

Education and Training of Child in the Speech of Khushal Khan

Ghulam Sakhi Himat

Senior Teaching Assistant, Department of Pashto, Faculty of Literature and humanities, Faryab University, AFGHANISTAN.

Corresponding Author: gh.sakhi.himat1@gmail.com



www.ijrah.com || Vol. 4 No. 5 (2024): September Issue

Date of Submission: 09-08-2024

Date of Acceptance: 17-08-2024

Date of Publication: 03-09-2024

ABSTRACT

Training and education of a child is a huge responsibility of parents and should be taken into account. The holy religion of Islam also emphasizes on the education and training of children and is considered as the right of the children on parents, because children are the backbone of the society. Khushal Khan has focused on the education and training of the child in a wide range. He has written and recommended a lot regarding to the education and training of children. He has expressed his views both in prose and poems about the training and education of children. He has discussed the rights of the children in some parts of his work either. Education and training of children is the main idea of Khushal Khan;s article, Dastarnama.

Keywords- Training, Dastarnama, Education and Training, Speech, Child.

I. SCOPE AND VALUE

Khushal Khan is a multi-faceted personality of Pashto literature, even if he is studied from his all facet, he would not be studied at all. Now here, I am only going to talk about the education of children in his speech. Since every research has its own value, the value of this research is that to show what is the value of children education and training from the perspective of this great personality. Likewise, this research will be a starting point for other writers to do more research, and it will be notified that children should be given proper education and training because the child is the foundation of the society, the right and wrong training can have positive and negative consequences.

II. PREFACE

Poets and writers are more intelligent and sensitive than the common people in the society, they are better attentive to some parts of the society than others, but some of them are such that they have paid attention to every aspect of the society and in every aspect of the society and has guided the right paths. If we look at the

history of Pashto literature, we will see people with many ideas such as Epic, Godliness, special mystical methods, counter-Gorgani and Mughal enemies, and you can find a perspective or two or three facets in their speech. But such a person who has a disciplined and systematic view of the Pashtun culture and even the international high demands and has given instructions based on scientific principles is only Khushal Khan Khattak. The characteristics, nature and values of Khushal Khan's intellectual, national and cultural efforts, there was no writer like him before him, it is Khushal Khan who brought our literature to a level in terms of thought and art which can be compared with the literature of other languages.

There have been some discussions about the works of Khushal Khattak and the themes of his works, but they are not as much discussed, as it is necessary, the education and training of the child is a vital and important subject, and in this regard, Khushal Khan has written a lot his poetry and expressed his thoughts in prose that there are many words in each verse, so I have tried to briefly discuss the aspects that the author has suggested to them about child training based on their age.

III. EDUCATION

During the reign of Khushal Khan Khattak, education and training was prevalent in some Pashtun areas, this education and training was carried out by religious scholars and in mosques, but Khushal Khan Khattak gave the education and training a regular and systematic form and taught its value to the people. He says about the importance of letter, pen and book as: "Letter, pen and book are necessary for each other, without one the other will be useless." (Khattak, 1397, P. 511)

IV. TRAINING OF THE CHILD

Khushal Khan starts the training of children from the time of mother's pregnancy, which has now been proven by child training psychologists, that the activities and actions of the pregnant mother have a role in the future child's personality. However, Shahal Khan Khattak pointed and advised pregnant mothers in his book (Dastarnama) regarding to this issue as follow.

"The child either a son or a daughter, but when mother is carrying a baby, she should not carry heavy load, jump too high, eat heavy food, look at the wild things with her eyes. And if she having appetite for something, eat it up. Do not cry, become sad, fight or sorrow. If she goes against, the baby will certainly hurt." (Khattak, 1397, P. 205)

He has pointed the same issue in his Teb-Nama:

Bar chi wakhli artena
 Da farzand ya Khazena
 Na di droond petai akhali
 Na di zoor ka na di zghali
 Na di mar pa stargo goori
 Na di lwar pa Zhawar shori
 Na di pass pa bam war khezkh
 Na di qahar ghosa kegi
 Na di droomi wa hamam ta
 Na di zra ka trew tagam ta

Khushal Khan specifies the education age of a child saying that if a child become 4 years, 4 months and 4 days old, he or she should start education. He targets the age of 7 as the age to learn writing and reading, and then to study Holy Quran. In Quran, children must learn the five Sorrahs of Quran, Ayat-ul-kursi, Sorrah Rahman, and Nabaa. And then to study Nahwa and Sarf, Interpretation, Aqwal-ul-Mashayekh, Medicine, Astronomy, Masnawi, Salsalatuzzahab, Nafhat-ul-Ens, Maghare-jun-Nobowa, Shahnama, Sekandar Nama, Zafar Nama, Akhlaq-e-Naseri and Gulestan carefully. Besides this, Khushal Khan Khattak recommends to learn and study Holy Quran, guidance books, stories books, speeches and quotes, epics, embroidery, chess, make up, making perfumes, accounting, writing, digits, Geometry, making juice, cooking, cloths tailoring and washing, painting, poetry, literature, Gulestan and Bostan. (Hewad Mal, 1380, P.223)

As it seems, there was no gender discrimination in Khushal's educational perspective. In the same way, there was no class discrimination, because on page 223 of Dastarnama, in the art of discipline, he says "good-family belonging slaves are like the children, their training and education is must like children." (Khattak, 1397, P. 273)

The writer of (Nangyali Da Zamani) describes the education perspective of Khushal Khan as: some basic and key points are discussed in Khushal Khan's Dastarnama. Ustad Rohi has explored some of Khushal's articles. He has stated in one place, "Khushal's Dastarnama examines all the major issues of education and training such as the ideal and purpose of education and training, educational curriculum, teaching method, environment and heredity and so on."

Ustad Rohi claims that Khushal Khan is comparable to European philosophers in terms of the idea of education and training. He adds that English philosopher John Locke brought revolution in philosophy by presenting the White Slate theory. You will be surprised if you see that Khushal Khan Baba has also proposed the idea of a White Slate theory at the same time. John Locke believed that a child's brain is like a white slate and there is no natural idea about the brain before experience. Khushal Khan says, "The brain of a child is like a white paper. Whatever you write on it, the same thing will appear on it." The Locke's **Gentleman** resembles to Khushal's (**Dastar Sari**). (Hewad Mal, 1380, P. 273)

Khushal do not take gender, social or economic status into account in regard of training and education. From the perspective of Khushal, slaves, slaves' owners, male and female are required to study and get education. Here his perspective is the same as of the Kaminiuos.

Additionally, Khushal Khan has specified the ages for the education of both male and female. The idea of inheritance and environment which was presented by Khushal Khan has been proven by several research as per the saying of Ustad Rohi.

Studying the perspectives of Khushal Khan and looking the ideas of Western philosophers regarding to the training and education, Ustad Rohi says that the Dastarnama of Khushal Khan points out to those standards which required to a Dastar Man (Mature and wise). In the philosophy of training and education the maturity regulations Koventilian and the moral regulation of Flo Tark are having the same context as Dastarnama of Khushal Khan.

All parts of Khushal Khan Khattak's Dastarnama actually have modern and educational aspects that have presented information and ideas in various areas of life, especially in two areas, one about knowledge and the other about raising children that these two parts are closely related to education. In this part of the article, some analytical light will be shed on the part of Dastarnama which is written under the title of children's education.

Khushal Khan Khattak has set out stages and ranks for the education and training of children. This stage starts from the time when the child is born in the mother's womb. According to Khushal Khan Khattak, the very crucial stage for baby promotion is the mother womb. The second period starts from the birth of a child and lasts until the age of one. The third period starts from the age of four and lasts until the age of seven. Continues until the end. The above four educational periods and stages are clearly stated in Khushal Khan Khattak's Dastarnam, that these educational and training periods and stages were not only an accepted and complete program at that time, but these periods are the current and contemporary stages correspond to the educational and training programs and the idea that each period is explained and in this section.

Introduction of the Tifal/Child: Tifal is an Arabic word, and the word Mawlood is also used for a child in Arabic where the singular and plural forms are the same for it. The word Tifle is used for small babies of both human and animal. The word Tifle (child) is used for the person who has not reached to the adulthood yet.

Allah (swt) said about this in Surat Noor: "Babies are those little children who do not have knowledge about women's menstruation or do not have the feeling of lust after seeing the private areas of the women." (Surrah Noor, verse No: 31)

Based on the first article of the United Nations Convention on the Rights of the Child, in fact, a child is a person who is under 18 years of age. According to the laws of Afghanistan, the age of childhood ends at 18 years of age. In Iran, Pakistan, Lebanon, Syria, Iraq, Jordan and Morocco, the age is set to 18 years, but in Egypt, Libya and Kuwait, the childhood period is different. In these countries, the childhood period has been set to 21 years. According to educationalists, a child is a completely different person compared to the personality of adults. He has limited experiences in the process of life and is blessed with good children and pure and truthful. They are not yet familiar with the possible tricks and intentions of adults, and there is mainly an emotional rather than a rational aspect.

Hazrat Muhammad Mustafa (pbuh) divides the first stages of human development into three important parts: And he says that a child is a king and a leader in the first seven years, and is submissive in the second sevens, and in the last seven, the child is a minister and responsible. With the inspiration of this speech of Hazrat Muhammad (PBUH), the stages of human development and growth up to the age of twenty-one are divided into three stages, Kingdom, Obedience and Ministry. These three stages correspond to childhood, boyhood and younghood. (Zaki, 1399, P. 34)

Baby in the tummy of the mother: When a child is born in the mother's womb and comes to life, it needs training and care, and this training and care is a very expensive task for the mother.

According to Khushal Khan Khattak, the education of children does not begin when children are born in the mother's womb. This is a training that gives some instructions to the child's mother, by following which the child will be born healthy.

In the era when medical science was not progressed so much, these instructions of Khushal Khan were very important and appreciable because they have been confirmed by modern doctors and medical scholars. **Child education from birth to four years:** When a child is born, from this day until the age of four, the child needs a lot of care and training, which should be carefully taken care of and trained. First of all, what are the Shariah provisions, they should be followed and then a program for giving food to the child and protection equipment should be made. The child should not be kept in a very hot place or in a very cold place, the air in the room should be moderate and the child's clothes should not be too hot or too thin.

All these instructions are clearly stated in Dastarnama. Khushal Khan recommends that to cut your babies nail by a wise woman and then a wise man or woman should repeat call for prayer (Aazan) in the child's ears or repeat some other names of Allah in the ears. Here the aim is to have the baby to hear Allah's names as the first words they hear. If there is no cold water, do not cover the baby tightly, because the baby gets warm, sweat. And when they uncover the baby, the becomes sick. Because the baby is still unresistant and is still not used to the cold and warm wind of the world. Mothers cover the babies, but when they uncover them, the bad weather affects on the baby, the baby the start to cry and suddenly die. If it is summer, fall or spring season, never cover the baby. If it is winter season, keep the baby in warm and stable climate room. Both too hot or too cold weather is not fine for babies. (Khattak, 1397, P.206)

It is custom among Pashtun tribes and also some other that when a male baby is born, they become happy, but when a female is born, they never become happy and even show their sadness. This is against the Islamic sharia and human rights. Khusha Khan points out this issue in Dastarnama: "Do not become happy for son or sad for your girl. Allah knows who fortunate and who is misfortunate. This is women who born heroes. If all boys are born, the world will destroy." (Khattak, 1397, P. 206)

Education of 4 – 7 years of the age: In modern times, when children reach the age of four, they are not only taken under training, but they are also started to be taught. This education and training start in kindergarten or they have their own classes, which are kindergarten, preparation class is said that during this educational and training period, the child is taught a lot of reading and writing and they are preparing for the first grade of school, which is a good educational program. But in the backward countries, this system is very weak and in some countries this education system does not exist.

From the point of view of education experts, this system is very important for children. Khushal Khan Khattak has already pointed out this issue that a child should be able to learn to read before the age of seven. Khushal Khan says, “When the child turns four years old, he/she should spend four months and four days reading. The teacher should be nice to the child. Go as the way the child wants. If the child is born with high inspiration, he/she will be able to read and write.” (Khattak, 1397, P. 206)

Education of the child from 7 – youthhood: Nowadays, children who reach the age of seven go to school and study until they are teenagers of about 10 to 12 years. The children of this period are first given religious education and then learning other sciences such as mathematics, geometry, chemistry, physics, biology, literature and other subjects, the path of knowledge is opened for them and they are prepared for higher education. During the time of Khushal Khan Khattak, the standards of education were in a similar situation, but there was such a difference that religious subjects were more and at a higher level than other subjects at that time, and the system of teaching, examination and grades were different. Khushal Khan Khattak recommended the following subjects to study for the children of this period, “First of all, read the Qur'an, five surahs and Ayat al-Kursi in the Qur'an, the hadiths of the Mashaikhs, the science of medicine, the knowledge of the scholars, the science of life and the science of religion, the science of astrology is obligatory, it is obligatory to read it, and Persian Masnavi Al-Ma'navi, Al-Zhahab, Nifahat Al-Aans, Ma'araj al-Nabwah, Shahnameh, Sikandarnamah, Zafarnamah, these books should be studied. Read Akhlaq-e-Nasari along with Ghor Gulestan. “If the whole life is spent on learning, it is fine idea. Knowledge to the extent where you can recognize good and bad is good enough. There is no end to the knowledge and should be tried by itself.” (Khattak, 1397, P. 109)

This period, from the age of seven to youth, is the basic period of training a child, because in this period, if the child receives good training, he will go on a good path, and if he is not trained well, he will go on bad paths. If the child hangs out with bad people during this period, then he will become like them, and if he is with good people, he will be well trained. In short, Khushal Khan Khattak has given very good instructions and guidelines for the training of the child in his Dastarnama, as he says, “In the days of childhood until they reach to puberty, do not praise the children for good cloths, but object them and tell the wearing good cloths is for women. Man has nothing do with the good outfit. Instead praise the skills of the youth. Bad behavior and bad attitude of the youth should condemn. The brain of child is like a white slate, whatever you write on it. The same writing appears on it. If hang out with bad people, they will become bad people, but if with good people, they will become good people. It is like gold, if copper is

mix with it, the gold with spoiled. The young should not be served delicious food. Sometimes it's good to try dry bread, old clothes, bare feet, hot and cold, it's good for them” (Khattak, 1397, P. 110)

Khushal Khan Khattak, along with the instructions he has given for the education and the future of a boy, he also has given conditions and guidelines for the education of girls. How should women manage the household chores and how should they cook and what kind of relationships should they have with their husbands and with others, they discussed with details. Here we want to mention a few points of them:

“Just as it is necessary to train a son. As you love your son, love your daughter the same. The effort of training a son is like a daughter, but the daughter should be kept precious, and she should be taught chastity, shame, and modesty. They are supposed to study five Sorrahs of Quran, Ayat-ul-kursi, Sorrah Rahman, and Nabaa. And then to study Nahwa and Sarf, Interpretation, Aqwal-ul-Mashayekh, Medicine, Astronomy, Masnawi, Salsalatzahab, Nafhat-ul-Ens, Maghare-jun-Nobowa, Shahnama, Sekandar Nama, Zafar Nama, Akhlaq-e-Nasari and Gulestan carefully. Besides this, Khushal Khan Khattak recommends to learn and study Holy Quran, guidance books, stories books, speeches and quotes, epics, embroidery, chess, make up, making perfumes, accounting, writing, digits, Geometry, making juice, cooking, cloths tailoring and washing, painting, poetry, literature, Gulestan and Bostan. Learning these skills will have no regret. They should learn the value of precious stones. They do not have read Dewans but have to read Gulestan and Bostan. They have to be polite in front of their elder brothers, uncles, parents and other senior of the family, and do act rude.” (Khattak, 1397, P. 212)

V. RIGHTS OF CHILDREN

In fact, the rights of the child are those lawful rights that the holy religion of Islam has established for them and parents are responsible for them. Khushal Khan has described the rights that a child has over his/her parents in Fazalnama.

Child's rights on father:

Dwolas haqa da farzand di
Pa khpal plar bandi sargand di
Awal sha pakiza zmaka
Chi maya ye nashi wraka
Bal chi daka shi gawrata
Zan di nisi la suhbata
Chi farzand ye pak paida shi
Na kakar bi bak paida shi
Bal chi nom bandi kizhdina
Nom di sha bandi kizhdina
Bal halala luqma boya
Tar har sa da chara loya
Bal khotna di zar kandi
Lazemi da pri bandi

Bal Quran chi walwalena
 Masayel di zda kawena
 Bal halala kasab di zda ka
 Chi qowat lara hagma ka
 Bal di ghashi zda kawena
 Chi pri kha wa pohegeena
 Bal da as swari lazem da
 Ab bazi warsa ham da
 Nor di zda ka adaboona
 Naast walar pa majlasona
 Khat di ham zda ka ay jana!
 Chi zhwandoon ka pi arama
 Nor hesa la mala warka
 Pa Dawlat ye bahra warkra
 Warta kha nawi wogora
 Da haqona ye par zay kra
 Warta nor pahani khodai kra
 Pri khwakiga ka salih wi
 Khodai ye sha kra ka salih wi
 La farzanda haya ghwara
 Ka haya lari pri wiyara
 Ka pa stargo ki ye naw wi
 Tal badi sokhan shano wi

1. The right of naming babies:

Naming generally helps us in identifying a person, and a name itself has a significant impact on a person's character. The Prophet Muhammad (peace be upon him) used to choose good names for his relatives, friends, and the children of his neighbors, selecting names with beautiful meanings and those that sounded pleasant to the ear. The Prophet (peace be upon him) also changed the names of some of his companions that had been chosen during the era of ignorance and had no proper meaning. This was because entering Islam is akin to being born anew, and for this reason, the Prophet (peace be upon him) considered choosing a good name for a Muslim child as obligatory and regarded it as one of the child's rights.

Khushal says regarding to the naming of babies as:

Bal chi Nom bandi Keghdana
 Nom di sha bandi zhadena
 (Hashimi, 1397, P. 1163)

2. The right of raising babies:

The rights of raising a child include providing milk, sustenance, and the care and upbringing of the child. Khushal Khan Khattak states: "Children are a trust from Allah Almighty. Just as the upbringing of a son is necessary, love should be given to him. Similarly, love should be given to the daughters, who also have their own rights. The task of raising a son is like that of raising a daughter; however, a daughter should be cherished and cared for." (Khattak, 1397, P. 212)

"A child's emotions and feelings develop in the same way as the environment in which they live. If a child lives in a clean and attractive environment, they will develop a love and interest in cleanliness.

Conversely, if a child lives in an environment where only dirt and mess are visible, even if the child grows up, they will not have a special interest in cleanliness. Therefore, we should make our homes attractive and, in addition to that, ensure that the school environment is also clean, pleasant, and beautiful. Parents and teachers should not only maintain a clean environment but also keep their own bodies and clothes clean so that the child grows up appreciating beauty. You know how much parents and teachers contribute to the development of a child's personality." (Gul Zar Ahmad, 1393, P. 68-71)

3. The right of formation of belief and learning of Holy Quran

"During childhood, learning sound beliefs is more important than anything else in the early stages of education. This not only helps the child significantly during their early years but also provides comprehensive support throughout their entire life. The formation of beliefs benefits a person both in worldly and spiritual matters. Therefore, in addition to parents, teachers at school should also make a thorough effort in shaping the child's beliefs."

Khushal Khan states as follow his poem regarding to the learning of Quran

Har farzand chi quran khwan wi
 Da mor plar di ham da zan wi
 Pa har harf ba gona goni
 Neki biamowi ragoni
 Pa har harf ye la daftara
 Zi badi ye las las zara
 Chi las zara wagi sair ka
 Barband pat tar dana deer ka
 Pa farzand chi sa sarkhegi
 Chi Quran da da zda kegi
 Pa donya ba momi somra
 Laka ghar da ohod homar
 Mazd sawab ba homra momi
 Laka haj lara sok dromi
 Ya jihad ka ya ghaza ka
 Las las zara ye bia bia ka
 Mazd sawab da Quran deer di
 Tar hesab ta shmar teer di
 (Hashimi, 1397, P. 1153)

4. The right of teaching discipline) Abad) to the children:

"The term 'adab' refers to actions or speech that earn praise and respect from others. In other words, adab signifies good manners and treating others well. Teaching manners to children is considered one of the fundamental rights of parents, as it involves guiding them towards good behavior, prohibiting bad and useless actions, directing them to the right path, and instilling good ethics. It also involves protecting them from bad or inappropriate peers and teaching them social etiquette." Khushal states as follow regarding to the Adab (discipline)

Adab har cha lara boia
Adab sha di zama zoya
Pa a'mal o pa afgal ki
Pa aqwal o qeel o qal ki
Pa ta'at pa ibadat ki
Laka deer di maktabuna
Hase deer di adabuna
Loi maktab da hagma Rabb di
Chi sheyali yi adab di
Khpal Rasool wta e jana!
Khabar wakhla la Qurana
Da Rasool pa hukm kar kra
Ba adab ki zist, rozgar kra
Da Rasool mutaabi'at kra
Pa har sa ki da aadat kra
Pa adab hurmat derigi
Pa adab daulat derigi
Laka khpal hurmat chi ghware
Pa hurmat ba da bal wiyare
Ka da khpal hurmat gham na kri
Da bal cha adab ba sa kri
Adab deer khkuli sulook di
La pa tera da mlook di
Chi mlook pa adab kar ka
Drast alam adab shughar ka
Chi mahroom di la adaba
Par (.....) dri aaba
Pa abad chi farishti di
Pa falak zaka meshti di
Ka Dawlat di ka honar di
Ta har sa adab behtar di
(Hashimi, 1397, P. 1261-1262)

"In the days of childhood until they reach to puberty, do not praise the children for good cloths, but object them and tell the wearing good cloths is for women. Man has nothing do with the good outfit. Instead praise the skills of the youth. Bad behavior and bad attitude of the youth should condemn. The brain of child is like a white slate, whatever you write on it. The same writing appears on it. If hang out with bad people, they will become bad people, but if with good people, they will become good people. It is like gold, if copper is mix with it, the gold with spoiled. The young should not be served delicious food. Sometimes it's good to try dry bread, old clothes, bare feet, hot and cold, it's good for them, spoiling them is not good and should be treated in spoiling manner" (Khataak, 1397, P.211)

Summary:

"Khushal Khan is a great poet of the Pashto language, who enriched Pashto literature with his valuable works and made tireless efforts to enhance the richness of the Pashto language. In Khushal Khan's Dastarnama, the **Twelfth art** is dedicated to the upbringing of children, and his recommendations on this subject are concisely outlined in this article. He has described the upbringing of children from the mother's womb to young adulthood in a manner that even modern medical science and psychology find convincing. Khushal Khan does not differentiate between gender, class, or social and economic status in education and upbringing. According to Khan, masters and slaves, men and women, are all obligated to seek knowledge."

"Khushal Khan is comparable to European philosophers in the field of education and upbringing. For example, the English philosopher John Locke brought a revolution to philosophy with his theory of the 'blank slate.' Khushal Khan said 400 years ago, "A boy's heart is like a blank sheet of paper; whatever is written, the same thing appears on it"

REFERENCES

- [1] "Khataak, Iqbal Naseem (1397). 'The Importance of Writing, Pen, and Book According to Khushal,' Nabigha Khushal 2. Kabul: Asad Danish Publication.
- [2] "Khataak, Khushal Khan (1397). Da Khushal Khan Kulyat, edited by Syed Mohiuddin Hashmi. Jalalabad: Meehan Publication."
- [3] "Khataak, Khushal Khan (1394). Dastarnama, edited by Syed Ghani Ghani. Jalalabad: Meehan Publication.
- [4] "Khataak, Khushal Khan (1397). Dastanama, edited and revised by Dr. Abdul Haleem Shah Khataak. Kabul: Beheer Publication
- [5] "Zaki, Nasibullah (1399). Enkishafi Arwapohana. Nangarhar: Ziar Publication.
- [6] "Gulzar Ahmad (1393). Da Mashomano Khowana aw Rozana. Translated by: Fareed Ahmad Hilal. Jalalabad: Momand Publication.
- [7] "Hewad Mal, Zalmai (1380). Nangyali da Zamani. Germany: Afghan Cultural Development Society."