

BAKHT JAMAL'S ANTI-IMPERIALIST STRUGGLE AGAINST BRITISH RAJ IN THE COMPANY OF PAKHTUN SOCIAL REFORMERS 1914-1938

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Abstract

Bakht Jamal Khan was a Social reformist and compelling critique of the traditional approach of Society under British Raj, that's why he boldly joined all those podiums, which were appeared to him favorable for Pakhtun's uplift, from where he can raise the opinion in the provision of adjustments. It is found that he joined Haji Sahib Turangzy Movement at a very early age; after that, he joined the Khudai Khidmathgar Movement of Abdul Ghaffar Khan. Upon Ghaffar Khan's pro congress approach, compelled to leave "to be the Servant of God" movement. He established an organization with the name of "Weekh Pukhtun" (Vigilant Pukhtun) in association with Molvi Israel to reform the Pukhtun society. His steadfast determination reached him to the office of Presidentship of All India Muslim League of N.W.F.P. (Khyber Pakhtunkhwa) branch. His Presidentship is not the subject of the current study, which is from 1940 till 1947. This paper sheds light on all the social repercussions of Bakht Jamal Khan from 1914 till 1938 by applying the chronological method of history. The objective of the study is to instigate such studies, which can unearth actual figures who contributed to the reformation and culmination of state. The paper is a qualitative study primarily based on primary data taken from manuscripts, diaries, Archives material, interviews, and secondary data assembled from articles, books, newspapers, and theses.

Key Words

All India Muslim League, Vigilant Pakhtun, Khudai Khidmathgar, Haji Sahib Turangzai, imperialism,

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Introduction

Bakht Jamal Khan was the member of All India Muslim League working committee and President of Provincial Muslim League of Northwest Frontier Province(now KP) (Ali, 2011, pp. 1-3). Fazle Wahid Ilyas (commonly identified as Haji Sahib Turangzay) was Bakht Jamal Khan's mentor, from whom he learnt the purpose of Jihad, against imperial power. Even in reaction to the British decision against the Khilafat, he took an active part in activities of the Khilafat Movement. Still, the unexpected destiny of Khilafath switched his struggle to the Khudai Khidmathgar movement of Khan Abdul Ghaffar Khan against the Raj. In Khudai Khidmathgar, he was appointed to provincial and district key positions. Still, being a proponent of the then Congress politics widened the gap between him and Khan Abdul Ghaffar. It is a fact that he never gives up against British Raj; that's why he established Weekh Pukhtun "Vigilant Pukhtun" organization with the help of his friends. Like him, many personalities of the subcontinent challenged the illegitimate rule of Raj, those charismatic personalities impressed their nearest nations and ethnicities by showing some resistance. In between Indus and Durand line, there are numerous names as a token of anti-imperialist, like Hadda Mulla, Mulla Pawinda, Sartur Faqir, Babarai Mulla, Faqir Alingar, Sandaki Mulla, and the remnants of the Mujahidin movement stationed at Asmast, Charamarkand, Makin, Tirah, Tahkot. And early in twentieth-century Haji Sahib Turangzai (Rauf, 2006, p. 32), Those leaders who tried to free Indians from the clutches of Raj were tortured economically and physically some were imprisoned in jails while some were compelled to live in exile. The Story of Bakht Jamal Khan is not different, because for the same cause he was sent to Jail. His property was once burned and confiscated (Ali, 2011, pp. 9-13).

Family Background

Being from religious family, his ancestors contributed in jihad movement of Syed Ahmad Brelvi against Sikhs, (Farooq, 2008, p. 84). The Uncle of Ghulam Mohammad Khan (Bakht Jamal's Father), Khadi Khan died in the war against Sikhs at Gangudeer Ghaza in Swabi region. Ameer Khan, who was the grandfather of Bakht Jamal, also fought several wars against Sikhs. Khadi Khan was very emotional, and

on the first day of his marriage, he died in the war against Sikhs in Gangudeer. The then Jirga of Masharan (Elders) rewarded the family with a piece of land in Qadami (Swabi) area as a reward of his gallantry martyrdom, which is still under use (Farooq, 2008, p. 25). While his father was the custodian of the local mosque. He had two wives, of whom he had three sons. From his first wife, he has only one son named Khuaidad and from 2nd wife two sons Bakht Jamal and Lal Jamal (Farooq, 2008, p. 29).

Bakht Jamal Khan, popularly known as Saddar Sahib or Saddar Bakht Jamal, born in 1900 A.D at Nawan Kalay (current name Karnal Sher Khan Kalay) in the current tehsil Razar of district Swabi (Hilali, n.d, p. 205). His family background is traced back to the tribe of Mehmoodzai (Mashriq, 1975). His father, was a devoted religious man, which is why along with formal education, he was sent to Madrasah. In 1912 after primary schoolings completion, he was admitted to high school. but did not complete his schooling (Hilali, n.d, p. 205).

His Engagements in the company of Haji Sahib of Turangzai

Aziz Javeed is referencing Bakht Jamal's Memoir 'Dastan-e-Hayat' about his engagement with Haji Sahib of Turangzy in these words "I was fourteen then, when the First World War started, and British were not interested in reforms and education of N.W.F.P., to counter stagnant and static behavior Haji sahib unleashed the Madaris and preaching. He started persuasions for the attainment of education, for which he was establishing Madaris in every corner of Province. To this end, he called on volunteers for the collection of donations. He also developed a code of conduct for volunteers. Upon violation of that, a penalty was determined. In the group of volunteers for donation collection I was appointed Salar (leader) of the group, it assigned to me to reach a destination within a specified time, due to some reasons I was unable to reach there on time. He ordered my other colleagues with instructions to present me with tied hands in front of him, which was observed by my colleagues. That day he was on his inspection of Ghaddar School, upon my appearance he ordered Jalal Khan, to untie my hands, he did accordingly. Then he told me that it's a lesson for your future, learn from your mistakes, you will have to live for the

nation's cause, not for yourself. He asked for a promise 'never commit any mistake in future in your national life' (Javeed, 1981, p. 519)".

Jirgas as Reform Committees

To reform, the Pukhtun Society sustainably adopted, local resources of forming local jirgas as reform committees were Haji Sahib's advice. In this regard, jirgas were formed in different areas, for mobilization purpose, along with that Haji Sahib toured across the region, to make ground for the establishment of Islahi-Jirgas' Reforms committees'. Haji Sahib was for obvious reasons was engulfed by multifaceted activities which refrained him his existence everywhere that's why he started to appoint his deputies or let say nominees as per necessity as observed in Gandab Halimzai case, where he appoints Ghulam Sadiq Khan of Kashkal (Peshawar) for preaching (Qadir, 2015, p. 28). In this connection, Haji Sahib also went to Nawan Kalay to establish a reform committee, and Bakht Jamal was made in-charge of that committee (Javeed, 1977, p. 416). Haji Sahib established a military organization with preaching and teachings, which was taking defensive measures against the British named Hezbollah. Bakht Jamal was its member and acted as Haji Sahib's spy.

In some cases, he accompanied various Hezbollah camps. Haji Sahib did the same in countering the secret activities of the British because when he was forced to leave the settled area, he was using Bakht Jamal as a reporting spy, was clear that he wanted to have an eye on activities of the then Britons (Javeed, 1977, p. 416). "Bakht Jamal was made in-charge of reform committee 'Islahi Jirga' established at Nawan Kalay and he was fortunate enough to travel in the company of Haji sahib at a very early age with different places of the region (Hilali, n.d, p. 205).

Azad Schools

The British Government started the institutionalization of Christianity. For this purpose, they were using educational institutions and missionary schools. The kidnapping of women and children to convert them to Christianity as well as counseling for changing the thoughts was started to subjugate the brave Muslims of N.W.F.P.

(Javeed, 1981, pp. 62-64). Edward advised the Government that Indians can be subjugated through converting them into Christianity. For this purpose, they should introduce the Bible in schools and other institutions. Similarly, he believed that through this method, they could change the thoughts of the Pakhtuns to obey them, and even they can use them for the protection of the British cause (Ohbrai, 1938, p. 61).

The socio Educational-cum-proactive endeavors of Haji Sahib viewed as the first Pukhtun reformer of the twentieth century, who strived to reform the Pukhtun Society. In reaction to British institutions' objectives, he became anti-British, which provided him a platform (Qadir, 2006, pp. 86-95). During his presence in settled areas, he was busy in founding madrasahs in N.W.F.P. Still, after he migrated to the tribal areas in 1915, the majority of the schools were closed due to absences of Haji Sahib, or the People lost their interest (Branch, 1934, p. 5). The Movement, initiated by Haji Sahib, did not end with his migration. Instead, Abdul Ghaffar Khan and other disciples of Haji Sahib not only continued the educational and social reformation but also occupied the politics of the Province for the decades to come (Qadir, 2015, p. Preface).

Haji Sahib came to know the intentions and objectives of Christian schools; that's why in reaction to that, he established local institutions, in his endeavors Bakht Jamal was with him, particularly for his area (Javeed, 1981, pp. 62-64). For changing Society's approach, Bakht Jamal Khan supported the Azad schools web of Haji Sahib and provided what required for establishment (Sabir, n.d, p. 641). He established the madrassas of Nawan Kalay, Kalu Khan, Ismaila, Turdher, Yarhussain, and Turlandi.

Bakht Jamal did not establish Madaris due to his workload because he was assigned different activities by Haji Sahib. He reopened these Madaris two times, one during Khilafath Movement and second during the Khudai Khidmathgar movement. (Parvaiz, 1949, p. 38). This argument of reopening of Haji Sahib Madaris in reaction to the British education system, Islahi Jirgas as a counter to the British court system, "The Khilafat Committee in keeping with its call for a

non-cooperation, boycotted the British courts and educational institutions and started establishing independent schools and Shari'at tribunals for resolving disputes among the people and reactivated the early efforts of Turangzai for the reformation of society through the establishment of independent schools" (Rauf, 2006, p. 35) The reopening of Turangzai Sahib's established institutions during Khilafath time in N.W.F.P. was carried out by Abdul Ghafar Khan, Abdul Akbar Khan Akbar, Muhammad Abbas Khan, Mian Abdullah Shah, Maulavi Muhammad Israel, Mian Ahmad Shah and Mr. Maqsd Jan of Bannu. Where Bakht Jamal has been missed, although some sources shows that he was in close coordination with them even in latter periods, like with Ghaffar Khan (B. J. Khan, n.d), Mian Ahmad Shah of Charsadda (Special Branch, 1934, p. 9) and Molvi Israel when they both founded "Vigilant Pukhtun" (W. A. Khan, 2004, p. 16).

Role in Khilafat Movement

Haji Sahib Turangzai was a strong supporter of the Turkish long sustained institute of Khilafath (Rauf, 2006, p. 33), that's why all those who were influenced from the teachings of Haji Sahib did what seems them right, and Bakht Jamal's affinity with Haji move influenced his inspirations from the bottom of his heart, as "Once Bakht Jamal gathered his whole family and asked them to mourn his death in advance, and consider him as a dead." It was the era of Khilafath movement, As a volunteer, he has an experience with Haji Sahib Turangzy; that's why he was an effective in mobilization (Parvaiz, 1975, p. 59). While on the other hand, being in attachment with the religious environment, he can't let down the call for protection of holy places. Another thing which he learned from Haji Sahib was the Chanda collection, during khilafath time he did again for the help of Turks brothers (Farooq, 2008, p. 59). After fall of khilafath, a British inclined Subadar in Masjid asked Bakht Jamal, that where is your Khilafath? At this Bakht Jamal replied that "I know that Khilafath is no more, but you will soon hear that the British will be driven out from here. (Ali, 2011, p. 10)".

Participation in Hijrat Movement

Hijrat movement is a by-product of the Khilafat movement, the Indian Muslims solution in Hijrat and Jihad. They thought that Hijrat is the only way out and consequently, thousands of people from India, especially from N.W.F.P., left their hometowns and migrated to Afghanistan. In this connection, Bakht Jamal migrated to Afghanistan along with his father when Ulemas Declared India as dar-ul-Harb (Farooq, 2008, p. 61). "They (muhajirin) were full of strong enthusiasm. When they were passing along the road through Jamrud, they were beating their drums and dancing (in) enthusiasm as if they were going into a battle" (Qureshi, 1999, p. 202).

Role in Khudai Khidmathgars

In 1929 He Joined the Khudai Khidmathgar (KK) Movement of Bacha Khan as a volunteer and reached the position of Presidentship for district Mardan and tehsil Swabi (Parvaiz, 1975, p. 11). Gandhi's call for civil disobedience movement of 1930 was considered against the law, and at that time, KK and Congress seemed on the same page. So due to that bond, the members of one organization considered others as compatriots. In this situation, K.K.'s followers and members also came under the clutches of Government and jailed in thousands, and it was the time when Bakht Jamal was first arrested in 1930 for six months (Farooq, 2008, p. 84).

The prisoners were released due to the Gandhi-Irwin pact; caught during the Civil disobedience movement except for the Khyber agency. In the list of released, Bakht Jamal was included along with other K.K. members. Such kind of restraining tactics did not stop, and the freedom fighters they again brought a new spirit to the cause. Along with Muhammad Zaman, Nasrullah, and Sahawat Shah, they started reorientation of K.K. The only purpose was to remind the underlying cause of the movement while uniting (Abdul-Rab, 1998, p. 2). That was the time when he invited the Fakhr-e-Afghan to Nawan Kalay along with Ghulam Mohammad. Both came to Nawan Kalay on his invitation. There was a vast procession. Such great gathering he has not seen in his life (K. A. G. Khan, 1981, p. 410).

Upon such successful activities, he again came under Government observation. The Government planned to send him Jail but escaped many times. The Government has taken supports from secret service and send someone in disguise of K.K. The person informed authorities about his whereabouts and imprisoned yet for another time. According to home sources and surveys, our study finds that he has been jailed from 1930 to 1934 four times (Javeed, 1977, p. 416). Aziz Javeed mentions 1934 his release date from Jail, other sources like Ghulam Ahmad Pervaiz 1933 and Special Branch report September 10th, 1933 (Special Branch, 1934, pp. 1-5). His imprisonment for this time affected the planned work of the K.K. movement, is evident from one of Ahmad and Baghat Ram correspondence, where earlier saying to the latter, that this time our effective leadership, including Khairullah, Gharibollah from Mardan, Abdul Ghafour, Sheer Khan, Noor Bacha, and Bakht Jamal are in Jail, that are the persons who know how to operate the movement (Ahmad, 1991, p. 831). But primary sources did not agree with Ahmad's this synthesis that the whole movement has been adversely affected by the imprisonment of essential leaders, because planning and discussion were carried on in Jail as, in a C.I.D. correspondence to I.G. Police in 1934 stated that "The Existing and new schools are near to open in different areas for the subversive activities of Redshirts, because the idea of opening Islamia Schools has been Conceived in jail, and will be implemented soon after the release of redshirts from jail" (Special Branch, 1934, p. 11).

Opening of Islamia Schools

The planning of Bakht Jamal, provided guidance to the reopening of schools, not only to the organization but also to the Government for investigation as a templet, can be conjectured from one letter to I.G. Police on April 20th, 1934, that to warn the government " such kind of schools are near to open in other districts like Nawan Kili School" management copy has been sent to I.G. police along with history sheet (Special Branch, 1934, p. 11). Soon after release Bakht Jamal started opening some new madrassahs and reopened the closed one, which are as under:

1. *Talim-ul-Quran Nawan Kalay*

The owner of the Land was Purdil Khan of Nawan Kalay. The managing committee was comprised of six persons; Bakht Jamal Khan was its Saddar (president), Sakhwat Shah, Nur Zaman, Asim Khan, Kiash, and Roshan Khan were its members. Teachers were Sardar Khan, Ghalib Khan, and Said Qadar. There were four rooms, a verandah, and an enclosed courtyard all were inside one gate. This land has been bestowed upon to Haji sahib Turangzai by Purdil Khan; in 1922 Sarfaraz Khan of Nawi Kalay erected a Kucha (mud construction) building on the site as claiming the land belong to him, but in 1931 Bakht Jamal Made it Pucca (Cement construction), during Bakht Jamal's imprisonment it was with Sarfaraz Khan. As Bakht Jamal released from Jail on September 10th of 1933, he served Sarfaraz a notice of evacuation of school and site, but Sarfarzar objected. Bakht Jamal then obtained the assistance of 200 ex-red shirts and forcibly took the possession of the building and land. Then Sarfaraz launched complaint no. u/s 107/145 Cr.P.C. against Bakht Jamal Khan, which was decided against Sarfaraz on March 19th, 1934. That time 100 students were acquiring schooling of primary standard, besides religious instructions were imparted in the learning process. (Special Branch, 1934, p. 3).

2. *Madrassah Islamia of Haji Sahib Kalu Khan*

The teacher was Molvi Mohammad Akbar, were teaching to 13 students at that time. The managing committee was consisting of Taus Khan, Izzat Khan, Qudratullah, Habibullah, and Subkhan Ullah. Madrassah occupied half of the village mosque, which was situated outside the village on the bank of khwar (stream). This school was initiated by Haji Sahib Turangzay in 1914, but when he left for tribal territory, the villagers lost interest in it, and it was closed. Once Kamdar lamabardar of Kalu khan repaired it for which he was jailed because it was used at Congress office. Bakht Jamal Khan reopened this school in 1934 with the help of Red-shirts of Kalu Khan, like Taus Khan, Izat, Qodrat-Ullah, and Mohammad Akbar who was old teacher and Habibullah. The students were taught religion and elementary Urdu; there 13 students under the age of 10. Redshirts of the village regularly collected each Friday in the school premises for prayers.

Money collected from the marriage ceremonies were deposited with Bakht Jamal Khan, who was made responsible for the school expenses (Special Branch, 1934, p. 5).

3. *Islamia Madrassa Yar Hussain*

Akram has given the land and the teacher of the school was Abdul Ghafoor Alias popularly known by Kohat Mullah. The managing committee consisted of Rahmatullah, Nazim, Samandar, Sallar, Shamlai Sallar, Mehruban Shah, and Akbar Shah as its secretary. After finishing his work at Kalu Khan, he went to Yar Hussain on 1st march 1934 to Akram. It was a new school not been constructed or allotted already. He was persuaded by Bakht Jamal Khan to allot land for Islamia School. It was decided that the managing committee will raise funds for constructing the walls, and within the walls, there constructed temporary shadow or hut kind in which 16 students were taught by Kohat Mullah the religious knowledge. Bakht Jamal was made in-charge of Islamia Madrassa (Special Branch, 1934, p. 7).

4. *Islamia Madrassa Turlandi*

The land was used by Shamilat and the number of student and teacher names unknown to the then authorities. Narullah was president, Mahmud captain, Shamroze, and Kamash were managing committee members. The land was given to Haji sahib Turangzay but due to his absence, the construction did not happen, but the material was gathered at the point. When Mian Ahmad shah of Charsadda visited the site, Bakht Jamal accompanied him on February 15th, 1934 (Special Branch, 1934, p. 9).

5. *Islamia Madrassa Sodheer*

This school was established and started due to the efforts of Bakht Jamal Khan, for which he was in close coordination with the above managing committee, who all were ex-red shirts. Expenses of the school were met by levying a tax in kind on the crops of the villagers. The education disseminated is entire of a religious nature, and the Chappar (temporary shadow) in which the school was held was used for no other purpose than education (Special Branch, 1934).

Along with leadership responsibilities, Dr. Khan Sahib also carried on the electoral campaign and toured around the Province. In the whole mobilization process, Bacha Khan was guiding the election from Jail (Shah, 1999, p. 54). The success of Dr. Khan Sahib in the 1937 election as victorious was unachievable without the sincere and wholehearted efforts of Bakht Jamal Khan (Parvaiz, 1975, p. 11).

Gandhi and Nehru came to N.W.F.P. for commemorating the victory, and according to Bacha Khan, 'they had come to our area because there was no hindrance' (K. A. G. Khan, 1981, p. 557). This was the time when Bakht Jamal can go close to Congress leader and was able to shed light on different aspects of politics directly (Parvaiz, 1975, p. 11). Bakht Jamal came to know about implicit intentions of the Central leadership, and he considered it anti-Muslim and far from the interests of Muslims of India, here Bakht Jamal used his foresightedness and uncovered KK's the upcoming position and decided to disown the future decision of central leadership. His separatism from the movement was a setback, but Bacha Khan was not convinced upon Bakht Jamal's separation (Pervaiz, 1982, p. 7).

Quitting Khudai Khidmatgars

"Bakht Jamal was one of the trusted men of Bacha Khan and considered him as right hand" (Parvaiz, 1975, p. 11). First of all, we need to know his position within K.K., where he is found in upper ranks, when we analyzed the structure portrayed by Sultan-i-Rome, like "they had a Jirgah based on the village (idea seems influenced from Haji Turangzai village-based jirgas), in the village where the movement had its members; the leaders of several villages formed the Jirgah of a Tapah; representatives of the Jirgah of a Tapah formed a Jirgah of a Halqa/ Tehsil; Representative of Halqa formed a district Jirgah; and representatives of the district Jirgah formed the provincial Jirgah" (Sultan-I-Rome, 2007, p. 40). There was a provincial Jirga, mentioned by Ahmad, that the members of the Jirga were Khair-Ullah (Gojar Ghari), Syied Noor Bacha (Baja), Abdul Ghafor and Bakht Jamal (Nawan Kalay) (Ahmad, 1991, p. 691). Give us a clear picture of his position and status within K.K., triggers a series of Questions, that Why

Bacha Khan left by Bakht Jamal Khan? Why Bakht Jamal is not mentioned in KK literature?

In 2008 Zarfaroosh Kaka was a strong supporter of A.N.P. and now in 2020, PTI stated then, He reminded him that one of the events that took place in the past was as a cycle of tradition 'once when a Hindu came to N.W.F.P. Crossing the Pyhor River was very cruel and had no mercy on the locals, which is why Bakht Jamal left KK. Because it reminded him of oppression and prophecy (Kaka, 2008). In one of letter from Ch. Khaliqzaman the writer of the book, Pathways to Pakistan wrote another reason behind Bakht Jamal's decision of leaving K.K. Movement "Bakht Jamal Khan was a close friend and right hand of Abdul Ghaffar, as mentioned by Ghulam Ahmad Pervez. Both went on behalf of the Indian National Congress to pay a visit to Patna after the well-known riots when hundreds of Muslims were killed, and their buildings were demolished. After seeing the havoc, Bakht Jamal Khan told Khan Abdul Ghaffar Khan whether this is the Congress of which he talked so highly." That's why Bakht Jamal abandoned Ghaffar Khan's cause forever and returned to Mardan (Khaliqzaman, 1969) Bakht Jamal written in Meri Dastan-i-Hayat, 1900-1968 about the 1946 Bombay riots. That hundreds of Pakhtuns have been affected was also inquired by Frontier League committee headed by Bakht Jamal Khan, they investigated the conditions and described the Pukhtuns' suffering in graphic detail and accused the Bombay Congress government of aiding the Hindu assailant (Rittenberg, 1988, p. 211). It is believed that during A.I.N.C. leadership visit to N.W.F.P He found the opportunity to talk with them, those discussions sensitized Bakht Jamal's mentality of those Hindu leaders and their intentions about the future of Pukhtuns and N.W.F.P that's he decided to leave Ghaffar Khan (Parvaiz, 1975, p. 11). Bakht Jamal himself tells the story in these words "In 1930 Bacha Khan Started his movement while using his resources and named it Khudai Khidmathgar, while in the preceding year his mentality been influenced by Nehru's thinking, that's why he affiliated K.K. with Indian National Congress in 1931, but still I was supporting him until 1938. But rumors did work, and doubted me, that I am going to put a bone of contention among workers. The problem exaggerated, and a resolution in Congress

committee was presented for isolation of my affiliation with the KK, during this time Ghaffar Khan interfered while saying to committee, that it is not the problem of much importance, and said to the committee that he will go to see me and will resolve the matter. That's why he came to Nawan Kalay, and we have had a meeting, at main Masjid Speen Jumat' White Mosque' at the heart of the village. Ghaffar Khan invited me for a private discussion, I said no to his offer, and demanded that two other persons will be required to listen our discussion. There were some questions about Congress approach, in one question I replied about Congress, that It does not matter if we get freedom under the banner of United Nationality, it will not be wrong. But the independence under the umbrella of the Indian National Congress would mean to convert Muslims into minorities, which would be not acceptable to me. Ghaffar Khan agreed with me, but I was insisting on parting ways with Ghaffar Khan; upon this, Bacha Khan replied I promised Gandhi to win over you. I replied I promised with my Allah that I would live under the Quranic rule and guidance, and our discussion ended in vain. Due to this reason, we both came out, and Ghaffar announced that Bakht Jamal would be no more with us (B. J. Khan, n.d).

But in 1975, Ghulam Ahmad Pervaiz confessed that it was he who convinced Bakht Jamal to leave KK. However, he was considering this party beneficial for Muslims. He said "I presented him the picture of a country where Quran will rule and interpreted the demand of Pakistan in light of Hadiths and Sunnah, these were also the inline objectives of the establishment of Tulu-e-Islam Journal in 1930 (Parvaiz, 1975, p. 19), While presenting him Congress as evil for Muslims of the subcontinent, There are different reasons which can be counted as a reason for Bakht Jamal's departure from Khudai Khidmathgars, like his understanding of Indian National Congress future strategy, Patna's riots and Ghulam Ahmad Pervez's persuasions. There again raise another question that although he has been one of an influential figure in Khudai Khidmathgar as the primary data and manuscripts and letters show his endeavors for the Khudai Khidmathgar Movement. Still, notwithstanding with he is absent from autobiographies of Khudai Khidmathgars, If it is the Bacha Khan's

Zama Jwand ao Jadojihad, Wali Khan's Khudai Khidmathgars Vol.1 & Vol.2 or Khudai Khidmathgari of Fazal Raheem Saqi except Ahmad. The latter mentioned the name of Bakht Jamal khan in His Book Khudai Khidmathgari Vol.1. has been answered by Bakht Jamal Son Muhammad Bilal, that Bacha Khan said him that your name will be not mentioned in any KK Literature (Ali, 2011)

Foundation of *Weekh Pakhtun*

His life since 1914 continuously shows a track record of his spirit for reformation and education of Society; that's why he did not give importance to the platforms. Upon his separation from K.K. movement, he joined hands with Maulana Muhammad Israel. Both along with other companions like Maulana Shad Muhammad, Yaqoob Khan, Sakhawat Shah, Roshan Khan, and Muhammad Irfan founded an organization with the name of weekh Pukhtun "vigilant Pukhtun" in 1938. Bakht Jamal and Molvi Israel intended at any cost to get rid of imperial Government (W. A. Khan, 2004, p. 16). Another objective of Tanzeem was To bring the essence of Haji Sahib Turangzy's spirit of "renaissance of bringing Islamic principles to society" beside Congress oversight, for making its objectives more workable, they taken the help of writing and speaking. Inspirational quotations were incorporated in pamphlets to provide energy against imperial policies (Javeed, 1977, p. 417), against the Raj, Congress, and Khudai Khidmathgars. Its session was called after three months and even discussed the matter of Zakat and usher. But Maulana Khan Mir Hilali believes that this was the cause that disturbed Ghaffar Khan (Hilali, n.d, p. 205). But there is another opinion that the Weekh Pukhtun was formed in 1938 to spread awareness among the Muslims against the British official rule. It also worked for the development of the Muslim League in Swabi (W. A. Khan, 2004, p. 26).

Conclusion

Bakht Jamal traced back anti-usurpation behavior from his ancestors and continued until the British left Hindustan. The personality of Bakht Jamal Khan reflects his tendency towards education and social reformation. In his overall anti-British strive, he never felt any fear, and without apprehensions, he continued social and

educational reforms. Once his crops have been burned, his orchards been looted, and British authorities have burned his house, but he did not surrender. He has been jailed for anti-British narration for more than four times from 1930 to 1938.

Another thing which is very appealing in his personality is his continued strive. He never worried about the consequences. Like in foundation madrasahs and then in reopening of those closed madrasahs, he never felt tired. His anonymity from K.K.'s literature made him off the scene. However, his educational and reformist nature made him alive because still a village which is called Jamal Abad. Still, the primary school which has now been given the status of middle school is in his donated land. Along with that in developing positive behaviors in society and bringing the habit of reading in his acquaintances are his attributes.

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