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THE ORIGIN OF PAKHTŪN/PUSHTŪN AND THEIR ARRIVAL IN THE PESHĀWAR VALLEY

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Abstract

The Pushtūns/ Pakhtūns are a major ethnic group on the Pākistān-Afghānistān border. The Pushtūns are highly concerned with origin, descent and genealogies. There are multiple claims or theories about the origin of the Pushtūns. This paper is related to the origin of Pushtūns and their arrival in the Peshāwar valley, old name is Gandhāra. The paper also highlights the history of Yūsufzai branch and their arrival in the Peshāwar valley whose original occupation was in Kābul valley.

Introduction

The origin and history of Pushtūn is not exactly known and recorded. It has been a subject of debate ever since. The indigenous geography which might have been their birthplace and the original predecessors are not known. However, scholars suggest that earliest year of settlement of Pashtūn in the Peshāwar valley is known to be 15th century A.D. Peshāwar valley is also known as Gandhāra. Scholars further suggest that the predecessors of Pushtūns or Pakhtūns are believed to be Pakhtas having Central Asia roots. The modern-day Peshāwar was largely occupied by Pakhtas and they would call their place Pakhtia which means "the land of Pakhta" just the way India is "the land of river Indus". However studies

have been conducted of which resulted that Pakhtia are not Pashtūns, they are originally an Aryan clan who in the middle of the Vedic time marched towards river Ravi to participate in the Rigvidic also known as the "Battle of the Ten Kings".

Similarly, other scholars are of the opinion that Pashtūns are basically Scythians. They swept away the Greeks settlement in Bactria and India and laid the foundation of their settlement. As time passed, they moved as high as the Pusht the Urdu word for back of the Koh Sulimān. They moved and spread their tribes up the mountains which had plenty of water and chunks of fertile lands. The Pusht gave its name to the occupants and thus the language they spoke was started being called Pūstana which in modern-day we call Pushto. Other Scythians tribes who did not settled in the Pusht of the Sulimān, kept their original names known as Tauri, Neuri, Budini, and Dāwar.

The Pashtūns were divided into two groups on the phonetic basis. The first is known for the prominent use of the phoneme (sh) as in Peshāwar and Nowshera while the other is known for the prominent use of (kh) as in Pekhāwar and Nowkhar. It is also suggested that the 'kh' is relatively new advancement of 'sh' around Peshāwar district. Above all it is agreed that all Pūstans are in principle descended from a common ancestor, Qais. He had four sons and then their respective sons spread around Afghānistān and settled their resulting majorly in Yousafzai, and further down Dāudzais, Mohmands, Chamkani and many more. At some point in history, the Yoūsafzai found themselves at logger head with the Mughal armies. They were stripped off the royalty they had for decades. It was followed by battles. Subsequently, their assets were looted and they were driven out of Afghānistān. Most of the chiefs were slaughtered and remaining escaped taking with them their families. They arrived in Peshāwar in search of a peaceful land. They requested the Dalazāk for piece of land. After some time again they found themselves in the battlefield but this time against the Mohmands. Most often the scene of fight was left deserted and the Yoūsafzai would move to a safer place where they could find themselves considerably safe. This time they move to Bājaur where they spent some time but returned to Peshāwar when they did not like the terrain of Bājaur. Similarly, after many battles and peace agreement they finally settled in the modern-day Shabqadar of the Peshāwar valley. Step by step, family by family, the Yoūsafzai moved from the Kabul valley to their new country where they settled giving us a concrete clue that the Yoūsafzai are the ancestors of Pushtūns, basically Scythians arrived in the Peshāwar valley in 15 century A.D.

Etymology of the Peshāwar Valley

The Peshāwar Valley or greater Peshāwar is a broad valley arranged in the focal piece of the Khyber Pakhtūnkhwa region of Pakistan. The valley takes its name from the city of Peshāwar, which is arranged at the western piece of the valley near Warsak Dam. The present name "Peshāwar" is gotten from the previous Sanskrit name of the spot, Purushāpura which signifies "City of Men". This old city was established on the Gandhāra Plains in the wide Peshāwar Valley. In the fifth century BCE, the city was existed as a little town inside the social circle of eastern old Persia. Purushapura was established close to the old Gandhāran capital city of Pushkalavati, close present day Chārsadda.

The limits of Gandhāra changed from the beginning of time. Here and there the Peshawār valley and Taxila were all in all alluded to as Gandhāra. At times the Swat Valley was likewise included. The core of Ghandāra, anyway was dependably the Peshawar valley. The kingdom was ruled from capitals of Kapisa (Bagram), Pushkalavati (Chārsadda), Taksāsila (Taxila), Purusāpura (Peshāwar) and in its last days from Udabhandapura (Hund) on the River Indus (Possehi, 1979).

Gandahāra was first mentioned in the Rigveda (around 1500-1200 BC), the Aryan's most significant piece of writing made in Gandahāra and the Punjab. Yet, specific terrain to which this name was given in old time was not known till certain researchers in the nineteenth century, taking hint from remote notification, remembered it as the old name of the Peshāwar valley.

At the point in around 1500 BCE, when the Aryans touched base in the Peshāwar valley, some portion of the valley bowl, it appears, had effectively evaporated. In any case, still the muddy appearance of the land had prevailed. In Vedic Sanskrit, their own language, they called this Gandhara, that is, "Lake-Land". It very well may be observed that for a valley of which the absolute most overwhelming topographical element just like a marvelous lake, there could have been no better name for the valley.

The Peshāwar valley came to be known as Ghandāra with the landing of the Aryans. And for the first time Ghandāra is referenced in a scholarly work around 1500 BC. Ghandāra is referenced for the last time in the Tārīkh-i-Binākīti, the Binākīti work which is an edited version of Jamiat-Tawārīkh (Collection of Histories) of Rāshid-ad-Dīn, finished in 1310 CE. The history of Binākīti seemed just after seven years of this. Xuanzang, the notable Chinese Pilgrim named it Kien-t'o-lo, who visited the Peshāwar valley in the middle of the seventh century CE and mentioned it the border land of India, distinguished by Beal with Gandhāra. Nonetheless, when the British annexed this borderland in 1849, included more domains and given it the name as the North West Frontier Province (NWFP). Hence its situation was not changed even in this new name as the wilderness land. Its current name, Khyber Pakhtunkhwa is completely irrelevant with the past names. The specific explanation is an ethnical for it as opposed to geological thought. At present, the Pakhtūns are the biggest ethnic square of the land. (Rehman, 2018).

Al-Masaudi, the Arab history specialist and geographer, noticed that the mid tenth century, the Peshāwar had turned out to be known as Parashāwar. After the Ghaznavid invasion, the name was again noted to be Pārashāwar by Al-Biruni. The city started to be known as Peshawar by the period of Emperor Akber.

Are Pakhtūns, Paktues?

The primary outside trespassers was a part of the Indo-Europeans who were driven out from Russian plain to Central Asia. From where they divided into a few branches, one directing towards Iran and another, by means of Afghanistan to India. The particular clans in this eastern branch were Puru, Yadu, Turvas, Anu, Druhyu, Alina, Bhalāna, Śiva, Vishānin, Bharat and Paktha. Among these just the Paktha has left its follow in the regional name Pakthia which is the name of a territory toward the east of Ghazni in Afghānistān. All things considered the first Paktha has been retreated into Pakt and that in toward its finish is a Greek development including "land". In this manner Pakthia signifies "Land of the Pakt/Paktha", similarly as India signifies "Land of the River Indus".

Various Scholars have recommended that the Pakthas were predecessors of the cutting edge Pushtūns/Pakhtūns and likewise endeavored to prove that the Peshawar valley's Pakhtūns were descended from Paktues, related it to the Kaspaturus (the city from where Scylax started his expedition downward the Indus) as Paktuikas the nation around Peshawar. Anyway the closeness of Paktuika and Paktues to current Pakhtūns is absolutely accidental. A researcher, Grierson likewise acknowledged this recognizable proof in his Linguistic Survey of India. In any case, it ought to be said that Grierson acknowledged this distinguishing proof when not a lot was thought about the historical backdrop of the Pakhtūns. However it has proven that Pushtūns/Pakhtūns clans, an area of whom, beginning from the Afghanistan region

namely Qandahar and finally settled in the Peshawar valley close to the finish of the 15 century AD (Dani, 1969).

Professor Bailey of Cambridge and Morgenstierne of Oslo, later and prominent orientalist, have contended against the Paktue - Pakhtūn condition on Philological grounds. Anyway the exceptionally suggestive archeological hint in the Afghanistan region with the name of Paktia (Land of the Pakthas), hold the way to the goals of this issue. Indeed no substantial connection amid the Paktues, revealed by Herodotus in the 5th century BCE, could be envisioned as the two were isolated from one another by around two thousand years. The Pakthas and their country near Paktia were arranged close enough for them to have stretched out their influence to Gandhāra. It is evident in this way that the Paktues were Pakthas, not Pakhtūns. All things considered the Pakthas were an incredible Aryan clan, who in the middle of the Vedic time, rallied similarly as the river Rāvi to participate in the Rigvedic "Battle of the Ten Kings" (Rehman, 2018).

Descendants of Sāka/Scythian

The Greek rule in the north-western pieces of Indo-Pakistan endured till the primary century B.C when the Sākas or Scythians the wild nomadic clans of Central Asia pushed southwards and stripped each kingdom that came in their direction. In 165 BC the Sakas were driven out of their homes by similarly more grounded Yuch-Chi clan. The Scythians clans, for example, Asii, Pasiāni, Tokhari and Sakaruli cleared away the Greek principle in Bactria and afterward preceded onward from Bactria to assault first the Pārthiān leaders of Iran and afterward the Greeks in India (Basham).

By the middle of the 1st century B.C, only a few petty Greek chiefs ruled in India and the power of Sakas reached as far as Mathura. Some of them settled in the valley of river Hilmand and laid the foundation of a settlement which is known as Sīstan or Sakistān (Saka Land). The remaining Saka tribes migrated further south and after crossing Hindukush settled in the north west of India. There is no doubt that these tribes were basically belonged to Sīstān. With the passage of time they took on the Iranian culture and amalgamated into the local population. It was most likely as of now that a portion of the Saka clans went through the pusht (back) of the Koh Sulīmān. It is a huge tract of slope nation cultivating an unpleasant rectangle of which the sides set apart by sky-scraping mountains, estimate around 75 miles on the north, 175 miles on the south, 250 miles on the east and 300 miles on the west. Within these points of confinement cultivating a broad region, there are various darahs and levels; and it was in this, yet extraordinarily in the surrounding area of, and around Kasi-Ghar, or Shual, that the Afghān tribes, according to their own customs, first took up the dwelling place accordingly spread out every which way. The pusht provided its name to the occupants, later famous as pushtāna and Pushtos as their language. It is for the straightforward reason that they had involved the "back" of the extraordinary mountain. It was a sweeping term which secured every one of the clans who settled in the pusht whatever their unique inborn assignments. In this manner the pushtūns are no others than the Sakas and their pushto language dependent on east Iranian Saka tongue.

Other tribes like Tauri, Neuri, Budini, Geloni and Dawar did not make the pusht as their home. Therefore they have reserved their obsolete native names till today. In fifth century BC they were lived in the Caspian District and took active part against the powers of Darius (the Achaemenian head of Iran during 522-486 BC), when he attacked the Sythi domains to justify the Cyrus the Great murder. These clans are still present in parts of Pakistan and Afghānistān. Of these clans the Dawars are presently possess the banks of the stream Tochi toward the west of Bannu in Pakistan. The name of a locale in Afghanistan is as yet known as Zamīn Dāwar (i.e. the Dawar land). The Neuris have known and given

their name to the immense Darah at the foot of the Hindukush Mountain as known as Nuristan. This name is for the most part misjudged as 'The place that is known for brilliance or splendor'. This confounded to be taken for a Persian word, which it isn't. In actuality the words Nūr and Neūr fit with one another so closely that Nūristān is really Neūristān "Land of the Neuris".

The Buinis are also situated in the fringe place that is known for Scythia. They were exceptionally influential individuals and comprised of a few clans and tribes. Budni clans had been ousted from Nangrahar in Afghānistān fled to Peshāwar and from where they scattered in various ways, and subsequently lost their capacity as a clan. The Budnis are no other but are the Budinis. A Budini clan are still exists in Balochistān.

The Gelonis (present Gilanis or Jilanis), were initially Greeks, but were driven out of the seaside zones of Greece, and Settled among the Budinis. Their language was mixed as half Scythian and half Greek. The Gilanis are presently discovered as scattered in Iran, Afghānistān and Pakistan.

The Tauris (present Tori or Toru) presently involve a huge zone of terrain along the Durand Line above Thal in the innate region of Pakistan. Their landing in these zones are as yet not Known. Anyway in the second century BC the Scythian extraordinary push toward the south eastern regions of Iran, Afghānistān and Pakistan may rough time of their landing (Rehman, Is paktue-Pakhtun/Pushtun Equation Valid?, 2016).

Division of Pushtūns/ Pakhtūns

Modern writers partition the Pushtūns/ Pakhtūns into two principle gatherings: those in and around Qandahar are assigned "Western Afghans" and those in Peshāwar valley and nearby regions "Eastern Afghāns". This division is primarily founded on the utilization of the letter shin (ش) articulated by the western afghans as sh in English (for example Pusto, Peshāwar, Nowshera) though the eastern afghāns area it as kh (خ), as in pukhto, Pekhawar, Nowkhar. These various methods of articulation have been given a more extensive importance to recommend two distinct arrivals of the Pushtūns/ Pakhtūns in the Sulāiman range (or Koh Sulāiman).

As indicated by the announcement of conventional language specialists, Morganstiere and Bailey that the substitution of the digraph sh by kh as a cutting edge argumentative improvement. As indicated by the Afghān Government representatives that the "delicate" Pashtu of Kandahar, which utilizes the sh, is the first and established variation of the language while the hard elocution which utilizes kh is a relatively new advancement around Peshawar. As indicated by the two students of history, Akhtūndarweza and Khwajo, almost onlooker records of the arrival of the Pakhtūns in the Peshāwar valley that in the remote past the alleged "eastern" and the "western" Afghāns or lived Pushtūns/ Pakhtūns respectively in the Koh Sulāiman (Rehman, Is paktue-Pakhtun/Pushtun Equation Valid?, 2016).

Yūsufzais branch's arrival in Peshāwar valley

At the highest genealogical level, all Pushtūnes are in principle descended from a common ancestor, Qais. He had four sons, namely, Sarbanr, Bitan, Ghurgusht and Karrān or Karlār. Karrān or Karlār was not the real son but adopted descended. Sarbanr, the eldest son, had two sons named Sharkhbun or Sharjyun and Kharshbun or Krishyun. The western Afghāns are accepted to have plummeted from Sharkhbun and the Eastern Afghāns from Kharshbun. Kharshbun had three children in particular Kand, Zamand and Kasi. Kand had two children to be specific Goriah and Khakhay or Khashay. They moved toward becoming ancestors of two incredible clans the Goriah Khel and Khakhay Khel. They are

first seen in the tracts from the Koh-Pāyah or slope skirts, quickly east of Ghazni, toward the eastern slants of the scope of Mihtar Sulimān or Koh-I-Siyah-the Pūst or Pukht, likewise called Koh Shual-the first home of the Pushtunes or Pakhtuns. Goriah had four children, in particular Khalīl, Dā'udzais, Mohmands and Chamkani, of which the latter was an embraced child. The Khalīl, Dā'udzais and Mohmands directly live in Peshāwar and the nearby domains, while the Chamkanis lived in Kurram and on the correct bank of the Bārah River close Peshāwar (Ullah, 1978).

Khakhay had three children specifically Mand, Muk and Tarklanri. Tarklanri are directly found in Bājaur. Muk's relatives, the Gīgiānīs, possess the Doābah of which Shabqadar is the principle town. Mand had two children to be specific Yusuf and 'Umar. 'Umar's relatives are called Mandanrs, and by and by possess Mardan and Swābi. Yusuf's relatives are called Yūsufzais live basically in Dir, Swāt and Buner and halfway in Mārdan and Swābi.

With the development of Population, the Pusht of the Sulaūman Range ended up lacking to oblige all the varying clans, brought about battles. As indicated by Khwaju that the Yūsufzais had settled at Ghāra and Nūshki, and the Ghoria Khel, especially, the Khalīl, at Tarnak, Muqur and Qarah Bāgh. At that point something turned out badly and battling began between the two extraordinary areas. The Ghoria Khel crushed the Yūsufzais and persuasively caught their domain.

As per Akhtūndarwezah, when the Afghans partitioned the land of Qandahār among themselves, the offer of the Tarīn clan fell in the middle of those of Kand and Zamand. Of the two areas of the Kand (viz. Ghoria and Khakhay), who lived on the banks of the stream Arghastān, were the closest to the limits of the Tarīns. It is happened to the point that hatred jumped up between the Khakhay and the Tarīns. Day by day clashes inevitably formed into a very much challenged fight in which the Tarīns conveyed the day. Various Khakhay were killed while the rest were seized of their properties. Anyway none of their cousins, the Ghoria and Zamand, went to their assistance. Having been tossed out of Arghastān, the Khakhay besought the Ghoria Khels for a real estate parcel. In any case, later on when the Ghoria Khels were themselves hit by a serious dry season, they waged war and removed the Khakhay from the terrains designated to them, moved to a spot called "Karobantky" (likely Gāra and Neshki). With the slip by of time they needed to surrender that place too and gradually floated to the region of Kābul where they progressed toward becoming partners of the Utmānkhel and meandered with them to Tānk and Gomal. In their new living space they found prolific eating reason for their dairy cattle and made quick increment in their numbers. They developed rich and incredible and looked downward on different less influential individuals. Of these Khakhay, the Yusufzais and Mandanr branches were in for front in making disturbance and rebellion in the city of Kabul and in taking properties effects to the natives of Kābul (Darweza, 1960).

The first seats of the Yūsufzais were about Gara and Noshki, the remainder of which puts in any event is on the outskirts of the Dasht-E-Lut (or extraordinary Salt Desert). They were almost no in number around then, as framed a part of the clan of Khakhay. They were removed from Gāra and Noshki, about the finish of thirteenth or start of the fourteenth century of the Christian period, and not long after settled in the area of Kabul. Before they had been long there, they managed their security to Mirza Ulugh Beg, the child of Mirza Abu Sa 'īd, of the place of Timur, and were instrumental in raising him to the royal position of Kabul, which had before been held by his precursors, however which presumably was lost in outcome of the catastrophes which came to pass for the place of Timur, on the demise of Mirza Abu Sa 'īd. Ulugh Beg on his first increase, treated the Yūsufzais with the best qualification, he was surely reliant on their help for the help of his position of royalty. Anyway their discourteousness expanding with their flourishing, they offended Ulugh Beg's position, pillaged his towns and filled his capital with perplexity.

Ulugh Beg, whose control was presently reinforced by the increase of numerous Mughals, who ran to his standard, made plans to free himself of his irksome partners and he started by inciting disagreements between the Yūsufzais and Gagianis and not long after assaulted them at the leader of that clan (Gagianis) and his own military at Ghawara Marghah. He was crushed at first, however having removed the head of the clan at a feast amid a slippery harmony which he had the workmanship to finish up with them, and he pillaged the Yūsufzais of every one of their assets, and drove them out of Kabul (Rehman, *The Yusufzais Before their Expulsion from the Kabul Valley*, 2018)

At any rate after the slaughter of the Yusufzais chiefs, the Yūsufzais Jirgah chose to move to Peshawar and solicitation the Dilazaks for a land parcel to settle down. As per Akhund Darweza, the Yūsufzais moved to Nangarhars, and the Tarklanris to Lamghan. After at some point a fight emerged between the Yūsufzais and Mohmands bringing about a well-challenged fight at Hisarak in which the Yūsufzais developed effective. In any case, as indicated by Afghan convention, when the two siblings battle one another, the vanquished is deserted, while the victor moves away to some other spot. The Yūsufzais as needs be left Nangarhars with the Mohmands, and moved to Bājaur where they involved some region for some time however on the most fundamental level disliked it and in this manner returned. At that point they welcomed to Dilzak chief to meet at Safed Sang, Tahtarah and held a gathering. When they came the Yūsufzais and Mandanr boss requested grounds from the Dilazaks out of their region, however in the meantime, on exceptionally slight incitement, a battle followed among them, and some of the Yusufzais and Mandanr fell. On this they returned again and took up their quarters in the slopes about Tahtarah and Shalman, yet thusly they made up issues with the Dilazaks, and picked up a balance inside Peshawar limit and the Dilazaks treated them with extraordinary liberality and thought. A portion of the escapees came into the Peshawar area by the Khyber course and were desirous of acquiring ownership of the grounds contingent on the "Barbar" or "Barer" current yet this Shalman can't. Regardless the Dilazaks Jirgah apportioned the whole Doabah in which the town of Shabqadar stands unmistakably at present, to the Yūsufzais who gradually and step by step, family by family, moved from the Kabul valley to their new country. Some of them who couldn't bolster the voyage were helped by Musa, a rich Yusufzai boss, who had fortunately gotten away from the looting strike of the Mughal armed force. He turned into the predecessor of the Musakhel presently living in Kota, Aboha and Nawikalay in Swāt (Muazzam, 1977).

Conclusion

The above mention discussion shows that some scholars of the views that Paktues were Pushtūns/Pakhtūns and the Pakthas were the ancestors of Pushtūns/Pakhtūns. But contemporary research has exposed that the Paktues were Pakthas, not pakhtūns. The Pakthas were basically a dominant Aryan tribe, who during the Vedic time, marched as far as the river Rāvi to take part in the Rigvedic "Battle of the Ten Kings". Contemporary research has also exposed that the Pushtūns/Pakhtūns were in origin Scythians/Sakas, when in the first century BCE at the earliest Scythians tribes settled in the Pusht of Koh Sulaimān, they were named as pushtūn (pushtuna). The other Scythians tribes retain their original tribal designations. When population had grown, the pusht of the Sulaīman Range became insufficient to accommodate all tribes, fights started among them. They dispersed in different directions. In fact, their arrival in the Peshāwar valley at the end of the fifteenth century CE is conformed. The Peshawar valley, old name is Gandhāra from Rigvedic period, varied throughout history. Sometimes Gandhāra is referred to the Peshāwar valley and Taxila and sometimes the Swāt Valley was also included it. Nevertheless, the center of Ghandāra was always the Peshāwar valley.

Modern writers divide the Pushtŭns/ Pakhtŭns into two groups of “Western Afghāns” and “Eastern Afghāns” based upon the use of the letter shin (ش) and kh (خ). These special styles of phrase have been specified in a wider sense to propose two diverse impressions of the Pushtŭns/ Pakhtŭns lived together in the Koh Sulaimān and their arrival in the Peshāwar valley.

The Yūsufzai branch of the Pushtŭns/ Pakhtŭn tribe, who once occupied the Kabul valley in Afghānistān, currently they occupied a large tract of land in the plain of modern Peshāwar valley but they were originally expelled from Afghānistān.

The arrival of the Yūsufzai Pakhtŭns, in the Peshawar valley is evident from the statements of the two writers and historians namely Akhūnd Darwezā and Khwāju. Akhūnd Darwezā’s grandfather accompanied the Yūsufzais to Peshāwar when they were expelled of Nangrahār, after the murder of the then ruler of Kabŭl, Mirzā Ulugh Beg,. Similarly Khwāju had also firsthand information about the arrival of the Yūsufzais in Peshāwar. Thus it has proved that the Pushtŭns/ Pakhtŭns are basically Scythians/Sakas and they have arrived in the Peshāwar valley at the end of the 15 century CE.

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