

## CHAPTER XV

### Khalid-Bin —Walid's Mission of Afghanistan:

When Prophet Hazrat Mohammad (P.B.U.H.) announced his mission as the Prophet of "Allah". It was then, Khalid-bin-Walid, a chief of the Quresh tribe of Arabs was deputed by The Prophet (P.B.U.H.), to Kabulistan and Zabulistan as it was known then, with the message of ISLAM. Khalid-bin-Walid on arrival to Zabulistan and Kabulistan invited the people i.e. the Bani Israilies to come under the banner of the Prophet of Islam, Hazrat Mohammad (P.B.U.H.). The period was 622 A.D. Khalid-bin-Walid was successful in his mission. He returned to Prophet (P.B.U.H.) accompanied with a deputation of twenty-six persons, lead by one Qais. The entire delegation adopted Islam on the hands of the Prophet (P.B.U.H.) and were asked to return to Zabulistan and Kabulistan with blessings of Prophet (P.B.U.H.) and were authorized to spread the mission of Islam in their country. The Prophet (P.B.U.H.) was pleased to give Qais another name/ title of "Abdur-Rashid (meaning the servant of the true guide) and also confirmed on Abdur-Rashid the title of "PEHTAN" (a Syrian title meaning the RUDDER of a ship). Hence forth Qais or Abdur-Rashid, was supposed to be the new guide/ leader of his people as to which way they should go. It is this Title 'PEHTAN' bestowed by Prophet (P.B.U.H.) became "PATHAN" with passage of time.

Charls Allen in his recently published book (in 2006), titled "God's Terrorist" at page 2 mentions that during his recent tour of Afghanistan he found that:-

**"Pathans- all claim descent from one or other of the three sons of their putative ancestor, QAIS bin Rashid who went from Gor in Afghanistan to Arabia and was there converted to Islam by the Prophet Mohammad (P.B.U.H.) himself."**

Here Charls Allen wrongly mentions Qais bin Rashid. As mentioned it was Prophet (P.B.U.H.) after converting Qais to Islam named him as Abdur-Rasheed. Qais was not the son of Rashid.

Qais married a daughter of Khalid-bin-Walid and from her had three sons, whom he named respectively:- 1.Saraban, 2. Batan and 3. Ghurghusht (Page 19 of H.W. Bellew's book). Thus the future generations of Qais (Abdur-Rasheed- Pehtan, later came to be called Pathan were half Bani-Israili and half Quraish. The origin of Qais were Bani-Israili and the daughter of Khalid Bin Waleed being Quraish.)

Saraban had two sons named Sharjyun and Khrishyun. From Sharjyun sprung five clans, principal of which was Sheorani.

From Khrishyun sprung three clans namely, Kand, Zamand and Kansi. The Kand got divided into Khaki and Ghorī and included the Mandaur and Yusufzai clans. The Zamand's chief clan called Khushgi or Khushgari. At the time of Babar most of them accompanied his army into India, and settled at Kasur near Lahore. Kansi immigrated to South India and are no more identifiable. Saraban name perhaps was corrupted as "Suryavansh" meaning solar or royal race now represented in India by Rajputs.

Perhaps it was because of this feeling, which contributed the cordial relations between Afghan migratory in India and Rajputs especially in Eastern U.P. and Western Bihar during Sher Shah Suri and during first independence movement of 1857 against the British.

Dr. Priyaranjan Qanoongo, in his book "Sher Shah Soori aur Uska Ahad" (Urdu Translation) Page 127, Chapter 4, mentions about the journey of Fareed ( Sher Shah Suri) from Jaunpur to Agra. Dr. Qanoongo further write, that Sher Shah remained guest of Sardanians, where one day per chance he saw one Sheikh Ismail. Fareed enquired from his hoast about Sheikh Ismail. The hoast ultimately told Fareed that Ismail is Suri and belongs to Fareed's own clan. Thereafter Fareed persuaded Shiekh Ismail and his brother in law Habeeb Khan Kakar to accompany him. This proves that Kakars and Suris are of the same clan. Similarly according to Ibne-Aseer the Arab traveler that Afghan tribes came in the region of Eastern U.P. and Western Bihar since time of Mehmood of Ghazni. He further writes that the Rulers of Kannauj and Benaras had employed large number of Afghan officers in their army whose fore-fathers had settled in this region since the time Mehmood of Ghazni. (Ref. Twareekh-e-Mashaikh Chusht) translation from Arabic to Urdu page 200. According to Farishta--- When Bakhtiar Khiljee came in the area many people of Afghan Clans living in the area came to meet him and apprised him about their problems.

W.H. Bellew, at page 96, Chapter- X, mentions that during the period of Mehmood and Shahabuddin Ghorī the entire Afghanistan and Hindustan was flooded by Arab Priests who claimed the title of Syed. These Arab Priests played the major role in converting the natives to Islam. It was they who gave the title of Shekh to converted Brahmins. He also mentions that:-

**“these Arab priests propagandists (Tableeghees) seem to have set about the task of proselytizing the converts to great personal restraint of comforts and follow strictly the principle of Islam and treat these**

priests as revered and nearer to God (Allah). However, themselves lived with full comfort and lavish life at the cost of their ignorant flocks (newly converts), even to the extent of taking their daughters as their wives. They also rigidly exacted the tithes and other offerings ordained by law of Islam, to their several callings and meticulously enforced the reverence and homage due to them as the expounders of the word of God and the guides to the delights of Paradise.”

Here W.H. Bellew is wrong to describe that all the Arabs who came in India were priests. This is not the fact. However there were some who were in real sense saints. It was they who really played the role of preachers of Islam and are revered even today after passage of centuries. Of course many of them with notion of superior race and claimed themselves as priests, but were not so and were Hippocrates and it is these Arabs, may have behaved the way Bellew mentioned above. Majority of those claiming the title of “Syed” in Indian sub-continent are the children which were born out of the marriage of these Arabs with the local women. In Saudi Arabia also all Arabs are not “Syed”. In my village few families from Arab came and settled. They were basically performing the duties of Imam of Masjid and to teach Holi Quran to the children. In Dakhin Mohalla of the village the Masjid is called the Mia-Saheb Wali Masjid. Other Syeds namely Hafis Syed Mohd. Khalil, Syed Mohd. Nazeer, Syed Mohd. Mustafa were residents of the village even till 1928. They basically provided teachings of DARS-E-TADREES. Similarly Hakeem Maulvi Hafis Khuda Baksh urf Abbul Hasan were also syed. His son Mehdi Hasan was in some government job posted in Gaurakhpur. At present only one family of Mir Saheb is left in the village and others have either shifted to some other villages or none are left in the family. Only one house/family near the house of Lateef Baba near Bichli Masjid is left. The men of this family were and are called Mir Saheb or Miya Saheb as a mark of respect to them, due to their being originally an Arab and Syed.