the sword. And those are the brave ones that are remembered in songs of joy and lament."

Stressing on the importance of sword, confidence in Allah almighty and bravery Khushal says that these are the most important and ultimate strategies to be employed. If any ruler or a leader is lacking in these, he cannot achieve his goals and objectives through mere talk, protests, deputations, and requests. Khushal explains all these in one of his poems as, "Generosity and using sword are the two things through which the works of the leadership are fulfilled and administered. Either it's good to rely solely on God almighty or to rely on the sword. Interests and objectives are not achieved through conferences and deputations. If a leader has a thousand skills, but the system of the world cannot be maneuvered without utilizing sword and armed force.

Khushal Khan Khattak while laying a huge emphasis on generosity and swordsmanship for a ruler also stresses using military power with wisdom and proper planning. Stressing on the role of wisdom he elaborates that without utilizing all the efforts in a state whether militarily or of a political nature by a ruler cannot lead to the desired result.

"If one desires to be a leader, may his obstacles be removed. If one wishes so then acquire wisdom and determination along with spending generously and use your sword with full force. As it is difficult to climb upon a sky, in the same way, or even it's difficult to rule and be a leader. Here he considers leadership as a difficult and daunting task by comparing it with climbing a sky. Without hard work, commitment, planning, and wise leadership are impossible.

The use of Force for an effective state administration and establishing a peaceful and just order in a state has been advocated by many scholars. According to Manu Smriti a philosopher it is the force that rules over all the subjects, it is the force that protects them and it is the force and punishment that awakes when others are sleeping. Law is nothing but force itself. Force is the law of punishment and the science behind a successful state administration (S. Vijayaraghavan). Kautilya also refers to punishment and coercion in this sense. Punishment serves to discipline and

is important for the security and well-being of the subjects. It is a vital technique of control. In the absence of that, the law of might is right will prevail and the order of the state must be disturbed (Verma, 1952).

Unity in a State Administrative Structure:

Khushal Khan Khattak also emphasizes the importance of unity coupled with the use of force and power in state administration. He condemns disunity and terms it detrimental to the state, disruption and collapse. As Khushal has outlined his administrative structure of the state and has assigned different works for different people involved in the administration, he is stressing a proper coherence and unified response to the state administrative dilemmas. Each department of the state and every part in the departmental machinery is connected as a part to a greater whole struggling to achieve state objectives.

“Do not debate with those that are stronger than you. Talk only about those things that one can do practically, or do not talk foolishly and baselessly. When your enemies are in a fight with each other then you enjoy hunting, but when you get to know that they have made a peace then prepare your arms. On another occasion Khushal stressing on the importance of unity says, “Let me tell you the secrets of hunting. When the hunting falcons fight with each other they lose their prey and it flies high out of their range.”

The calculated use of Wealth for effective administration:

Explaining certain other rules of the leadership Khushal Khan Khattak says in his poem, “A leader must by himself have the wisdom or he must have a clever minister. If even he is clever, he must always have a minister with him. If he is not clever and nor his minister then his life is worthless. He must spend money on a capable person and train him for leadership and statecraft. Spending money on a useless and incapable person is also an extravagance. So, he must train a capable one and leave the incapable. He must remember the fact that Falcon eats cock and cock eats grains. When the king prepares for war, he must be well aware of his enemy. When his army is completely prepared then he must start the fight and use his tactics in war. But when the objective can be achieved through a peace truce then for a sensible and rational leader there is no need to use force by swords and arrows.

In one other couplet, he says,

"The good leader is the one that has the quality of forgiveness and kindness. The one who loves peace more than war. There are many tactics and skills for a leader. When all of the tactics are failed then the leader must resort to war."

On another occasion Khushal says,

"The wise is the one that converts furious wars and conflicts into peace and harmony. While foolish is the one that ignites chaos and anarchy in peaceful conditions."

Here the emphasis is laid on securing peace. Peace is given preference over war. For a leader the use of the sword is compulsory but if the objectives can be achieved through peaceful measures coercion and use of force is useless and irrational.

Role of Justice and Kindness on the part of the King:

Khushal Khan Khattak makes it necessary for the leader to kind and compassionate. Explaining the value of kindness, pity, and forgiveness on the part of the leader he explains it in one of his couplets as

"For kings' kindness, be aware of the situations of oppressed and to be kind and ensure justice is necessary."

In one of his other poems, he explains it in this way,

"If the King ensures justice and is wise and kind then his difficulties are solved. The one that lacks these values must not be afraid of someone else as he is the enemy of itself. He will prove himself to be guilty and contemptible before his subjects."

In this poem, Khushal has explained the phenomenon that the external enemies are not so much of a threat to the kingdom than its injustices, foolish and irrational decisions without wisdom. The king that ensures justice, and is wise and kind in his approach and political decision-making is free from all dangers and difficulties. On the contrary, when he leaves all these qualities, he becomes an enemy to himself and the state.

Khushal Khan Khattak severely condemns those leaders and kings that plunder the wealth of poor and oppressed people and consider them as animals because of that act.

"Those chefs and leaders that are seen in Hind place to place that eat the flesh and bones of the oppressed. That is why I consider them animals."

Kindness and Forgiveness coupled with Anger and Wrath:

According to Khushal Khan Khattak for an efficient and successful leader, it's not only the forgiveness, good manners, and the generosity necessary on the part of the leader but the power to inflict wrath upon the cruel ones in the state also. Because on the contrary the selfish, clever, and cruel people will take benefit from his mildness and thus they will ruin the peace and harmony of the state. Khushal gives the example of a too much mild King with that of a snake having no venom in his body in his poem as, "For a King, it is necessary to be forgiving in his approach. He must prefer peace to war and chaos. For a King, the three things courage, determination and manners are very important. If the snake has no venom and the king lacks sword and wrath then these two the king and the snake are of no importance to people. No one remembers them" (Khattak, 2009).

Bravery coupled with Generosity on the part of the Leader:

In the same way, Khushal praises bravery on the part of the ruler and considers it as a primary ingredient for a successful rule along with spending wealth generously upon his people. He explains this in one of his poems as, "The one that cares for his head and his wealth will not become a chief or a king and nor will own any country. If the King is not brave by itself his army cannot become brave. The place of the Kings is either getting the throne or death. The life of disrespect in the world is very bad than death with honor" (Mohmand, 2006).

Holy Prophet Muhammad (SAW) as the Perfect example of an Ideal Leader:

Khushal Khan Khattak considers leadership as the primary factor in directing states on the path of development. It was the basic principle for the states and people individually and on a collective level. The revolution that was brought by Islam in Arab society and the world is an example that has no alternative coincidence till to date. According to Khushal Khan Khattak, it was made possible due to the exemplary, excellent, and dynamic leadership of the Holy Prophet Muhammad (PBUH). Khushal explains it in one of his poems as,

"The people of Habsha attacked Makkah to destroy it. The Quraish did not retaliate and run away here and there. But when the time of Hazrat Muhammad (PBUH) came the Arabs became famous for courage and bravery. The whole depends upon a good leader. When the commander of the army is brave, patient, courageous and determined difficulties became easy."

The Arabs After getting leadership in Muhammad (PBUH) became the conquerors and heroes of the entire world. The Leadership and the charisma of the Holy Prophet (PBUH) were not only

restricted to Arabia but the entire world. Holy Prophet (PBUH) laid a universal nationalistic vision that was far superior to nationalism based on any nation or geographical boundaries. Any nation that accepted the faith and leadership of Muhammad (PBUH) became the leader of the entire world (Mohmand, 2006).

On the Social, economic, and political fronts, Muhamad (SAW) as a great leader confronted all the problems with profound skill and foresight. His message of realism, personal courage and wisdom, willpower and resolve, foresight, strong character, and no abuse of authority makes him the greatest leader of all times (Olaqi, 2015). Muhammad (SAW) met the leadership code model all of the 5 rules that are, getting things done, managing others, excelling in personal proficiency, nurturing his companions, and shaping the future (Gouher Ahmed, 2019). Through the exemplary statesmanship and leadership in his administrative and religious life, he was compassionate and just devoid of moral or monetary corruption (Alzahrani, 2017). On administrative, military, community, business, and spirituality Muhammad (SAW) was par excellence and role model for modern leaders (Jamil, 2015). Along with that the moral character Holy Prophet possessed is a precedent for all the contemporary leaders (Khan, 2017).

A Leader must be Competent and Capable of wearing Dsataar (Turban):

Khushal Khan Khattak opines that leadership and Kingship is a daunting task. It is not the work of everyone that can do it by merely desiring it. It requires certain skills and qualities to be enabling for it. All of those that acquire these qualities can perform to be a chief or a leader. And these are the qualities that distinguish a particular person from the other, a good leader from a bad and incompetent one. He makes it necessary for wearing Dsataar (Turban) as necessary for a leader and for that case he explains the importance of Dsataar and leadership in one of his couplets as, "The people that wear Dsatar are uncountable, but those that truly deserve to wear it are very less.

On one another occasion, he says,

"To be a chief is not for everyone. It is only for those people that do not care for the sacrifice of their lives and their wealth. Those that are brave and know how to use swords are competent for chieftainship."

A Leader must have Honor and Integrity:

Khushal Khan Khatak considers a Leader to be humble and civilized. He must be the one that has the ethics of speaking to people individually and collectively. Because for a leader to be unethical and having misbehavior with his people is a huge weakness.

"Leader is the one that can earn respect, and he is not shameless and embarrassing. And he must take the sword for honor, integrity, and self-defense" (Khattak, 2009).

Conclusion and Analysis:

Khushal Khan Khattak believes in the rational and sound administration of the state. According to him, a state must have a proper administrative structure in which every part is contributing towards a larger whole achieving and complementing objectives of the state. The concept of the right man for the right job and a complex yet efficient structure of administration contributes to the successful and ideal state of Khushal Khan Khattak. Wisdom, force, and unity in utilized comprehensively adds to the efficiency of the state. Khushal Khan Khattak believes in the welfare state and the concept that the state exists for a good life and the quality of life of its citizens. Ideal sovereign and having effective leadership in the state is an inevitable factor in determining state progress. Thus, a comprehensive, rationalistic, well-organized and systematic administrative structure Khushal gives is essential for an ideal and progressive state.

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