

Khushal Khan Khattak As An Educational Reformer

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Abstract

Paper in hands deals with the educational reforms of a great hero named Khushal Khan Khattak, He was a real reformer and an experienced guide; he educated the people through his poetry and tried to put the people on the track of development. He wanted that individual should live productive life and be a useful member of the society and possessor of the unique qualities. For this purpose he presented the concept of eagle. He wanted such education for the nation to make them skillful and contributor. He believed that education is an agent of social change and this change can be occurred by two means the first is war and the second is education. He preferred education as it is the most potent factor for social change; education effects inter-personal relations, economic, social, mental and political life of the people. The philosophy of such genius thinkers can help in achievement of lifelong objectives and to get rid of awful occurrences in life.

Key words: educational thoughts, productive member, skillful, social change, lifelong objectives

Introduction

Human beings have been considered a greatest resource of a state. Individual and collective progress can be achieved only if this resource is educated, enlightened, skilled and dynamic. Progressive nations spend large amounts on education, social development and skills development to maximize the human potential of their citizens.

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History shows that time to time poets, philosophers and intellectuals continued educating people in their circles. In such reformers one versatile genius and reformer is Khushal Khan Khattak, he had a multidimensional type personality at a time he was a scholar, an intellectual, a philosopher, a religious scholar, a well experienced physician, a hunter, a worrier and a wise sovereign of his tribe. His thoughts formed a new stage in the ideological and intellectual development of the people. His approach is highly technical he wanted that individuals should get more and more knowledge with comprehension of the theme and be skillful to become unique. Getting of education had great value to him, as he has said in the following couplet:

“This is the custom of the world that people learn from one another. One cannot become a teacher until [he remains] a student”¹

He emphasized learning that first one needs to be a student then he can become a teacher but if one is not ready to become a student and learner how he can become a teacher.

Strenuous Effort

Success requires strenuous effort, but it's a proven fact statistically that most people are as lazy as they dare to be and still get by.

Read more at: <http://www.azquotes.com/quote/1059629>
Khushal Khan Khattak believed that individuals should contribute and deliver for the development of self and society. So they are required to play an active role, they cannot render their services that merely stand and wait. Life demands strenuous effort on every one's part. He admires those dynamic individuals who overcome great obstacles by their power of will. This is also the reason why his favourite birds are employed as poetical symbols- as the Baz (eagle) and Shahbaz (hawk), which represents a life of high ambition, Endeavour, of perpetual, struggle leading to the development of a strong individuality. As he said:

"I said how I would fly to sky,

Said it is possible through the wings of struggle,²

Khushal Khan Khattak says that education is a preparation for life. So, it must be achieved through active participation in life. In Khushal's view the real man is one, who embraces the hardships and dangers and is not fearful of them.

To him the true joy of life lies in it. As he says:

"Reaching to the destination is must

Even if the whole way becomes full of bloods".³

K.G. Saiyidain holds:

"The true joy of life is to be found, not in watching the performance from the spectators' gallery, as it were- as some artists and philosophers would have it but in throwing oneself wholeheartedly in the affray and making every experience- painful or pleasant- contribute to the strength and enrichment of the self. Listen to the advice of the courageous woodpecker to the timid and tearful nightingale:

"Get thy profit out of loss; the rose has created pure gold by rending her breast! If thou art wounded, make the pain thy remedy! Accustom thyself to thorns that thou mayst become entirely one with the garden".⁴

Khushal Khan Khattak being a true and committed Muslim was very much inspired with the teaching of Islam. He was convinced that without following Islam it would be difficult to achieve the objectives of education because:

"Islam in itself is a system of education which aims at developing an integrated personality in a harmonious way. It concerns with the education of the whole man and urges him to strive for the constant development of his faculties at every stage of life. On this constant endeavour depends the growth of one's individuality."⁵

Free Personalities

Khushal Khan Khattak yearns for the development of free personality. He is of the opinion that for one's free personality

social education is very necessary. Social education should be in the light of Islamic teachings. Only then the development of free personality will be possible. The aims and objectives of our modern education also stress and emphasize to develop the whole individual i.e. character, attitude, habit, intellect, and spiritual development and to make him a dynamic personality. In the following he has given an example about free man: And what can free man's heart from care? To bear his contentedly. ⁶

It is beyond doubt that social behaviour is based on education. This is education, which can turn us into a sound and happy society.

"The people should spell out the tasks which we have accomplished if we wish to survive as a nation. The most urgent and vitally important is, of course, the need for the socialized education of the individuals for achieving a better healthier and happier society." ⁷

K.G. Saiyidain holds:

"The implications of the doctrine of freedom are equally important for moral education. The traditional concept and methods of moral training have demanded a passive conformity, on the part of individual, to a rigid superimposed moral code and they have tended to belittle the role of personal thought and active intellect in the process of achieving a moral personality.

'Goodness is not a matter of compulsion; it is the self's free surrender to the moral ideal and arises out of willing co-operation of free egos. A being whose movements are wholly determined cannot produce goodness. Freedom is thus seen to be a condition of goodness.'⁸

Character Building

Khushal Khan Khattak wanted to build moral character of individuals. In this regard his poetry is full emphasizing moral character. He repeatedly reminds that good moral character distinguishes one from animals. As Khushal declared in the following couplets:

I pondered over the man, some of them are angels, some are satans, some of them are well-mannered, some of them no doubt are wolves.”⁹

This is quite clear that education plays a vital role in building one's character. With out education one can behave like one of the above categories, Education plays a vital role in building one character. Thus, it becomes an aim of education as K.K Bhatia holds:

“The essential aim of education is character building. Education consists in the cultivation of certain human values and development of attitudes and habits, which constitute the character of a person....Raymont, says that the teacher's ultimate concern is to cultivate strength and purity of character. According to John Dewey, ‘The establishing of character is a comprehensive aim of education.’¹⁰

Perfect Life

Khushal Khan Khattak wants that one should live a complete and a perfect life in all respect. Thus that individual is his ideal, who possesses a distinguished character, a dynamic personality and has unique qualities. In such a case, that education will be meaningful and purposeful if it moulds the youth in character building and balanced living, because complete living is also an aim of education, as K.K Bhatia further holds:

“This aim has been formulated and brilliantly expounded by Herbert Spencer. Education, according to this great thinker, should acquaint us with the laws and ways of complete living. Complete living implies living one's life to the full in its various aspects. An individual's personality has innumerable aspects. Every aspect which clamour for development and expression of one's personality should find expression through various types of activities and expressions”¹¹

There is no doubt that education puts the nation on the road to progress. Through education humans reach the frontiers of knowledge and search what lies beyond. Education unveils the purpose of life and creates commitment to life. Education

provides light for learning from the past, gives food for thought and action in the present and gives insight for looking into future. The vast scope of education makes it obligatory for every nation to streamline education by spelling out the national goals of education that should meet the needs and aspirations of its people. Such goals will provide direction to a meaningful education process.

Summary;

To sum up in khushak khan khattak view the very key aim of education is to develop the individual, build his character to leave a perfect life, and to mould his direction towards hard work for the achievement of the goals of life. He is very against of ease loving life. To him that life has no value which is dependent on others and leaves the matters on the occurrences of fate. To him the individual should work hard to change his fate. Individuals should contented they may not be greedy and should not snatch other's assets unlawfully they should play a role as shelter for the society. Khushal khan wants that individual should have to be a guard for the people not to shed their blood like wolves. In nutshell he was a preacher of love, peace, humanity and sacrifice for others as such type of reforms can change the destiny of the nations.

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