Khushal’s Concept of Wisdom

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Definition of Wisdom
Wisdom manifests in so many different ways. It cannot be defined adequately in a few words. In fact, we know wisdom when we see it like stupidity. Dictionaries definitions highlight some of the characteristics of wisdom such as “keen discernment”, “a capability for sound judgment”, and “The ability to discern inner qualities and relationships”, but they do not get to the significant part.

Explanation of Wisdom
In the “Endless Bliss” Wisdom is explained in the following words:
“Wisdom is a Quwwa-i-darrak, that is, a comprehensive power. It has been created so as to distinguish right from wrong, good from bad, useful from harmful. Therefore, wisdom (Aql) has been created in human beings, genies and angles, who may mistake right for wrong. There cannot be confusion of right and wrong with each other on the part of Allah ta’ala or in the knowledge of Him. Therefore, in that knowledge, wisdom alone cannot be a means for proof by it self. Since it is possible to confuse, it is right for wisdom to interfere with the knowledge among servants. Since there is the tendency of mistaking right and wrong for each other in the knowledge of Allah ta’ala, wisdom cannot walk on that road of knowledge. Creativeness has to be one in every aspect. There cannot be difference of absence there. For this reason, wisdom has no business there.” ¹

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Kinds of Wisdom
There are two principal kinds of wisdom.

a) Aql-i-salim
b) Aql-i-saqim

“Both of these are wisdom. The wisdom which is “salim” never goes wrong or errs. It goes anything to make it repent. It does not make mistakes in the things it considers. It always keeps to the course of actions that are good and that also ends well. It thinks properly, and finds the right way. Its deeds are always right. This form of wisdom existed in prophets only. They were successful in every deed they had begun. They would not do any thing that would make them repent or that would harm them. The one which is close to them is the wisdom of the Sahaba, of the Tabi’un, of the Taba-i-Tabi-une and of the religious imams. Theirs was the wisdom that was suitable for the rules of the Shari’at.

The wisdom that is called “Saqim” is quite the opposite one, it errs in its acts and thoughts, which always cause sorrow, repentance, harm and trouble.

Between these two kinds of wisdom, there are numerous grades. It should not go without saying that Believers have both the religious wisdom and worldly wisdom. As an unbeliever’s worldly wisdom is superior to his religious wisdom, so, a Believer’s wisdom to comprehend matters pertaining to the next world is superior to his wisdom to comprehend worldly affairs. But this state is not perpetual. The world is transient. The wisdom whish is useful in transient affairs could not be more valuable than the wisdom which is useful in continuous, everlasting matters”. 

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Joseph W. Meeker’s eloquent yet concise statement about wisdom is much more illuminating:

“Wisdom is a state of the human mind characterized by profound understanding and deep insight. It is often, but not necessarily, accompanied by extensive formal knowledge. Unschooled people can acquire wisdom, and wise people can be found among carpenters, fishermen, or housewives. Wherever it exists, wisdom shows itself as a perception of the relativity and relationships among things. It is an awareness of wholeness that does not lose sight of particularity or concreteness, or of the intricacies of interrelationships. It is where left and right brain comes together in a union of logic and poetry and sensation, and where self-awareness is no longer at odds with awareness of the otherness of the world. Wisdom cannot be confined to a specialized field, nor is it an academic discipline; it is the consciousness of wholeness and integrity that transcends both. Wisdom is complexity understood and relationships accepted.”

Many Dictionaries, encyclopedias and philosophers have defined the word wisdom in a style that different statements resemble in meaning and sense. Some of these definitions are:

- The ability to discern or judge what is true, right, or lasting; insight
- Common sense; good judgment: *(Henry David Thoreau)*
- The sum of learning through the ages; knowledge: *(Maya Angelou)*
- Scholarly knowledge or learning
- Wise sayings or teachings; precepts
The quality or state of being wise; knowledge of what is true or right coupled with just judgment as to action; sagacity, discernment, or insight.  

Webster’s Revised Unabridged Dictionary defines wisdom in these words:

- The act or state of knowing; clear perception of fact, truth, or duty; certain apprehension; familiar cognizance; cognition,
- Knowledge, which is the highest degree of the speculative faculties, consists in the perception of the truth of affirmative or negative propositions. --Locke.
- That familiarity which is gained by actual experience; practical skill; as, a knowledge of life,
- knowledge, and the capacity to make due use of it; knowledge of the best ends and the best means; discernment and judgment; discretion; sagacity; skill; dexterity.
- Behold the fear of the Lord that is wisdom; — Job xxviii. 28.
- Common sense in an uncommon degree is what the world calls wisdom. — Coleridge.
- The results of wise judgments; scientific or practical truth; acquired knowledge; erudition.

Wikipedia the free encyclopedia defined it by comparison of wisdom, prudence and knowledge. It defines knowledge that, "the use of the best means for attaining the best ends." “Prudence as the virtue by which we select right means for given ends, while wisdom implies the selection of right ends as well as of right means." Hence, wisdom implies the union of high mental and moral excellence.
The following discussion will make it evident that knowledge is closely associated with wisdom. To comprehend the concept of wisdom we need to draw on the detail of knowledge as below:

**What is Knowledge?**

“The definition of knowledge is a matter of on-going debate among philosophers in the field of epistemology. The classical definition, described but not ultimately endorsed by Plato, has it that in order for there to be knowledge at least three criteria must be fulfilled; that in order to count as knowledge, a statement must be justified, true, and believed. Some claim that these conditions are not sufficient, as Gettier case examples allegedly demonstrate. There are a number of alternatives proposed, including Robert Nozick’s arguments for a requirement that knowledge 'tracks the truth' and Simon Blackburn’s additional requirement that we do not want to say that those who meet any of these conditions 'through a defect, flaw, or failure' have knowledge. Richard Kirkham suggests that our definition of knowledge requires that the believer’s evidence is such that it logically necessitates the truth of the belief.”

In many expressions of Christianity, such as Catholicism and Anglicanism, knowledge is one of the seven gifts of the Holy Spirit. The Holy Prophet (SAW) was, undoubtedly, the wisest of all the human beings. In this regard, Prophet Muhammad (SAW) has described himself and his vicegerent Ali as the sources of knowledge: "I am the City of Knowledge and Ali is its Gate". (Hadith)

In Gnosticism, divine knowledge or gnosis is hoped to be attained from the demiurges physical world. And in Thelema, knowledge and conversation with one’s Holy Guardian Angel is the purpose of life, which is similar to Gnosis or enlightenment in other mystery religions.
The Stream of Wisdom and Knowledge

Prof: Dr. Muhammad Saleem elaborated it in the *ABC of Islamic Theory of Knowledge* thus:

“God is presumed and postulated as the first source and fundamental principle of the Islamic theory of knowledge.”

‘Say: the knowledge is with God alone’ (67:26), ‘Lo, God has knowledge of every thing’ (20:98), ‘My Lord embraces all things in the knowledge’ (6:80), ‘And that God encompasses everything in knowledge’ (65:12), ‘Surely He was knowledge of everything’.

The Quran mentions the names of seventeen prophets from Noah and Abraham onwards and says: ‘We chose them and guided them to the right path.’ (6:86-7), But quickly adds: ‘If they had associated (anyone with God) their previous deeds would have come to naught’ (6:88), It means God is the ultimate Reality and the sole source of Knowledge.”

Thus, he further says about it that:

As a corollary, it follows that man’s knowledge, especially his ability for conceptual and creative knowledge, is essentially the gift of God and is not something, which he has developed independently on his own. The Qur’an frequently tells us that man has born ignorant out of his mother’s womb. But, then, God endowed him with eyes, ears, and heart, that is, the faculties of conceptual and creative knowledge. This is how the Qur’an speaks:

“And it is God who brought you forth, knowing nothing from your mother’s wombs, and he blessed you with hearing, and sight, and hearts, that haply so you will be thankful” (16:78)

Again it reads: Read and thy Lord is the most generous Who taught by the pen, taught Man, that which he knew not” (96:3-5).
“… God is light upon light and He guides to His light whom He wills” (24:35).  

He concludes it and says: “These and similar other verses clearly indicate that God is the ultimate Source of Knowledge.”

The Indian scholar Dr. Muhammad Sharif Khan quoted some Qur’anic verses and the sayings of the Holy Prophet (SAW) regarding knowledge and wisdom. He quotes:

“He it is who hath sent among the unlettered ones a messenger of their own, to recite unto them His revelations and to make them grow, and teach them the scripture and wisdom, though heretofore they were indeed in error manifest” (Al-Jummah)

Thus, he mentioned the following sayings of the prophet (SAW).

“The prophet of God passed by two gatherings in his mosque and said, ’Both of them are (working) for God but one of them is superior to the other.’ As to the one, and call upon God and eagerly (Strive) after Him; so He please, He may give them and if He please He may withhold (His provision) from them; and as to the other, they learn wisdom or knowledge, and teach the ignorant; so these are superior; and I am only raised up as a teacher.’ (Refer Abdu’llah bin Armu in ad-Darimiy)

“The excellence of a learned man above a mere worshipper is as my excellence above the average man among you.” (Refer to Abu-Umamah in Tirmidhy and Makhul in ad-Darimiy)

The above-mentioned Verse of the Holy Qur’an and sayings of Holy Prophet (SAW) clearly show that education, knowledge, learning and men of learning occupy an important place in Islam.

Cowper says about wisdom and knowledge that:

“Knowledge and wisdom, far from being one, have no connection. Knowledge dwells in heads replete with thoughts of other men; Wisdom,
in minds attentive to their own. Knowledge, a rude, unprofitable mass, the mere materials with which wisdom builds, till smoothed, and squared, and fitted to its place, does but encumber the one whom it seems to enrich. *Knowledge is proud that he has learned so much; Wisdom is humble that he knows no more.*”

Plato says about knowledge and wisdom that:

“*Love with knowledge is in fact love with wisdom*”

To make the term wisdom even more lucid, heed must be paid to the relation b/w wisdom and intelligence.

**Wisdom & Intelligence**

Having gained knowledge, experience, and intuitive understanding, along with a capacity to apply these well, is wisdom. It is the judicious application of knowledge. To some extent, the terms wisdom and intelligence have similar and overlapping meanings. But in *Endless Bliss* it is mentioned that:

“Wisdom and intelligence should not be mistaken for each other. It is intelligence to find the relations, to understand the resemblances and the differences between and effect. Clapared, a Swiss, defined intelligence as “mind’s best adjusting itself to new requirements and circumstances.” That is, it is a power that helps us adapt ourselves to our surroundings.” Single-celled animals are affected by their surroundings, and change their states by adjusting themselves to those effects. In arthropoda, which are more developed, instincts join those effects. In vertebrates, these two forces are joined by familiarity. And in the most developed animals and human beings a new activity, a new attitude for adjusting themselves to their surroundings appears: this is intelligence. Bergson says, “of the early people,
and of the people of every century, that stranded ones made tools in order to adjust themselves to nature, to establish communications between themselves and animals. Those tools were made owing to intellect.” As it is seen, making tools, making technical progress, is a symbol of intellect, not of wisdom. William Stern, a German psychologist and pedagogue, says, “Intelligence means to adjust the thoughts to new conditions of life.”...Terman an American, says, “Intelligence means to think with concrete thoughts.” All these definitions show that intelligence is a step of mind which is above instincts and below wisdom. Intellect, which is the executant of wisdom, is formed before wisdom. Owners of wisdom put forward theoretical ways and rules. The intelligent person practices, executes them. But if he is not wise enough, he only uses what he has learned from the owners of wisdom, and cannot reach the necessary and universal principles by himself. In other words, his mind does not function well, and he cannot deduce correctly.

Intelligence

Wikipedia, The free encyclopedia explains intelligence thus:

"Intelligence is an umbrella term used to describe a property of the mind that encompasses many related abilities, such as the capacities to reason, to plan, to solve problems, to think abstractly, to comprehend ideas, to use language, and to learn. There are several ways to define intelligence. In some cases, intelligence may include traits such as creativity, personality, character, knowledge, or wisdom. However, some
psychologists prefer not to include these traits in the definition of intelligence."^{18}

Barnard Shaw said about intellect that:

"Night without Moon and Knowledge without intellect is useless"^{19}

The famous Iranian poet Ameer Khusro gives great importance to intellect and says about it thus:

"We have no friend other than intellect"^{20}

Hazrat abul-Hasan Furqani says about knowledge and understanding that:

"A little understanding / perception is better than a lot of knowledge, worship & Zuhud."^{21}

**Wisdom guides toward piety and Taqwa**

In Arabic, the word Hikmah stands for wisdom, which means Knowledge (Elm).^{22} Some interpreters of the Holy Qur’an contend that the Qur’an is the guidance to humankind while the life and conduct of the holy Prophet (SAW) led in the shadow of the Qur’an is called hikmat. Hikmat therefore stands for the Sunnah of the Prophet (SAW).

Yet, another interpretation is equally appealing. Some scholars hold that hikmat in fact means justice (or Adl) the ability to put things at right place. So kitab-e-hikmat would mean to establish justice in accordance with the teachings of the Qur’an. In other words Qur’an and Sunnah become the ultimate guide to human life.

Word Hikmah came in the Qur’an several times, which conveys the meaning of knowledge. In the Holy Qur’an Allah describes the prayer of Hazrat Ibrahim (A.S) in favour of Prophet Muhammad (S.A.W) thus:
“Our Lord! Send amongst them a messenger of their own, who shall recite unto them the book (This Qur’an) and Al-Hikmah and purify them verily, you are the All-mighty, the All-wise.”

Allah accepted this prayer of Hazrat Ibrahim (A.S) and sent The Prophet Muhammad (S.A.W) as a model of perfect wisdom. In this respect his duties were:

a) Recite unto them the verses of the Qur’an
b) Teach them the secrets of Qur’an
c) And purify them from shirk and all sorts of animal passions and transform their minds and hearts and make them vibrant with the remembrance of God.

This verse of the Qur’an refers that knowledge and wisdom are inter-related terms. This is knowledge that opens the eyes of one’s heart, makes one’s ears capable to listen to others advice. Intelligence provides selected words to the tongue, thus words process before coming to the tip of the tongue in the intellect. Thus, knowledge, wisdom and intelligence are very close in their meaning.

In another verse of the Qur’an Allah says about it thus:

“Those’ who are gifted with wisdom, are blessed with a lot of goodness / virtue”

“Consummate wisdom — but warnings do not avail;”

Khushal’s Concept of Wisdom

It became clear from the above discussion that wisdom is the quality or the capacity to make due use of one’s natural, and gained knowledge for selecting right means to right ends. Therefore, in this perspective if we look at Khushal Khan Khattak’s poetry and prose we shall reach the
conclusion that he made the best use of his available knowledge. Moreover, he was the follower of Qur’an and Sunnah, which is the ultimate source of knowledge. This is the reason that whatever he said are really the pearls of wisdom. As a philosopher and thinker, he had observed the life keenly. He spoke such weighty words, which bear upon the practical life. Which can be spoken only by one, who has deep knowledge, intellect and insight and this is all he had. These were God gifted qualities, which Allah bestowed upon him. He himself had great respect in his heart for wise men. He called the wise and wisdom with the several names. For instance, Hukhyar, (wise) Hukhyari, (wisdom),Aqalmand, and Aqalmandi, Dana, Danai,

Wise men were highly valued in his eyes, and he even wanted to sacrifice his own self for them. He says:

“All is good of a wise man whether he tells a lie or speaks the truth.”26

I may sacrifice for wise men, while all the unwise men may sacrifice for me.

Wise men analyse matters and then conclude in a very precise manner. He says about the blessings in this world:

“There are four kinds of blessings in the world.
Wise men are aware of this fact,
The first blessing is of knowledge and the second is good manners,
These blessing are comfort in both worlds
The next is a lot of wealth
On which the kings base their enjoyment
The next is abstinence if you see it
This is comfort in the life of hereafter but struggle here” 27
How wisely he interpreted life. To some people life is just wealth and to some it is just entertainment. Nevertheless, in Khushal Khan Khattak’s view the first thing, which is highly valuable, is Knowledge. Then he valued good morals and mentioned wealth on the third number. It indicates that learned and wise people do not give importance to wealth or worldly gain. They give importance to education and good moral character. Khushal Khan Khattak means that true education is one, which brings positive changes in one’s behaviour. Thus he wanted to build one’s character on the solid foundation of Islamic teaching. As a result, a healthy and peaceful society will come into being and then such society will produce positive and creative thinkers.

Let us see who are the wise in his view.

**Wise will give Value to Advice**

Khushal Khan Khattak says that wisdom imposes some limits on humans. A wise man will listen to other’s advice, his speech will not be tasteless and he will talk to the purpose. He will never waste his time in purposeless deeds. He says in the following couplet:

“The wise (man) will never be adviceless,
His deeds and speaking will not be tasteless,
He who, doesn’t have the intellect is shameful and evil soul
Moreover, his thoughts will not be un-reasonable.”

**Wise will not be Proud**

Khushal Khan Khattak puts that a wise man will never feel proud of his learned skills and intellect. He will try to be exacting in learning. As he says:

“Be thou not self confident in thy own skill and wisdom
But learn from every one who is abler.” 29

In this regard, Khushal Khan Khattak gives an example and says:

“How Boo, Ali was full of confidence in his wisdom
And yet in many matters a fool was he called by men” 30

**Wise will Trust in God**

Khushal Khan Khattak says that a wise man will trust in God in all his matters; he will never look to other people.

“No man indeed is he, who is guided by every one’s word,
One must work with trust in God and not watching each man’s eyes.” 31

It means that one should do work according to his own Will and he should not look towards others. Some people do not have the confidence to work according to their own mind they copy others. These people mostly suffer loss and are considered as stupid.

There are many who do wrong but wise men hide their faults with their wisdom as Khushal says:

“The wise man conceals many of his faults by his wisdom
The foolish / stupid by his folly and stupidity shows his few to the world.” 32

In this regard Hafiz Sherazi says:

*Each one has some faults, but the difference between wise and stupid is that, the wise feels his faults by himself, the world do not feel it, while the stupid does not feel his faults by himself, his faults are felt by the world.* 33

Khushal Khan Khattak says that where wisdom is very necessary for men in many worldly matters there wisdom plays a vital role in preserving their wealth and using it in the right place. As he says in the following couplet:

“If a foolish / stupid has wealth of the world
Khushal’s Concept of Wisdom

Niaz Muhammad Aajiz

The Dialogue

Volume II, Number 1

He will lose it with his foolishness. 34

**Fear of Allah is the Foundation of Wisdom**

In the Holy Qur’an Allah says about the fear:

“No doubt only scholars (Ulama) among human beings fear Allah” 35

Ulama are those who are the wise. Thus knowledge and wisdom are nearly the same. The fear of Allah comes from knowledge, as an obedient servant, who recognizes his master well as to how and when he becomes angry. He knows that if he does it, his master will be angry with him. The scholars (Ulama) are those who know their lord well. Thus, those who have Allah’s fear in their hearts are wise people. In this respect, the fear of Allah became a foundation for wisdom. The Holy Prophet (SAW) said that:

“The foundation of Hikmah (Wisdom) is the fear of Allah” (Hadith)

The fear of Allah is difficult to develop without knowledge. Those who are deprived of knowledge are divorced of Allah’s fear; their hearts are like stones or even harder than stones.

Having similar approach to the Holy Qur’an, the book of unchallengeable wisdom, speak volume of his great wisdom.

Khushal Khan Khattak thinks that scholars are wise men and signs of perfect wisdom. This theme reflects in his following couplet.

“The people who are stone or clod of desert will become gold
By the company of Scholars (Ulama) 36

**Remembrance of Death is Wisdom**

The wise people will remember their God and have a sense of accountability to God on the Day of Judgment. If a man has fear of God in his heart, he will remember his death as well. This is the way to
escape the sins and not do anything wrong for the fear of being answerable to God about all of deeds in this world. Doing wrongs despite the knowledge of these facts is a matter of stupidity.

Khushal Khan Khattak says about this in the following couplet:

“The wise men will not be negligent of death
Because the attack of the army of death is all of a sudden
The death, will look-in you, as some one looks for his lost ornament;
And even if you close your self in an iron fort
The angel Ezrael will find you.”

Silence is the Sign of Wisdom

Khushal Khan Khattak believes that silence is a sign of wisdom. He included this in the qualities of a good sovereign also. However, for a common person he feels this quality is necessary because it increases man’s honour. He says that wise people will listen to others and will speak very little or when it is needed or asked by some one. He says thus about silence in his prose book Dastar Nama:

“The people just wait for a king’s words coming out of his mouth. Sign of wisdom is silence. Speech may contain a calamity or rather calamities. Secrets are disclosed with opening a mouth. A wrong and unsuitable determination or promise is made with words from mouth. Men divorce or a slave is set-free with a word of mouth. Angels acknowledged Adam’s superiority it was by mouth. God forbid if a faith is broken it is by saying something. Thousands of misfortunes are caused by words. One may get beheaded with it.

A line in Persian:

“A red tongue (with abusing words) makes a grey head fall.”

An Arabic maxim:

“The one who remained silent escaped”
There was an old man in olden times. He kept a hen’s egg in his mouth. Some body asked him why he did that. He said, “It is a cover of my mouth to check the words coming out.”

The man said, “The harm of tongue is great but it has advantages also.” He answered: “at least the harm could be avoided by covering the mouth. Well! I do not want the advantages; I have succeeded to keep the secrets this way through complete silence, as the treatment of keeping secrets is “silence” only. (Silence is gold)” 38

**Keeping Secrets is Wisdom**

Khushal Khan Khattak included keeping secrets in wisdom. To him a wise man will never leak out a secret, whether it belongs to him or some body else. The kings are more important in this regard to keep secrets. He says about it:

> “The kings should hide the secrets of their hearts from the nearest relatives, except those he has full confidence in his opinion and wisdom.”39

A Persian verse says:

> “If a person knows without your telling him what your opinion is, one should weep and mourn this opinion and wisdom of yours.” 40

Aristotle was the teacher of Sultan Sikndar (Alexander the great) but still he did not reveal the secret to him. He administered and governed the country along with him (through consultation) but he (Alexander) did not disclose his secrets to him. He never said anything to him about his intention. Aristotle could judge and guess if he went one way / direction, he would talk about any other direction.” 41
As it is mentioned earlier that silence enhances dignity, Khushal Khan Khattak says in this regard:

“I tell you that which thing will make you honourable,
That you may not argue with every one” 42

Then he further says:

“Always keep your mouth close like a bride,
In case of urgency just speak two words” 43

The Prophet Muhammad (SAW) said about the silence, “if one gives me the guarantee of his tongue, I give him the guarantee of paradise”. Thus in another Hadiath he said, “They succeeded who kept quite”

Khushal Khan Khattak says that keeping secrets in hearts is wisdom. Not every body can be a secret keeper. In fact, a secret keeping in heart is a heavy burden which every person is unable to bear. But if some one wants that his secrets may not leak out then he has to bury others secrets in his heart. Khushal Khan Khattak says about this in the following couplet:

“IF you want that your defects and faults may not be open to others,
Then you have to become a screener also and do not count people’s defects to others.” 44

**The Wise will keep control over his Tongue**

Khushal Khan Khattak says that wise men will not be thoughtless; they will think a lot before bringing a word to the tip of tongue. Such people will keep the tongue as a guide for their heart. He says:

The wise men when they speak
They will keep their heart as a guide for the tongue
At first, they will consult their heart,
Later they will tell strange stories.” 45
Thus, he further says:

“The tongue of the wise men is hidden in their heart;
They will not tell the secret to their dearest friends or to strangers.
They will not say anything without requirement whether it is less or more
They will not say false and null to any body.”

**Ignorance (Jahalat), Stupidity,**

To get familiar with Khushal’s concept of stupidity will certainly help in grasping his wisdom from another angle. Let us view it first what is ignorance and stupidity and what is the Islamic concept of ignorance.

**Ignorance:**
1. Lack of knowledge or education
2. Lack of awareness of something, (often of something important)

**Stupidity:**
1. Lack of intelligence, perception, or common sense
2. Extremely rash or thoughtless behaviour

**Jahl / Jahiliyyah in Islam**

“In Islam or to be more exact, in the Qur’an – Jahiliyyah is a religious term in the negative sense, because on it is based on the Kufr of the Kafirs. In fact, it was the haughty spirit of independence. This keenest sense of honour, which refused to bow before any authority, be it human or divine, that incited the Kafirs to set up the most determined opposition against the new religion. The Jahalat was in short the very root and sense of Kufr.”
The spirit of the jahiliyyah to which the Qur'an refers in Surah al-Fatha is the following:

“When the Kafirs set up in their hearts the humiyyah, that humiyyah so, characteristic of the Jahil-ness. (Al-Fath, 48:26)

In pre-Islamic times, the word had no religious connotation at all. Jahl was simply a human, personal feature; only it was a very characteristic one. It was really something quite typical of the pre-Islamic Arabs.”

“The concept of Jahl being so characteristic of the psychology of the pre-Islamic Arabs it is but natural that the word should occur very frequently in Jahili poetry. And it is comparatively easy to isolate the basic semantic elements of this word, if we carefully examine the numerous instances of its usages in pre-Islamic literature, applying to them the method of contextual analysis.

The major semantic constituents of this concept, which my own analysis has isolated, may conveniently be stated in a summary form as follows.

1. The first and the most conspicuous feature of the human nature signified by the word Jahl- or rather we should say the root JHL, for jhl is merely one of the many possible forms under which the root JHL concerns a particular behaviour pattern.

2. Jahl is the typical behaviour pattern of a hot-blooded impetuous man, who tends to lose his self-control on the slightest provocation, and consequently to act recklessly, driven by an uncontrollable blind passion, without reflecting on the disastrous consequence this behaviour might lead to. It is the behavior pattern peculiar to a man of an extremely touchy and passionate nature, who has no control of his own feelings and emotions, and
who, therefore, easily surrenders himself to the dictates of violent passions, losing the sense of what is right and what is wrong. 49

Khushal’s View of Stupidity

The concept of “Stupidity” that Khushal Khan Khattak has given is quite clear. He pointed out that the owner of the following defects would be considered as stupid. He called them with many names, for instance kum-Aqal (unwise), Nadan (silly) Bay-waquf (Foolish) Jahil (Ignorant), Na Ma’qul (Unreasonable) and Ahmaq (Stupid). He used all these names for only one purpose and that is stupidity. He declared the people possessing the above-mentioned titles as stupid. For stupid, word Ahmaq is more suitable. Ahmaq is derived from the Arabic word "Humq” “it means foolishness, folly, and stupidity” 50

He enumerates so many symptoms that show a person stupid. He says in the following couplet:

“My deep pondering over the matter revealed to me the fact that habits make a person stupid” 51

In addition, the following couplet also conveys this idea.

“Stupidity, ignorance and dirty habits are bad;
These create disturbance, tumult and anxiety in the world.” 52

Furthermore, he calls that person also a stupid who does not accept Khushal’s advice. As he says here:

“Next let the man be called stupid, who would not listen to what Khushal says” 53

Khushal Khan Khattak lamented the existence of stupid persons. He showed great hatred for them and wrote the following couplets in a lamentable state:
“If you find even one person in thousands consider it enough,
There are hundreds and thousands worthless people scattered everywhere,
I do not have such fear of the leopard and tiger,
As I have fear of the ignorant (Jahil) person in my heart. 54
He says further:
“Esa (Jesus) made the deads alive and made the blind clear sighted,
Nevertheless, he could not make an unwise, a wise man.
Unwise is a dragon for himself
As well as for the whole world.” 55

Exile the Stupid
Khushal Khan Khattak demands that stupid persons be exiled from the country because there are several miseries attached with them. Therefore, to get away with these miseries kick them out from your land, otherwise they will cause the depravity of the whole land.

“May Allah not produce a stupid person in the village,
And if he is produced in your home then learn from me
That either exile him to a far off country
Or burry him under black mud. 56

It shows how he hated the stupid people. He says that if among your brothers or other family members, someone is stupid, he will earn bad name to all the family and he will produce enmity for them. That is why Khushal Khan Khattak suggested that the presence of a stupid person is just like a cancer-affected part of the body, which should be separated from the body, or else it will spread in the whole body and will wear it out.
Avoid Company of the Stupid

He further advises not to adopt the company of ignorant and stupid people. As the following couplet shows:

“Don’t be close with the ignorant / the stupid
Adopt perpetual sitting with wise men” 57

Khushal Khan Khattak says that four persons are not good for friendship. So people have to escape their corrupt company.

“One is liar the other is greedy
The next is stupid and a thief like a rat
These four men are dirty in friendship
If you make them friends, they will soon bring disgrace to you.” 58

Poor Scholar is Better than Rich Stupid

Even if a stupid has a lot of wealth
He will lose his wealth because of stupidity
The poor has to pay thanks,
If he has knowledge and wisdom 59

In the discussion of wisdom, we have read that Khushal Khan Khattak gave importance to knowledge and then to good morals. On third number, he mentioned wealth, which is not the aim of life. Here he says that if one has no wisdom and he has wealth he will lose it by his stupidity, because he would, have no idea how to invest it and how to make it profitable for his own self and others.

Educating the Stupid people

Khushal Khan Khattak says that educating the stupid people is in vain because they have no mind to listen to others’ advice. They will do what
they like to do. For a scholar and wise person it is useless to educate them. He gives the example of Hazrat Esa A.S /Jesus and says:

“Jesus /Hazrat Esa A.S did not make any unwise a wise person during the whole of his life,
Though he was making blinds clear sighted
Those who are not created clear sighted by God, then whose task is this to make an unwise person, a wise person.
If an unwise man tries to hide his stupidity by studying,
Are just like those old people who apply hair-dye (to show themselves young)” 60

Thus, Khushal Khan Khattak further says about their education. He says that if someone tries to change them with education it is impossible because this stupidity is their nature and nature never changes. As he says

“No man will become a wise man by education,
Because this is the saying of a wise man
Just like a thorn tree will not become some thing else
Even if it is patched with a mulberry tree in the garden” 61

**Stupidity is Blindness**

Blinds are not only those who do not have their sight. Those are also blinds who cannot distinguish between right and wrong. They say right to wrongs and wrong to right statements. Khushal Khan says:

May I show you a stupid if you want to see him?
The stupid is blind with black eyes,
Calls white black and black white
And hears illogical statements, 62
Torturing the scholar is Stupidity

Khushal Khan Khattak says that he is wise who respects scholars and competent people, while a stupid and an ignorant person torments these people. He says about himself as follows:

“Ignorance is Torturing to me
It is easier for me to sacrifice myself than tolerate it” 63

Bad Companion is stupid.

Khushal Khan Khattak considers the company of an ignorant and stupid person as Hell

As he says in this couplet:

“Shall I show you the Hell in this world?
The company of a stupid and incompetent person is Hell in this world.” 64

He further says and shows his grievance over the time that passes with stupid people.

“O, the life of a wise man you are like alchemy
Sorry for you, that you are in the company of an unwise person”65

He says that all bad things and wrongs that occur in this world are due to the stupid. Nothing bad will be caused by wise men.

He says:

If there is something, wrong in this world,
Or unjust or immoral
None is caused by wise man,
These are due to unwise people’s hasty actions. 66

Now, in the following lines I am going to mention some of the habits, traits, or characteristics that Khushal Khan Khattak considered stupidity.
Taking Bath naked in a river is Stupidity

“Call him a stupid, who takes bath in a river all naked and exposed” 67
Khushal Khan gave great importance to Shame and modesty because this is a part of our religion and plays the role like a backbone in our society. That society becomes ruined which gives up modesty. Sadly stated that now a days our new generation feels proud to look nude. The whole media enhances it and thus print and electronic media especially internet has demolished our values. The morals of our youths have been destroyed. Unfortunately, our education failed to control it even it failed to inculcate Islamic values in them. This is the main reason of Muslims’ depravity.

Ever Laughing is Stupidity

Khushal Khan Khattak says that too much laughing is a sign of stupidity and that a person who laughs a lot is a stupid person. Laughing on meaningless talks decreases one’s honour and disgraces him in the eyes of others. Khushal Khan Khattak calls him NA-MAQOL (stupid) who laughs every time without reason.

“Who will be more stupid than him in the world
Who always shows white teeth in laughing. 68

Khushal Khan Khattak wants that there should be a balance in man’s deeds, laughing and talking. He advises us in this respect and says:

“If you talk or laugh at every place
Nothing should have to be out of calculation, 69

These things are non-sense in Khushal’s view. Therefore, he means that one should avoid these things.
Counseling with Females is Stupidity

Although Khushal Khan Khattak has laid a lot of stress on consultation but even then he calls that a stupid person who does counseling with females. Khushal Khan Khattak was a wise person why did he underestimate females and called those stupid who did consultation with females? The answer is that he was a religious scholar also and was a practical Mu’min. He was an expert psychologist and a philosopher. He knew that what the Prophet Muhammad said is right, because he was the embodiment of perfect wisdom. He cannot say anything wrong because Allah has revealed to him all the knowledge. That Prophet said that they are imperfect by intellect. Over-all conduct of the Prophet (SAW) does not show an out-right disdain for the female class. On the contrary he received compassionate counseling from his first wife(H.Khadija) at the time when he was shaken by the burden of first revelation. Likewise, he received an exceptionally good advice from his wife (H. Salma- may God be pleased with her) concerning the reluctance of his companions at the time of Truce of Hudabiya. Similar other instances can be collected from his Serah.

Khushal Khan Khattak was very much bound by religion. He did not count himself wiser than the Prophet. That is why he says that:

“Who is he, who is worse than females?
That is he, who enters into consultation with women”  

In the following couplets, he says more clearly about their imperfection.

Females are by birth weak in intellect
They will not become fair and straight
Because they are created twisted.”  

Females are by birth twisted
They are weak in intellect and in religion as well
Boasting / Bragging is Stupidity
Khushal Khan Khattak does not like a blusterer and a braggart. He hates such persons unable to do something or show progress but boast a lot. Such people gain a negative impact from the society, loose their honour as a result, people look them with mocking eyes because of contradiction in their words and deeds. Khushal Khan Khattak forbids people from it and advises them in the following words:

“If someone is stronger than you in power
Then there is no need of arguing with him
If you have power of doing, then boast
And if it is not possible, then do not boast.”

Wisdom and Education
Wisdom plays a vital role in enhancing learning process. On the other hand stupidity stops the teaching / learning process and puts obstacles in the way. Thus, a foolish person cannot play an active role in this regard.

Desire for learning
A wise man will have a desire of learning. This desire will not be dependent on time and occasion. This desire will be forever. Even if he is a scholar, intelligent and a knowledgeable person, yet he will want to learn something new from others. As Khushal Khan Khattak mentions it:

“Although there will be no need of advice to a wise man
Even then he will feel it better for him as a sweet”

Similarly, he further says:

“The wise will never be happy with himself
And will not be rebellious against his wisdom.”
Seriousness and Interest

A wise man will seriously participate in learning process. He will show his utmost interest in gaining knowledge and will not waste his time in aimless deeds.

Wisdom in contrast with Stupidity

Khushal Khan Khattak pointed out so many qualities of wise and stupid people and said a lot about them. Here are some more verses for the discrimination between a wise and stupid person. He says about the main difference between them thus:

“The difference between wise and unwise / stupid is of two types
(First) that unwise / stupid will not be indigent of a wise man,
That even if the wise man has a lot of wisdom; he will still be a seeker of advice” 76

It does not mean that a stupid man will be self-sufficient and that he does not need others help. It means that he does not listen to the advice of a wise man. He feels himself the most wise man and the other people have to listen to him. When he develops this mistaken thought then he must be sure that he is the most stupid person of the land.

While on the other hand though a wise man will be an embodiment of wisdom yet he will feel himself imperfect. He will be in search of knowledge and will try to get more and more education. He will even listen to those who are known for their stupidity; this is the real sign of wisdom.

He further distinguishes stupidity from wisdom by saying:

“All wrong deeds are right and straight to unwise (stupid),
And all right and straight deeds are wrong to him,
This distinguishes wise from stupid
All people should be aware of it” 77

Khushal Khan Khattak does not like even that wise man who gives good advice to a stupid. To him, stupid people are donkeys and nice talk for them is in vain. He says:

“That person will not be wise who advises a stupid person
(People) do not teach sweet things to donkeys,
(Because) sweet things are for humans and not for donkeys,
What he knows is only food, and it is only this that he praises” 78

A Preacher of Baseless News
This is enough to prove one’s stupidity that one hears something and conveys it to others without confirmation. This is because of his heart that does not have the capability of keeping secrets. Khushal Khan Khattak says about such stupid person as below:

“The Stupid person has no heart in his chest;
His heart is located in his tongue down to the sole of the foot
When he hears something from others or something comes to his heart
He starts conveying it to all the people.” 79

Summary
To conclude the discussion it has become clear that Khushal Khan Khattak possessed phenomenal wisdom. He was really a wise man because his concept of wisdom was utterly based on the Holy Qur’an and Hadith. Most of the approach of the Khushal Khan Khattak reflects the qualities of a wise person narrated by Allah and the Holy Prophet (SAW), specially his belief that the people of knowledge are of course, the wisest. Besides, his view that the person having trust in God, fear of Allah and death, liking silence and keeping secrets portrays real wisdom.
He was a keen observer who noted every habit and action in the human beings that stood for wisdom.

Moreover, he made great contribution to us by not only pointing out the wise but also drawing a beautiful comparison between the stupid and the wise. According to him, ever laughing, counseling with females, baseless boasting, and preaching bad news are the signs of great stupidity. He warned us to avoid the companies of the stupid as it will destroy us and consequently our society. He even suggested exile for the stupid and greatly emphasized to adopt the company of the wise. Thus, his wisdom is a source of universal guidance and success.
End Notes

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Khushal’s Concept of Wisdom
Niaz Muhammad Aajiz

The Dialogue
Volume III, Number 1

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