

CHAPTER — II

The founder fathers of both the villages Phariha and Mohammadpur were Pathans. However the ancestors of Mohammadpur, the two brothers, Ghagar Khan Kakar and Pabar Khan Kakar were part of 20,000 volunteers who accompanied Mehmood of Ghazni when he came to India on his expedition of 1018 A.D. with an army of over 1,00,000 regular Turk soldiers and 20,000 Afghan volunteers. Elders of the branch of my family have maintained the family tree right from inception of the village as on date. The family tree is PART TWO of the Book followed by some detail about my Khandan in PART THREE of this Book. The family tree came to my possession through my father's maternal cousin Late Maqbool Ahmad Khan who was father of Mohd. Shameem Khan. Late Maqbool Ahmad Khan received it from Late Munshi Sagheer Ahmed Khan who got it from his father Maulvi Qadir Baksh Khan who got it from elders of the Khandan, particularly from Lado Khan. Even Maulvi Mohammad Naeem Khan my Great Grandfather gave the details of family tree strating from Baholi Khan which has been recorded by the younger brother of my Grand Father, Naseer Ahmed Khan in his memoier. Lado Khan was highly educated and scholor of Arabic and Persian languages and was master of Logic, Rhetric, Philosophy and Theology. He wrote many books on the above subject in Arabic however most of them are lost and Perished with the passage of time. He was nine steps above me and tenth generation from the top. After Lado Khan, followed the generation by Dost Mohd. Khan, then Hesamuddin Khan and his two brothers Jamiat Khan and Tahauver Khan. After Hesamuddin Khan came Baksh Khan then Peer Baksh Khan followed by Neyamatulla Khan. There is no information available about the educational position from Dost Mohd. Khan to Peer Baksh Khan but again Neyamatulla Khan and his son i.e. my great grand father Mohd. Naeem Khan were also well educated as there are few unpublished hand written books by them in Parshian Language. In view of the fact that Lado Khan was highly educated followed by Neyamatullah Khan and Mohd. Naeem Khan and others thereafter it can be assumed that those prior to Lado Khan and those after Lado Khan must have also been educated. The very fact that Lado Khan wrote books in Arabic and Neyamatullah Khan and Mohd. Naeem Khan in Persian Language few of them are partially available but in very poor condition and the subjects mentioned therein show that they kept their eyes open to the political situation or you can say on the ruling class of their time and expressed their likes and dislikes. From the above I feel that my urge to write and already having published two books the, "Excavation of Truth-Un-sung Heroes of 1857

war of Independence” published in 2007 and, “Hamare Hi Lahoo Se Baghe Watan Shadab Hai” published in 2010 has genetic persuasion. Both the books were published by Kanishka Publishers, Distributers, 4697/5-21 —A, Ansari Road, Daryaganj, New Delhi - 11002 The present book, “INSHA-ALLAH” is going to be my third book. Even my son Khan Ahmed Adeel also has some germs and interest to write. He actively associated himself in the editing of my first book named above. Some extracts of the Arabic and Persian Books by my elders have been shown at the end of this Part of the Book.

The entire village Mohammadpur is habitated by Pathans of Gakkar/Ghakkar tribe who are of Seythic and kindred race of Kakar tribe of Afghan. As for the ancestors of Phariha, I am not sure whether they also belong to the same tribe or some other tribe. However the fact that both the villages were settled in a close vicinity to each other and may be of the same time, make sense that both belong to the same tribe. Till about 19th century the names of both the villages used to be taken together such as “Phariha —Mohammadpur”. With the passage of time some families claiming to be Shekh settled in the Village Mohammadpur as well as Phariha. Besides Shekhs, one Mirza family came and settled in the village Mohammadpur. All non Pathans came from some other village/s on account of having inherited property from their maternal grand fathers (Nana) having no male children or having married the daughter of such persons who had no male child. The village Phariha also has Sheikhs and Mirzas who came, later and settled there. The famous Maulana Hameeduddin Farahi born 1280 ‘H’. His ancestor Shiekh Bahauddin came from Saudi Arabia and first settled In Jaunpur then shifted to a small purva called ‘Ghazipur’ near the village ‘Dauna’ in the district of Azamgarh Tehsil Lalganj, and from there shifted to Phariha and settled at the out-skirt of the village. Dr. Sharfuddin Islahi in his book “ZIKR-E-FARAH” while giving details of the family of Maulana Farahi has also given details about Phariha. The book was published by Daira Hameedia Madarsatul Islah- Sarai Meer Azamgarh U.P. India in 2001, has mentioned that Phariha is the 3rd Largest village of the District having many Mohallas. It has about 1000 families and about 10,000 population. He further mentions that Shiekh Sajjad s/o Maulana Farahi told him without any hesitation:-

“Yeh Maloom hota hai ki Afghanistan mein Ek Muqam “Farha” hai, wohan se Pathanon ka ek Khandan kisi Zamane mein hijrat kar ke Hindustan Aya. Iss Khandan ke kuch log Mohammadpur main abad ho gaye aur kuch yehan (Phariha) main aaker basgaye. Unhone iss basti ka namm ‘FARHA’ rakkha jo baad mein bigad kar Phariha aur phir Phareeha ho gaya. Iss basti ke asal aur qadeem bashinde yahee Pathan log Hain. Ausariyan ka Khandan, jis sey Maulana Farahi ka Ta-alluk hai, bad main aaker abad hua.”

Dr. Sharfuddin Islahi has mentioned in his book, "Zikr-e-Farahi", that Maulana Abbul Lais Islahi and Maulana Taqeeuddin Islahi both have written Maulana Hameeduddin Farahi's 'Swaneh-Umri'. Maulana Farahi's Phoophi Moqeema Bibi was Allama Shibli's mother. Maulana Farahi's family hail from Saudi Arabia where as Allama Shibli's family is from Rajputs converted to Islam. Dr. Sharfuddin with reference to Maulana Taqeeuddin Hilali has mentioned that Maulana Farahi was also Urdu and Persian poet, which Maulana Taqeeuddin Hilali heard from Maulana Farahi directly. According to Maulana Hilali his poems mostly encouraged the Muslims to fight the British. It had details of the 1st world war and the war of Tarablis. He had full command over English language besides Arabic, Persian, and Urdu.

Dr. Sharfuddin further writes that the word, Phriha was spelt and pronounced differently by different people and during different period, such as:- Phriha, Phrihey, Pharihien, Phareeha, Farha or Fariyeh.

Dr. Sharfuddin also writes that among the educated class of people of Phariha, specially in the family of Maulana Hameeduddin Farahi that the real name of the village was "Farha". This according to Dr. Sharfuddin gets strength from the fact that some of the older generation of Ulema of the village were using the title of "Farhavi". or "Frahvi" and "Al-Farahvi". According to him Allama Shibli Naumani believed that the real name of the village was Farha hence educated people of the village used to right as Frahvi. He also mentioned that in various manuscripts kept in the library of Madarsatul Islah the word "Farha" is written. Dr. Sharfuddin has also mentioned that in the library of Nadvatul Uloom Lucknow in a book called, 'Deevan Abu Taman' on the cover page in the hand-writing of Allama Shibli it is written, "Abu Taman Az-Hameed Farahvi" 1299 (H)- 1882 A.D. In Shibli Manzil (No:24 Hadees) by Haji Mohammad Saleem it is mentioned, "Haji Saleem Farahvi". Dr. Sharfuddin also mentioned from the book "The Pathan" of Sir Olof at page 74 it is mentioned that "Sikandar-e-Azam went through the, Farah, Qandhar, and Kabul" and at page 297 "Farah is a town in Afghanistan". He also refers the book "Kingdom of Afghanistan" by Tete at Page 109, "Put Mehmood in possession of Farah." A modern writer Sohrab Kaiter writes that besides four major divisions in Afghanistan there are four minor divisions called, 'Jalalabad, Khost, FARAH, and Maimena.'

However I am surprised when Dr. Sharfuddin himself writes that he tried to findout in various books, whether there is/was any town in Afghanistan with the name of Farha. He writes that he could not find the same in any book. In the bibliography of his book Dr. Sharfuddin has given reference of the Urdu translation, of 'The Pathan' by Syed Mehboob Ali Published by Khailal Mail Press Peshawar Pushto

Accadamie University of Peshawar Ist. Edition July 1967. In the original book 'Pathan' which is in English at page 75 an Ethnographic Map has been given where-in, above the horizontal lines 32o and 62o degrees at vertical lines there is town called 'Farha' and a river of the same name. I have the copy of the Original book in English. Perhaps the Urdu translation does not have the map that is why Dr. Sharfuddin Islahi has written that he could not find in any book any place with the name called 'Farha'. Besides Mohammad Yasin the author of "A Social History of Islamic India- 1605-1748" a research associates Istitute of Islamic Studies- ME-GILL University- Montrial at Page 120 of his book mentioned the name of a town called "Farah" in Bluchistan where Syyed Mohammad Jaunpuri son of Mir Syyed Khan Jaunpuri died in 1505 A.D. and his Tomb is a place of Pilgrimage.

According to the local belief most of the villages North and West of Mohammadpur have mixed population comprising of Afghans and Rajput as well as Brahmin and Rajput converts. The prominent of them are Badhadia, Khoda-Dadpur, Nandaon, Khadwari, Seedha-Sultanpur, Mitwa-Afghan (Mittopur), Kamalpur-Sirih, Kharevan, Manjeer Patti, Mirzapur, Rajapur Sikraur, Beenapara, Shudnipur, etc.

Mohammad Shameem Khan s/o Late Maqbool Ahmad Khan described to some of the above villages as under:-

Seedha-Sultanpur-si. In Persian Si, means thirty. It is believed that it was the 30th village of Yusuf-Zai clan of Afghans in the area. One of the deciples of Syed Ash-e-Qan was called Sultan Mehmood (not Mehmood of Ghazni), was the ancestor of this village and that is why the word :Sultanpur: is attached with the name of the village. (Ref. "Kalamat-e-Aqdas" in Parsiyan by Sheikh Arif Ali, Chapter 23, Page 54)

Dr. Allauddin Khan Prof. department of History Shibli Post Graduate College, Azamgarh and a resident of Village Seedha Sultanpur wrote an Article on Maulana Sadruddin Islahi an Alim. He was also from Seedha Sultanpur and the said Article is the part of the Book published by Daireh-Hameedia Madarsatul Islah. In his Article he writes that the people of Seedha Sultanpur are of Yusufzai clan of Afghan Pathan. He further says that the village came into being during the period of Sultan Behlul Lodhi (1451- 1489 A.D.) (i.e. about 430 years after the origin of village Mohammadpur) Behlul Lodhi captured Jaunpur and dislodged the Shirkee rulers. One of his General was called Salar Khan, for his brave performance Behlul Lodhi granted him a "Fief" of thirty villages. Salar Khan Established the village and named it "See-Deh". In Parsian See means thirty which with passage of time came to be called Seedha. However according to

Mr. Mohammad Shameem Khan of village Mohammadpur mentioned above “See-Deh” was named because it was the 30th village inhabited by Afghan immigrants in the area. Be that as it may it is clear that the village Seedha Sultanpur originated from Afghan Pathan of Yusufzai clan of Afghan which also came from future generation of Qais or (Abdur- Rasheed Pehtan). Details about Qais will be found in chapters XIII to XVI of this Book.

Dr. Allauddin Khan also wrote that the people of Seedha Sultanpur maintained close relation with Jaunpur as large number of people obtained education from Jaunpur and became Ulama. Prominent of them are Maulana Mohammad Shafi who is the founder of Madarsatul Islah of Saraimeer. Maulana Mohammad Shafi’s sons Maulana Azizurrehman Islahi, Maulana Abdur Rehman Parwaz Islahi and Dr. Khaleelur Rehman Azmi are well known scholars. Maulana Sadruddin Islahi also belonged to the same village.

Shudnipur: One Malik Shudni who was an Askari and came with Mehmood of Ghazni and settled there from whom the village is developed. (Ref. Azamgarh Guzzettir 1911)

Mittopur. This village also came into being through one Mitva Afghan who also came along with Mehmood of Ghazni. During British period Mittopur Reyasat was famous and its ruler was called ‘Raja Mittopur’.

Nandaon: Its ancestor was one Nanda Pandit who adopted Islam and the village developed from him and called Nandaon against his name.

Kamalpur Sreehi: its original name was Bankati. It is a very old village even prior to Sultanate period. During the period of Gheyasuddin Tughlak a Buzurg Sheikh Sadruddin Chiragh-e-Hind stayed in this village for a night. The villagers mis-behaved with him hence he left the village in anger. Later in 1538 A.D. Syed Ali Ashiqan changed its name from Bankati to Kamalpur Sreehi.

Khandwari: This was originally a village inhabited by “Koirees”. Some Rajputs belonging to ‘Gostri’ clan adopted Islam and came and settled in this village. Shaheed-e-Watan Pir Ali Khan’s ancestors also belonged to the same family whose father shifted to Mohammadpur and from their Pir Ali Khan went to Patna where he led the revolution against the British and attained the Martyrdom on 7th of July 1857 in the hands of William Taylor the commissioner of Patna Division on behalf of East India Company.

See details in “Excavation of Truth- Un-sung heroes of 1857 war of Independence and also in the book, “Hamare Hi Lahoo Se Bagh-e-Watan Shadab Hai” both by the authour of this book, K.M.S.Khan and

published by Kanishka Publishers-Distributors Ansari Road, Daryaganj, New Delhi-110 002 in 2007 and 2010 respectively.)

Kharevan: It's a very old village near Sarai Meer. Its original name was "Karvan" which got corrupted with the passage of time as 'Kharevan'. Some Carvan of out siders either from Afghanistan, Persia or Arab came and settled here it was established by Syed Ali Ashqan in 1538 A.D. during the rule of Sher Shah Suri.

Manjeer Patti: People call themselves as 'Shiekh' however they are basically "Mirza" and the ancestor of this village and that of "Mirzapur" was one Mirza Shekha. He settled at Manjeerpatti but had not adopted Islam till then, and was involved in the loot and extortion in the surrounding villages. Later during Tughlak period under the influence of Sheikh Nizamuddin the founder of Nizamabad town he adopted Islam and left his acts of loot and extortion. (also see Dr. Athar Azmi's Book on Manjeer Patti)

BADHADIA: This village is basically inhabited by Afghan migratories. Iqbal Ahmad Khan, (Suhail's) ancestors were Horse traders came from Afghanistan and settled in the village- Ludhri, Tehsil Shahganj dist: Jaunpur. Some one in his family killed a lion by Sword and the then local ruler of Ludhri area or that of Badhadia allotted him a big jagir in appreciation later Iqbal Khan Suhail's grandfather settled in Badhadia.

Nizamabad: It's a very old town which existed even much prior to the arrival of Muslims in the area even prior to the arrival of Mehmood of Ghazni. It was considered a very pious town of Hindus. It was during Firoz Shah Tughlak's period Shiekh Nizamuddin Yehya Muneeri and his brother Shiekh Taqeeuddin came from Hisar town of Punjab to Bihar and became deciple of Shiekh Sharfuddin Yehya Muneeri and later on his advice Shiekh Nizamuddin came and settled in Nizamabad and gave the town new name as Nizamabad. Nizamabad was part of Jagir of Salim Shah Suri son of Sher Shah Suri. It was being managed by an Afghan Sardar on behalf of Salim Shah Suri. This Afghan Sardar consolidated all the Afghans living in the Pargana Nizamabad under the flag of Sher Shah Suri. It was this reason during the period of Akbar, he stayed in Nizamabad and unleashed terror on the Afghan population of Nizamabad Pargana which included village Mohammandpur as well. Shiekh Nizamuddin's brother Shiekh Taqiuddin shifted and settled at a place called Barona at the border of Azamgarh and Jaunpur. There is no one left out of the

future generation of Shiekh Nizamuddin but the family of Shiekh Taqeeuddin is still continuing in Barona comprising of many famous Alims and Ulemas.

SURAH: Is a village between Pharia and Bara Gaon towards Nizamabad. This village was inhabited by Afghan / Phatans who shifted to this spot from village Pharia, during the rule of Mughal King Akbar due to the atrocities committed by the Mughal rulers against the Afghan populations. These people to escape the torture by Mughals, declared themselves as Faqeer as a cast and denied to be Afghans. There is a Masjid built in the village called Shahi Masjid built by one Sheikh Mohammad Hesam. It is however notable that these inhabitants by nature still show their bold posture called locally (Akdoo).