

Genealogy of Pathans from isreal to Afhanistan.

Khwaja Neamet Ullah bin Khwâja Habîb Ullah al-Harawî was waqiyanees(histriographar) in court of emperor Jahangir. Tarîkh-e Khân Jahânî wa makhzan-e Afghânî was written by him in Persian .This book was compiled in 1018 year of Hijra(A.D.1612 approx.) under the patronage of Nawab Khan Jehan Lodi with the material collected and arranged by Hybet Khan Kakar of Samna.This book is backbone of concept that Afghans are ten lost tribes of Isreal . Bernhard Dorn issued a translated version in 1829 under the title History of the Afghans.Most of following matter is reproduced from book of Bernhard Dorn in shortest way.

First man on earth Adam got 1000 years of life. His son Shesh born from wife Hawwa (Eve)got 950 was Yezd. His son Idrees got 666 years of life. His son Ethuselah got 700 years of life ,his son Melik whose wife was Kious got 770 years of life.His son was Noah.

Ninety years period between Idris to Noah was of disorder ,Injustice , idotary and cruality.

Noah (Nuh) had pagan wife from her sons Ham,Japheth,Kannan born.His another wife gave Sam who is called father of prophets.

Due to misdeed of people god sent a terrific deluge from which only seven persons of whole population were saved .Nuh himself, sons Ham,Japheth,Kannan,Sam and their three wives.

Sam son of Noah.

His son was Arfakshand.Whose son was Saleh had son named Ghaber(Hud). Hud's son was Sarugh.whose son was Nakhur. Tarukh was Sarugh's son.

Ibrahim the beloved of god was son of Tarukh .

Isaak born of Ibrahim's wife Sara. An Amalekite wife of Isaak gave twins Isa & Yakoob.

On above mentioned almighty conferred the dignity of a prophet. Afghan geneology ascend from Isa and Yakoob.Isa lived in Arabia while Yakoob moved to Sham (Syria)and Room(Rome). Yakoob got no property from family share but become rich by his own efforts .After demise of Ibrahim beloved of god Yakoob went to his uncle Laban in Sham ,married his daughters Lia and Rahil.One night after permission of uncle he secretly left Sham, that's why he is called Israel (night runner). He was blessed with 12 sons out of two wives and two concubines, names were1. Yahooda, 2.Ruyel,3.Simeon,4.Lavi,5.Manun,6.Isasher born of Lea . 7. Yusuf and 8.Benjamin (Ibn amen)from Rahil. One concubine was mother of 9.Koslan and 10.Dan. Another concubine was mother of 11.Ziad and 12.Sehri . Both Isa and Yakoob died same day at the age of 140 years and were buried in same tomb. Yakoob's twelve sons clan formed twelve tribes which are called children of Israel according surname of Yakoob (Isreal)

Yahooda,From him lineage of Afghans descend.

His son was Saroogh.

His son was Knokh. His son was Mohaleb, whose son was Kali. His son was Kais. Whose son was Sarool known as Talut.

Musa (Moses). In his time Bani Isreal increased in number and prospered in Jerusalem and Sham. But they indulged in dishonesty, injustice, corruption and Idolism. This induced god in his divine wrath permit Pharaoh to subdue them. They were made to suffer and follow his rule. Bani Isreal repented to god. They prayed for mercy and rescue. God delegated Musa, the interpreter of god, to Pharaoh who in spite of forty years of summons did not relinquish his innate ignorance. This induced god to throw him and large numbers of coptes down in Red sea as written in scriptures and brought Musa to supremacy. Again Isreal prospered, again they defied Musa. Again god punished them. Ultimately Musa had appointed Yosuha son of Nun son of Ephrahem son of Yusuf son of Yakoob as his successor.

Kaleb- son of Yosuha, son of Ibrahim, son of Yusuf became prophet. After forty years of exile Bani Isreal prospered under him.

Next was Harkeel, also decendant of Yahooda - He was called Dul Kifl. He first time called, there is no god except god.

After him god awarded Ismuel son of Rian, the son of Alkama, the son of Lavi, the son of Yakoob with prophetic dignity.

Talut, whose proper name was Sarool. He was son of Kais who was son of Ibn amin (Benjamin). His mentor was Ismeul himself and made him king.

Davud was Talut's son in law. He killed the king Jalut on suggestion of god to Ismeul.

One day when his time to meet god was near Talut disclosed to Davud that his two wives who were descended from progeny of Lavi, Yakoob's son were pregnant and by god's wish going to give two sons. After that he went to martyrdom fighting infidals. Davud treated both the widows with kindness and great respect.

Berkhia and Ermia were sons of Talut and raised with affection by Davud.

Barkhiya's son was Asif and Ermia's son was Afghana. Davud was like father figure to them.

After Davud's demise Suleman, in concurrence with divine command and the consent of Isrealites mounted on thorne of royalty and prophecy. With his just rule Israelites were happy. Administration was in Asif's hands and chief of the army was Afghana. God blessed Asif with 18 and Afghana with 40 sons. After demise of Suleman both Asif and Afghana ruled Jerusalem with great administration till the end of their life.

After this god permitted Bokhtnasser to subjugate Sham raze Jerusalem and made Isreal tribes slaves. Put all those who had faith in Toret in exile. Among them were Azeez and Daniel. Bokhtnasser demanded that they worship him as god. But isrealites stuck to faith of Musa. So he killed 12 of most

wise of them but Azeez and Danel escaped his fury by chance. They went to settle in Ghor (hazarajat), Gazneen, Kabul Kandhar, Koh Firoz, and hilly parts. The descendants of them mostly of Azeez and Danial formed great tribes of Afghans.

Mustufi author of Tareekh Kozeida and Mazmul Ansab writes that Khalid bin Walid sent a letter to Afghans who were settled in mountains of Ghor, Afghanistan since the expulsion from Israel. Letter informed them of appearance of last prophet Mohammed p.b.u.h. On receiving letter many Afghan chiefs under the leadership of Kais whose pedigree ascends in a series of 37 degrees of Talut of 45 to Ibrheem and 603 to Adam (Author of Majmul Ansab traces as follows - pedigree of Abd Umrashid Kais who is known by surname Pathan: Kais ben Isa ben Salool ben Otba ben Naeem ben Morra ben Gelundur ben Iscunder ben Reman bin Ain ben Mehlool ben Salem ben Selah ben Farood ben Ghan ben Fahlool ben Karam ben Amal bin Hadifa bin Minhal ben Kais bin Ailem ben Ismuel ben Harun ben Kumrood bin Abi ben Zaleeb ben Tullal ben Levi ben Amel bin Tarej ben Arzund ben Mundool ben Saleem ben Afghana bin Irmia bin Sarool ben, called Melik (king) Talut ben Kais ben Otba ben Isa ben Ruieel ben Yehooda ben Yacoob Isreal ben Ishak ben Ibrahim ben Tarukh called also Azer, ben Nakhor ben Sarugh ben Melik ben Methuselah ben Idris ben Yezd ben Mahaluel ben Anush ben Shesh ben Adam.) went to Madina.

They came in presence of Mohammed r.a.s.P.B.U.H. Prophet lavished blessings on them and gave them names. Prophet said Kais being Hebrew name, they themselves are Arab so he be called Abdur Rashid. He also observed being posterity of king (Melik) Talut, it was proper that the Afghans be called Melik. Then he put Abdur Rashid with Khalid against Israelite force of Macca. Abdur Rashid with his own hand killed seventy opponents that day.

Prophet predicted God will make his issues so numerous that they with respect to establishment of faith outvie all others, said Angel Jibrail have revealed to him that their attachment to faith in strength will like the wood upon which they put keel while making a ship, which the seamen called pathan. On this account he conferred upon Abdur Rashid title of Pathan also.

Prophet then sent Melik Kais Abdur Rashid Pathan back to Ghor (hazarajat) and hills of Afghanistan to propagate new faith. Abdur Rashid died in year 41 of Hijra at the age of 87. Abdur Rashid Pathan had three sons eldest was Serbun, second was Batni youngest was Gghurghust. All Pathans are born out of them. They grew continually in number and strength by multiplication of men-women and tribes, a Afghan nation was born.

History of Afghans from Melik Kais Abdur Rashid Pathan Tribes.

Abdur Rashid Pathan who ascends by thirty-four degrees to Afghani Ben Ermia, in thirty-seven to Malik Taloot, in forty-two to Yakoob Israel, in forty-five to Ibrahim the beloved of God, and in sixty-three to Adam the sincere friend of God as said had three sons, Sarbanni, Batni and Ghurghust; . From each of whom issued descendants and tribes, comprising according to Historians three hundred and ninety-five tribes Born. The Sarbanni comprise one hundred and five tribes; the Batni, with the Mati, seventy-seven, of which twenty-five are genuine Batnis, and fifty-two Matis; and the Ghurghuti,

ninety-five Matis. THE ACCOUNT AFGHAN GENOLOGY IS COPIED FROM THE TRANSLATION OF B. DORN very briefly omitting lengthy stories.

1. Descendants of Serbun- Sarbanni (corrected by translator Dorn as Serbun) had two sons, Sharkhbun and Kharshbun. Sharkhbun had five sons, Sheerani, Taren, Miana, Baraich, Ormar.

Sheerani was a daughter's son of Kaker (Ghurghusti). When Sharkhbun bestowed title of emir on his younger brother Taren he went with Kaker his maternal grandfather and ranked himself with the Ghurghustians. Sheerani had one son, whom he called Char. This Char had three sons Dum; Jalvani; and Haripal. Dum had four sons, Omar, Seidani, Baber, and Miani. Jalvani had seven sons, Salarkhail, Marwatkhail, Aspadzye, Mahar, Konkar, and Nikikhail. Omar had seven sons, who are called Ashtaraniyees, Kip an adopted son, Yakoob, Jaheen, Matkhara, Abulfard, Maheen, and Hameem.

Hameem had seven sons, Shahmeer, Doulatkhail, Sonkhail, Buyakhail, Landomar, Musakhail, and Panbazun: these seven sons of Hameem were addicted to idolatry.

Dum's son Baber had two sons, Anjar and Sanjar. Sanjar had five sons, Masudkhail, Ghuyakhail, Ibrahimkhail, Ismailkhail, and Yakoobkhail.

Sharkhbun's son Taren had three sons, Toor, Aspin, and Avdal

Toor had four sons, Malmuni, Gondari, Siki, and Babu.

Gondari had five sons, Mandozye, Manghalzye, Nabakjazye, Manazye, and Toralzye.

Malmuni, Toor's son, had two sons, Haroon and Ali. Haroon, Malmuni's son, was presented by God with nine sons, Toorzye, Malkiar, Ismailzye, Baduzye, Haidarzye, Yakoobzye, Ababecrzye, Kerbala, and Seidzye

Ababecr, Haroon's son.—He had four sons, Ahmed, Haikal, Khan, and Hadya. The male descendants of Seid Jamal are denominated Seidzyes.

Siki, Toor's son, had two sons, Gogh and Badhi. Mianawas blessed with thirteen sons; twelve of whom were his own sons; the thirteenth, called Gharsheen, an adopted one :—Ghorni, Lorni, Mukha, Lat, Salaj, Chot, Ashkun, Lawani, Rahwani, Tugh, Jafar, Somat, and Gharsheen.

Ashkun had two sons, Ziri and Kahtran.

Tugh had six sons, Sur, Samar, Gighi, Amarghi, Zuwar, and Hais.

Descendants of Baraich, Sharkhbun's Son.

Baraich had two sons, Davudnagh and Hossain. Davudnagh had six sons, Sheikh Thabet, Mahlizye, Badalzye, Chowpanzye, Shakarzye, and Basukzye.

Hossain, the son of Sheikh Baraich, had five sons, Barikzye, Basazye, Zakozye, Mandozye, and Davudzye.

Descendants of Kharshbun, Sarbanni's Son.

God blessed him with three sons, Gond, Jamand, and Kasi. Gond had two sons, Ghura and Sheikha.

Ghura had five sons. Doulatyar, Khalil, Matuzye, Ziranah, and Choghan. Doulatyar had two sons, Mahmand and Davudzye. Mahmand had eleven sons: Yakoob, Kala, Hassan, Muhli, Omar, Mando: three were born of Bibi Duya, sister of Sheikh Mulhi Kattal, whose names are Miar, Kuki, and Musa: two of the sons remained without children. Miar had four sons, Abiozye, Rajhar, Douletshah, and Yusuf.

Davudzye had three sons, Mamur, Yusuf, and Mandaki. Mamur had eight sons, Alizye, Pabizye, Bakulzye, Seidzye, Bazidkhail, Yuneskhail, Mohammedkhail, and Tajukhail.

Yusuf, Davudzye's son, had two sons, Vafa and Safa.

Mandaki had three sons, Hossain, Niko, and Babu. On Mandaki's death, Hossain became his heir. On this account, an animosity arose between him and his brothers. Ultimately Niko departed for Hindoostan and Babu for another country.

Khalil, Ghura's son, had eight sons, Sagh, Baru, Taral, Mutizye, Nurzye, Afuzye, Akazye, and Salarzye.

Sheikha, Gond's son, had four sons, Tarkalani, Geghiani, Omar, and Yusufzye. Geghiani had two sons, Hunak and Someida.

Omar had one son, Mandar by name. He demanded the daughter of his uncle Yusufzye in marriage; in consequence of which, they call him also Yusufzye.

Yusufzye had two sons, Yusufzye and Mandar.

Yusufzye, the son of Yusufzye, had four sons, Elias, Akko, Muhli, and Isa.

Mandar, Omar's son, had four sons, (of whom Khidar attained the dignity of a Pole (Kotb), and the degree of saintship;) Manur, Khidar, Rajar, and Mamu.

Manur had three sons, Kemal, Aba, and Otman.

Otman had four sons, Saddo, Aka, Kana, and Ali. Saddo had five sons, Bahzad, Khyzar, Aba, Mohammed, and Mir Ahmed. Bahzad had two sons, Ali and Kara.

Kara had one son, called Khan Kaju. The nation of the Yusufzyes, which is said to comprise nine hundred thousand spears, is entirely subject to his authority. He is said to have met Khuaja Khyzer; and to have joined in the rebellion of the Emperor Sheer Shah, in Hindoostan.

Account of Jamand, Karshburis Son.

Jamand had five sons, Khuishki, Nakizye, Katani, Nukhi, and Mohammedzye.

Khuishki had six sons, Shuryani, Salmahak, Kazlani, Azizye, Battakzye, and Omarzye.

Shuryani had six sons, Vattozye, Hossain, Otchu, Aref, Shahbadeen, and Ibrahim.

Vattozye had one son, whose descendants are called Chunzye.

Katani, Jamand's son, had two sons, Isa and Omar. Isa had three sons, Lallazye, Mullazye, and Nukhi, Jamand's son, had five sons, Banizye, Amhizye, Bachuzye, Mansurzye, and Jamalzye.

Account of Kasi.

Kasi, Kharshbun's son, had twelve sons, Mohammedzye, Alozye, Zamrani, Shinwari, Kithur, Salba, Kubhar, Samzye, Musalagh, Salat, Hasmar, and Sabarval

Aspin, Taren's son, had four sons, Duvair, Suleiman, Jam, and Adhami. Avdal, Taren's son, had three sons, Barik, Popal, and Ali.

Account of the Descendants of Miana, Sharkhbun's Son

2. Descendants of Batni.

Batni, the son of Pathan, had by his devotion and austerity attained the degree of saintship and was on this account called Sheikh Beit. God Almighty presented him with a daughter, and three sons, Ismail, Ishbun, and Kajin. His eldest son, Ismail, he ceded to his brother Sarbanni; whom the Almighty, in consequence of this boy's felicitous adoption, relieved from his poverty, and granted descendants and tribes, as has been mentioned above. For Sarbanni, Batni's elder brother, was extremely poor, and entirely destitute of wealth, and even denied the blessing of a son; two objects, after which he felt a most ardent desire, they constituting the centre to which all worldly affairs converge. Accordingly, he one day came to Batni, and said: "Dear brother, please to perform prayers on my behalf, that I may be relieved from my indigence, and that, through thy mediation, the Almighty may grant me a son." To this Sheikh Beit replied: "Take one of my sons with thee, and bring him up; for by his blissful adoption, descendants, tribes, wealth, and herds, objects which constitute worldly happiness, will become so plentiful, as to exceed all calculation." Upon which he delivered his youngest son, Kajin, to Sarbanni; who departed with the boy. But young Kajin, watching an opportunity on the road, ran away, and returned home again. Sarbanni, in pursuit of the fugitive, returned to his brother's, and apprised him of the whole occurrence. Kajin, who meanwhile had retired to the inner apartments, clung to his mother, crying and supplicating, and decidedly refused to go with his uncle. Sarbanni then took Ismail with him, and conducted him to his house. Ismail, by his ascetic life, obtained the degree of a saint: his tomb lies on Koh Suleiman, near Khuaja Khyzer's place. Sheikh Ismail Sarbanni is, therefore, a son of Sheikh Beit. The children of his daughter, called Bibi Matu, are called Mati. We shall now enumerate the descendants of his sons.

Ishbun and Kajin. God Almighty granted to Ishbun six sons, Ibrahim, Maryani, Varghari, Gharon, Sheikhi, and Kazbun. Ibrahim had two sons; the genuine one being called Rotani: the second, Seidzadeh, whom he had adopted in primogeniture, he called Koti.

Rotani had two sons, Oukari and Bahman. Oukari had three sons, Balmir, Sohair, and Banhad.

Bahman, Rotani's son, had five sons, Yusuf, Lashkari, Abulfarh, Nangazlani, and Baghi.

Maryani had two sons, Chaki and Damar. Chaki had six sons, Niazi, Harpun, Pashwar, Khaki, Shivani, and Hamdani. Damar had seven sons, Shah Malik, Taju, Chani, Mulakhail, Baikhail, Sabkari, and Ramdeo.

Gharon, Ishbun's son, had six sons, Siti, Warki, Zarkani, Na'ibkhail, Ghorizye, and Ourakzye.

Kajin, Batni's son, had three sons, Kais, Bashakkani, and Dodari. Besides them, he had adopted three home-born slaves; Tana, whom Gisu received into his family; Badar, whom Dodari numbered among his; and Kana, who is numbered among the Bashakkanians.

Account of the Lineage of Bibi Matu, the Daughter of Sheikh Beit.

Shah Hossain a noble in his bad time came to shelter of Sheikh Batni and fell in love with his daughter of, Matu by name; and matters gradually went so far, that they, by mutual consent, but without the sanction of either father or mother, proceeded to such intimacy, that, a short time after, the symptoms of pregnancy appeared, ultimately Batni married Bibi Matu to Shah Hossain and she delivered of a charming and auspicious boy, who, being the fruit of a clandestine amour, was called Ghilzye:—Ghil, in the Afghan language, signifying a " thief"; and zye, "born, a son. Bibi Matu next had another son, whom they named Ibrahim Lodi. Shah Hossain not being of Afghan extraction, afghans called his descendants after the maternal name Mati; by which name Sarbanni also is known, since he had been brought up and educated in the family of Bibi Matu.

Descendants of Mati:—To Ghilzye, who belongs to the Matis had three sons, Ibrahim, Toor, and Poor. Ibrahim had two sons, Haijub and Sahbak.

Haijub had thirteen sons, Suleimankhail, Alikhail, Omarkhail, Karikhail, Hameerkhail, Paroki, Varaki, Chani, Donyar, Tanokhail, and Niazikhail. Sahbak had two sons, Bujikhail and Ismailkhail. Toor, Ghilzye's son, had three sons, Taraki, Bakhtu, and Andar.

Account of Lodi.

To Lodi, God Almighty gave three sons, Niazi, Siani, and Dotani. Niazi had three sons, Bahi, Jam, Khaku. Jam had seven sons, Bandar, Sambal, Khankhail, Doulatkhail, Isakhail, Marhil, and Haiki.

Marhil had two sons, Hamim and Naili. Khaku had five sons, Isa, Musa, Mahyar, Asad, and Khidar.

Isa had two sons, Ala and Gondi. Ala had two sons, Sud and Saharangh.

Sud had two sons, Jam and Suri. Jam had two sons, Naiku and Michan

Account of the Descendants of Siani, Lodi's Son.

To Siani, God Almighty gave two sons, Ismail and Pranki. Ismail had three sons, Soor, Lohani, and Mahpal. Soor had four sons, Yunes, Bahki, Saddo, and Lalla. Yunes had one daughter, and two sons, Mahmudzye and Pasin. Mahmudzye had four sons, Davudkhail, Doulatkhail, Shadikhail, and Shirakhail.

Davudkhail had one son, whom he called Othman. Othman had two wives: to the son born of his principal consort he gave the name of Mohammed.

Mahommed had three sons, Baha Uddeen, Sadr Uddeen, Rokn Uddeen. Baha Uddeen had one son, whom they called Hassan.

Hassan had eight sons; the eldest of whom was called Fareed, surnamed Sheer Shah, who in 946, mounted the throne of India. Sheer Shah had ten sons, the second, of Meia, called Jalal Uddeen, was signalized by the name of Islam Shah, and reigned in Hindoostan after Sheer Shah's death, in the year 952.

Nizam, the son of Hassan, and brother of Sheer Shah, had one son, Mamriz Khan. After Islam Shah's decease, he put Firoz Khan, Islam Shah's son to death; and set up for emperor, assuming the title of Mohammed Shah Adil; but he was more known by the name of Adeli, in the same way as they call Taraki Pasin's daughter, Turki.

Descendants of Lohani.

Lohani's original name was Nuh. He had two wives; the one, Toori; the second, Shiri. From the first wife he had five sons, Mamyra, Mia, Tatur, Patakh, Hud.

Hud had three sons, Yasinkhail, Hodarkhail, Yakoobkhail. Yasin had two sons, Doulatkhail, Hassankhail. Hodar had four sons, Zakokhail, Burakhail, Ibrahimkhail, Gadozye.

Mia Ben Toori they call Miakhail. Khuaja Othman, who ruled some time over Bengal, was of this race.

Toori had two sons, Asubkhail, Musakhail, one of the grand Omras under Sultan Sekander, in Behar. His son assumed in his kingdom the right of coinage and the khotba. Sheeri, the second wife of Lohani, had one son, whom she called Marwat: his descendants are denominated Marwatkhail.

Account of Mahpal, Son of Ismail Ben Siani.

The wife of Mahpal was called Bani; and her descendants were, after her, denominated Bani.

Descendants of Pranghi, Siani's son.—Pranghi had seven sons, Omar, Didi, Arand, Zandi, Zeitun, Andar, and Targhandi. Omar had two sons, Ishak and Surk. Ishak had two sons, Malik Shahu and Malik Yusuf. Malik Shahu had two sons, Baseen and Ahmed. [Baseen] had three sons, Malik Bahram, Malik Mahmood, and Malik Muji. Malik Bahram had two sons, Alia and Kala.

Kala, the chosen of God, had two sons, Mohammed and Behlol. This Behlol held the throne of India during seventy-seven years.

Yusuf, son of Omar ben Ishak ben Pranghi, had two wives; the one a daughter of Kaker, Asu by name; the other a daughter of lam Niazi. Yusuf had three sons from Asu; Churu, Anji, and Mani.

From Churu, Malik Ahmed, called Nuwab Khanjehan, is descended. The descendants of Anji and Mani are settled in the village of Rugar. From lam Niazi's daughter two sons were born, Tasu Taj Uddeen, and Malik Bio.

Malik Bio had four sons, Bahdeen, Ala Uddeen, Samu, and Ghorl. Malik Samu had four sons :—Mir Ali Nagharvin, from a Mogul mother: from Doulatkhail's daughter, Kani by name, three sons were born, Firoz Shah, Rustam, and Doulatkhail. Firoz Shah had two sons, Mohammed Khan, and Tatar Khan. The race of the former they call Mohammedkhanies; that of the latter, Tatarkhanies. The descendants of Malik Bio are termed Baikhail.

Descendants of Surk Omar ben Siani's Son.

Surk had two sons, Toor and Soor. Toor had two sons, Tuji, and Mahmoodzye. Tuji had three sons, Ahmedkhail, Gudaikhail, and Sondikhail. Soor had four sons, Hassanzye, Ishakzye, Doulatkhail, and Seidozye. Hassanzye had three sons, Yusufkhail, Biokhail, and Omarzye. Ishak, Soor's son, had one son, called Sheikhzye. Abu Said, Soor's son, had one son, called Musazye. Mahmoodzye, Toor's son, had two sons, Zakaryakhail and Ayaf (Alef).

Genealogy of the Sarvanians

Sarvani had three sons, Sani, Sarpal, and Bali. Sani had five sons, Abulfarh, lbak, Bobak, Hassan, and Hudya. lbak and Bobak have very few descendants.

The descendants of Hudya go by the name of Hudyakhail: those of Hassan are called Hassankhail. According to others, they are both comprised under the name of Hudyakail.

Abulfarh had three sons, Yunes, Shahbaz, and Sarmir.

Yunes had two sons, Yusuf and Muta.

Yusuf had two sons, Ismail and Acha.

Ismail had five sons, Lozi, Majazy^, Hadu, Astuzye, and Sam.

Sam had three sons, Mama, Bahdin, and Hoti.

Bahdeen had four sons, Aisak, Ahmadak, Alek, and Guda.

Shahbaz, Abulfarh's son, had one son, Khyzer.

Khyzer had six sons; four genuine, and two adopted: Asot, Sanjar, Khapazye, Zaccozye, Rustam, and Naherzye.

Account of the Descendants of Sarpal, Sarbanni's Son.

Sarpal had three sons, Chagri, Ahmed, and Suri.

Suri had three sons, Gukbur, Shahbaz, and Hast.

Gukbur had six [five] sons, Seid, Popi, Ibrahim, Alot, and Sankot

Abu Said, Soor's son, had one son, called Musazye.

Mahmoodzye, Toor's son, had two sons, Zakaryakhail and Ayaf (Alef).

Moulana Gukbur had three sons, Mahmood, Harun, and Kazui.

Mahmood had one son, called Musa.

Musa had three sons, Aju, Accou, and Ahmed Juvanmard.

Ahmed Juvanmard had three sons, Hadu, Mamu, and Sheik Suleiman Dana.

Sheikh Suleiman Dana had three sons and one daughter, Sheikh Mahmood, Hajeb, Sheikh Mulhi Kattal, Sheikh Hassan Sarmat. His daughter was Bibi Duya.

Sheikh Mulhi Kattal had two sons, Sheikh Ali Shahbaz, Sheikh Baizid Darya.

Sheikh Al i Shahbaz had one son, whom they call Ahmed Zandapur.

Sheikh Ahmed Zandapur had four sons, Sadr Jehan, Malpuri, Shah Sekander, Sheikh Khuaja Alisheer.

3. Descendants of Ghurghusht.

God Almighty gave Ghurghusht three sons, Dani, Babi, and Mandu.

Dani had four sons, Kaker, Nagher, Davi, and Pani.

To Kaker, God presented four-and-twenty sons, Togruk, Jadram, Sabrad, Zanghori, Charmi, Bidar, Karkaranu, Fermulli, Khasani, Dammarsin, Sehkari, Lanbar, Taren, Isa, Targhari, Musazye, Mati, Yuneskail, Sam, Arpikhail, Jalajal, Makrani, and Anach. Toghruk had four sons, Saran, Yuneskhail, Salarkhail, and Sondan, surnamed Sanjar.

Sanjar had twelve sons, Alikhail, Arpikhail, Barat, Kiwi, Haramzye, Otmankhail, and Avdal. Alikhail had four [five] sons, Sadozye, Marzi, Ghorizye, Hadarzye, and Rajarzye.

Arpikhail, Saran's son, had four sons, Atozye, Mohammedzye, and Rajarzye.

Jadram, Kaker's son, had two sons, Ababecr and Hossaini.

Ababecr had two sons, Elias and Sanhbanah.

Hossaini, Jadram's son, had four sons, Adam, Sanam, Omar, and Hasbi.

Sinbhanah, Ababecr's son, had three sons, Yusuf, Pani, and Isa.

Kiwi, Saron's son, had four sons, Hassan, Yasin, Shams Uddeen, and Shimeon.

Sabrad, Kaker's son, had four sons, Shadizye, Ankozye, Fatimahzye, and Atozye.

Zanghozye, Kaker's son, had eight sons, Shadikhail, Bajukhail, Eyoobkhail, Tajukhail, Mandizye, Mamakhail, and Sank.

Account of Taren. Taren, Kaker's son, was a Seidzadeh: he had one son, called Anjar. Anjar had one son, called Khuaja Kari.

Khuaja Kari had five sons, Hekaloon, Adeen, Ismail, Toor, and Ibrahim.

Genealogical Account of Seid Tahir, surnamed Taren.

Taren ben Seid Nazer ben Ala Uddeen ben Seid Kotb Uddeen ben Seid Davud ben Seid Kabir ben Seid Shams Uddeen ben Seid Ahmed ben Seid Ali Refai ben Seid Hassan ben Seid Jarad ben Seid Al i Riza bin imam.

Kala, the chosen of God, had two sons, Mohammed and Behlol. This Behlol held the throne of India during seventy-seven years.

Yusuf, son of Omar ben Ishak ben Pranghi, had two wives; the one a daughter of Kaker, Asu by name; the other a daughter of lam Niazi. Yusuf had three sons from Asu; Churu, Anji, and Mani.

From Churu, Malik Ahmed, called Nuwab Khanjehan, is descended. The descendants of Anji and Mani are settled in the village of Rugar. From lam Niazi's daughter two sons were born, Tasu Taj Uddeen, and Malik Bio.

Malik Bio had four sons, Bahdeen, Ala Uddeen, Samu, and Ghori.

Malik Samu had four sons :—Mir Ali Nagharvin, from a Mogul mother: from Doulatkhail's daughter, Kani by name, three sons were born, Firoz Shah, Rustam, and Doulatkhail.

Firoz Shah had two sons, Mohammed Khan, and Tatar Khan. The race of the former they call Mohammedkhanies; that of the latter, Tatarkhanies. The descendants of Malik Bio are termed Baikhail.

Descendants of Surk Omar ben Siani's Son. Surk had two sons, Toor and Soor. Toor had two sons, Tuji, and Mahmoodzye. Tuji had three sons, Ahmedkhail, Gudaikhail, and Sondikhail.

Soor had four sons, Hassanzye, Ishakzye, Doulatkhail, and Seidozye. Hassanzye had three sons, Yusufkhail, Biokhail, and Omarzye.

Ishak, Soor's son, had one son, called Sheikhzye.

Abu Said, Soor's son, had one son, called Musazye.

Mahmoodzye, Toor's son, had two sons, Zakaryakhail and Ayaf (Alef).

Descendants of Nagher.

Nagher, the son of Dani, son of Ghurghusht, had six sons, Palkath, Maru, Chand, Salani, Randak, and Damas.

Damas had six sons, Pahrand, Tarak, Salaich, and Abd Ulahman.

Descendants of Davi, the son of Dani, son of Ghurghusht:—Davi had three sons, Damar, Hamar, and Khovandi.

Khovandi, surnamed Khojandi, a Sheikzadeh, had four sons, Musa, Ali, Sekander, and Balbil.

Davi, they relate, in the lifetime of his father, had gone out for the purpose of buying horses. Having passed some days at the place, a handsome and virtuous woman, with her son, Seid Hassan, arrived from Khojand. Davi asked her about her arrival: " Whence dost thou come ? and whither art thou going?" To which the lady replied: "I come from Khojand: this boy is a Seidzadeh: but a dearth reigning in those parts, I want to repair to my elder sister, who lives in the city of Mooltan." Upon which, Davi said: " Make yourself easy on this head: I shall, God willing, convey you to your sister?" And accordingly, when he returned, he brought her to her sister, at Mooltan; where she, with her consent, entered into a conjugal union with Davi; who took his new wife with him, and arrived at home. Young Seid Hossain, who was with the woman, addicting himself to a vicious habit, and thieving, was among the Ghurghushties named Hamchu, which, in the Afghan language, signifies " a thief." However, a short time after, he became penitent, and placed himself under the pupilage of Sheikh Baha Uddeen Zakharya—may God sanctify his tomb! He continued a long while in this master's service; and pushed ascetic life so far, that he, Hossain Afghan, became an interpreting saint and worker of miracles. He then, with the approbation of his master, returned to the Ghurghushti people, and instructed mankind. Hassan being a native of Khojand, they called him Khovandi, because in the vulgar tongue they do not say Khojandi; and so he is known by the name of Khovandi.

Descendants of Pani, Dani's son:—To him God Almighty gave eighteen sons, Musa, Sanka, Asot, Murghzani, Omarzye, Zadun, Sabi⁸⁸, Shon, Alikhail, Mandokhail, Murghastan, Dahpal, Busi, Kasem, Katrak, Lon, Khatani, and Khabati.

Shon, Pani's son, had two sons, Otmankhail and Saddabkhail.

Dahpal had five sons, Mumizye, Mardukhail, Omarzye, Mulhizye, and Ababecrzye.

Pani had four sons, Gabriel, Mika'il, Israfil, and Azrael.

Account of the Kerranions.

To Kerrani, God Almighty presented two sons, Kodi and Gughi.

Kodi was blessed with seven sons, Musazye, Hani, Manghali, Dilazak, Vattozye, Vardak, and Ourakzye. Hani and Vardak belong to the family of Seid Mohammed Kisudiraz. Dilazak and Ourak were born of one mother.

Descendants of Dilazak:—Dilazak, the son of Kodi ben Kerrani, had two sons, Lori and Yacoob. Lori had four sons, Amandkhail, Bachizye, Vattakzye, and Omarkhail. Yacoob had seven sons, Mandarzye, Amizye, Sanizye, Matizye, Khidarzye, Yasinkhail, and Manizye.

Descendants of Ourakzye.—Respecting the descent of Bakhtiar, Ishturani, Honi, and Wardak, from Sheerani, they relate as follows. A young Seidzadeh, Ishak by name, leaving the village of Oush, belonging to Bagdad, on account of unfavourable circumstances, came to Mount Ashnagar, the abode of the Sheeranis, and stayed there for some time. His whole carriage furnishing evidence of his illustrious character and nobility, an Afghan of the Sheerani tribe gave him his daughter, called Sanjati, in marriage. By her he had a son, whom he called Abi Said. Abi Seid ebn Seid Ishak ben Jafar ben Seid Nizam ben Seid Isa ben Muhi Uddeen ben Seid Mohammed ben Seid Hafiz ben Seid Noor ben Seid Jamal ben Seid Abu Ali ben Yadkar Ali ben Nishan ben Zein Ulabedeem ebn Emir Ulmumeneen Hossain ben Ali ebn Abi Taleb. Seid Ishak, in the sequel, left that tribe again, to return to his former home at Oush. On the road, however, in the territory of the Miswanis, he was taken ill, and emigrated to the eternal world.

The mother of Abu Said then repaired again, with her son, to the Sheeranis. The boy, being an infant, and his education attended with insurmountable difficulties arising from indigence, she passed her time in great hardship, until a certain Sheerani, called Miani, married her. He was a poor man himself; but the Almighty, through the Seid's auspicious presence, rendered him in a short time possessed of much wealth. On this account, Miani gave Seid Abu Said the surname of Bakhtawer, and thus, in the course of time, he became known by the name of Bakhtiar. Some time after, Miani had a son born to him by Sanjati. When both boys were grown up, Miani intended to make his own son master of the family; to which his wife objected.—" Thy wealth and children have been got by Bakhtiar's blessed presence: settle him first, and after that thy own son; inasmuch as the latter is yet an infant, and Bakhtiar grown up; lest people should regard him with contempt." To this request, however, her husband paid no attention; and Sanjati, hurt at his conduct, repaired to Hamim Sheerani, the chief of that nation, and laid before him a detailed account of the whole matter as it was. Hamim summoned the man, explained to him the dignity and privileges of Seids, and the reverence due to them; and arranged a conscientious partition between both youths, but chiefly favouring Bakhtiar.

Bakhtiar had five sons, Ato, Ako, Kornu, Biri, and Toori. Ato was originally called Ata Ullah, but in the Sheerani tribe he became known by the name of Ato. From Ato descended Seid Mohammed; from Seid Mohammed, Khuaja Elias; from Khuaja Elias, Khuaja Yahya Kabeer, whose race they call Sheikhzye. They were originally Seids; but being brought up in the tribe of their mother, they were called Afghans. There lived in the time of Sheerani, another Seid Mohammed, a Dervish of the first order, whose genealogy runs thus: Seid Mohammed ben Seid Ghor ben Seid Omar ben Seid Kab ben Seid Kain ben Seid Rijal ben Seid Ismail ben Seid Mohammed Baker ben Imam Mohammed Jafar Zadik ben Imam Zein Ulabedeem ben Imam Hossain ben Emir Ulmumeneen Ali—may God sanctify his face!

But to return to our history. Seid Mohammed Gisudiraz settled among the Afghans: and fixed his residence between the Kerranians, Kakers, and Sheeranies. So these three tribes enjoyed his blessed presence, and, learning from him the fundamental truths, directed their steps to the only true

object. In his respect, heads of the three tribes, offered in marriage three girls, one from the Kerranians, the second from the Kakers, and the third from the Sheeranies. This offer Meer Seid Mohammed accepted, and made them all three his lawful consorts. Some time after, these three ladies were delivered of four sons; the Kaker lady, of Masvani; the Sheerani lady, of Ishturani; and the Kerranian lady of twins, Honi and Vardak. These four clans are consequently Seidzadehs, but they are considered as Afghans.

Descendants of Ishturani, son of Seid Mohammed Gisudiraz:—Ishturani had five sons, Sanji, Tari, Muridi, Omarkhail, and Homar.

Descendants of Masvani, son of Seid Mohammed Gisudiraz :—Masvani had nine sons, Tukuz, Lodin, Matakati, Suleiman, Roghani, Kazbuli, Ghareb, Kharbari, and Diaz. Tukuz had four sons, Yusuf, Adam, Musa, and Sanjar.

Descendants of Vardak :—Vardak had seven sons, Mamak, Toor, Uti, Meer Guda, Turak, and Mahyar. Turak was an adopted son.

Descendants of Hani:—Hani had five sons, Doulat, Boghari, Rodan, Machaki, and Dumat.

It must be therefore recollected, that these several clans among the Afghan nations are Seids; viz. the Ishturanies, among the Sheeranies; the Misvanies, among the Kakers; Hani and Vardak, among the Kerranians; the Khovandies, among the Davies; the Seidzyes, among the Tarens; the Gharsheens, among the Mianehs; and the Koties, among the Batnies, as has been recorded above: but they are numbered among the Pathans, and never style themselves Seids. With regard to this, they unanimously declare, "It would be highly improper and unreasonable, if we should style ourselves Seids, after having left their order, and joined the nation of the Afghans; so that among them are our affinity and relations, as well as our commerce. Our ancestors also have declared, whoever of our descendants shall assume the title of Seid, is not descended from us." This point has already been discussed, in the reigns of Sekander and Sheer Shah; and their great personages did not deny the truth of this statement. It has also been discussed, and established, in the meetings of these monarchs, that the Fermullies and Khatanies do not belong to the Afghan race; which declaration is true: they are the inhabitants of a place called Fermul, which is originally the name of a river running between the confines of Kabul and Ghazneen; and whoever lives on its banks is called Fermulli. The ancestors of the Fermullies were guided to Islamism by Sheikh Mohammed Mussulman, a great saint among the Afghans; and having passed some time in the service of this saint, they style themselves Afghans. They however confess, that their forefathers came from the quarter of Khata and Khotan, and that the inhabitants of those regions acknowledged them to be Afghans: this declaration is also true. Now the Khatanies, descended from the family of Pani, call themselves Ghurghusties—an appellation to which they are entitled. But that others should give themselves out for Pathans, is unheard of; there being not the slightest trace to be found in the genealogy of the Afghans, from Khaled and Kais Abd Ullasheed Pathan, of either Fermulli or Khatani; from which their pretensions appear to be inadmissible: for the Afghan race strictly keep to their single links, nor can strangers intrude

themselves on them. Whoever pretends to belong to the Afghans, must produce authentic evidence of what tribe he is descended. But God knows best!

About geneology of pathans one thing which is pointed out by Olef Caroe is worth mentioning that apart from three main branch of pathans there is also Karlanr or Karlanari or Kerranions. Nematullah put them separately as above mentioned. Some geneologists link them with Serbunis and others with ghurhgusts. Mountstuart Elephinstone speaks about four sons of Abdur Rahid namely Serrabun, Ghoorghoosht, Batneeand Kurleh. Many more theoris in detail have been put forwarded about the origin of pathans. So in words of Nematullah only god knows best.