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Islamic Republic of Afghanistan
Academy of Science
Deputy of Human Sciences
Center for Social Sciences

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Economic, Social and Cultural Academic Journal

Special Issue:

This issue includes the articles which were presented
in the international seminar on Ahmad Ali Kohzad

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Note for contributors

- 1- Afghanistan quarterly is an academic journal, publishing articles related to historical, social, political, economic and cultural issues of Afghanistan based on the ASA policy.
- 2- Editorial board has the right of selecting, editing and manipulating of the articles.
- 3- Received articles are not returned to the authors.
- 4- Opinion expressed in the articles are those of the authors and do not necessarily reflect the views of ASA.
- 5- The contents of the articles should include abstract, keywords, introduction, conclusion and references as follow:
 - Contents of Abstract should represent the whole picture of the topic and it should not be more than 200 words.
 - Introduction should encompass general idea about the topic, research question, research objective and contribution.
 - Conclusion should represent the brief finding of the research.
 - References should be arranged based on alphabetical order, starting from A to Z. References should be arranged as follow: Second name, first name of the author, year of publication, title of the book, name of publication, name of translator, place of publication and number of pages.
- 6- Article should be provided in MS.word format using (Times New Roman) with a font of 13 simple for main contents, font of 14 bold for titles and font of 13 bold for subtitles, also, 1.4 line spacing for the contents.

Reminder: Arguments and perceptions that conflict with national values of the country and harm national unity of the Afghans are unwelcome.

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Translated by: Associate Prof. Dr. Mohammad Hakim Haider

**The President Mohammad Ashraf Ghani
Speech at the International Scientific-
Research Seminar on “Ahmad Ali Kohzad”,
the Famous Historian and Archaeologist of
Afghanistan**

28Th Aqrab 1396 19 /Nov/ 2017
Salam Khana Palace, Kabul

In the name of Allah the most merciful and the most
compassionate

Respected Haji Sahib Mohaqiq, members of the Cabi-
net, Academy of Sciences of Afghanistan, Soraya Popal
(Head of Academy of Sciences), Professors of Kabul
University and the other Universities of Afghanistan, es-
pecially the youngster's students that today is your day
(world day of students) and our beloved guests from
neighbouring countries!

Welcome and May Allah Grace You All!

Today, we assembled to hold in remembrance of his
Excellency Professor Kohzad. I would like to focus on
three main points today: why to recognize Kohzad and
what are the main characteristics of his works? From
which ideas, Kohzad was taking instruction or what was
the main motivation behind his researches? And what
would be his message to us today and especially for the
new generation of Afghanistan?

The importance of this conference or event is that it re-
lies on the fact that in a wide range of national identities'

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discussion, Kohzad has found as a key feature in our contemporary history.

We cordially appreciate the presence of Hamyoon Kohzad, son of Professor Kohzad in today's gathering.

Professor Kohzad with his excellent excavation in the past gave a logic and reasonable response to our present queries on "National Identity" and he explained the closely intertwined cultural heritages of our country with the region and world and different parts of our country. He also restricted the possibility of discrimination and disunity and introduced the historical roots of a nationwide identity in our geography. Why Kohzad? Because he was not only a well-known scholar, he was not only a historian, he was not only a poet, he was not only a writer, in my view, the best word for him to call is the "national thinker", because he searched and investigated all aspects of our national identity and gave identifications to our ancient history, before Kohzad, our ancient history was only a fairy tale and after Kohzad it become as sources of researches and further he created a citation for our ancient history and he has made deep-rooted history for our homeland. Mahmood Tarzi in his book, "What to do?" there was only one sentence at the commencement of our per-history of Islam: "*whatever we were before Islam religion, we were*". In all compilations have done by Faiz Mohammad Kateb and even by our great historians, the pre-history of Islam was just a story and there was no scientific documents at the outset of our ancient history at all. Professor Kohzad was not only a historian but he was an actor of science's history and this historical knowledge was the one which established

on Ebn-e-Kholden's terminology and today it is again in the process of revitalization, as the dispersed brunches are again at the verge of gathering.

Professor Kohzad was using the archeology and historical literatures simultaneously. If he were using the excavations, he was well known with the historical texts as well. Importantly, Afghanistan's gigantic folklore was as a river flowing on his hand. He had been motivated to have a non-discrimination and equal view to every part of his country. From Kohzad's point of view, the history of Bamyan, Mirzaka of Paktia, Ghazni, Lashkarga and Kuner are the components which consistently honors and uniting a great nation over the period of time.

Kohzad's method of analysis was exclusive, when you look at Kohzad's footnotes; they all have been quoted from the contemporary researches have been done in English, French and Italy. Kohzad's thought was not limited; Mohan Jwadar's latest discoveries [the capital of historical civilization of Sind Valley depending to 3rd Millennium pre-CB] changed his method of evaluation till the last discovery of Babol. The key point was that Kohzad wanted to know that how Afghanistan was a square of civilization. Afghanistan, our country, was a bridge among the civilizations, it was not a country of season, but it is a country which located at the centre of cultures, not at the margin and this was based on facts and arguments not based on sentiments, and as per matured thoughts we see that Kohzad's attention was equal and accurate toward the texts. In our history, few individuals have analyzed the Assadi Tussi research works such as (Geshap Nama). Whether Ferdowsi's ci-

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tation was based on scientific research, was again less relevant, or the texts of Pahlawi (by Kohzad) was on the process of translation Professor Kohzad had the transition of all texts of Pahlawi into view from this aspect, Professor Kohzad for the first time could determine the natural geography of Afghanistan as shared culture of Vidaii and Avestaii.

I do some quotations: "other than Afghanistan, no other nation in the world is to have the privilege to implement both Vidaii and Avestaii information. One part of Vidaii's information relate to Punjab, and some of Avesta's information refers to south of Khzir's land, but the nation in which both together are implementing for completion of each other is only our natural territory and this is a great privilege that other countries are deprived of it and all the Aria honours also related to this issue and the greatest reason is also based on the historicity, originality and centrality of our land. Or another example: "Is it possible, that a country be without name and trait who lay from Hamoon of Sistan to Shamshad mountain and from Amoo River to Spinghar (white mountain) and had been the cradle of the world greatest athletes, the world famous empires and the place of birth and foster of famous academic, cultural and literature scholars? Obviously the answer is negative, our country in the contemporary time is calling Afghanistan, in the middle age it was called Khorasan and in overall and comprehensively in the ancient period it was called Arianna. The Vidi anthem from language and poem skills point of view is the introduction of Arian history literature of Afghanistan and the geniuses of this history literature starts with anthem which dictated in the ancient and origin languages

of Hindu and European". Professor Kohzad had an immense and special interest in Balkh city:" the Balkh city has mentioned in its own name in each period over the ancient history of our country. As much as to look back to the ancient periods, the oldest reference, the ancient verses, the ancient fairy tale, were asserting about the glory of Balk, about the beauty of Balkh, about reputation of Balk, about the development of Balkh, about the centrality of Balkh, about the greenery of Balk, about the famousness of Balkh's ancestors, about the scholars of Balkh, about the poets of Balkh, about the genius of rulers of Balkh and finally all the clamor of the command and control of the Kings of Balkh.

Or Bamyan: "in fact, Ghazna, firouzkooch, and Bamyan were three centers of culture and three capitals of powerful Kings who came to the mountains in the middle of Afghanistan, where the reputation of the first two points attracted more historians and generally subordinated Bamyan. This situation is in the period of Ghazna's glory and Firouzkooch, but after Ghazna and firouzkooch, their coming up, the turn of Bamyan reaches, and the era of the reign of four Sultans Shonsbani, is the glorious period of the history of the Islamic era of Bamyan, which oppositely Ghazna and Firoozkooch found the subfolder position". There is no point in Afghanistan that it has not been analyzed by Kohzad. Therefore, the example is very vivid for all of us, which should be taken into consideration in the fundamental sense.

Another point that especially noticeable to our new generation, is the attention of the professor to the role of women in our history. Afghan women have always

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shined in or brilliant history and Professor Kohzad has always recorded these issues. I do not say that the researches of Professor Kohzad do not need to be seriously reviewed, but those who build a science; the most important heritage of them is that the survivors start their activities based on their works. Maybe hundreds of books, articles, and treatises are needed to clear every aspects of an issue. Archaeology and folklore has changed a lot after the death of Professor Kohzad, all of them need research. It is expected that among the students sitting today we have the youth, girls and boys who can conceive of the greatness of this land and consolidate our national identity for 50 years as Professor Kohzad. This is an awesome message of Kohzad!

The motivation of Kohzad: Kohzad was the most accomplished scholars and thinkers of this land. What was the motive for his systematic research works?

The first memory of Kohzad as a school student of Habibia, who later has shifted to Istiqlal High School, has been from a showcase in Paghman. At the end of this showcase, a person who was acting in the role of Gharghasht, came out on the stage and stood in front of Amanullah Khan and addressed the nation, "One united nation, one country and all should stand for the country" [applause of the audience]. See Afghanistan in Shahnama! Professor Kohzad says that even after 50 years message of that actor is alive in my memory. This called the continuity of thought! And this called the zeal of talent and analysis!

The next point was Kohzad's top destination, shedding light to the dark corners of Afghanistan's history and the

redefinition of Afghans' national identity in respect to the region and world. Professor Kohzad says that if he found two small sentences regarding his country in any document, text, article or recitation, this will make him to think about it and start a comprehensive research about it. For this called seeking the direction! Because of the correlation among them, everybody can search the sentences, but the thinker is the one who could join all the sentences.

Hope that his majesty Mr.Homayoon Kohzad to determine this, as he has written at the introduction part of Gharghasht book that Kohzad has faced with a heart attack and one of his friends came and asked him if he write. Accordingly, he has taken the texts of Shahnama and Garshasptnama into consideration. He said that he has written four texts for four times but his writings were not readable and at the end he has written it again. The Professor did not leave a moment. His two recent books are the result of a condition that he was sick and research was a healing instrument for his sickness. This is called commitment to science! It is prevalent that a scholar will continue for the last minute how it researches and integrates his thinking.

Another point is that if we see the first three volumes of the history of Afghanistan, it turns out that it is specialized. From the smallest sample of Afghanistan coins to exploration, tests and research are gathered. Why do I call Kohzad "a national thinker"? Due to the fact that he did not write his findings solely in academic language, Radio Afghanistan, on that time called Kabul Radio, had a regular program; more than 100 articles were broad-

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cast on the radio. If you look to his articles that were about Baghlan, Kunduz, Bagram, Shabahar of Ghazni, Mirzaka, Kohzad speaks to his audience and his audience are Afghan, his audience was students of the school, a student like me who has a crazy image and love to this soil and I learned these all from Professor Kohzad.

At the same time, Professor Kohzad was a Professor at the monograph and drama, and in various forms (text), especially in the case of Islamic Afghanistan. If we see his work about Kabul, the most extensive collection contained in a book from all the works of the Mongolian historian periods in the upcoming events, the enclosure (Balahisar of Kabul and Historical Events) are gathered. If we want to revive Kabul's view, we will have to go back to Kabul from the text of that book. Major Kabul gardens, all major Kabul lanes and Kabul resorts are recorded and determined in these researches.

What is the message to our new and contemporary generation? Generally, there are choices that are not selected. What does it mean? We are isolated, we find ourselves and survive or we do not have history, we just have to copy and imitated? Professor Kohzad replies: "This land is a symbol of cultural creativity, it will last for hundreds of thousands of years and at the same time the crossroads of civilizations. "During the Avesta period, we went from here to everywhere; we had international trade six thousand years ago.

The specialty of the Professor, which has not yet been discussed and hope that our scholars will help in this matter, is the knowledge of economic history. I am high-

lighting a few economic items that professor Kohzad has mentioned. First Lapis lazuli (professor established in the ancient temples of the Egyptian pharaohs, a few thousand years ago was azure of Badakhshan. Because lazuli is unique to Afghanistan, wherever lazuli is, it is a sign of business relationship with Afghanistan. See Bagram, the most striking works of the Korean and Roman- Roman Byzantine- found in Bagram. We had a large business with Rome. Second item is horse, Afghanistan, along with our neighbors in Central Asia, was one of the hometown tribes for domestication and trade and horse. Most horses were exported to India and China from Afghanistan. Third, it is camel, without the camel, international trade in Silk Road have not been existed. Therefore, another message from Professor Kohzad to you is that you have always been in the center and do not make yourself marginalized. If Afghans want to marginalize themselves and if we choose the path to suicidal ideation, this is in our hands, but our past history has been the shining past of relations.

Kanishka, scattered the Buddhist culture from Bagram and Peshawar. Zoroaster! Zoroaster's message is still in good and bad, and resonates in the acts of good deeds. Justice, the fundamental point of the professor's analysis of our epic is that justice has been the focus of stability. Therefore it is necessary for us not to appreciate Kohzad in our contemporary media and culture for he belongs to us, but for the reason he opened the way for analysis and dialogue. In this discourse, our relationship with India, China, Rome, Iran and all is mattered, but we have a particular identity. This is the message of Professor Kohzad, while trading and had cultural affairs, we

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had the best cooperation and when we were being attacked, nobody could escape safe and healthy. [Applause of the audience]

At the end, I would like to thank Soraya Popal and all the colleagues from the Academy of Sciences for the trouble they have tolerated. First, I have a few suggestions and second their suggestions.

My first suggestion is that all the researches of the professor Kohzad shuld either be published or digitalized. Also, all articles written by Professor Kohzad and other professors in Kabul yearly book should either be republished or digitalized. I know that some volumes you may not have, but I may have, because I'm not in Darul-Aman (his residence place), but if I have for that years, I will be at your disposal. But it is necessary that these researches must be collected.

My second suggestion refers to the Universities; we celebrate the function in an unproductive manner. The real celebration is the one which simply turn to analytical celebration. And what is the message and heritage of Professor Kohzad for us? For example, if one of the prevailing hypotheses proves that Afghanistan is likely to be one of the first state-owned cradles in the world, this finding will change all archaeologies and the world history. This research is necessary and cannot be carried out without exploration across Balkh and northern Afghanistan in the first and second pats of southern Afghanistan. Therefore, my second suggestion is that a panel of archaeologists in Afghanistan will be fundamentally funded by the Academy of Sciences to provide a basic archaeological map of Afghanistan and research must

be conducted in this respect. My third suggestion is about cultural texts. The pahlawi and Avesta texts must be obtained to the extent which possible and should be analyzed as well, because the current are very optimistic or very pessimist- that Professor Sulaiman Layiq will speak about it- that this is the soil of others and this will not happen! And establishing of a centre in our academy of Sciences or our Universities to analyse our contemporary history is necessary. Our contemporary history cannot be chronologically appropriated, unless it is evident (based on facts and figures). The relationship between our history and our future must be cleared. State building is difficult, but the way is clear, marketing and business is easy but how we direct our national culture is important. In this debate, all Afghans who have had the same pride in the past and in the future have common destiny, must be discussed in the broadest sense. Afghanistan's happiness is relied on this fact that every part of Afghanistan has the honor of being a cradle of government or an emperorship, no Afghan has superior from other one in terms of historical background. The necessity of a discussion and dialogue will be arranged.

As part of your suggestions, which is the nomination of a roundabout, Inshah Allah it will be done so far as my responsibility is concerned. Granting the title "Alama", you suggest and I will approve it. In terms of University naming, the Universities authorities should take part. This is a great suggestion, honorable members of the Ministry of Higher Education and the Universities should decide for themselves, because this is a fundamental issue. At least one of the faculties of the history literature should be named by the name of Professor Kohzad. This is a

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suggestion, because it is the qualifications of those who live with him in a dual manner. It is hoped that this will be promoted by the Academy of Sciences.

In this section, I would like to express my gratitude to professor Ghazanfar and Azmun (advisor to the president) who have been struggling in both theory and pursuit. I continue to express my gratitude to Mr Rafi, Professor Suliaman Layiq and Mr Zadran, who have written the paper and I have the honor to read it that night and all the participants benefited as well.

Again, thank you for giving me a chance to return to my previous life. It's almost 27 years since I did not read archaeological books but I read the history books every night and I am far from archaeological books and I hope that archaeologists will give you new ideas and you collect all these thoughts. **Long live Afghanistan.**

Translated by: Associate Prof. Dr. Mohammad Hakim Haider

**The President of Academy of Sciences'
Speech at the International Scientific-
Research Seminar on "Kohzad, the famous
Historian and Archeologist of Afghanistan"**

In the Name of the Most Merciful God

His majesty president Mohammad Ashraf Ghani, honourable ministers of the cabinet, honourable parliamentary members, high political authorities, academic and cultural reign, respected son of Kohzad, esteemed foreign and interior guests, ladies and gentlemen!

Welcome and May Allah Grace You All

The Academy of Sciences of Afghanistan, as a host and executer of order to the presidency of the Islamic State of Afghanistan regarding to the conduction of the International seminar on the occasion of "Professor Ahmad Ali Kohzad, the prominent historian and archaeologist of the country", would like to extent their cordial welcome to your enthusiastic participation at this gathering.

The appreciation and praise of the services and sacrifices of the elites and facilitators of a nation, in fact means giving the people to commemorate the opportunity that the elites have fostered and led to. Remembering the graceful character of Kohzad is the only way to explain different aspects of his personality, but also the blessing of the culture and the gracefulness of the history of our country.

Ahmad Ali Kohzad was a multidimensional character, historian, archaeologist, scholar, translator, writer, literary, and politician, who sometimes compose poetry. His first work from the Royal palace of Kabul was started as a French translator and was later officially commissioned until /1933. At the same time in spite of the ad-

ministrative work, Kohzad was practically involved in the exploration, translation and reporting of number of French archaeologists in Afghanistan. He was subsequently appointed as secretary of the Afghan Embassy in Italy, while attend Italian along with his diplomatic career in Italy, he also visited the ancient works of Italy, and this visit had such a profound effect on him that he led him more to study, analyze and explain the ancient times. After returning from Italy, he worked on scientific, research and literary activities at the Kabul Literary Association, which also contributed to its establishment. He established the Historical Society to write the history of Afghanistan and published the AryanaAryana journal for the publication of scientific researches.

Professor Kohzad, a member of the Afghan Archeological Department, was active with French and Italian archaeologists in excavation of the historical areas of Afghanistan. He signed the agreement on archaeological cooperation with Afghanistan with the assistance of oriental Studies from Italy. In addition, he was a member of the AryanaAryana Society of Encyclopedias and numerous of other scientific and international associations and collaborated with some international institutions such as the UNESCO Commission in Afghanistan and the Romanian Studies Institute.

This outstanding scholar has worked diligently for about half a century on the history of Afghanistan and has done a great and unforgettable service in order to clarify the realities of Afghanistan's history, as history with the greatness of our ancient country in his research and works well has crystallized. He has about 70 books and published hundreds of valuable scientific papers in Dari and foreign languages in the areas of history, literature, culture and archeology, AryanaAryana Encyclopedia and journals such as Kabul, Aryana, Afghanistan, Zu-

wandoon, and in daily newspaper of Anis and Eslah as well.

Kohzad, alongside the intellectuals was struggled by the context of democracy and constitutionalism, and participated in the campaigns of the "People's Homeland", over the period of democracy that happened in the period of prime minister Shah Mahmood Khan under the leadership of Mir Ghulam Mohammad Ghobar. He was the member of the Loya Jirga (National Assembly) of 1964, and had active role in the constitution of the decade of democracy.

It is worth mentioning that the glory of the thoughtful, well-educated and prestigious president of the country, despite his busy schedule and continuous engagements, has always kept the history and culture of his country in the centre of attention. Therefore, in order to honour and enlarge the scientific character of Ahmad Ali Kohzad, a recurring character in Afghan history, he ordered to the Academy of Science to conduct an international scientific-research seminar and to reprint and translate several works of this personality.

Commission for the holding of seminars proposed the compose and publication of three scriptures, available in the Library of the Academy of Sciences, under the titles: "Avestan civilization before the history of Arianna and from Changiz to Timur". The commission also proposed the translation of three research works into Pashto language under the titles of "Emperor of Khoshan, Lashkargah and Sorkh Kotel," and the collection of Professor Kohzad articles from the first year-books of Afghanistan through the Literary Association of Kabul. After the confirmation of academic leadership of the Academy of science, fortunately the books have been published at a given time and they are ready to be distributed for the students, researchers, professors and other scholars. In addition, the head of the Center of En-

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cyclopedia, the sixth volume of the Encyclopedia of Ari-anna in Dari and the Department of Information and Public Relations of the Academy of Sciences has donated all the published books of the past one month to the seminar "Kohzad, the famous historians and archaeologist of the country".

I hope that in this seminar, scholars, professors, archaeologists and educated historians have done new researches to clarify the dimensions and angles of the scientific, literary and political personality of the historian and archeologist of the country.

At the end, with the success of the Seminar, the following points are suggested to the majesty President of the country:

- i. Granting the Name of Allameh to the Late Professor "Ahmad Ali Kohzad;
- ii. Entitling the Bamyán University to the name of Ahmad Ali Kohzad;
- iii. Entitling one of the Roundabouts of the Kabul city to the name of Ahmad Ali Kohzad;

Thank you
Soraya Popul
Senior Researcher and Acting Chairman
Of Academy of Sciences of Afghanistan
Kabul, 28-29 Aqrab, 1

Dr. Qasem Shah Skandarov
Academy of Science of Tajikistan
Translated by: Assistant Professor Mohammad Walid Hemat

Ahmad Ali Kohzad in the Point of View of Soviet Union and Current Tajikistan

Respected scholars! Let me firstly express my deepest gratitude to Miss Suraya Pupal, the president of Academy of Science of Afghanistan, for inviting me in this academic seminar.

Indeed, Kohzad is one of the known historians and famous researchers of Afghanistan whose research work is widely acceptable. He has conducted valuable research on various periods of the Afghanistan history; especially he has focused on the ancient history of this country.

In Soviet Union, the scholars who are interesting to conduct research about Afghanistan history, they use the valuable works of Kohzad as reference.

Currently, one of the important tools for measuring the importance of an academic work is the number of citation. If we look to the works of Kohzad in this regard, many scholars in the Soviet Union have cited the research of Kohzad. The important characteristic, which increases the academic value of his work, is that he preferred to conduct research instead of logging the events. The second important characteristic of his work is that he has gained from standard references.

The third feature of his work is that he has conducted multi-discipline research and he has published books on archaeology, history, political history, literature and so on. For example, the research he conducted research on Surkh Kotel, Bamyan, Ghazni, Bagram, Lashkargha and Balahesar Kabul are the important historical works of Kohzad. Due to the aforementioned characteristics,

his works has got widely use in the Soviet Union and many scholars of this country have cited his research in their academic works. For instance, one of the well know Russian orientalist, Eigar Risenier, has cited Kohzad work regarding the cultural relationship of Afghanistan in his book entitled "the Structure of Afghan and the Development of Feudalism in Afghanistan".

Another Russian orientalist, Yury Gagasi, share detail information about political and academic lives of Kohzad in his book entitled "The History of Afghanistan from the Past till Present". He writes that Kohzad was the member of Watan Group, and in the seventh council, he has put much effort in rectification of the Afghan society.

Another famous historian, Nefto Lakhfin, has cited the book of Kohzad in his research work entitled: "The defeat British in Afghanistan". This way, many other Russian scholars have cited the valuable works of Kohzad in their research. In the former Soviet Union, Kohzad was known as a great historian and he was accounted as one of the famous historian of the world.

Kohzad had several journey to the former Soviet Union. He has presented speeches in many academic seminars and gatherings; therefore he has attracted the attention of many scholars. In 1960, he participated in the 25th international congress of the orientalists in Moscow where more than 1200 orientalists from 60 countries were gathered.

Based on some scriptures, Kohzad delivered speech, in the aforementioned congress, on the resistances of the Afghan against British invasion in 19 century. At the end of this gathering, Academician Baba Jan Ghaforov, the head of Orientalism Institute of the Academy of Science of Soviet Union, appreciated Kohzad for his speech. He writes: "the speech of the Afghan professor, Ahmad Ali Kohzad, was full of anti-colonization insight which was

provided based on scriptures. The speech reflected the Afghan straggle for avoiding the construction of British government in Afghanistan, in 19 century.

Kohzad had several journey to Tajikistan as well. One of his trip to this country was for the purpose of participating in the great academic gathering on the Kushani civilization, where Baba Jan Ghaforov had also participated there.

The second trip of Kohzad to Tajikistan was based on the invitation of the Association for Friendship and Cultural Relation between Afghanistan and Tajikistan. Along with municipal of Kabul, Mohammad Asghar Khan, Kohzad had many travels to Tajikistan for giving speech to the scholars of this country. He has also participated in friendship program of Tajik TV along with the head of the aforementioned association, Satam Loghzada (the great Tajik writer) and Mohammad Asghar Khan.

Even after the independence of Tajikistan, the research works of Kohzad are also cited in the academic works. The library of Ustad Khalili, managed by Mohammad Jafar Ranjbar, puts much effort for publishing and spreading the research works of Kohzad. For instance, in 2001, the book of "the Guidance of Bamyān", which is written by Kohzad, was published in Dushanbe city with efforts of Mr. Ranjbar. Also, with the support of the mentioned library, an expo from the historical and cultural research works of Afghanistan was held in the writer union of Tajikistan, and the expo was named to Kohzad. The artistic and sculpturing works of Afghans are still presented in various gatherings.

Indeed, Afghanistan and Tajikistan share many social, cultural and religious similarities which influence each other. Tajikistan appreciates the cultural and academic efforts of the afghan scholars. The people of Tajikistan well remember the efforts of Nesar Mohammad Afghan

who put much effort for the improvement of literacy and education in Tajikistan. Nesar Ahmad was the first education minister of Tajikistan. Any time when Pantokism prohibited the establishment of Tajiki schools, Nesar Ahmad tried to build schools in the Tajik area, on the other hand. Currently, one of the roads in Dushanbe city is in the name of Nesar Ahmad.

Every year, several seminars conferences are conducted in Tajikistan with the initiative of the association for Friendship and Cultural for Afghanistan and Tajikistan. The objective of these gathering is to introduce prominent scholars and academic personalities of Afghanistan. Currently, these gatherings have been held on the lives and cultural heritages of the famous personalities such as Alama Habibi, Faiz Mohammad Kateb, Adim Sheghnani, Burhanudin Rabani and Ahmad Shah Masoud. It has been planned that similar seminar and conferences to be built on the lives of Ahmad Ali Kohzad and Shah Wali Khan Darwazi.

Obviously, this kind of gathering play important role in the understanding of the Afghan famous personalities in Tajikistan. Today's gathering for appreciation of the academic works and services of Kohzad represent the important role of him in the development of education and knowledge in Afghanistan.

Translated by: Assistant Professor Mohammad Walid Hemat

The Message of Peshawar Academy for International Seminar on the Great Historian, Ahmad Ali Kohzad

The Afghan land, in every period of the history, has grown many famous scholars and academic personalities whose invaluable efforts in the development of education, literature and culture are appreciable. In the contemporary history of Afghanistan, Kohzad was one of those famous academic, culture and social personality.

Kohzad was born in the ancient Kabul and he pursued his study in various schools in Kabul city. Because of his high interest for gaining knowledge and conduction of research, he stayed in connection with study and research along his life. Therefore, he kept on conducting research on the historical and archaeological literature of the country. During the time, he sometime conducted invaluable research along with other foreign archaeologists to gather and other time he involved studying alone. Kohzad has travelled to every single area of the country and has had some journeys abroad as well. He had a well understanding on the thousands years history and culture of the ancient Afghanistan.

“The History Association of Afghanistan” was established in the result of his efforts and, as a head of the community, he has carried out heavy responsibility of this institution for two decades. During this time, he wrote many historical books as well as he encouraged and supervised other interested people to write about different ancient civilization of the country. As a result,

The Message of Peshawar Academy for International Seminar.....

many historical books and literatures were published and he brightened the various hidden aspects from the ancient and contemporary history of the country. Kohzad was the first person in the contemporary history of the country who promoted the new rules and principles for history writing.

He has published many academic books and research articles, inside the country and abroad, to introduce the ancient and contemporary history of Afghanistan and to preserve the national identity of the country, keeping in mind all facts and academic principles in his writing.

He was free of all kind of linguistic, religious and tribble discriminations and he has always kept his national Afghani morality.

Peshawar Pashto academy highly appreciates the inexhaustible efforts of Academy of Science of Afghanistan for conducting the international seminar on academic personality of the great historian of Afghanistan. We hope this seminar further enlightens the different aspects of his personality in this gathering. We also expect that further academic gathering and seminar to be held, so that the future generation aware from the academic works of the ancient scholars of the country. At the end, we pray for Ahmad Ali Kohzad and want from the Almighty Allah for granting him to Janah (Ameen).

With Respect

The head of the leading committee of Pashto Academy

Professor Dr. Ramadan Daurove
Translated by: Assistant Professor Mohammad Walid Hemat

Notes on the History of Academic Association in Afghanistan

The first contemporary academic and art associations in Afghanistan were established in the first 30 years of 20th century. In 1930, the Kabul literary association was created in Kabul in which many scholars, writer and journalists committed to the ruling regime were gathered. In 1930, Pashto association came to exist in Kandahar which later was shifted to Kabul. At the same time, the scholar association was established in Herat as well.

The Kabul literary association became popular for its academic publication, Kabul Journal, The first volume of this journal was published in 15 December 1931. The journal was published successively up to 70th year while later on with pauses. The articles published in this journal were about history, archaeology; literature, culture, language and community of Afghanistan and it were either in formal languages or in translation form. The important domestic and foreign news was published in the journal. At the beginning, the journal was published in the range of 40-60 pages while later on it increased to 80-120 pages. The famous scholars such as Qari Abdullah (1871-1944), Mir Gulam Mohammad Ghubar (1895-1978), Ahmad Ali Kohzad (1871-1944) and Abdul Hai Habibi (1910-1984) had important role for the establishment of the journal. In the twenty century, the journal played important role in the introduction of the development of Afghans history and identity.

Pashto Tulana (Pashto Community) also played important role in human development in Afghanistan. After 1936, when the government announced Pashto language as a mean for national unity and understanding, this community played important role in popularity of this language. Taking this decision, effort was made to change Pashto language as the important national language of the country, in line with this; the language shocked the development of academic and artistic literature of a major ethnicity of the county. Pashto Community had four branches such as; history, literature, linguistics and publication. This community put its effort to grammatically develop the language; it published textbooks and descriptive dictionaries.

In 1937, during the process of Pashtonization (Pashto Language orientation), Pashto academy (Pashto Community) was established. With the merger of Kabul Literary Association and Pashto Association, Pashto Tulana came to exist and work for many years as the important academic community in the country. Especially, it was called as the first Afghan Academy for English language literature. The academy firstly started in publication, later on it shifted to ministry of education. In 40th to 70th of twentieth century, Pashto Tulana pursued a wide range of academic activities, especially; it provided and published textbooks to the whole country. In line with the development of Academy, its framework also complicated and new branches such as; social science, institutes of natural sciences, language and literature departments, international centre for Pashto studies and encyclopaedia related offices were included to this organization. In different period of time, this organization has

been managed by famous scholars like; Abdul Rauf Benawa, Abdul Rahmad/ Rahmat/ Rahman Pajwak, Gul Pacha Olfat and so on.

Historical researches were also conducted under the control of Pashto Tulana. Before 1941, however, based on the proposition of King Zahir Shah, the Afghanistan History Community was built to study the historical heritages in the country. This community was built in the framework of Pashto Tulana and Literary Community. First, it worked under the management of directorate of publication and later on it worked under the control of ministry of education. With the collaborative work this community, ministry of education continued academic researches and published textbooks in Pashto and Dari Languages. The Aryana Journal established in 1942, Afghanistan Journal established in 1945 and Herat Journal published in Pashto, Dari and some foreign languages. These Journals were the formal publication organs for History Community. Kohzad has been the head of the History Community, the editor of Aryana Journal, the famous historian of Afghanistan and the commentator of foreign languages for long time. *

In late 50s of 20th century¹, the relationship between Russia (Soviet Union) with academic foundations in Afghanistan was established. In 1957, for the first time a group of scholars under the leadership of Gul Pacha Olfat, the president of the Pashto Tulana, travelled to

* The History Community had two publications, Ariana Journal which was published in Dari and Pashto Languages and Afghanistan Journal which was published in English language. Herat Journal belonged to Herat Community and did not relate to History Community.

Russia. Later, the Afghan academicians open minded and famous representatives participated in international conference and symposiums for culture understanding in the east. Due to different culture cooperation, the relationship between Russian Academy and Afghanistan Academy (Pashto Tolana) was expanded. It is worth mentioning that in 9-19 August 1960, the president of Pashto Tolana (Gul Pacha Olfat) and Ahmad Ali Kohzad had participated in XXV international conference of orientalists. In May 1962, based on the invitation of Academy of Science of Soviet Union, representatives of Kabul University familiarized with the structure of orientation institute of Academy of Science of Russia and the curriculum of higher education institutions. Afghan scholars, writers and academicians were the actual followers for friendship and understanding between Soviet Republic and Afghanistan. The works of Soviet Republic scholars were regularly translated and published in the publications of.

Necoly Alaxanderwech Duaryankov, a Russian specialist of the time for Afghanistan, also had the membership of Afghani Academy (Pashto Tolana). Duaryankov was international known personality, the writer for many literatures, the professor in Moscow University and for the social perspective; he was the deputy chairman for the Afghan-Russia Friendship Community. Duaryankov was very close friend of Noor Mohammad Taraki. He knew Noor Mohammad Taraki as the writer of the stories about the life of poor Afghan from the time he had just started writing.

Duaryankove was the supervisor Gul Mohammad Noorzai, who was the formal founder and first president of Academy of Science in the late 1970s.*

Gul Mohammad Noorzai, that clearly understood Russian Language, was an expert of Pashto Language and the history of Afghanistan. In 1966, he defended his PhD which was written about “the life and literature of the famous Afghan Poet, Khushal Khan Khatak 1613-1689” under the supervision of N. A. Duaryankov. The academic works of Gul Mohammad Noorzai was also published in Russian Language at the academic collection of Moscow.

In the late 1978, the current Academy of Science came to exist as a result of the merging of all academic and publication organs and communities ... in which Pashto Tolana, the History Community and other related publishing foundations such as The International Centre for Pashto Studies, Encyclopaedia Community and Aryana Journal and so on became the important parts of this Academy. Hereby the Academy of Science of Afghanistan directly continued to the Afghan academic and humanitarian cultures. It is not an accident that till now research on history, literature and languages of Afghanistan is the priority for Academy of sciences of Afghanistan.

Except the complicated condition of 80s of the XX century, Afghan and Soviet Republic scholars have tried much for keeping the cultural and historical heritages of

* It is worth mentioning that the order for the establishment of Academy of science in the current framework was issued in 1357 (1978) that was established in the March of that year.

Afghanistan. Specifically, much collaborative efforts have been made for compiling of the archaeological atlas in Afghanistan. In 1984, a bilateral commission from the historian of both countries did important works for the same. During 1984-1987, they held seminars in Kabul, Moscow and Dushanbe for conducting research about the history of Afghanistan and challenges exist in front of the relationship between Soviet Republic with Central Asian countries as well as with Afghanistan. It is worth mentioning that in the near future the reestablishment of such commission may highly be desirable in the history of Afghan-Russian relationship. Closing the 100th anniversary of Afghan-Russian diplomatic relationship, it is the time for collaborative work for Afghan and Russian historians and orientalists, so that to rethink about Russian-Afghan relationship without any preferences and to give a new meaning for it.

In 1986, Academy of Science of Afghanistan had a president, three-deputy chairman, eight academicians, thirty two candidate academicians and 22 members.* These scholars were responsible for different publications and some of them were heading some branches as well. The Academy of Science of Afghanistan continuously worked for 90 years, during this period, due to some certain reasons, it realised to extend its activities beyond the geographical boundaries of the country.* Only at this

* Probably there may be some missing, because, at that time Academy of Science of Afghanistan had many members.

* Academy of Science of Afghanistan has not been extended abroad, maybe due to the conflicts; some of its members have individually been engaged outside the country.

period, Academy of Science of Afghanistan has been able to completely restart its activities.

A Brief Biography of Ahmad Ali Kohzad

Ahmad Ali Kohzad (1907-1983) was a famous Afghan historian, writer and language scholar of Afghanistan.

Ahmad Ali Kohzad has been graduated from Istiqlal High School. He worked with French delegations in the field of archaeology in Afghanistan for long time. At the beginning, he worked in Ministry of Justice as a translator. Later, he was recruited as secretary in the embassy of Afghanistan in Rome. After returning from Italy, he was put in to the jail, but he released from the jail soon after. Later on, he was assigned as deputy director for the history department. During the first 30 years, Kohzad played important role as a founder for the establishment of Kabul Journal that was an important publication of the Afghan open minded and was managed by Kabul Literary Community. He became much famous during the 50s and 60s of the 20th century, when he was assigned as the president of the History Community of Afghanistan. In line with his responsibility as the head of this community, he worked as editor of Aryana and Afghanistan Journals as well. Also, he was the director of Kabul Museum and he got the French art and literature medal in 1963.

During 1950s, Ahmad Ali Kohzad was a prominent and famous representative for open minded of republic of Afghanistan. In 1951, Kohzad wrote about "Angar", a publication that was published by social movement of awaked youth that intellectual explains the benefits of people, and its function is to clearly express its idea about reforms, the objective of which is to establish democratic regime and the provision of opportunities for participation of people in governmental affairs (Angar, 8/3/1952). Besides heading the History Community,

Kohzad was also of the founders and authorities of Watan Journal, which was established in 1951 and stopped soon after.

During his creative life, Ahmad Ali Kohzad has written over 60 books in which the book of "The Pre-Islamic History of Afghanistan" was more important. This book is written into two volumes. During 1955-1960, this book has been published in Pashto Language as well. In the result of Kohzad's academic efforts, more attention was shifted for conducting researches about medieval history of Afghanistan and this effort continues till date. Besides Kohzad, many other scholars such as Khalillullah Khalili and Abdul Hai Habibi have also taken part in the history writing of medieval in Afghanistan.

Kohzad has also participated in XXV international congress of orientalist in Moscow in 1960. The congress was accounted to be an important event for the world academic life and for real evaluation of the achievements of Asian, African, European and American scholars. In this congress, the speech of Kohzad was devoted to the study of some manuscripts about the anti-government efforts and the resistance of people in Afghanistan in XIX century. At that time, it was said about his speech that he has "the anti-oppression morality".

In 1981, he contributed to "Padar-e- Watan" national front, whose objective was to unify big Afghan tribes without any consideration of profession, political interests, national or social origins and status. In 15 Jun 1981, in line with other patriots and open minded, he was chosen as one of the 97 National Committee members. In this National Committee, other famous non-partisan actives such as; Abdul Hadi Dawi (the head of active youth), Mohammad Nayeem Shayan (the president of National Library), Mohmood Tarzi and other scholars were also included.

Having 75 years age, Ahmad Ali Kohzad passed away in 25 November 1983. In 1988, an international seminar was held about his academic life and activities.

Some general notes about Afghan enlightenment

It is said that the enlightenment sustains historical-cultural continuation in the Afghani Society.

Korgon W. G. writes: "taking the social characteristics of Afghanistan, the choice of development possibility did not much depended on social cast forces as much it relied on those political parties which related to Afghani enlightenment. In the XX century, the social and political activities of the enlightenment and other medal class parties clearly increased. They played vital role in keeping historical and cultural heritages".

The famous history writers of the country such as; Abdul Hai Habibi, Mir Ghulam Mohammad Ghubar, Ahmad Ali Kohzad, Mir Mohammad Sediq Farhang, Sayed Masrur, Pohanyar (Danishpoor), Sayed Qasem Reshtia and so on payed much importance for enlightenment in their academic works during the past political process of the country.

Afghani enlightenment is, to some extent, an amazing phenomenon. On one hand, it is much social trusted, on the other hand, from the historical perspective it has not been widely and socially supported.

Afghani open minded has always expressed their concern about the national values of the country and from historical point of view; they have put efforts to introduce themselves as the representative of the people for wide participation of people for the leadership of the country. Korgon W. G. writes: "open minded in Afghanistan, which is constituted from different cast and stratoms, sometime follow the complicated and inverse process. In fact they represent the benefit of all stratum and im-

portant social casts and to some extent it became more political as compare to the other social parties.

Korgon W. G. further explains: "After the conflict, many famous scholars, writers, and poets continued to their creative activities in line with the governmental responsibilities. This creative open minded provided such an environment in Afghanistan in which all important and developed democratic representatives of the society gathered, all of which were the founders and supporters of democratic movement.

From historical perspective such a situation was prevailed in which it was difficult to differentiate between academic and creative enlightenments. It is not accidental when you see so many important scholars, writers and historian in the opposition parties in the late 1940s and beginning of 1950s. After the pressure period of the opposition party, many literal creativities of the party grew considerably. However the difference was seen in style of writing, genre and artistic examples and works of the group, some civilizing incentives had made them stay together.

In this regard, the personality of Ahmad Ali Kohzad has much symbolic importance. He witnessed for almost all events of the XX century. He was well informed about the enlightenment in Afghanistan; it was seen such that the research on the past history of the countries was inspired to him. This way it was understood that his knowledge grafts the different period of the history of Afghanistan and does not allow it to be separated into several partial events. Thereby, he left his works as a very good example of being an honest and hardworking personality for the country.

Dr. Abdul Rauf Rafiqi

Translated by: Assistant Professor Mohammad Walid Hemat

The Book “Historical Personalities and Events” of Kohzad and Some Other References on Afghanistan History

There is no doubt that Ahmad Ali Kohzad was one of those historians and archaeologists who is reverend at international level. His efforts on Afghanistan history and archaeology are unforgettable. He was a highly respected, wise, educated and hardworking personality and he knew some foreign languages such as English, Arabic, French and Italian. He was able to write and fluently speak the French language, as he spent his time with French archaeologists that helped him to conduct research at international standards. He implemented all the international standards while conducting archaeological and historical research in Afghanistan.



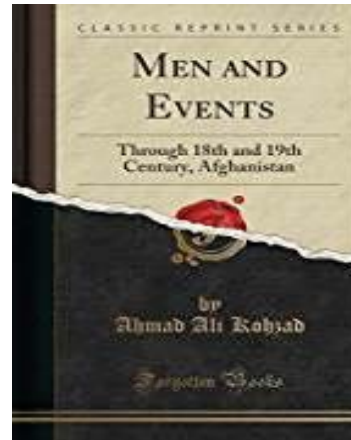
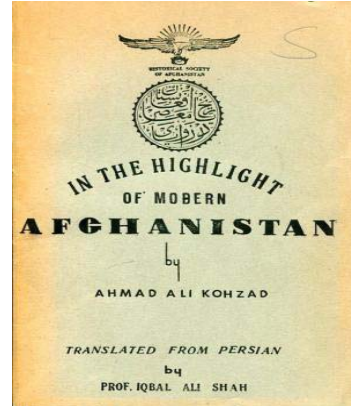
It was a time when the old historical writing was prevailed in the country; all authentic historical books such as Tarikh-e-Baihaqi, Manhajul Seraj Tabaqat-e-Nasiri and Serajul Tawarikh were following the old style of writing. The promotion of new historical research methods were started by Alama Abdul Hai Habibi, Mir Ghulam Mohammad Ghubar and Ahmad Ali Kohzad. They have not only introduced Afghanistan's history with new

The Book “Historical Personalities and Events” of Kohzad and....

methods of writing but also they kept all those methods in historical writing.

Most of the historical and archaeological works of Kuhazad are based on strong and authentic references. This way, on one hand, he changed the narration based on historical writing on the other hand; he did all his efforts to draw a real picture of the events based on the facts. Thereby, Ahmad Ali Kohzad and his writing were being respected in the academic world and his books, “The History of Afghanistan, literature, archaeology and some other works of him crossed the geographical border and translated into English and French Languages as well. As an example,

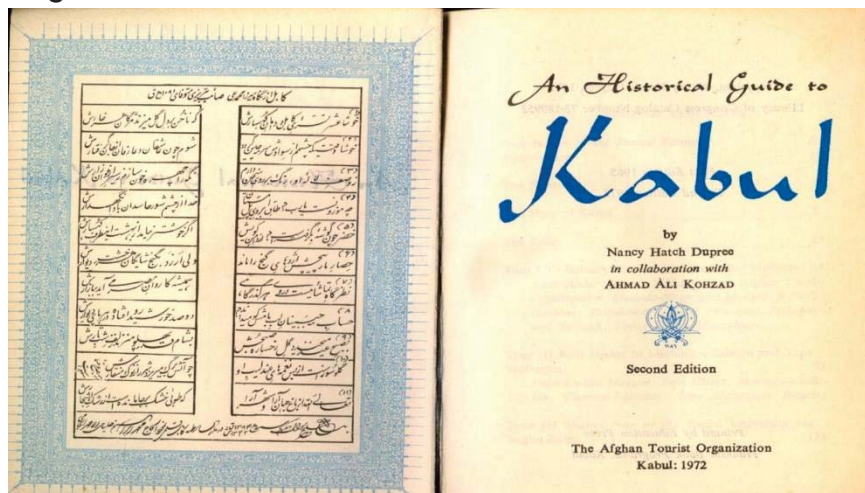
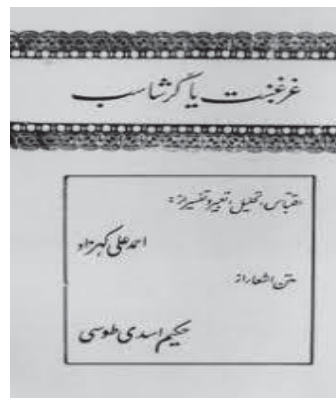
the books of “MEN AND EVENTS: Through 18th and 19th centuries & “IN THE LIGHT OF MODREN AFGHANISTAN” were translated into English which further raised his reputation in the world. He was of high understanding on Shahnama-e-Ferdaws and he has written two books under the titles of “Afghanistan in Shahnama” and “Gharghasht or Garshasib”.



Kohzad has conducted research on some particular issues. At the same time he has pursued some joint academic research with foreign scholars as well. This way, he shared some information about Afghanistan with western scholars and in return he obtained new knowledge and skills from those scholars too. Thereby, on one hand he enriched the information of foreign scholars about Afghanistan; on the other hand he sustained new academic and research methods in Afghanistan.

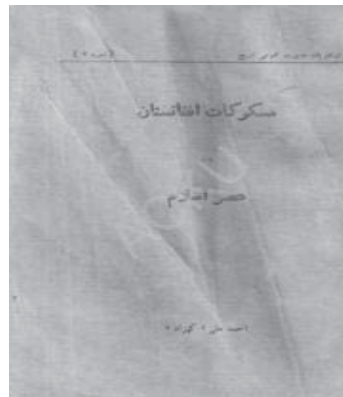
One of the joint research works of Mr. Kohzad was the book of "AN HISTORICAL GUIDE TO KABUL" which was jointly completed with Nancy Hatch Dupree.

A Historical Guide to KABUL by Nancy Hatch Dupree in collaboration with AHMAD ALI KOHZAD published by The Afghan Tourist Organization, Kabul second edition 1972.



This way, he transferred the process of new research to Afghanistan. For example, his work on "The Coins in Afghanistan" is one of his earliest works which introduced a good reference about the ancient coins of the country to the world.

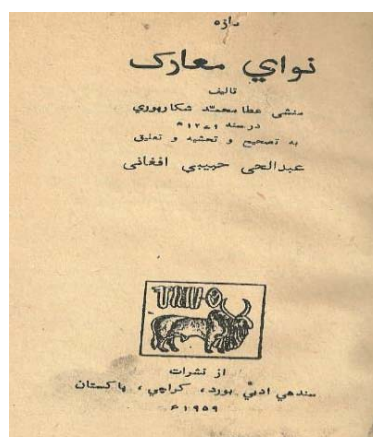
The Historical Personalities and Events: One of the important works of Kohzad is the book of "The historical personalities and events" which encompasses the information about some important Afghan personalities and historical events. This book discusses the events of Sadozayee period, which started from Ahmad Shah Baba continued to Shah Shuja, and Barakzayee period, when the power of British was growing with the support of East Indian Company. This book contains 46 articles which start discussion from Ahmad Shah, Timur Shah, Haji Jamal, Payenda Khan and Shir Ali Khan. However, the major part of the book is devoted to the situation during the first Afghan-British war. The book also introduces some Gazies, heroes, rulers, tribal leaders, famous political figures and it also describes the events of the time. The book explicitly provides the biography of some famous personalities and their painted photos. Unfortunately, the book does not say anything about the painter of the photos nor it gives reference from whereabouts the biographies have been cited. This is the major academic shortfall of this book.



“**Taza Nawayee Maarek**”, this topic was first written by Ata Mohammad Shekarpori which latter was republished by Kohzad. Abdul Hai Habibi edited this book when he was exiled as an awoken youngster during the political movement. This book was published in 1959 by the Sind Literary Board in Karachi.

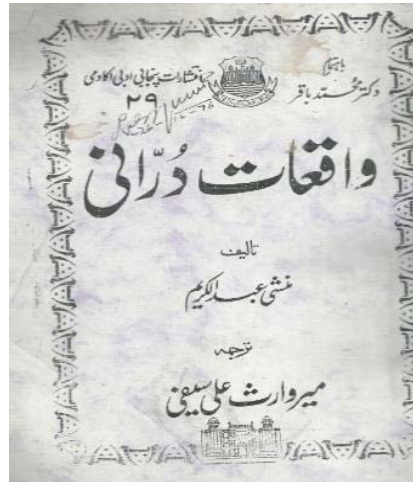
This book of Ata Mohammad Shekarpoori has the same contents which are placed in the book of Kohzad. Ata Mohammad Shekarpoori published this book when the power of Talpoors was falling while the British power was rising in Sind.

Ata Mohammad belonged to one of the important academic family in Sind. Since the political relationship of Sind Government was much closer with Afghanistan at that time, Ata Mohammad had very good relation with great personalities in Kabul, Herat and Peshawar. He had official duty in Kandahar during the second Afghan-British War. It was the time when the blood of British solders was flowing in the Maiwand Plain and Ata Mohammad saw the entire story and wrote it in his book (**Taza Nawayee Maarek**). Later, Habibi, during his political journey, started working on this book and despite of the unavailability of references, he improved the academic value of this book using his talent that made all Pakistani scholars surprised. Professor Mahmood Shirani, Dr. Sayed Abdullah, Mawlawi Mohammad Shafi,



Dr. Mohammad Baqir and Said Hesamudin were among those scholars. Since Ata Mohammad has closely seen all these events, so that his book can be accounted as an important reference about the political relation between Afghanistan and Sind at that time.

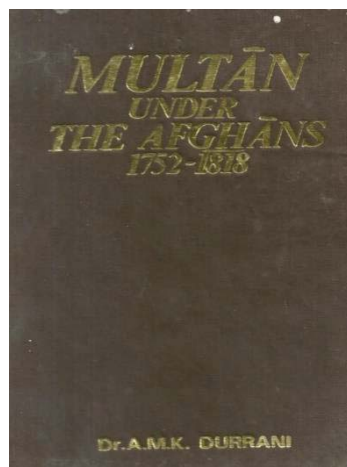
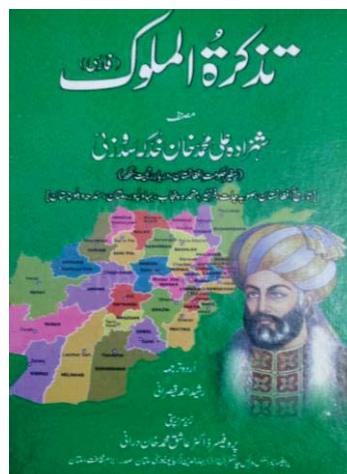
Waqiat Durani (Events of Durany Period): This book was written by Munshi Abdul Karim and it is a brief of Tarikh Ahamad. This book has been translated by Mir Warith Ali Saifi and it published by Panjab Academy in 1292 in Kanpur for the first time. Latter in 1963, it republished with the effort of Mohammad Baqir by Panjab Academy in Lahore. This book also discusses issues that most of its contents have already been mentioned in Kohzad's book "The Historical Personalities and Events". I think, the intuition behind the republication of this book lies on the fact that Mohammad Baqir considered himself as a counterpart of Habibi. Since, Habibi republished the book of "Taza Nawayee Magharak", Baqir has also copied his policy. There is very big difference between the work of Habibi and Baqir, however. The value of Habibi's work is known for everyone.



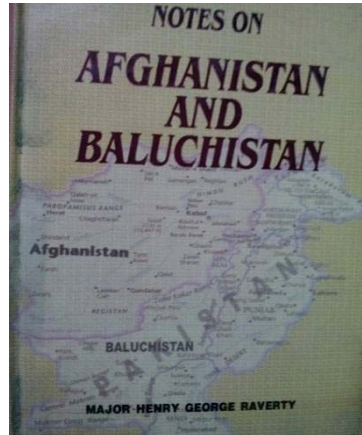
Tazkera Tulmalook: This book is also one of the important references for the history of Afghanistan. This book is introduced by Habibi who acknowledges that he has not seen the book nor he knew its writer, but he quoted about the book from Major George Henry Raverty. Fortunately, I, (Rafiqi) have found the hard copy of this book during my journey in Multan. Shahzada Ali Mohammad Khan Khadka Sadozayee, the ambassador of Afghanistan in Ranjit Singh Court is the writer of this book who lived in Multan and his family still live there. In 2005, I visited one of his family members, Dr. Ashiqullah Mohammad Khan Durani. He has cited this book in his PhD thesis under the title of "MULTAN UNDER THE AFGHANS 1752-1818", published in English Language.

Mr. Dr. Durani has translated some parts of the book and has published it under the title of "the history of Afghanistan". With the Blessing of Allah, I have translated "Tazkera Tulmalook" into Pashtu Language and is now (2017) ready for publish.

Since Shahzada Ahamad Ali Khan has included the historical events of his time. This book can be considered as a good source for further citation.



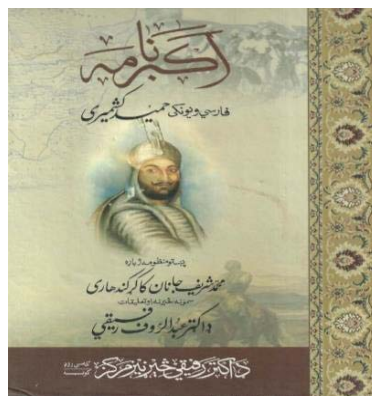
Notes on Afghanistan and Baluchistan: Major Henry George Raverty (31 May 1825 – 2 October 1906) has mentioned some important events of the period in his famous book, “Notes on Afghanistan and Baluchistan”. He mentioned in his book, “the historical personalities and events” of Kohzad can be accounted as an important source in Afghanistan history.



Some notes by Mohen Lal, a famous British??? During the first Afghan-British war, are also important. Mohen Lal was originally a Brahman Hindu from Kashmir and he had changed his name to Agha Husain, working as British spy in Afghanistan from 1832 up to 1842. Dr. Harry Rom has collected the notes by Mohen Lal and I have translated it into Pashtu under the title of “Afghanistan and Mohen Lal” which is going to be published soon. In this notes, some issues from 1832 to 1842 have been collected which published in the book of Kohzad, the Historical Personalities and Events.

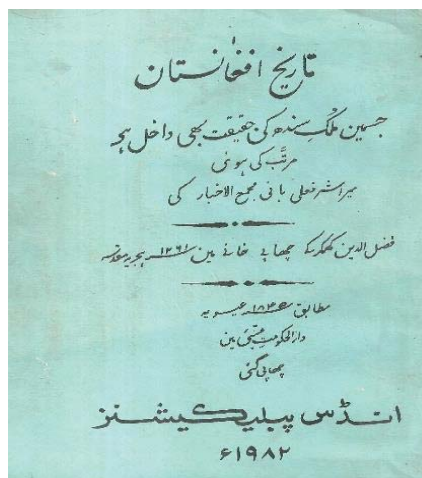
Akber Nama: Hamid Kashmiri, a historian and poet from Dugra Raj Baghi of Kashmir, has written a book similar to “Shahnama-e-Ferdawsi” on Afghan history in Farsi Language. He named the book as “Akber Nama” based on the name of Mohammad Akber Khan. With the efforts of Ali Ahmad Naymi and editing by Mohammad Ibrihim Khalil, the Farsi version of this book has been published by History Community of Afghanistan. Hamid also conducted research and put its result in the form of

poem. Mohammad Sharif Janan Khan Kakar Kandari has translated this book into Pashtu which has 240 pages contents. The extension of this book is provided by me (Rafiqi) in 400 pages which have already been published. From the poetry requirements perspective, Hamid has gone to the stage of exaggerations; however, from Pashtu literature perspectives, this book is as important as Kohzad's book, *The Historical Personalities and Events*.



Tarikh-e- Afghanistan (The History of Afghanistan):

When Shah Shoja deployed from Lahyani toward Afghanistan along with the British army, an Indian Muslim, Mir Ashraf Ali was also in this army and he became friend with Shah Shoja. Shah Shoja asked this man to note down whatever he sees in this country. This



way, he collected information and published it in 1845 in Mumbai and later on this book was republished by Andis Publication in Karachi. This book narrates the stories that have been published in the book of Kohzad, "The Historical Personalities and Events". This book has important contents that have not been mentioned elsewhere yet.

The Book "Hisorical Personalities and Events" of Kohzad and.....

However, I mentioned some books that have similar information about important personalities and events like the book of Kohzad, but I can say that, except the books of Taza Nawayee Maarek and Akber Nama, Afghan historians do not have access to these books.

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The book of “the Ancient History of Afghani- stan”: Brief Information on Chapter five, part two

Contents of the chapter: Part two of this chapter sheds light on the sovereignty of Moria Family, the conversion of Ashuka into Buddhism, the role of him in spread of this religion, his orders and some discussion on religious studies and life of Mahatma Buddha. From the histrology and archaeology points of view, the education and re-search works of Kohzad are accounted to be accurate, comprehensive and important; as his personality, re-search works are considered to be valuable and re-spected in the Afghani Society.

Taking the above facts under consideration, this article is allocated to discuss the following three points:

First: The Name of Buddha

Second: Buddha Family and its generational relationship

Third: The compassion, sympathy and no-reluctance philosophy of Buddha and the deviation of current Bud-dhists in Burma from those Buddhism principles.

These three points are respectively being presented as follow: The actual name of Gautam Buddha was Sid-dhartha and his father was Suddodana Tharu. Since in the Indo-European Languages the letter S is inter-changeably used for Sh; therefore, in some book this

name comes as Shuddodana (1). His mother name was Maya Devi whose death date is reported, in Dawoud Rahber Book "Niadoor", to be seven days later from the birth of Gautam (2) however the other historians such as Arthur Liewellyn Basham, Gaustawli Bon and Will Durant do not say anything about her death.

Kuhazad writes about the meaning of Buddha and the root of the word Buddha in Pashto Language: "The word Buddha or Budda has been derived from a Sanskrit Verb (bodhati) which means awaked and Enlighted with new information. Currently, this title is used for old and experienced women, in our culture" (3).

If we look at further usages of this word, in Wazir area, it is used for elder women, elder sister, cousin and any elder women. In Martur, Gadapour, Gandian, Bitanyan and Some other Lodain tribes, this word is not only used for women but also it is used for men. They used this word for bearded, wise, experienced, old and respected people. The word used for women is pronounced as "Buda" while for men it is pronounced "Budi". This word is widely used in Pashto and there is no need for further its explanation.

Dawoud Rahbar translated the word Siddhartha as "Accomplished man" (4) while an Indian historian, Arthur Liewellyn Basham; translate it as "Enlighted and awaked person" (5).

Gautam was his family name which belongs to Raja Family, Shakyamuni or Sakyamuni was his tribble name (6) and his mother language was Palyi.

Will Duran writes about Buddha's tribe: "Based on Indian Narrations, the father of Mahatma Buddha, Suddodana, was a respected rich person from Saky tribe which belong to Gautam family and he was the rich person during the ruling of Kepal Wasto in Humalia. He was born in 563 B. C. (7).

Arthur Liewellyn Basham writes: "Some information about Mahatma Buddha is accurate; he was the son of a tribble leader in Sakya tribe. This small tribe lived in Humalia (8).

Kohzad also writes based on some references: "Buddha was the prince of two tribes, Kashtriya and Sakya. He was known as the "Sakya Mony" (the wise person of Sakya Tribe). Based on Sailan, a famous historian, this prince was born on 523 B. C., while generally it is believed that he was born in 563 B. C. (9).

Aside from the discussion on Sakyan tribes, the word Mano is used in Pashto language as well. For example, the head of Wazir Tribe is known as Mani Aka or Mani Aga and the leader of Murwat tribe is known as Mano Khan. It means, the word Mano as a good title is used in Pashto language as well.

Mohammad Jamil, a historian from lower Pashtunkhwa, writes about Saka in his book under the title of "the root of Pashtuns": There was an area in Asia called Saytihi in which Saka was an important and big tribe..... Greek people called it Saytihi and Iranian called it Saka. Darush also called it as Saka in his writing. Based on some Greek historian, the people of this area were called Saktins (10).

For Further information about Apellation of Saka, the county of Saktins, their immigration, linguistic relation, tribes, religion, power and their conflicts, see the book of Mohammad Jamil Usefzai, "The Root of Pashtuns".

In the above discussions two points are considering, the word Sakya which is also called Shakya and the word Moni. Sakya is the tribe of Buddha and Gautam is his family name. There is not rich information about Sakya Tribes in the book of Kohzad and other references; however, if we critical see the history of those tribes who has ruled in Afghanistan and India related land, we find that one of those tribes was Saka. Therefore, there is a great possibility that the word Sakya has been derived from Saka and these two words are the same.

The third point of discussion, the extremism of Burma People: Before the emergence of Buddha in this world, the believes and religious ways of thinking were such that the religious scholars were all involved in discussing wither TAT and ATMA exist are not. "There was no signs of sympathy, charity and collaboration in the speech of these scholars of that time" (11).

Buddha does not emphasis on the four mentioned elements (TAT, ATMA, existence and no existence), rather he emphasis on the later four noble truths that are the base for the "Ten Principles" for Buddhism that he has put for his followers. The first principle states:

"I accept this exhortation that I avoid harming any inhabitants" (12).

The remaining nine principles are about do and not to do in other parts of life. Implementation of these principles is not considered as a long time agreement, rather it means, those who deviated from these principle were despised by the people and sent to monastery. In Burma, when a child flees from the school, he/she is sent to monastery for nurturing. The current spiritual leader of Burma is good example of the fact.

Depression, surprise and sympathy were of the important characteristics in the life and education of Gautam Buddha. A historian writes: "He used to say to his

followers that do not think about the creature of the world because it is useless and time wasting, think about the problems and solutions” (13).

As for as the personality of Buddha is concerned, it is said that he was a patient, tolerant, peaceable and sweet talking personality and had got many other good attributions of the same kind. Therefore, he had not the intuition of having generational superiority, nor he had the idea of one leadership, one religion and one generation like Jewish.

It is also emphasised the orders of Ashoka the Great, a famous religious scholars that: “The foundation of our belief relies on the fact that we should be committed to our own religion and never harm and revile the other’s belief” (14).

If we critically read the personality and belief of Buddha, we easily come to conclude that he was a great body of sympathy and great preacher for non-aggression philosophy. Nowadays the deviation of Hin Han Group of Buddha religion, which mostly situates in Burma, shows two important historical and political issues in the globe. First, aggression is seen in the past geography of Saudi Arabia, Iran, India and Afghanistan from religious and political perspectives. Second, after clashes of civilization, the emergence of religious clashes in the world especially in the mentioned geography are important for maintaining of unipolarism and capitalism which paves the way for changes in politics and geography in the region. There is no need to discuss this issue in more depth, rather we briefly try to overcome the problem. The obligation of a historian is not only to narrate the events of today for tomorrow, rather historian alongside scholars, poets, and writers have the obligation to feel the problem of the society and find out the solution for those problems. It means, group of people have the obligation to ignite the mind of people that life with peace

The Book of "the Ancient Hostory of Afghaniistan": Brief Inform...

and tolerance is the life of human being and life without peace is the life of evil.

Thank you

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Kohzad's Efforts Post Us Some Requisitions

When it is said about Kohzad, the names and pictures of those people come to mind who have put their efforts in keeping the refinements, culture and history of their countries and have introduced the real picture of the history for the people. Kohzad's efforts do not only matter in terms of the quantity, but he has put his work in the light of facts and new historical ideas. Some historical research have been conducted in such a way that do not have enough relationship with the real facts, rather many parts of these works are away from the facts. In the 21st century, when the book of Herodotus was published in English, French and Persian, the science of archaeology and anthropology came to exist and thereby the style of historical writing also changed. That time, the old events and stories took new prestige. During this period, Kohzad and Hermann Günther Grassmann, a French Scholar, were the first people who made the history of the country much brighter. Presently, historiography has got several branches through which a historian can estimate the history and refinement of the past and introduces the various aspects of the past culture of a nation. One of those branches is archaeology that helps a historian to figure out the length of a history and a culture. With the help of archaeology, Ahmad Ali Kohzad has also conducted research on the history of Afghanistan and he has proved that over the history, Afghanistan remained with various refinements and has ab-

sorbed goodness from those refinements. He writes based on Greek and Buddhism refinements:

“The art of Buddhist and Greek, as it is known from its name and state, is an artistic school which has come to exist from the contingency of two souls, two cultural foundations, the combination of two refinements, two believes and two series of thinking. The Buddhist and Greek school represents the art which is hybrid, connecting Buddhist religious believes with the Greek art, and it has come to exist in the two sides of Hindukush in Afghanistan.”(Kohzad, P: 174)

The combination of two refinements and idea does not mean that one refinement has completely vanished the other, and it also does not mean that the Greek refinement has destroyed or occupied the Buddhist one and vice versa, rather what Kohzad meant is that Afghan people combined the goods from both refinements and provided a new one out of them. He writes:

“Despite the Afghan People had their own religion, culture and art, they were affected by the above mentioned process, and their writing style and art were affected by the Indian-Buddhist, as the people of Afghanistan were adopting themselves with whatever they learnt from those ideas. As a result, the people of this country has taken soul from one and hearth from other and built their own artistic school.” (Kohzad, P: 175)

Kohzad makes these arguments with the help of archaeology and archaeology is a source which is acceptable for everybody. Kohzad was very lucky as he worked together with French archaeologist team; there-

fore, he has successfully done his job. With the help of his 114 speeches in Radio Afghanistan, he shared the information with the people as well. Not only that, he used to collect the historical documents of the time and analysed them and he came to a result that not only was acceptable for everybody, but also it opened a new window for the archaeologists of the region for further research.

Great Afghanistan has encompasses various archaeological area over the history. In this regard, some foreign scholars might have conducted research and excavations, but those efforts have not any advantage for this country and no effort have been made by foreign scholars to keep the archaeological sites from being damaged. Nowadays, some of those sites are in very bad condition. I belong to "Pashin", an area in the south Pakhtunkhwa, where a large archaeological area is unclaimed and unprotected. In my residence village, there are five ancient places from which people excavated archaeological monuments that could help us predict the history and refinement of this area. The public residents of this place have the intuition in mind that there is a big treasure in the heart of this place, they excavate so that to extract the treasure, but they do not know they are damaging a treasure which encompasses thousands year history of the people. The archaeological sites, located in the Pashtun land, have the same situation and there is no any way to rescue. There is not any special attention to this area where many ancient monuments are flowing outside and they have been enriching the museum of other countries while we do not have any museum to keep aside these historical monuments in. Recently, I participated in one of the seminars in Zahedan city of Iran, where they showed some archaeological areas one of which was Shar-e-Sukhta. It is accepted as archaeological area by the international ar-

chaeological department. Aside, there was a museum keeping the monuments extracted from Shar-e-Sukhta archaeological area. Also, they showed us another old castle (Rostam Castle) the history of which goes back to thousand years. It was not as old as they were claiming, however. What I meant is, these people try not only to keep their history inside a book but also they try to keep the physical body of their ancient history as a historical proud. Our historical heritages are not properly kept inside the books nor are their physical bodies saved as it is required. Not to speak about their safety, even most of them face destruction.

There are questions in mind that how much government and private efforts have been made for the development of archaeological activities, after Kohzad. How much further archaeological work has been done after his death? If there is not any development in this area, what are the reasons? These are the questions that Kohzad's archaeological works need the answers for.

Despite the development of technology, currently, our archaeological sites are being destroyed due to lack of enough attention. There is a high need for some patriots like Kohzad who interestingly work to maintain the ancient history of the country. No matter those patriots are government officials or not, they should bear this great responsibility; otherwise, our history would gradually disappear such as we have continuously been faced with the problem.

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Dr. Shamsul Haq Aryanfar

Translated by: Associate Prof. Dr. Mohammad Hakim Haider

Ahmad Ali Kohzad's Biography

It is not amazing that one could observe the presence of Ali Ahmad Kohzad who is in seeking the sign of ancient periods of stony and the pre-history of our country, sometimes in Hazar Som and Qara Kamar of Samangan, sometimes in Aq Kaparak of Balkh and also sometimes in Dashte Nawar of Gazna. Kohzad has lot of talk and legends about the plenty of stony, sharp irony spear points and bony tools, discovered during the process of investigation. He also was illustrating and explaining the unrecognized ancient coins and trying to find out the path of the past history, keeping the small dimension of the coin into account. Kohzad was standing in front of the Zoroastrian bonfire at Baghlan Red Kotel, Splendid sculpture of Sooria in of the Temple of Sun worshiper at Khair Khana and sometimes he was looking to the splendid sculpture of Bamyán and upper part of the city Ghulghula and unbalanced Stopa of Aiback to find out the secret of Buddhism's school of thought and real connection to Nero Anara from the appearance of that sculpture. Kohzad was an historian and archaeologist and his first study is translation and edition about archaeology and in this field he considered three main sources of our country for obtaining profit and adequate direction, therefore, Kohzad was looking continuously to that line research. At first Kohzad he considered the cultural and historical arenas of this ancient line and was investigating each and every with care and cautious. The two other former research work were containing the historical and educational studies that Kohzad deeply

has investigated each and every part of them to find out the secret related to destroyed temples and ruined castles, caves and unquiet cities. Kohzad could obtain rich information from Zoroaster documentation in which the historic Avesta session was well described. However, Kohzad got access to vast sources of facts and figures from Vidi recitation, Abul Qasim Firdousy's Shahnama, Baihaqi history, Ansury and Farokhi bureaus and tenths of others literatures which helped him in the process of excavation and discovery. The third source and reference was deemed to be the culture of people or the folklore of this country. On the bases of a folkloric and legendary narration Kohzad become able to discover the temple of Shah Bahar of Ghazni and the great temple of sculptures from underground.

Ali Ahmed Kohzad son of Mirza Mohammad Ali Kohzad, was born on 8 April 1908 in the city of Kabul. At the age of 7 he admitted to informal school of Abdul Majeed and learned the common subject of the time and completed his fourth and fifth classes in Habibia School in 1919. He then admitted to Istiqlal School and graduated in 1928 as a toper student in first graduation session.

After graduation, he first started his work as translator with Msiwikrel from France who was working in Arag's temple construction. Kohzad wrote a topic under the title of "Patriot" in France language and this topic as reflection of talent provided him an opportunity to become translator to Royal office. From 1308-1312, in spite of translation duty with France archaeologist's missions Kohzad has worked side by side with these archaeolo-

gists. In this period, during his travel with archaeologist's missions he has visited almost all part of the country.

Seven years after graduation from 1308 till 1315, Kohzad during this session got sufficient experience and started creation and explanation. In 1315, Kohzad translated the book "Bamyan or the Ancient Work of Bamyan's Buddhist", which was written by Krill and Gudar. This was the first research work after which he called his nick name as Kohzad. In the same year he wrote and published the "Kabul Museum". In 1316, Kohzad has translated the "Mosio Hakin" book under the title of "the art of Budhist Bakhtar and the base of Greek and Budic art" from French to Persian language.

Kohzad has past the year of 1317 with publishing of 3 research work namely "Bagram", "Koshani's emperor", "the ancient coin of Afghanistan" and in the later year, he translated the research work of "Bagram", written by Hakin from France and there after he wrote his research paper under the title of "Avesta Civilization". However, he also created "Mardan Par and Pamizad" which due this work he was highly appreciated.

In 1319, he continued his research work on ancient coins and published another book regarding the coins under the title of "Afghanistan's coins in the Islamic era". In 1320 and 1321 he published "The first king of Arianna" and "Arianna" respectively and he wrote another book regarding "Ratbil kings" and published it in 1321 year book. In 1322 he wrote on "over the length of Baba Mountain and Hari-road" and in 1323, Kohzad wrote "Rayan Kabul", "The Afghanistan-Indian Relation" in Franch and Persian languages and also published the

“Shohnama and comparison among some of the Arian-na and Avesta”. Kohzad is the author of “Kanishka” and “History of Afghanistan” books and he wrote these books in two volumes and also prepared a composition under the title of “small Koshanis or Kidarians” in 1325. In 1330, Kohzad’s deeply evaluation regarding the literature of pre- Islamic period as part of the book related “the history of Afghanistan literature from ancient era till the appearance of Islam” and published his research work as well. In the same year he travelled to Iran and delivered a speech in the capital of ancient Iran under the title of “Afghanistan and Iran” and his presentation has been published in the same year in Iran and he also wrote and published a topic regarding the millennium anniversary birth date of Abu Ali Siena Balkhi. In 1331, he wrote and published two books namely “Historical events and authorities” and “ in the contemporary history of Afghanistan’s aspects” related to contemporary history of the country and wrote and published another article on the title of “ Flower’s bouquet of love” on account of seventh hundreds anniversary birth of Maulana Jalaludden Mohammad Balkhi.

Next year, he wrote an article on the title of “Afghan’s Tradition and Habits” which translated by Professor Hakin to French language. We can simple identify that Kohzad is not only a reporter to France excavators, but he is a well known scholar and an expert translator of our ancient history and monuments. Meanwhile, in this year, Kohzad published another book on the title of “Lashkarga”. This article is not only a book but is a reflection of his ability and power of understanding in respect to excavation and scientific research. As Kohzad

was accompanying and leading the France delegates, the discovery of Lashkarga (place where soldiers associating) was one of these issues.

In 1327, Kohzad along with the France delegates travels to that place for repairing the Taq-e- zafar and on the way to Kandahar he showed the ruins located at the end of Hirmand to the mayor of Kandahar who was travelling with them in this journey and was explaining to them: people call this area as Lashkar Bazar, they are visiting the ruins, both the France Professor and Kandahar mayor were remained silence about the incidents and were asking that where this ruin is and to which era does it depend. From that time onwards, Kohzad is starting his investigation and everywhere he tries to find out the trait of those unknown ruins. Finally, the term “Lashkarga” written in Baihaqi’s book attracts his attention and later on he got access to a poem by our decent poet “Farokhi Sistani in which the following saying was observed:

*“I was in a perception, while moving out from the **Boost’s** city which suddenly heard the sound of Harimand’s water. A beautiful visage showed from the top of the fortress and the **Royal (Sultani)** palace emerged from the Lagan’s desert”.*

Taking the two main points in this poem into account, the two awakens the belief in his mind that the Lashkar Bazar is the very famous Ghaznavid’s army. Exploration begins, and this belief is based on material findings and archaeological evidence. In the same year, Kohzad also wrote the “Sorkh Kotel” in two parts, the first part in the name of the “Sorkh Kotle Red Fireplace in Koshan City”

and the second part is the translation of “Danil Shloom Breze” book on the title of “Shorkh Kotel or historical gadgets of Koshani’s era in Bakhtar”.

In 1334, he published a brief note of the “Bamyan guide” in English in order to bring the attention of tourists to that great Buddhist centre and be a helper to them. In 1336, the first section of its research was published under the heading of “The castle of Kabul and its Historical events”. The Chinese historian (Ta Ma Chah Yan), 2000 years back came to Amoo and wrote his impressions as a report to the emperor which now that impression is known as “historical documentation”. Kohzad has translated section 132 of this book under the title of “Tayan” and published. This section talks regarding Farghana and Khofand. Kohzad had collaboration with the Radio Afghanistan whose 114 historical talks are regarding the historical monuments and zone of the country and these talks in 1346 published in book titled “Afghanistan in the light of history”.

In 1340, Kohzad wrote the second part of the historical events of the “Kabul Castle” and after sometimes in 1346, Kohzad’s three articles have been published, “Seperlo”, “Ferozh Dictionary” and “Shabahar”.

In Shabahar article we can simple observe that Kohzad by reading the poem written by Farokhi Sistani could discover and determine the dimension of Shabahar and the field for training of forces of Sultan Mahmood Ghazna and that poem has initiated with the following concept:

"In Shabahar, during the lunch time I am being asked about the field where Sultan's forces were training and I have responded that this is the area belongs to Sultan who has unlimited forces and we call him the royal king and the real servant of Islam".

In 1354, Kohzad has published the article under the title of "The Flag Republic", and in 1355, he published two other books "Afghanistan in Shahnama" and "Ghar-ghasht or Gar shasp". In spite of these articles written by Kohzad, there are also some other publications that unfortunately their date of publication have not been registered and they are as following:

- From Srubi to Asmar
- The ancient history of Afghanistan and neighbouring countries for seventh class
- Zaman Shah and the colonial activities
- The forward policy
- The declaration of Recharad Dawani and the border uprising
- The policy of Lard Karzan

From Kohzad's unpublished books one is "Afghanistan the square of civilization and edification" that Kohzad has commenced his evaluation in this book on the bases of research works, material and visual documentations which refer to 2000 years back and the second of his unpublished book is "Rohin Tan Tahm tan".

However, whatever we counted as Kohzad's brief notes, he has many other scientific and historical compositions including those which have been published in Kabul, Arianna and other Journals. This hard work scholar has

done lot of government and administrative work as well. In 1308, Kohzad has graduated from Istiqlal high school and worked as translator with Mosiokril. Thereafter, in 1309-1312, he posted as translator the Royal office. From 1312-1315, Kohzad posts as a secretary of Afghan embassy in Greece and from 1315-1317 he has posted as translator to the Royal office, assistant to the branch of edit and translation, director to the branch of edit and translation in history association. In 1318, he became as general director to association of history. From 1320-1340, Kohzad has worked as general director to association of history, assistant to the director of Kabul Museum and the president of association of history and thereafter as cultural consultant to the former Ministry of Education and retired in 1350. Kohzad has participated in many international conferences and gatherings and has had presentations as well:

- Participation in the International Congress of Orientals of Rome in 1314
- Participation in the International Congress of Orientals of Moscow in 1339
- Participation in the birthday of the twenty years of Surwilyan , the founder of the Royal association of Asian Bengal in new Delhi and arrangement of the works of the Kabul Museum at the Kolkata Museum in 1340.
- Travel to Moscow due to invitation of Afghanistan-Russian friendship and also travel to Iran for participation in Iran studies in 1343.
- Participation in Asian countries' conference held in India in 1347 along with the cultural delegates of Afghanistan

- Travel to India under the leadership program in 1349.
- Travel to America and revisit from Museums, libraries, and interact with scholars and delivering speech through San Francisco and Philadelphia television and also travel to England and France in 1352.
- Travel to China at the apex of Afghan cultural delegates and different travels to Italy due to invitation by the Association of Italian Khawarists for the purpose of presentation in Conferences in Room and Milan.

Ali Ahmad Kohzad has medaled in several national and international due to academic and cultural services.

1. Golden medal of Reshteen;
2. Artistic and Adabi honorary medal by General Dugol, former president of France;
3. Medal by Musolini, former president of Italy for having fluency in French and Italian languages;
4. General assembly medal;
5. Education medal;

Kohzad had the membership of academic association of the world that can be remembered as following:

1. Association of Asian Bengal;
2. Member of geographical Washington association;
3. Member of journalists association Anawi French school in the East of Aqsa;
4. Member of Royal Asian association;

Finally, Kohzad as a hard work historian who left more than 60 research works in Dari, Pashto, English, French languages, obtained medals, was member of academic community of the world, founder of association of histo-

ry, founder and owner of privilege of Arianna Journal has died in 1362 at the age of 75 years old.

References:

- 1- Introduction to Ali Ahmad Kohzad has been done with direct observation of his research works and his documentation by the journalist (Reporter). After 1362 when he died, his son was working in foreign relation of Radio and Television. Therefore, as per the demand of the journalist all the research works of Kohzad has put respectively before the journalist that after the study and notation, all returned back.
- 2- Introduction to Kohzad in other resources has actually been done as per this composition, despite the name of the journalist has been ignored and has not mention in here.

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The Role of Kohzad in Historical Research and Literature of Afghanistan

Ahmad Ali Kohzad is a conversant, cognate and pride personality in the sociological environment especially in the fields of history, archaeology, literature and folklore in Afghanistan.

Old and new generation of the time as well as university lecturers and scholars still keep gaining from Kohzad's work while conducting research on archaeology and history of the country and they follow the way of his work. The research and academic works of Kohzad completely encompass the current geography of Afghanistan which previously covered the important parts of Aryana and historical Khurasan and it illuminates all those historical and cultural deceptions, stealing and plunders that have been imposed on our national history and prides by some neighbouring countries.

To my opinion, there is not any scholar in Afghanistan in the field of archaeology and history in 20th century that could be compared with Kohzad. His academic personality should be compared with the scholars of prior centuries such as Abul Fazil Baihaqi, Gardizi, Abu Raihan Albironi and other famous historians and sociologists.

In the geographical framework of Afghanistan, he has compiled the historical, cultural, political and economic process of the country from the time of Arians to the emergence of Islamic government in the form of a codi-

fied history. He has sacrificed his whole life and talent for the same.

His deep historical studies, academic conversancy and his patriotism infuriated those enemies who enumerate Afghanistan as a part of Fars or Iran and those who hand over our national history and prides to others, especially those prides which are related to historical monuments, culture and political successes in Balkh, Herat, Ghazni and Lashkarga. These people try to sell Dari Language and its enriched ink especially all those literary masterpieces that have been grown in Balkh, Herat, Zabul, Kabul, Kandahar, Gazni and inside the geographical and historical boundaries of Afghanistan.

In line with other Afghan awaked scholars, Kuhazad stood up against xenophiles and defended from cultural and historical identities and prides of the country. Having this national and academic personality, he is accused to be the forger of the history and some xenophile and non-aware Afghans, which are against the words “Afghan” and “Afghanistan”, post some accusations to this national personality. Since they do not have enough academic and logical reasoning for their accusations, like thief, they walk in darks and put criticism in the form of advice to link Kohzad with the monarchy. They accused that Kohzad has published his work in the light of kingship advices and his purpose has always been the survival of the reign and he has spent his life to serve the royal family. As an example, we point on a small part of an article which was presented by an Afghan in the third anniversary of Kohzad as he writes: “likewise a hard working historian and archaeologist, Kohzad was a considerable personality for the government authority as well and he used to respond to the grants and recommendations of the reign by sending his books to them.

The book of "The history of Afghanistan", in which a country in the name of Afghanistan has been introduced with specified geography, history of which is claimed to go back to prehistory, the use of expression which does not have history in this country, the books of (Garshaseb or Ghargasht) and (Afghanistan in Shahnama) and some of his other literatures which have been written for political purposes, has decreased the political personality of Kohzad which could not be justified. It is said that Kohzad had good relation with Dawood Khan and he has published two of his books during 1354-1355 for making him pleased."

The writer of the above statement enumerates the intention and intervention of the royal authority as a main source of insight for Kohzad's work, which is far away from reality. The writer introduces an important book of Kohzad in such a way as he writes: "in which a country in the name of Afghanistan has been introduced with specified geography, history of which is claimed to go back to prehistory." It is understood from this statement that if there was no country in name of Afghanistan in the prehistory, how is it possible to make prehistory for it? This writer knows this country only by its name, instead of knowing its actual historical boundaries. It seems the writer does not clearly understand the country and he only knows that Kohzad has counterfeited the history and depicted a history for geography of other country in the name of Afghanistan. I do not know why the writer ignores the fact that the names of countries change over time due to some social and political factors, but the historical events and geographical ink remain unchanged. Afghanistan has come to exist based on Khorasan and so did Khorasan based on Aryana. When you refer to the history of Balkh, Herat, Zaranj, Ghazni, Bamyān, Bagram and other Afghani civilization centres, you definitely study the history of these civilization centres in the history of Khorasan, Aryana and even

prehistorical periods. For instance, 65 years back a country in the east of Afghanistan came to exist; will the people of this country begin their history prior to 65? Are the Afghan, Mogul, Sikh and British periods and in the contemporary period the refugee from Afghanistan under the leadership of Baharat Tribe, which encompasses the history of current Panjab and Sind, are ignorable? Never, furthermore, we should accept the fact that the historical geography of countries are not stable, rather, they change over time due to some natural, social and political changes and these changes not only happen geographically, but it do affect the culture and civilization as well.

As an example, if we look at the Islamic Republic of Turkey, this country was part of Greece and East Rome before the emergence of Islam and it was related to Abasian Khelafat after Islam. In each period of time, it shares different name, different geographical space, culture and civilization. During the Osmania Empire, its name changed to Turkey. The capital of Bizans Empire, Constantinople, changed to Istanbul. Now, if Turkey writes its history, does it has the right to ignore the Greek and prehistorical natural, humanitarian and civilization processes? Can Arab dominators in North Africa ignore the process of Egypt Pharaohs based on history writing principle? Can Arab hide the Barbarian government and other period before Islam in Algeria and start their history from the time of Islamic government? And have the name, geographical boundaries and the territory of countries and their neighbouring remained unchanged during the Islamic period? If we look at our neighbouring countries, Pakistan came to exist with the support of British colonialism in 1947, to the north, Tajikistan, Uzbekistan, Turkmenistan, Kazakhstan and Kirghizstan were named by former Soviet Russia based on tribble characteristics in the central Asia. However these countries existed for centuries before Soviet Russian

Period, but these countries did not have tribble names and sometimes they shared the name of Khwarazm other time they were called Bukhara, some time they encompassed small geographical area while other time they included larger area and were controlled by a united power.

Fars is located to the west of Afghanistan. The Fars Government changed its name to Iran in 1930 (which is the name of big cultural zone of Aryan Tribes).

Afghanistan, which got its name in the geography of Khorasan two centuries ago, is not seeming to be a real country for the mentioned writer, rather, it seems he believe that this country has been discovered by Kohzad and he has stolen the history of neighbouring countries and counterfeited the history of this country to prehistorical period.

The mentioned writer, which believes Afghanistan does not have its independent history, accuses Kohzad for making history of this country based on geographical boundaries of neighbouring countries. He relies on the following works of Kohzad to prove his accusation:

1. The history of Afghanistan;
2. Afghanistan in Shahnama;
3. Research paper on Ghagasht or Gashtaseb;
4. And those books which were published during the reign of Dawood Khan

Maybe, the writer think in such a way that the name of Afghanistan was not used for this land before two centuries, then how can we study thousand years history under this name? Also, according to him, Shahnama-e-Fedawsi has been published ten centuries before while the name of Afghanistan has only two centuries history, then how can Afghanistan be existed in Shahnama?

If the writer is asked the question that, in which country cities like Samangan, Herat, Gardiz, Balkh, Zaranj, Lashkargah, Hadah, Mirzaka, Baghlan, Kandahar, Kabul, and Zabul are located, what would be his respond? He can have only one correct answer, that is, these cities are located in Afghanistan. Even if it is difficult for the writer to pronounce the word Afghanistan, he can alternatively say (in a country by the name of Afghanistan).

The fact is that, Kohzad was not allowed to write the history of the country, which is currently known as Afghanistan, in the name of Aryana, Khorasan and Aryana Vija, Likewise Pakistan, which is not allowed to write its history under the name of India, Rohistan or Khalisstan.

In the book of "Afghanistan in Shahnama", the purpose of Kohzad is very clear and realistic. He tries to say that Shahnama has come to exist from the resources of a country called Afghanistan and this country is the actual homeland of Ferdawsi and his Shahnama. To clarify his purpose, Kohzad provides some expression and names that have been mentioned in this book; for instance, Kabul, Zabul, Samangan, Balkh, Naw-Bahar and Zoroastrian, Rostam, Garshasib, Zal, Sam, Nariman and so on.

Kohzad argues that Fardawsi, while writing his book, has gained from the myths and epics that have been developed inside the geographical boundary of Afghanistan during the reign of Gaznawi as well as from other incentive sources like Shahnama of Daqiqi Balkhi. He has posited one thousand verses from the work of Balkhi at the beginning of his book. Kohzad does not lie, rather he has written this book in response to work of predators of cultural heritage, mendacious and forgers in Afghanistan. Afghanistan, which has been grown in the geographical framework of Khorasan, is the actual heritor of the ancient Aryana and Arian civilizations. A country to the west of Afghanistan, which was called as Fars for many centuries, was renamed to Iran in 1930 as a

result of fascist emotions of Reza Shah Pahlawi and his flattering to Hitler. Fars not Aryana, but it was a country located in the civilizing zone of Fars.

In fact, Afghanistan, Pashtunkhwa, Tajikistan and the civilizing Zone of Transoxiana were included in Aryana and Fars was the western neighbour of Aryana.

The word Iran has never been mentioned for this country in the official documents before 1935. The word Iran and Turan, as name of a country, has only been mentioned in mythic epics and poetic admiration. It is also said that Mahmood Ghaznawi has been called, in the poetic admirations, as the king (Shahanshah) of Iran.

The transition from Fars to Iran raised the reflection of academics and politicians in this country. Professor Yar Shater, which was the pioneer of this reflection, believes that steps of Reza Shah for changing the name of Fars to Iran confuses the historical facts in this civilizing zone and it put the history and geography of Fars into question.

In relation to Kohzad's political relationship, some non-credential arguments have been made. It seems that the writer has made an unrealistic political picture in his mind, but it is cleared that Kohzad was an independent personality without having any relationship with political organizations. As it is obvious from his books, article and his interests, he was an advocate for national values such as independence of the country, development, democracy, national unity and the development of education. Some individual writers mistakenly argue that Kohzad was encouraged by Khalq Democratic Party to accept the academician scientific grade, but Kohzad had rejected this proposition. Hereby, the writer tries to prove that Kohzad was against this political party. I (the writer) was the president of Academy of Science since 1359 (1980) and I posted this position till nearly the end of

Najibulla Government; I do not have any information about this type of preposition that might have been exchanged between the government and the mentioned political party. This story seems to be fake and undocumented. Having very great personality and cultural superiorities, Kuhazad was deserved of all academic grade of this organization. Unfortunately, Kohzad was passed away when the academician and candidate academician grades were accepted by the board. However, Kohzad was not member of that political party, as great academic personality; he was respected and honourable for this party as well as for the government. Kohzad did not use his name, prestige, academic improvements and hard-working to the government for himself, rather he had a very high personality having good humanitarian behaviour. In the academic society in Afghanistan, all academicians, professors, writers and other academic staffs admire his personality and efforts.

Apart from his academic knowledge and understanding, Kuzad was a patriot and the pioneer of the movement which was in the favour of Pashtunkhwa independence. He has presented several articles, logical and legal lectures, speeches and analysis to support the national wants of Pashtunkhwa and Baluch's independence seekers. His writings and reasoning about the cancellation of Durand Line have national doctrine value for Afghans and other relevant Pashtuns.

I believe that Kohzad's works, which have been written based on historical and geographical facts, are like candle for the political discrepancies between Pakistan, Pashtuns and Baluches, and these discrepancies could not be handled without referring to his works.

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The Features of Kohzad's Book "The Ancient History of Afghanistan"

Abstract

Ahmed Ali Kohzad, the prominent Afghan archaeologist, powerful writer and alumni of history, has gained from various sources of information for his research on Afghanistan's history, investigated and published by outstanding research scholars who have written about the Eastern countries. To adapt and complete the "Ancient History of Afghanistan", commencing from pre-history till the end of the Timori period and from that time onwards to the contemporary session, yet for the first time, approximately more than 70 years ago, he seriously and responsibly has done his endeavour to work out on various aspects of splendid history of Afghanistan over the past periods of time. With strong believe and decisiveness, he recorded the achievements and prides of the people of Afghanistan and so his dignified and esteemed ancestors. Indeed, it is an honorary due put straightforward by Kohzad which creates pride and honour for the present generation of Afghanistan and is the first documentation for acknowledging of Afghans and their national boundary.

Introduction

Afghanistan is a country of great historical significance having rich and unique cultures and civilizations that can put this land in intersection point of Central and South Asia civilizations. Afghanistan has a history of more than

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5000 years and in the book of "The Ancient History of Afghanistan", the history of this country is being commenced from the pre-history and is noticeable until the periods of Islamic civilization and yet at present era. The Specifications and characteristics of "The Ancient History of Afghanistan", which was mastered by Kohzad sixty years before, is apparent from the context in which it is based on the existing evidence and of the modern history of archaeology, anthropology, anthology and field studies that he has used alongside with overseas scholars and his scientific investigation is based on scientific documentations. On the process of research, Kohzad has used his deep consideration keeping in mind research method and issues related to Chronology, and adaptive method with the consideration of the subject matter has been taken into account. Therefore, it should be noted that at one point in time, these characteristics should briefly be presented.

Features of the book of "The Ancient History of Afghanistan"

The scientific work of "The Ancient History of Afghanistan", written by Ahmad Ali Kohzad, the great man of the history and the bright star of science and knowledge, dates back to seventy years ago. Before the existence of the book, the Euro-Asian Scholars in their research and scientific works presented the honours, phenomena, and manifestations of civilization and culture of this country under the history of Mad, Fars and Achaemenian.

According to the geographical divisions of Strabane and Planus, the same as those of the ancient geographic ar-

eas of Asia or the Middle East, including Arianna-e-Kabir (the Greatest Arianna) have been mentioned, regardless of its complete precision and its distinction, our history ignored from every dimension. On the other hand, due to inability of access to resources and documents, the inadequacy of the field research and the lack of full access to the resources of the scientists, the generations of Afghan were not aware of their prolonged history and they always had an ambiguous picture from their past history (2). In such a situation, Kohzad, as an impartial historian, courageous and responsible scholar; writes the book of "The Ancient History of Afghanistan" and made it available to his people. Though Kohzad's unique scientific research has begun from school period, but his work formidability with observance of historicist criteria knotted with the text of "Ancient History of Afghanistan' Book" (3).

One of the features of "Ancient History of Afghanistan's book" is that Kohzad wrote the history of the country with the help of research work from pre-history time taking into account adaptive, analytical research methods in alignment with credible historical and world's civilization documents in line with the views of known and outstanding scholars and he has served to provide real history of Afghanistan for his people. Kohzad has connected the legend, eulogy and traditions in writing history and documented in the general understanding of the facts of the history of Afghanistan to the world community. Kohzad, not only with the used of scientific work of scholars who were living 70 year back in the same area of Kohzad, but he used the first hand scientific works of

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scholars of 19 centuries and classic Greeks, Roman, Armenian and Islamic as well (4).

The book of "The Ancient History of Afghanistan", which prepared in a correct and scientific manner, encompasses the periods of pre-history till the end of Temori session and from that time to the contemporary period. Kohzad did his best with scientific ability based on documents and empirical evidences from different periods of archaeology, pre-history of country civilization to other civilizations and he has evaluated and determined the issues with the consideration of (R.Gihreshman) and (S.J. Marshall). He also viewed the historic civilization of Afghanistan with Anu-Kashan civilization, Obaid Orvik and Jamdat-ol-Naser from cultural relationship point of view (5).

Kohzad has introduced the Terminology, of "Upper Palaeolithic, Lower Palaeolithic and Mesolithic", as scientific titles on the same line of scientific researches done by scholars in his era over the history between 5 to 50,000 years. Further, Kohzad has introduced his country's regions in a best and easy manner. For instance, he has investigated the area of pre-history of Afghanistan and has linked it to the period of "Primary Ancient Stone" Palaeolithic, secondary Ancient Stone and middle Stone or Mesolithic and new stoning or Neolithic and its movement toward the period of colcolithic or Aniolthic and also the cultural and business relation among these civilizations have been taken into account (6).

Kohzad has comparatively evaluated the pre-history business relation among the northern regions of Afghanistan, particularly the province of Badakhshan with pre-

history of Ano-Kashan and Sialic, as these areas in terms of residential relations and discovered tools and equipment from that region were found to be the same. The civilization of pre-history area of Ano-Kashan is based on the scientific research and field survey conducted by the American Scholar "Pompelly" over the periods of 1837-1923. He discovered and illustrated some tools and equipment which are as same as working tools, live amenities, and ceramic utensils which found from hills number 1 and number 2 located in Sorkhdak, Safidak of Nad Ali Sistan and he confirms the relation of these two civilization on the bases on these discoveries with the civilization of Ano-Kasha. Meanwile, he adds that the precious stone such as lapis lazuli was transferred from Badakhshan to Mesopotamia, Sialk, Somar, Jamdatul- Naser and Soza. There was a business and civilization relations among these areas and Bakhatar territory namely Badakhshan which confirmed by Italian scholar "Maurizo Tosi" today (7).

The name of "Arianna" is being welded up with the name of Kohzad. According to the Classic documentation such as Straboon geographical and historical works which were done in eastern territories, the Arian geographical boundaries has been determined by word splitting of "Yarda" in terms of confinement and limitation in the framework of Avista to Aria Vega, Dar Ved, Aria Warta and Aria Warsha. To determine the Arian in Bakhatar geographical boundary which located at both sides of Oksos and Fara road with all its historical features, Kohzad had done a vast research in this regard. Kohzad considers the development of Aryan culture in the Mid-

dle East between the Oaks and the region and areas depending to Parapamizad.

According to the information of classical historian of Greek, Romans and Armenians in relation to history and geographical area of Arian, for the first time Kohzad relates the term of Airyana to Zend Avesta which justifies the Aryana territories. In this research, the Aryana boundary is divided into Avesta and Veda and explained as: "The eastern border of Arianna is the Andus River or Sando (Send), the southern boundary of Arianna is the Indian Ocean, the northern line of Arianna is the Parapamizos mountains and a series of northern mountains of India to Khazar port, which has brought the Bakhtar land into the Arianna's boundary". The western line introduces the location which segregates Part from Madya and Kerman from Fars and Padkana. Whatever is clear in this research work is the use of the text editions of the Either Vida and Etrabun sections and also from Aryan Belika's tribes which is mentioned in Mahabharata. In fact, they have emigrated from East Aryan area to the land of Baharat. It is the continuation of the Vidayi's literature that systematically has focused on around Sindh over the course of time (8).

Whatever curious in work of "The Ancient History of Afghanistan", is the names of regions and land of East Aryan and the hills of Hindu Caucasus that rely heavily on the classic documentation such as Mahabharata, Avesta, Bendahesh Pahlavi, Journals of "Association's Publication of Eastern Bengal" and overall research work of the eastern experts who have undertaken a task of research and analysis about the history and civilization of Ancient Afghanistan and its neighbouring countries. In

this regard, Kohzad has further focused on the capacity of issues with the consideration of archaeological studies and ethnology. He has studied the historical and cultural ambiguities as per the historical stratifications as well. The oldest names of the regions in the country which mentioned in Avesta, especially in (In first collection of Avesta) and depending to Arianna's cities, has been taken into evaluation and study; so that a city by the name of Adrampsa located in the bottom of northern hills of Hindu Kosh that is generally the path of Khawak and Koshan ends up in this position and now its location is being determined by Andarab region. Of course, Andarabi is the name which mentioned the same mark that was famous for the Surkh Kotel inscription in Andarabo and was famous by the name of Dapasga city in the period of Greeks. Polybius, historian and geographer talks about Tetrasons, in the northern of Nisha at the bottom of Hindu mountain which located in the widespread residential valley of Greeks. However, the premises have buildings that are solid with special features; it has a tower and quadrangle, which is actually the name of the other Bagram and the current area (9).

Based on documents, Polubis, Nisara or Nicka, is the city of Ortespana or Kabul, in the eastern part of which the cities of Dionysus, and Nagaumiara or Nangarak are located, which today known as Nangarhar city are and Walampaka Bash. According to Alfred Fosha, Kohzad personally participated in this research with the French scholars under the supervision of Josef Hukin in Bagram premises or the so called "Royal City" and has found some sort of similarity among the construction, and history of this city which were comparable with the city of

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Tetra Kunis that none of the historian and archaeologist have ever had any access to this document. Kohzad, in respect to ethnicity has built his research work on Greek's resources such as (Herodotus, 425-484 BC), (Strabo, 63 BC, 24 after the Christ) and Betlimus (Claudius Ptolemy, 90-168). According to the contemporary scholars such as Selvin Livy, William Tern, Darmester and others regarding the Arian's tribes of Avesta era and Vida's document, they were stratified into 10 tribes such as Paktivis, Drehua, Trovaha, Yauha and Porva that were dwelling in premises of Andos and Gandhara or Mhajanapad and has also exclusively talked about Dayaks and Paktis ethnics as well. Betlemus, the ruler of Egypt has explained and located their residential place in the northern of Anjiana which is counted as part of the northern Arakozi. Dayaks are the so called Tajiks that their name has explicitly mentioned in the inscriptions of Yakawlang to Fonyam Tazik and the term Patahi is derived from Arabic word and from linguistic point of view it has changed to Pat and Patan over the course of time and ultimately changed to Abgan that one can have better understanding about the Aryan territories of south Ando Caucasus.

Kohzad, in spite of discussing about the ancestor and Greeks sovereignty in Bakhtar area, also mentioned about the presence of cities in their time or pre of their existence under the title of "Thousands Cities" which was recorded in the document of Greek classic historian. But most of them have been remembered by their native and ancient names which one was by the name of (Tehra) in Saqhd and the other one by the name of Rohita in Bakhtar (10).

These important cities were closed to the researches of 1977-1978 A.D. A vast number of structures of areas depending to Wan city, Konduz, Qezel Sai, Dashet Archi, Qaraboy, and in the right line of Bandowin or Badakhshan in the form of hill with the dimension of each one encompasses more than 10,000 m² or in some regions with 20,000 m² of dimension which contain different section and stratigraphy that by having different cultural layers in its ethnics and constructional Tekers and Fracoments are visible as well. Some of these constructional Teakers (Muddy Pieces) and Fracoments were depended to the period of Greeks and Koshani and as matter of fact, each one of these hills from the view point of topography studies; it has had some sort of other types of structure in itself. In Bakhter territory, the city is interpreted and the small and big territories are called "Thousand City", as Chan-Kien, the representative of China in 749 A.D., who spend 10 years of life in Hon's Jail in north of Aksos, was expressed from the cities that generally were in the form of rectangle and had rough (up and down) areas and was build some constructions which were same to the residence of that side of the Oksos. In this respect, according to scholars such as William Tarin and others, Kohzad has called these hills or those cities as an integral part of "Thousand Cities" (11).

Before the influence of Greeks which counted among Thousands Cities, then the Greeks nominated them with new Greeks names. Kohzad in his research work has done his best to differentiate the native names and join-

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ing them with the Greeks names. In respect to classification and stratification of Sakaie ethnic from credible documents of the contemporary scholars and Greeks classical resources such as Strabo, Plinues, Trogos Pampaus, have been used and the classification of the Sakaie ethnic in line with Dr. Jalalludin Naeen, of our present time, from 71 year back was investigated and explained by Kohzad (12).

Based on the content of research of descendants and sovereignty in Afghanistan's ancient history, especially the research conducted by Kohzand regarding the coins and inscription, it can be argued that Kohzad had special skill reading the Greek and Khroshti coins, their style of writing and Sanskrit language, in scientific researches, history and contents of coins. Kohzad has introduced and searched in cooperation with France scholars in stratification of coins in terms of language differences, style of writing and mintage, and it terminus from the periods of Greko Bakhtaran, Sakays, Koshani, Kaidary, yaftali till the last dynasty of Kabul kings such as Diwaha (13).

Regarding to culture issues, including literature, the arts and industry, there are important and succinct content in this research work which provides scientific information and the right path of historiography in different areas. However, in this research work, the agglomeration of Buddhism's refinement (Philosophy from Buddhism education) among the Hellenistic art were discussed which itself after the philosophic discussion with Buddhist scholar Tagasihia who trusted in this philosophy.

Kohzad has attempted to extend these two in the framework of Yara conceptualization, but he could not succeed until the agglomeration of Buddhism's refinement and thoughts with art and Greek civilization has been fulfilled in the era of Kanishka emperor of Koshan which was famous by the name of Greeko school of Arts. For the first time, this terminology has been named by Alfer Fosha in the history of Afghanistan which is apparently been observable (14).

According to scholars' investigations, Gandahara in Rekovid is mentioned as Mahajana Pada and in the period of Darush it was famous by the name of Gadara. This region, over the history with the consideration of especial political and geographical condition, has been incurred considerable changes, so far as the changes of name, dimension and its centre are concerned. In fact, the major centre of refinement of ideas and historical events from Korosh to Alexander was Ambahi Goptahi and in fact, in historical periods it was part of the Aryana territory. In the sovereignty of Achaemenian that was remembered in 23 lines of 3rd Bistoon Darush's inscription that has been mentioned by the name of Gadara, is counted from the Aryana territories which is mentioned in Kohzad's research work as such: "It contains Gandahara or Kabul valley which is part of the south of Eastern Hindu Kush and from the starting point of Kabul river or (the so called famous Kobhai Khown Zang and determination of its dimension by the Polobious" writer of the article") until Pul-e-Attack. In the historic period, Gandahara totally was part of the Aryana and today, the west-

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ern part which forms the biggest section of that area, is part of Afghanistan as well. In the heart of Gandhara, there is another area known as the Nogarhara in pre-Islamic periods and still this geographical landmark has not disappeared and Nangarhar forms, the heart of the old Gandhara. The most beautiful industrial centre of Gandahara is located in one of the most famous cities in the country (15).

Another important feature of this study is the use of lean and untapped research work of the world and ancient times, which is based on the literatures of credible authors such as: Professor Henry, Darmstader, Professor, Dr. shlum Berezu Sirij John Marshall, Doubin Martin, Sykes Chief, Spiro, Sylvin Livy, Clomon, William, Tran Maspiro, Hassan Pirnia, Birkman, East Blubins, Ziggurat's first Book, Pahlavi's book of Pahlavi, the Goths, the Mahabharata, and hundreds of books and other treatises which can be mentioned and rest are beyond the scope of this article (16).

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The Country's two National Talented Historians; Scholar Abdul Hai Habibi and Ahmad Ali Kohzad

Fortunately, there are numbers of Afghan historians, but Alama Habibi and Alama Kohzad are of those Afghan historians who have the common views with each other in many ways as are describing below:

They both fundamentally have laid down the foundation of "writing national history, highlighted the country's [Afghanistan] ancient picture historically. They both have worked together for national identity and national interests for fostering the young generation, and furthermore, they have straightened the historical linkage for the sake of national contests. In history writing, both scholars have paid attention to the national harmony in order to show of the national ideology instead of dictatorship and despotism.

Alama Abdul Hai Habibi and Ahmad Ali Kohzad have accomplished the history writing fundamentals as a national and decent responsibility from cradle to graveyard – never have surrendered to any hardships rather than the national values. Both Habibi and Kohzad are having joint virtues and attributes and showed that they were the sincere servants of national history. However, they did not have a shared plan for the writing national history, nor had a meeting with each other, but indeed, their efforts depict the country's [Afghanistan] history monstrosity and wideness and leads us to the ancient Af-

ghanistan's image and scene. For instance, late Kohzad wrote "the ancient history of Afghanistan" two volumes about thousand pages and Ustad (scholar) Habibi also wrote a history regarding "Afghanistan after Islam" in one thousand pages which delineates the two centuries events of Islamic era.

Similarly, Habibi and Kohzad have also included those conflicts in histories that Afghans had encountered with outsiders in their territory which has been written by them and secured visible chapters of the national history. On the other hand, Ustad (scholar) Kohzad as an Afghan historian, searched the Kohshanians rule in (1938), printed the research works named Kohshanians Empire which encompasses six hundred years of Kohshanians periods. It is referred to Afghanistan's brilliant history and he also has written other papers regarding Kohshanians period. Meanwhile, Ustad (scholar) Habibi wrote many papers about Kohshanians religious, which provides authentic information for readers that have been written by both of them.

Kohzad has wrote written two research papers about Afghanistan coins before and after Islam, but Ustad (scholar) Habibi has written about Afghanistan's "ancient letters" history, and they both introduced us the Afghan ancient cultural history.

Habibi could set up the base of "Pashtu literatures history" in Arian ancient languages. He also wrote a book under the title of "The role of Afghanistan culture in civilizing of the Middle Asia" in which he has been explained the regional culture, growth, transaction before and after Islam – defined the Afghanistan's cultural form. On

the other hand, Kohzad was able to write "The history of processing of Dari language literature" and built up the bases of Dari literature history. When Habibi wrote the "The role of Afghanistan culture in civilizing of the Middle Asia" book, at the same time, Kohzad could write "The cultural blaze and Afghanistan in the crossroad of civilization and cultivation". Hereby, the research clearly describes our culture and civilization in wake of the history.

Moreover, Ustad Habibi, by finding, searching and publishing the secret treasure, could work on Pashtu literacy heritages background over the second century (ninth century, A.D). Kohzad via writing of GHARGHASHT or GUSHTASP book, retrieved 3500 years earlier in history documents, the three great fathers of Pashtuns; Gharghasht, Baytani and Sarban and he refused that fake notion based on the three fathers who were attributed to Qais Bin Abdulrashid progenies. Although, some narrow-minded writers assessed their upper views with such an occasion that whenever they were infected by a disease or lost their thought balanced. According me, he was written this book who had matured thought and was in hard effort intellectually in historical research. Similarly, Ustad (scholar) Kohzad has new researched regarding "Ferdousi Shahnama) and found some heroes of its in "Austa", also he had seen the form of Afghanistan in mirror of "Shahnama" and written special books on it. Meanwhile, Ustad Habibi figured out a Shahnama which was written before the Maghul raid, and was totally free of occupations and distortions.

They both were born in hug of despotism periods. At the time of freedom, they were teenagers and could perceive well, but they both indulged in the riots and crisis of 1928. Later on, in the period of Hashim Khan Premiership, they both were provincial in history studies and started to write and study regarding the country's history with full of adorability and graciousness. On the contrary, they neither were ready to write for the benefit of despotism nor at service of despotism deviated from national lines. Kohzad, who worked as a senior clerk in embassy of Afghanistan in Italy, summoned to Kabul in 1935 and he was jailed almost for one year. In 1951, Ustad Habibi was forced to leave the country; he spent around ten years in exile.

Both scholars made their efforts to work just for augmentation and fostering the new generation thoughts and public awareness via history writing. Ustad Kohzad's "Heroes Paro Pamizad", art treatise "Shirsha Sooriya Momasel Roh Afghanyat Dar Hind" (ShirshaSori the actor of Afghan spirit in Hind) and other research works were written on Afghanistan national politics as the historical process. On the other hand, Ustad Habibi has written the research works from the ancient history of Afghanistan to the constitutionalism period and he explained the utter historical events very well which has been issued just for the next generations to educate and inform them about the historical events and stories honestly. "Junbash-e-Mashrotyat Dar Afghanistan" (Constitutionalism party in Afghanistan) is the research work

who has written in his recent years of his life, it published when the Soviet Union invaded Afghanistan.

Both Habibi and Kohzad have performed such actions which apparently are the same, but actually they fulfilled their tasks. For example, Kohzad, "Taza Nawe-i-Marak" historical content was published in Kabul but the same work has been done by Habibi in Karachi, Pakistan with lots of explanations and can be used as different books; also the contents of "Akbar Nama" is another example that they both have worked on. For instance, Kohzad has searched on "Bala Hisaar-e-Kabul wa Pish Amad Hai-e-Tarikhi, Afghanistan darPartawTarikh, DarZawya-e-Tarikh Maser Afghanistan, Rejal Wa Roidad Hai-e-Tarikhi Afghanistan" (The Kabul Bala Hisaar and the historical consequences in the wake of history, Historical angle of Modern Afghanistan, distraction and Historical facts of Afghanistan), and he has written many other research works in different periods of the history like Ar yana, Bagram, Lashkarga and so on. He could disclose various parts of Afghanistan history and in different times and periods. Similarly, Ustad Habibi has conducted research works regarding Afghanistan different times and periods of the history which was being disclosed and extracted by him; The Brief History of Afghanistan, The Afghanistan Chronology in which he has collected 5000 years historical contents of Afghanistan, Afghanistan in era of Hindustan Gorganian, "Pashtu Voloykan family from Ghazni" and so on.

Hereby, whether their research works are being organized well? It can explain the Afghanistan history from ancient times until now which will be a good source for everyone to familiarize with it and to benefit from it.

Kohzad had a program on history in Kabul radio earlier four decades back in 1340 Hijri Qamari (earlier sixth decades in 1960s), which was broadcasting by his own voice. Later on, it published as books, named "Afghanistan in the wake of history" and "Destruction and Historical facts". When I was a student, I was listening to the radio and late Kohzad was introducing Kabul Mountains in a live program. He provided some lights for a scout group of school students these students climbed to Asmayee and Shir Darwaza mountains peaks at night, the lights in the hands of the students lightened the walls with this light Kohzad delivered information on the structures of mountains walls through the Kabul radio program to the people who were listening to the radio. Indeed, it was a real initiative by Kohzad in spite of the lack of amenities in this respect.

During (1960-1970), Habibi was the announcer of a historical program for Kabul Radio, he was reading his articles about history with having an excellent rhetoric to familiarize audiences with different pages of history and more than hundred articles in Pashtu and Dari left out by him which can make a good collection publication.

In decades of, (1941s-1951s), Habibi was director of History Association – they both served substantially re-

search about Afghanistan's national history and used all material and non-material feasibilities in this regard.

They had similar characteristics, they both were brave and strong minded figures and never adored affluence and a good position, they just wanted to linger academic activities based on national interests and values – in this way, no one could change the voice of their conscience and fought till the last breath in telling and writing of the facts for the sake of national interests. Ustad Kohzad was very sick in his recent days of life, as he was in hard troubles, but nothing expected from anyone and the government also paid any attention to his licit rights. I still remember that it was winter in 1976, my friend Professor Syal Kakar had come from Quetta, Pakistan wished to meet with Ustad Kohzad, and we both came to Guzarga in Kabul where he had an old home there. We knocked the door and someone came out, we told him that we want to meet with Kohzad. Kohzad is sick, he doesn't want to meet anyone, he replied. I have come from Quetta, Pakistan just for his visit and I should meet him, Sayalsaib told him. Then the guy took Sayalsaib message to Kohzad and he came out with positive reply. We both entered to his room, it was very cold and he was infected by paralysis disease which made us very sad. He told with fully desperation accent to professor Sayalsaib: "I'm like a snake which I do not have any value or dignity amongst the human, you can go to meet with the country's other scholars". We had a short meeting with him, came out with deep regret about his bad

condition – a man who has served for years, living in tough situations and no one cares about him. He was also forgotten by the regime which established newly after the 1978 coup; as a witness, I was listening to Kabul radio, they had a historical discussion in which they mentioned the name of Kohzad as LATE Kohzad. However, he was alive, and then I called the radio announcers, told them that if you do not bring up someone, do not call his name in his life as died man, but they [announcers] did not rectify their words as a mistake.

Similarly, Ustad Habibi was in tough troubles, he had made a small home in his recent life –it is damaged now. One day I had a seat with him, someone came in front of him from the ministry of information and culture introduced an Iranian scholar name who wished to meet you at your home. He told angrily: “he doesn’t feel shy, but it is a big shame for you, because he is your guest and come to his poor home and they have beautiful homes and life amenities there”.

He used to say stories about daily politics of the government and criticized them. He told, once upon a time, I was the chief editor for Tolo Afghan newspaper, when king Amir Amanullah Khan left the Kandahar and, the supporters of Amir Habibullah Kalakani have immediately occupied the province (Kandahar). The governor of Kandahar summoned all authorities for a meeting, he had words with everyone. Thus, I was present in the meeting, are you runner of newspaper, he told me. Yes,

I replied him. Then he told me seriously, Listen! Praise very well via newspaper for the favor of Amir Saib (King Amir Habibullah Kalakani) and do not write about British and Russians against their goals. I started to leave and when I reached to the door, voiced again and repeated his same words loudly. He laughed when he told his story. He told, that the politics which was determined at the period of Amir Habibullah Kalakani, It is still on the same stage and not has changed so far.

Another amazing story of his patriotism for the sake of the country is that when he was in Pakistan, the relationship between Afghanistan and Pakistan was deteriorated. The Pakistan embassy in Kabul was pelted by stones and its flag was torched by people in Kabul. During this time, Ustad Habibi was in Pakistan and the government of Pakistan asked him to torch the Afghanistan flag. Ustad Habibi answered clearly with courageous; he is opposed with Afghanistan's regime not with the country's flag and its position. For this reason, he came under surveillance by Pakistan government; he headed to Afghanistan embassy in Pakistan and finally returned to his homeland.

Nationally he had a strong position in Afghanistan that was always stable. He has written in his book "Short History of Afghanistan" in its second volume: "King Amir Habibullah Khan was killed in Kala Gosh, Laghman at night" and the government ordered him to write "martyred" instead of "killed", as Amir Habibullah Khan was

killed by constitutionalists and they did not want to use the term “martyred” for him. Due to this term, Ustad Habibi remained in printing press for three years, but he did not change the term till the book published by “TarikhTolana” (History Association).

Finally, both Habibi and Kohzad were patriot and national historians for Afghanistan and were working for the national interests and values than any other things. They always were making efforts in research to find new documents and evidences to illuminate the historical events to the countrymen. They worked as historians more than half century; more than hundred of research works and books and more than thousand of academic articles have been written by them, which are the golden lines of history in their research works and should be published again. Therefore, I suggest to set up an exclusive commission for organizing and publishing the research works and books of Ustad Kohzad and Habibi again with a beautiful design and quality. It will be a great historical achievement to deliver their historical research to the young generations who have been deprived by long period of wars, so far as the history is concerned.

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The Evaluation of Kohzad's Method of Historiography with Reference to the Book "In the Context of Contemporary History of Afghanistan"

Abstract

The late Ahmad Ali Kohzad has a special position in the context of research concerning to the contemporary history of Afghanistan. He can be considered as first initiator of new and modern historiography. Apart from his formal and informal engagements and other political, social activities, his contribution in the arena of compilation of research works and archaeology may be incomparable and unmatched among the generations and his contemporaries. Kohzad has 53 compilations of book and hundreds of real articles that can station at the apex of researchers of his session. His mastery on archaeology, science of old writing style, science of documentation, letters and inscriptions helped him with new look in research arena has boost his ability to use the national and international sources. However, using the archive documents gave special value to his researches and further empowered him to consider the application of historicity and analytical method of research in pivotal events and historical incidents. His invaluable scientific work on the title of "on the context of contemporary history of Afghanistan" is a good sample of such research method. This article studies the characteristic of Kohzad's history of research in reference to the mentioned book.

Introduction

The past historiography of Afghanistan has drastically affected by the social and political circumstances which faced a wide range of bobble over the past periods. Prof. Kohzad has some interesting and considerable characteristics, because he was also considered to be a prestigious and competent person in terms of individual qualifications due to his knowledge and aristocracy in various departments of history, such as archaeology. In terms of the social environment and the life period, he was living in a session of time that reforms and innovations of Shah Amanullah were opened up new horizons to the people and intellectuals and created the hope of the progressive ascendant and transformation of the welfare.

However, the collapse of Amanullah Khan's government, sedition and chaos, the crisis and then the tyranny that followed, reduced the ability of the productive work of most of the researchers and intellectuals. However, despite the imprisonment, charges and other constraints, many of the intellectuals did not stop working but rather through hard endeavours they attempted to create their lasting researches. Undoubtedly, one of such great personality was Ahmad Ali Kohzad who was especially impressive in two areas such as history and archeology. As is said "*Kohzad has uncovered the ancient history of the country with invaluable researches gave it a special and fresh look*". The following is a review of one of the scientific research done by this famous scholar of Afghanistan.

Body of the topic

In any method and pattern to analyze the historical research, we can argue that the modality of analysis concerning to research on historical events in Afghanistan is the history searching not “history writing”. And History searching is an updated phenomenon and is logic to count it as western civilization that has a simultaneous correlation with entrance of new civilization at the era of Amanullah Khan Government. Because after the innovative measures by the King Amanullah Khan that gradually developed the cultural issue and designing the compilation of books, particularly the history book for schools curriculum took as first priority into account. However, new discussion concerning to development, evolution and moving out of traditional social structure to modern civilization also was taken into view. Despite in this era, the “history writing” has deviated to somehow from hardship and industrious condition and further the writing framework of literature and historiography have simplified as before such as Mullah Faiz Mohammad Kateb’s researches. But in such a situation, the historiography could effortlessly explain the context of the kingdom and the official, or explain what is said in it’s new rational historiography. The short session of internal turmoil and subsequent rigorous cultural and social policies or, according to the late Ibrahim Ata’i, affected the formation of the small tyranny of the new and native Afghan historiography (Ata’i, 1382:235), but in spite of these conditions, the circumstance and constraints imposed on the intellectuals and writers gathered in this era, few writers of the country’s scholars began to write and, to the extent possible, performed their national and

historical mission and duties. Undoubtedly, one of such individuals and intellectuals was Ahmad Ali Kohzad, who was first born in Kabul, studied at school, studied science, learned foreign languages, and published 53 titles of books, six hundred articles and a total of 12000 pages of research papers (Pozohish, 1379:94-90).

The evaluation of one of the texts of this draft by the contemporary "in the context of contemporary history" suggests that it is in the context of the official historiography, which is usually explained to the existing status, magnifies the actions of the rulers, highlighting certain events, and sometimes forging and historization, he went further and considered the scientific requirements of the discipline of history, and in light of the reminder of some key points in the new historiography, he might be considered one of the pioneers in the new scientific research of the country. In our opinion, what he has been in this science has been the deputy and auxiliary of history, such as archaeology, ancient texts, documents and letter and inscriptions, for example, his understanding of the features of the contemporary section of history can be clearly understood from his introduction to his fascinating influence at the corners of contemporary history. He writes:

"In general, in contemporary history of nations, more and more details are written and published because of the history or accidents of a ruler or a member of a court, but since the person himself within that period or close to this period cannot see the universe because of his closeness, because everything is so close enough that the eye does not have the capacity to do so, and if

he looks at the thing from the far side, although he does not see the details, the general physics seems to be better in his view than all the general lines and basic lines of it all. Therefore, even though from the beginning of our contemporary history we are about a century or a half past, we are still closed to that period, and so we have written so much less, and what is written and received is generally approximate and it will be until we are far enough away from that age, and without much impact of time, we will see and judge everything around it (Kohzad, 1376:1).

Use of Documents

The key point in the book “The Angles of Contemporary History of Afghanistan” is the use of archival documents along with other historical studies, that given the importance and value of the document, in discovering the nature and truth of the contemporary, can be very worthwhile step. It should not be overlooked that access to documents as well as their reading is extremely difficult, especially in a country like Afghanistan, which unfortunately, has been neglected in the past, and rarely can the works reveal the historical reality of the country. Kohzad describes the same characteristics of the contemporary history as follows:

“In the writing of contemporary history of any ethnic or national origin, the family history documents of the National Archives of Europe are important and the basis of contemporary history has been given more, but as long as the existence of these documents is necessary, it is far more difficult to achieve. Such documents for us and our nation that are generally not accustomed to the rec-

ord of events and which we consider to be of paramount importance, for example, we recall that the three British-Afghan wars, which took about a century, include Britain and today, dozens and hundreds of articles and books written elsewhere, but about the same events that happened in our country and ours except our contemporary history, we have not written a small work in our own writing, and if we have written some articles, our reference is the English literatures. Apart from this, there is no alternative, and in this book too much use has been made of it, but the first attempt has been made to examine the same incidents in the light of clear evidence of formal and semi-official documents, and a person with a greater reputation. Such search in the corners of Afghanistan's history, based on documents and metadata, is an absolute necessity to be written with resources in various fields and to prepare the ground for writing in the contemporary history of the country in any aspect (same:2).

From the main and important documents that Kohzad has become success in his work to read it, is the treated of the country's division among the Barikzai's brothers in 1243, that according to this treaty, it is possible to know about the important political and social facts of 19th century in Afghanistan and well understand the main secret behind the backwardness of the country (same: 24-26). Therefore, in spite of the domestics and oversees published resources such as Sarajul Tawarikh, Mullah Faiz Mohammad Kateb's work, The History of Afghanistan, written by Saiks and Amir Dost Mohammad Khan's Live, by Mohan Lal, Kohzad in his work has also used the hand writing and the political documents belong to indi-

vidual and public. This pattern of his historiography gives special dimension to his research work and promotes his work from traditional historiography (just written about incidents) to the level of “researching history”.

The Causation Approach

An important feature of Kohzad’s historiography is his particular attention to the principle of causation, and this approach seems to be due to the perception and definition of history knowledge. It seems that in this context it was influenced by the followers of the positivist school, especially Louis Brandley, whose history and historians in 1882 considered history to be an incident that was caused or caused by causation (Radmanish, 1379:66). Reading the history and history of the cause of knowing and that the historian should always ask why? (Kar, 1351:132) this specialty and the character that has been raised in modern historiography, and has been the subject of this feature of the history of knowledge, and in his book “In the shades of contemporary history of Afghanistan” put it this way. Although the description of his historical events is not so short, he has tried to explain why, while he has described the events in the mind of the reader. Indeed, in this epistle, Kohzad has applied a sentimental look and tries to portray a fairly clear image of what is located in the network through the discovery of a cause of the disability, in other words, to represent the reality of the past. For example, he talks about the cause of the British invasion in Afghanistan:

“As everyone knows and explains in numerous books, the reason for the British involvement in Afghanistan’s internal affairs during the years (1842-1845/1255-1258) was the anxiety felt through the preservation of the Indian soil and the expansion of Russia’s influence in Central Asia and Iran and the aggressive plans of the latter country toward Herat have led the British to take urgent action and after he was sent to business uniforms to receive information and study of the situation in Afghanistan and Maura Al-Nahr, his ultimate political material was to force King Shah Shujah from Sadezaai again into power and in this way, as he pleased, he took over the affairs of the state as long as he knew fit, and this self-interference was clear in the affairs of the interior of a free and independent state in which the kingdom was sitting in the centre of it (Kohzad, 1376:113). In this same article, Kohzad admits that he is co-sponsoring a number of his compatriots with the British, and insists that:

“There is no quasi in this social struggle that some people were betrayed by money, and foreign provocations fell into the misguidance of certain categories of laborers, but the national spirit did not go under load, but was cultivated and strengthened and so firmly dominated by the opponents of the insider and the alien”(same:114). But in the following, he remarks the appeal of the British and the retaliation of the cause of the incident is that alienation of the Afghan people is the cause of the killing

of Shah Shuja Al-Molk, and in the words of Shiva and Noghz Dari Kabuli:

“ the main cause of the killing of Shah Shoja, which was carried out on the morning of Wednesday, 23rd of January 1285, on April 5th , 1843, was the hands of Shuja Ul-Dawlah, son of Sardar Mohammad Zaman Khan on the highway of Balahisar, the spirit of national disgust is from the infamous influence of Barbarism, it was not different from “Barnes” and “Mecnatan”, and “Shah Shuja”, and even because of the fact that the bastard was bastard, he became selfishly angry, Shah Shuja is more blamed on national consciousness as he called “big died” (same).

Using Analytical History Approach

Perhaps analytical history can be considered as an evolutionary form of modern historiography, because in this way, the historian attempts to understand the past through the use of intellect to discover the unknowns by using reason, and tries to realize what happened in the past using the achievements other related sciences (Wasi, 1385:139). The work and research of Prof. Kohzad's historiography in the “At a Time of Contemporary History of Afghanistan” is based on the same method, and in his eight separate speeches in his book does not simply convey his findings from various sources, including documents but rather, by analyzing the rationale of events, the historical issues of the space of the past

discourse are in fact the subject of the discourse of their time. Accordingly, his work can be caught up in the confusion of past and present horizons. Therefore, the history of the universe goes from describing the way of the past, and by presenting a reality-based analysis, it reveals the reality of the phenomena that occurred. As an example of such a legend is his analytic history from the fourth of his book titled "Discharge of Kabul from the English Army. He says:

" The issue of the climbing movement between Kabul and Jalalabad is another issue that with much involvement in the fate of the Alphonse forces, it is necessary to remind them before the British troops move that the readers know that before trooping from Sheripor to Jalalabad , the Ghilzai are coming up everywhere, so that some English sources will prevail that Sardar Mohammad Akbar Khan was certainly not involved in the sway of the people and their reformation into the murder of the British in the way, but the Afghan leaders could prevent the tribes from interfering, and the fires of national hardship, especially after successive secessionists it was ignited that it was not possible to prevent it. As British prisoners, Lady Seel and General Air themselves have admitted it. The movement of the Eastern Ghilzai are at all related to the general movement, which expanded everywhere after the Kabul rebellion (November 1841) and two months before the British troops moved from Kabul along the path to the East. Even if it is to be not-

ed, the beginning of the activity of the Ghilzai has already begun since November. On October 9, the Ghilzai captured Khord Kabul and sent General Alfonsten Carnil Manthet to the 35th Infantry Division and the fifth volume of the Fifth edition of Kabul in front of them, and by Gandomak (Robert Seel) personally assigned the number 11 and 12 walked against them. General Seat flocked to Jalalabad on November 11th because he afraid of Ghilzai fighters across the road. After of 3 days of his stay in Jalalabad, he reminds British officials of Kabul that, since they have taken 30-40 thousand tribal peoples, they cannot come to Kabul to help them, and it would be better to retain and strengthen the city of Jalalabad. The purpose of this note, based on the reference of the British and British political representatives, is to allow readers to rise up to England before the movement of the Alfonstein corps from Kabul to Jalalabad, the Eastern Ghilzai tribes, all stood against the British invaders and the path to Kabul is completely insecure and currently there is no possibility to return it back, and Sardar Mohammad Akbar Khan and other national leaders, although they have tried, if they did, there was no chances to rescue the British (Kohzad, 1376: 73-74).

The Pivotal Incidence

The historiography, on the one hand, has important events; on the other hand, it is also responsible for disposing of non-significant events as well (Kar, 1351:20). In the pivotal incidence, it is different from the point of

view of historical epistemology between incident, historical events and history-based historical knowledge, that it should be guided by the pivotal events, not the central event. We do not know how Professor Kohzad was familiar with the modern history theories and schools because he did not know about his professional studies in the field of historiography, but this work on the book "In the context of Contemporary History of Afghanistan" was based precisely on the method of "Pivotal Events". On this basis, it has been chosen in many incidents in contemporary Afghanistan and selected titles for its own queries that the perspective of the new historiography is considered necessary and justified. These essays are:

- Cooperation and competition of Sedozai and Barikzai
- Afghan rulers of Kashmir, Fatah Khan's war with Atta Mohammad Khan Bamizai
- Ghazni Siege
- Kabul deployment and Alfonsten's division to Jalalabad
- Sajiyeh Sardar Mohammad Akbar Khan, his behavior with the prisoners,
- Introduction to Jalalabad
- Regarding the murder of Shah Shojah
- Amir Doost Mohammad Khan's first years of the Emirate, threats to Pakistani and Kandahari Brothers and the conspiracies of Ranjet Singh and Shah Shojah.

Therefore, selecting events of contemporary history by Professor Kohzad in this work, because he has been able to extract reliable factors from them by analyzing them, is considered to be a valuable service in the field of knowledge and understanding of Afghanistan's history. It can be effective and useful without any doubt in strengthening the insight and historical knowledge in the country.

At the end, this point is of high importance that this work, in terms of Dari language, also has some interesting features that I recommend to linguists to evaluate.

Conclusion

Professor Kohzad should be considered as the forefront scholar in the arena of history research, because he was separated from traditional and old history writing, the most important features and characteristics of the story, the story of healing, and the method of studying and quoting and reviewing and researching history using various texts and resources and research methods. Rediscovery of the past real history with the help of other sciences, particularly archeology and document logy, Kozad's attempt and efforts reveal the facts and representing it in various levels, shows his ability of acknowledging, understand and Knowledge about the history. It needs to introduce the historical works of such beloved scholar and his invaluable writings heritage put to the

disposal of scholars and researchers, particularly for the historian and archeologists.

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Imperialism and the Borders of Afghanistan from the Point of View of Kohzad

Abstract

As a famous historian of Afghanistan, Kohzad was against the British colonization and he has defended from historical borders, history and Islamic value of Afghanistan in his writings. As an intelligent and wise historian, he has studied the reasons for British colonization in Afghanistan and in the region; and he has criticized the oppressive colonizing policies of British. He believed that many colonizers have come to Afghanistan over the history, but the financial, humanitarian, historical and political harms made by British in this country are not seen in the world.

All agreements of British which were forcefully signed on Afghan leaders were and will always be illegal, oppressive, colonizing and non-accepting. According to Kohzad, the natural historical and cultural borders between Afghanistan and India were the Sindhu and Abasin River. Pashtuns and Baluch have the right to join their home country or choose their own independent area for themselves.

Introduction

The historical and natural borders of Afghanistan, the British colonization in Afghanistan and in the region are the important historical issues that every Afghan writer, scholar and politician has information about and is inter-

ested with. The famous historian and archaeologist of the country, Ahmad Ali Kohzad, is one of those patriot personalities that have conducted many research works in this regard. Kohzad is accounted as the founder of the ancient history and archaeology of Afghanistan. Not only that, he has also deeply studied the colonizer British, their colonizing objectives, policies, oppressions, conflicts, political disparities and their oppressive, illegal and anti-humanitarian agreements in Afghanistan. He has come to a conclusion that during the three periods, Ar-yana, Khorasan and Afghanistan, this country has had its own historical and geographical identities. British made mistakes; they did not respect the ancient identity and geographical history of this country. Using forward policy, they tried to choose Amu River and Hindukush as the border for the British Empire. Indeed, they wanted to capture the Central Asian Resources, but they were defeated three times due to resistance of the Afghans.

However the colonizer British were defeated in wars, they still kept their effort using different tools to forcefully sign some agreements on Afghan leaders which are illegal based on the international conventions.

In this paper, effort is made to highlight the ancient borders of the country and its current limiting factors, the factors for British presence in Afghanistan and in the region, their policies, oppressions, goals and conflicts; and the evaluation of their illegally signed agreements with the Afghan leaders; so the people of Afghanistan understand the history of their country, its difficulties, success, failures, and to know the temptation of the past and current colonizers.

The past imperialist used to follow their goals under the name of civilization while currently they do so under the name of terrorism which is an issue of concern. We should fight against the problems in the country taking the past history and experience into account of Afghanistan; and the goals of imperialism in this country.

Kohzad is accounted as one of the important and founder for the ancient history and archaeology in Afghanistan. In his famous books, "the ancient history of Afghanistan", "Aryana", "Afghanistan in Shahnama", "Balahezar-e-Kabul and its historical events" and his research articles, he not only discusses the economic, historical, political and cultural situation of the ancient Afghanistan, but also he writes about the geography of ancient Afghanistan based on Avesta and Greek classical literatures as below:

"Aryana shared the border with Indus River to the east, Indian Ocean to the south, Paropamisous Mountain to north and a series of Mountains situated from the north parts of India up to Khazar to its north, and its west border separated Partya from Median and Kerman from Fars".

Kohzad writes in his book, "Afghanistan In Shahnama", that Aryana is the ancient name of current Afghanistan and the name of Aryana in Afghanistan area is of much consideration from the historical and geographical perspectives (1:29).

Kohzad acknowledges that the Sindh River was the natural and historical border between Afghanistan and India (3:10). Manku Khan, the grandson of Changiz Khan,

through his orders, has chosen Sind River as the border between these two countries almost 800 years back (4: 162-170). Babur Shah, which has ruled over Kabul and Delhi from 1504 up to 1530, writes about the border between these two countries: when you cross the Sindh River, the lands, stones, trees, roads, people and the cultures are all being pertained to India (4: 152-154).

The family of Babur Shah has ruled over India for 331 years and all the empires of this family have respected the border of Afghanistan. "All of them known the Sindh River as a natural, political, historic and cultural border between Afghanistan and India" (5:10).

Kohzad writes: our mountainous country which is located around Hindukush and is being watered from this source. This country has had three different names which Aryana was its ancient name, Khorasan was its mid period name and Afghanistan is its new name. The geographical borders of Aryana are perfectly apparent in its own shape and the geography of Khorasan is also same like Aryana, but the geographical area of Afghanistan has been shrank due to some political reasons, it still gives the exact picture of Aryana and Khorasan, however, the borders of Aryana and Khorasan can be revived external concept in minds (18: 24-25).

Kohzad further states that in the book of Shahnama and other ancient references, the word Iran has been used, which is referred to Aryana. Since previously, the word Iran was used for Aryana; therefore, Ferdowsi and Faroukhi both have called Sultan Mahmood Gaznawi as the king of Iran and Iran Shah (king of Iran).

Unfortunately, few years back, the word Iran was used as specific name for Fars while in all Islamic literatures, the common name of Aryana is Khorasan, which the current Afghanistan is its good representative (2: 158).

The geographical area of Afghanistan has changed over the time however the actual picture of it has still been maintained. For example, the geography of Aryana has been kept during different periods such as; Arians Empire before 3000 B. C., the West Greek Empire 200 B. C., Kushani Kings in 2nd century, Ghazanawys Kings in 10th and 11th century, Ghuryans Kings in 12th and 13th and the period of Ahmad Shah Abdali in 18th century. It was the 19th century that borders of Afghanistan shrank due to dissension between Barakzayee and Saduzayee families and by the intervention of the foreigners. (19: 49).

The British not only did not respect the historical and natural border of this country, but also they crossed the border after three decades conflicts and interventions and they forcefully signed the Durand Line on dependent king of Afghanistan.

The British imperialism born as a result of industrial revolution, European countries and the British with the industrial revolution became the owner of excess products where there was excess product in the European markets and they were searching to find markets for their products. Furthermore, they faced with shortage of raw materials due to excess product. They chose to sell their excess product in Asian and African markets, but it was not possible in the absence of their political control over these areas. This way they started occupying Asian and

African countries and they built their colonizing policies in these countries.

Indian historian writes, the control of one country by another one is called imperialism. One a country is occupied by imperialists; the people of that country are deprived of having their own government. Under the imperialism occupation, the live is not going as the people want; rather it should be going on based on the interest of the imperialism (6: 473).

Based on some European, imperialism was an ethical practice as they considered this practice for building up civilization process in back warded nations. For example, Rudyard Kipling, a British famous writer, asked his people to take the responsibility which is handed over to white skin people. A French scholar used to say, "The superior races have the responsibility to civilize the inferior races".

William McKinley, the former president of USA stated about the relevance of Philippine to this country (United States of America): "There is no other way, we should educate them such that the Jesus were crucified for his people; we should civilized them" (6: 479).

The following issues assisted the British Colonizers to occupy Asia and Africa:

First, the industrial revolution had not come to these two continents.

Second, the Asian and African countries were militarily not powerful; they could not stand against British power.

Third, these countries had decentralized governments and the people were unhappy from their rulers.

In 1600 A. C. British built the East Indian Company in the west parts of this country, in Sort, and they got commercial licence as well. Over 213 years, this company defeated Holland, Portugal, France and Germany in India and it finally changed into a political power. It happened when the Gorgonian Government was corrupted and it was divided into several sub-governments. British gained from the division using “divide and conquer” policy. Paul Meraston was the implementer of this policy in Afghanistan and India (7: 416-417).

After the Panipat war, British realized that the political influence of Afghans in India is a big challenge in front of their colonizing policy. Sir William John writes: “The enemies of British in India were always looking for Kabul.... Four times the invitation was sent from Audi and Mysore to the king of Afghanistan to go to India and there will be all kinds of financial and military support from their sides. Tipu Sultan also encouraged the king of Afghanistan to go to India along with his soldiers; the Raj of Junagarh also promised that upon the arrival of the Afghan soldiers he will pay one lakh rupees per day (7: 381). Ghulam Mohammad Khan, Ruhilla and Rampo Nawab came to Kabul and asked Zaman Shah for military support. Following his father’s policy and taking the proposal of Indian people, Zaman Shah tried to preserve India from British colonization and he several time went ahead up to Lahore, but he failed due to British resistance.

The British first chose defending policy for maintaining their colonizing goals and preventing from influence of Zaman Shah. To prevent the intervention of Zaman Shah in India, British sent their representative, Captain Malkam, along with some money and gold to Iran in 1801 and signed the agreement with Fatih Ali Shah Qajar. Based on this agreement, Fatih Ali Shah promised that he will never allow Zaman Shah to attack on India. With the British consultancy, he made some financial and military support to Shah Mahmood, brother of Zaman Shah, and Wazir Fatih Khan. This way they ignited home conflict in Afghanistan.

On the other hand, the British started negotiation with Ranjit Singh, the governor of Zaman Shah in Punjab. They encouraged him to announce his independent government in Punjab and stand against Afghans interfering in India. They even proved him some financial and military support for making independent army; this way they used him as a tool against Afghanistan interference in India. This way, British, with the help of Qajar government, not only prevented the influence of Zaman Shah to India, but also they made his brother Sha Mahmood to take the power and faced Afghanistan with interior conflict. Also, they encouraged and supported Ranjit Singh to conquer Peshawar, Ghazi Khan and Ismail Khan Diras (7: 381-430).

In 12 March 1809, British signed another agreement with Iran to further strengthen their defending policy. Based on this agreement, Iran promised that she will never allowed European to attack in India. It was also agreed that Iran will fight with Afghanistan if it attacks to

India. Also, British signed another agreement with Shah Shejah in Peshawar in 1809 for protecting India. Based on this agreement between Alfinston and Sha Shejah, it was accepted by Shah Sheja that he will stand against French and Qajarian government if they attack to India (7: 398).

If I shortly mentioned, the British control Fars policy to occupy Afghanistan by igniting interior conflict between Sadozayee and Barakzayee families as Sir John Key writes: "Interior conflict and division collapsed Afghanistan Empire and it empowered the British power in the east in return". Meanwhile, the British Prime minister, Paul Myerson, writes to Indian government: "Now it is time to intervene in Afghanistan and prevent the movements of Iran and Russia toward India".

Paul Myerson also declared in the British parliament that they will destroy the benefit of British if they do not intervene in Afghanistan...." The governor general of India says in this regard: "we should not allow foreigners to intervene in Afghanistan, our security is related with this country in east, and we should build there an organization to stand against foreign attacks so that they are not able to join our enemies. We should build a permanent border in this country so that northern and western enemies face with challenges". (7: 445-446).

Kohzad writes that in British references, forward policy is known as Sindh Madrasa, this expression is used as Punjab Madrassa or defending policy as well. The founder of Sindh Madrasa was Meijer John Jakub; he believed that likewise Peshawar, Quetta should also be occupied and in line with the movements of Russian in

central Asia, Herat should also be captured. On the other hand, Lord King was against this policy and he believed that the empowerment of Afghanistan is not only good for its nation, but also it cannot be harmful for British presence in India; a strong Afghanistan is a need for a secure India. If Afghanistan is divided, its power reduces. I highly desire to see a powerful Afghanistan as security keeping alongside our border (8:32-33).

British wanted arrive up to Amu River or at least to Hindukush before Russian reached to these areas. This policy of British is known as forward policy. This policy was pursued with the objectives that they should have control over Kabul, Herat and Kandahar, no matter whether it is attained by direct military action, division of Afghanistan or any other tools (9: 37, 67).

As a result of forward policy, British attacked three times to Afghanistan, but fortunately they were defeated and could not meet their goals. In the political arena, on the other hand, they signed Gandumak Agreement through which they separated a large partial of Afghanistan.

During the second aggression, British occupied Kabul and captured Sardar Mohammad Yaqoub Khan. Later on, in 26 May 1879, they signed Gandumak Agreement on him which is illegal due to the following reasons:

1. This agreement was forcefully signed on him.
2. A captive leader has not the right to sign any national agreement with an aggressor of the war.
3. This agreement is illegal based on its ninth article. It is mentioned in this article: "Since this friendly agreement is signed between these two countries,

the British government will release Kandahar, Jalal Abad cities and other areas which are under the British occupation except Kurm...will still be under the control of British. This area will not permanently be under control of the British, rather the tax revenues of this area will be handed over to Amir of Afghanistan after deducting of the administrative costs. The British will control over Machni and Khaiber areas and the turnover of the people of these areas to Peshawar."

Ghubar writes, it was mentioned in Gandomak agreement that some six hundred thousand rupees would be handed over to Afghanistan Amir from taxes, collected from the mentioned area and some one million and nine hundred rupees were given to Abdulrahman Khan by Griffin and Stuart in Shahrara. The question come in mind is, based on what legal reason the regent of India presented this area and its 7 million populations to Panjab and India? (1:237)

Unfortunately, it is 124 years that our ancient country is divided by civilising and colonising policy of British and as result, millions of Pashtun and Baluch live away from their home country, under the colonization of Panjabi government. Durand line is mentioned in Pashtu literatures as Durand line, Durand settlement while it is written in its original paper as agreement and convention (10: 201-202).

According to Mohammad Hassan Kakar, the Durand line was an agreement not a commitment because it is mentioned in the original text in this name and it was known for British as a scientific border which specified the are-

as for Afghanistan and British-India. Agreement is a commitment that is signed by two authorities of governments and it takes the approval of parliaments as well (10: 201-202).

Kohzad enumerates Gandamek and Durand agreements as imposed, sinister and colonizing which were forcefully signed on Mohammad Yaqoub Khan and Amir Abdulrahman Khan. After the second Afghan-British war, Afghanistan was known as independent country based on formal letter of British; therefore, all agreements with this country were also nullified based on this letter (20: 105-110).

The introduction of Durand Agreement proves that arguments that Durand Line is not an international border between Afghanistan and India. It is written in its introduction: "however, there are some issues about the border of Afghanistan near the land of India, the officials of both countries are hopeful to solve the problem by specifying the influence areas of them as formal borders between Afghanistan and India..." (10:220).

Durand also writes: "The tribes located near to India should not be considered as the British residents; rather they are technically under our influence till we are here should obey our empire" (11: 7).

It is cleared from the declaration of Durand that the Pashtun and Baluch living in the north of India are not belong to British rather they are technically under their control based on agreement. It is worth mentioning that the declaration of Durand itself refuses the legal value of

this agreement and undoubtedly it is called an abrogated line.

Viceroy Lord Elgin of India briefly introduces the Durand Agreement to Landon: "Durand is an agreement that introduces the influence areas for British Government and Amir and the objective was to sustain the current condition by taking the approval of Amir" (10: 202-203). It was proposed to Amir not to intervene in the influenced area of India, based on the agreement. This intervention meant military intervention. The relationship of other areas was normal with Kabul and they used to come to Kabul for Jirga and have allegiance with Amir. Even the representatives of many tribes, besides their allegiance, they had proposed the cancellation of this agreement to Amir Abdul Rahman, Amir Habibullah and Amir Amanullah. For example, in January 1921, 420 representatives of many Pashtunkhwa tribes came to Amanullah Khan and proposed to cancel the Durand Agreement so that they can join their home country (7: 777-783).

Goner Sir Olive Karoo, the last British Governor in Suba Sarhad, writes: "British transferred the power in 1947, but Durand Line cannot be an international frontier nor this line can introduce border between Afghanistan and India; this line just shows the limited area which is under the rule of Amir and it states that Amir is not allowed to intervene beyond this border (12: 570-571).

The question arises from the governor statement, if Durand is not an international line, why the civilized British and international institutions are silent about it; why they do not teach their followers to avoid intervening in Af-

ghanistan so that a peaceful political economic and commercial cooperation can be built in the region.

One of the British governors was Sir William who remained as the governor of Suba Sarhad for 19 years. In 1939, he wrote a book under the title of “the north-west frontier of India”. This book writes about Durand Line: “Durand Line separated one third Afghan resident from their national royal”. This book also acknowledges the faults of British government and writes: “British did not know that Afghans do not share any relationship with India; they are separated from Panjab in terms of ethnicity, language, culture, geography and history (13: 217-218).

Sir G. Compel, a British writer, condemned the British policy in British Parliament and said about the border between Afghanistan and India: “in fact the Indus River is the natural and ethnical border which Afghanistan is located to one side and India to the other side (14: 116).

It is cleared from the declaration of British writers that Durand is not an international border; rather it is an illegal line which was singed based on the colonizing goals of British to separate the influence area of the two sides.

Some other legal and logical reasons that reject the legitimacy of this line are as follow:

First, Durand is an illegal border, because it is singed on independent Amir of Afghanistan in the result of force and oppression. Abdurahman Khan was not happy up to the end of his power as he stated during the meeting to Durand: why you are emphasising on this rebel, low

population and low resources area which is useless for you? Durand responded to Amir: Amir Sir! You accept this fact by yourself then what is the advantage of it for you? Amir responded in one word: name, my name, my honour and my country do not accept to be separated from this rebel land. These few words helps us to understand his intention and spiritual; we therefore we count this as imposed agreement.

Second, the Durand Line was relied on colonizing goals. This line has separated big share of Afghanistan; it does not considered the rights, geography, history, ethnicity and language of Afghan people.

Third, Pohand Kakar, who has seen the Durand Agreement in the British archive, writes that the signature of Amir Abdulrahman is not in the agreement, only the names of Abdulrahman Khan and Henry Mater Durand are written at the bottom of the agreement.

Fourth, the tribes living at the both sides of Durand Line do not accept this agreement and they has kept on their struggle against this line.

Fifth, in 1919, Amanullah Khan announced the freedom of all tribes in both sides of this line and he cancelled out all previous agreements signed with British.

Sixed, during the chancellorship of Shah Mahmood, Loya Jirga cancelled all agreements were signed with British.

Seventh, it is mentioned in the 51 and 52 articles of Vienna Convention: "any kind of agreement which was signed by force or any other type of pressure on the officials of a country is worthless and unacceptable". Also, the 34th article of this convention says: "an agreement cannot predict rights and responsibilities for a third country" (15: 20-21). Therefore we can claim that current Pakistan cannot be the heir of British. Current Pakistan has been established by the force of British for achieving their goals in the future. Saadullah Jan Barq, the famous writer in Pashtun Khwa, writes: "in fact there is nothing by the name of Pakistan History; if you deeply study this issue, you come to Indian or Muslim histories" (21:10).

Eighth, Ludvik, an American writer writes that Afghanistan was known as independent country based on Lahore Pendi Agreement; this agreement was for six months. Along with this agreement, it was mentioned in Grant Annexure that the independent war has wiped out all previous agreements (16: 170-171). Ludvik also writes about Kabul Agreement in 1921 that it was a short run agreement that was valid for 3 years. It was agreed based on this agreement that the British do not have intention to fight with Afghan living in both sides of the border and if any required military oppression would take the permission of Amir (16: 172). Unfortunately, British crossed their promise and started military oppression on free tribes in which both sides bearded big casualties and some 500 British soldiers were arrested

by Pashtuns. Finally, in 1923, Amanullah Khan proposed his freedom in Jalal Abad Loya Jirga (16: 784-785).

Now we draw your attention on the point of view of Kohzad about the colonialism and the Afghan frontiers. Kohzad writes: "Afghanistan and India refers to the lands in which Afghan and Indian live in and these lands have been separated by a river which has been given different names such Sindhu, Hindhu, Andus, Sind and Abasin, over the history. This river is considered as the historical line for naturally separating two countries, two cultures, two nations, two civilizations, two histories and two territories.

The financial, physical, psychological and ethical harms of British in Afghanistan were extremely unexpected. Kohzad further writes that I and many other writers believe that the British carried many mistakes that should not be repeated (17: 136-141).

Conclusion

We come to the conclusion that Kohzad has not only conducted scientific research on the historical and natural borders of Afghanistan, but also he has defended from those borders as well.

Using various documents, he proved that the Sind, Sindhu and Abasin is not only the name of a river, but also it was the natural and historical border between Af-

ghanistan and India. Unfortunately, British wiped out this border between these two countries so that to reach their colonizing goals in this region; they passed three failed war with Afghanistan and after three successive defeats, they started political deception through which some agreements were forcefully signed on Afghan leaders. This way they separated some historical geography from Afghanistan and kept those areas under their influence. All agreements signed by force, push and political deception on Afghan side were illegal based on international law, agreements and convention and they were cancelled out by Afghanistan Loya Jirga.

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Kohzad and the Historicity of Aryana's Lands

Afghanistan is being counted as first civic centre in the Central Asia and has been the crossroads of civilizations, cultures, religious and philosophic ideas and commercial consignment cargos over the cultural and civic history of the world. The ancient city of Balkh which has more than 53 names and titles has been the greatest city in the ancient world and titled as the “The Ink of East” which was on the top consideration of historian and geographers of Greek, Rome, China and Islamic historian and geographers as well. The ancient and medieval scholars and researcher have conducted comprehensive researches and investigations regarding the various cultural, historical, natural and economic dimensions of this city to introduce it to the world communities, so far as the geographical position and location of this city is concerned. These scholars are namely Strabo, Betlimus, Pelini, and Aratus Tins, Ibn-e- Khardaba, Ibn-e-Haqul, Ibn-e-Batutah and others. In the contemporary time, a large number of domestic and overseas researchers and historian have conducted different researches and published uncountable composition and articles regarding the past history of Afghanistan. Ahmad Ali Kohzad is one of the late historian and researcher who undoubtedly could be counted as the greatest historian and writer for ancient history of Afghanistan in the contemporary history. This tireless writer has done considerable and vast studies in respect to ancient and historical periods and different areas including religion, commerce, natural and social situation of

the country. Kohzad has written invaluable and useful books and articles; particularly his 114 scientific works are the collection which is considered as highlighter and describing documents to the glorious historical, cultural, geographical, civic image and vibrant identity of this land over the length of ancient history of Central Asia. The special characteristics related to this great writer is showing his accessibility to sciences of geology, historical studies and geography which are considered as major fields for a real historian. From the view point of academic ethics and trust, Kohzad is the high standard personality who has based his own identity in his scientific works and articles, has secured the national identity, scientific trust and the cultural integrity of his country. However, there is no sign of discrimination, prejudice and distorting the fact in Kohzad's translated articles and compilations. One of the best scientific and research works of Kohzad is that mostly his investigations are on modality of location, naming of coins and determination the historicity of Aryana's lands. Based on first section and third part of Awesta's book which is called Windidad, Kohzad has remembered the sixteenth parts of Aryana and introduces each one respectively. These parts are Aryana Vijo, Saghdah, Marwa, Bukhdi, Naisa-ya, Hirai WA or Haru, Vikrahta, Awruh or Ruh, Khanan-ta, Harivity, Aytumint, Raga or Rahgah, Kakhrah, Waruna, Haptah Handu, Rangah or Ranka (1). Betlimus, the famous geographer the employee of the great library of Alexandria in his famous article "The geographical location of earth" (2), has concluded the Arian's lands into seven parts which includes Marjiyana, Bakteryana, Aryana, Parapamizos, Dranjina, Arakuzya and Kadruzya

(3), among which Baktaryana is also part of south region of Sagha and Samarkand (4), but Kohzad has mentioned about Balkh and Badakhshan and in the era of Islam "Bakhtar and partly from Eastern Paropamizan". Of these sixteen regions, the location of eight regions has firmly determined that they are as: Saghda, Marwa, Bukhdi, Haraivah, Wikrata, Hariviti-e-Tumint and Haptah Hindu, and the provinces of Aryanam Viju, Avrowah or Roh that according to late Habibi located between Hirat, Kabul, Helmand and Hind (5), but Kohzad has called Aryanam Viju as part of Northern Pamir and today's Farghana and Roh as Paktika land. The locations of Raga or Rahgah, Khananta and Kakhra have partly been shown. Whereas, the location of three other lands such as: Naisaya, Varuna or Varunah and Rangah or Ranga are doubtful. Lately, Ghoobar in his history article has mentioned Raga or Rah as Ragh and determined its location in Badakhshan (6), and Kohzad also followed the footsteps of Ghoobar and mentioned Rahgah as Ragh and confirmed its location in Badakhshan, Nisaya in Maimana, and Varona in Bamyan/Hazarajat. In this article we discuss and select only Nisaya out of sixteen Aryan's countries in the light of the findings obtained from researches and archaeological excavations related to Turkmenistan and historical resources of Afghanistan as well.

Nisaya has been known as fifteen parts of Avesta's land and according to Kohzad, this land is located between Morghab and Balkh area, which some of that area belongs to Ishqabad and some to Maimana (7). He mentioned about Hamawi Ruby from the present Maymana city that Ahriman was out broken the unbelief here.

Kohzad mentions about the city named Nisa which located between Nangarhar and Kunarha at the initial stage of Aleksandar the Great's military interventions which is called Deunkzos as well. The reputation of this city was due to the plenty of grapes, especially the wine that is mentioned in the stories of Deukdzos; it was also the goddess of grape and wine and the protector of this city. It is said that "Akofis", the president of Nisa city, visited with Aleksandra the Great and requested him to avoid invading this city because of "Bekoos", the goddess of Greek's wine, and Aleksandra was accepted his demand. The location of this city is likely to be at the confluences of Kuner and Pech (Chagha Sarai) (9).

Based on Professor Abdulhai Habibi's article, the city of Nisa, is pretended as North Khorasan (10) without mentioning its exact geographical location. Therefore, the scholars and investigators have mentioned the names of Nisa and Nesa for many geographical locations in the country. The main reason is that there are a lot of similar names in Afghanistan such as Ahangaran, Khost, Kandahar, Nisa, Qarabagh, Keshk, Alli, Faizabad and etc. This makes it possible for scholars and historians to speculate on the positioning of historical names. Nisa or Nesa, the fifth province of Aryana, considering the area of Aryana, which is estimated to be 1400000 Km² (11), it should take a wide area and like other Aryan provinces, it contains monuments and ancient sites. When it comes to the location of the sixteenth Aryana lands on the map of geography, it is seen that these lands are spaced apart, as Bokhdi is hundreds of kilometers far away from Mori. Similarly, the distance between Harrai WA (Hirat) and Harry wity is more than 400 Km² and the

distance between Harry wity and Wikra tha is more than 500 Km². As such the distance between Wikra tha and Hapta Hindu (the region of seven rivers) is more than 400 Km². On the other hand, the Aryan land with historicity of almost 60 centuries has located as such that the cradle of civilization and the cultural of central Asia "Umil Bilad Balkh", center of Aryana located in the middle of this historical cities. According to "Yaqubi", the famous Arab historian, Balkh was known as the centre of Khorasan which had distance from Farghana, Ray, Sistan, Khwarezm, Kirman, Multan, Kandahar and Kashmir towards the Sisi stage (every stage 48Km). With the consideration of recent archaeological discoveries in Turkmenistan and historical evidence, Nisayae Avestae is located in West Ishqabad and vicinity of Iran. In North of this city and in historical provinces, a place called Nisa which exists in historical maps and located in west Abivird and East North of Tunis which is probably related to that ancient Nisaye (13). In Nisaya or ancient Nasai that in Turkmen's language, it called "ancient Nusi", they seem to be the remnants of the monuments, Zoroastrian fire temple of ancient city, from Alexander periods, Greek and Bakhter, Iskayi, Parts and Islamic periods. The author of this article, who travelled to Turkmenistan to participate in "Silk Road" conference in 1391, closely monitored this area and visited the model of ancient city of Nisa which has been arranged in that Museum and collected information regarding the size and completeness from the scholar of that country. The city of NASA is currently located on two common borders between Iran and Turkmenistan and the ancient Silk Road which stretched from Marwa to Nishapur through

the Sarkhas, crossed the east of this historic province (14). The name of Nesa was written in the famous book of Hodud-UI-Alam in 372 (993 A.D.) which is one of the authentic and reliable resource in which the city of Nisa was mentioned and it was introduced as a city with blessings (15). Abul Qasim Mohammad Bin Hoqul, Arab's famous geographer of forth century has also mentioned about Nisa and he has included the area in his geographical map (16). One of the trace which introduces this land as a fifth province of Aryana's Avesta ancient city is the discovery of Zoroastrian temple where the ashes of its sacred fire still lie between the stove of the temple with claying structure in the middle of the ancient houses. It is worth mentioning that the city of Nisa is formed of two parts that the first part is the ancient Nisa which completely located in Turkmenistan and the other part is the Nisa city which later on established and developed. Nisa has lie between the years 1148-1214, when Ghorri were succeeded to form a great empire, so that Nisa counted as part of Afghanistan and located at the west corner of the North-Western of the country (17). It is worth mentioning that the author of "Aryana's cities" has also mentioned about two Nisa that the first one occurred between Kufen road (Kabul) and Andus on the top position of attack. The second one was irrigating by Margus River (Morghab) that some people knew it as today's Maimana (18). These two small cities, in no way, had any relation with the mentioned provinces of Avesta, however.

From the periods of Achaemenian who was ruling from 486-521 B.C., especially the first Dariosh on large territories, an inscription has been remained in which some

of the lands related to Avesta can be read as such: Aria (Herat), Bekteria (Balkh), Arakozia (Arghandab valley), Gandahara (Kabul valley river) and Stagidia that its location is not known so far (19).

The sixteen Aryana's lands which have been mentioned in Avesta, each one of them had its own protecting angels which named as Dakhum in Avestai culture (20).

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[illegible]

*puxðem asanghām̐a ʕiḡranām̐a vahiṣtem frāḡweresem
azem ýō ahurō mazdā nisāim ýim añtare mōurum̐a
bāxðīm̐a`āat ahe paityārem frākereñtat angrō mainyuṣ
pouru-mahrkō ayem̐a vīmanō-hīm̐.*

The fifth best country and land that I “Ahura Mazda” created was Nisaiia, located between Balkh and Marwa. Thereafter, the minivan motive of all the tone of death would come to you and create a loose of mind-set.

As seen, the land of Nisaya in sixteen section of Avestan land has been defined in Avesta between Bokhdi and Marwa. This term has come Avestan Nisaya in Avesta with “S” and in Sanskrit with S=sheen and Nisaya is read in Pahlawi as Nisai Mianac which located be-

tween Marwa and Balkh (Dawood Poor Yasan, volume 1, p. 42). Nisai, in the middle century was read as Jose or Jahodan and Arab Royal have read it as Paryab (Far-yab of Arab) and thereafter it called Jowzjan (Gozgan). According to Sayed Nafasi, Gozganan, Jowzjanan or Gozgan between Balkh and Marwa, is the same region of Maimana in north western of the contemporary Afghanistan and in north of Herat land. Also in "Iranshar in Betlimus geography" written by Prof. Yozef Markwat which translated by Dr. Maryam Mir Ahmad in 52 pages, it has been mentioned as "Jahudan" in the ancient, in Caliph period, it has been the capital of "Paryab" that today is called as "Maimana". In Musa Khurni' book (p.78), it has been mentioned as "Nesai- Mianac".

Therefore, the registration which has been done in Avesta and Pahlawi's interpretation and in Avestian's historian and texting studies, reliable academic documentation such as Prof. Yuzef Markwat, Prof. Sayed Nafisi and senior researcher Dr. Khalilullah Ormar, this city is "today's Maimana". For more information refer to AryanaEncyclopaedia, second edition, seventh volume. The volume is supposed to be printed in 1397 (2018).

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Kohzad from the Viewpoint of Afghan Scholars

Introduction

Unfortunately, we live in a situation where, on one hand, we are deprived of national historians like Kuhazad and on the other hand, the responsibility of writing has posted to those who do not take care of national values of the country. Regional, linguistic and group interests have blended these people, making them to have non-responsive historical writings which are not only irrelevant to historical norms but also they inject hypocrisy in the mind of ethnicities in the country.

Hoping to fulfil my responsibility as follower of Mr. Kohzad's way, I would like to present this article under the title of "Kohzad from the viewpoint of Afghan Scholars".

Kohzad from the viewpoint of Afghan Scholars

According to Academician Mohammad Ibrahim Atayee, Kohzad was not only a historian but also he was mighty mythologist as well. He writes: "Beside other valuable works of Kohzad, the book of "the ancient history of Afghanistan" has important value which discusses on the social lives and tribble structure of Arians. The importance of this book has several times increased at the time. Atayee also writes; "the book of (the ancient history of Afghanistan) contains interesting academic infor-

mation and the writing style of this book introduces the golden ancient periods for the readers” (Atayee, pp: 24).

According to Professor Dr. Jalaludin Sediqi, one of the important characteristics of Kohzad in the field of historical literature is his attention toward providing archive documentation. He writes: “ Kohzad, one of the patriots of the country, himself points out to the unavailability of documents, as a serious problem in front of history writing in Afghanistan and he emphasized on the need for collection of these documents.” (Family hand writing, which European called “National Archive”, plays important role in contemporary history writing of a nation and it is accounted to be a base for it, but as much as these documents are important, more than that the access to these documents is challenging) (Sediqi, p: 43).

Professor Dost Shinwari writes about Kuhazad: “ in 1946, when the book of (the ancient history of Afghanistan) published, it was very important event in which many proud and facts about the ancient history and culture of Afghanistan was reviled and valuable information reported to the people of Afghanistan which is always remembering for us” (Shinwari, P:73).

According to Ustad Mayel Herawi, Kohzad was a historian who has completely informed the readers about the ancient history of the country. He writes: when Kohzad carefully and curiously visits Mountains, Miners, Stupas, ancient coins, painted stones and other historical mon-

uments, he start drawing the picture from the facts and provide his books in a very simple and meaningful language (Herawi, P:81).

Zalmai Hiwadmāl, a famous writer of the country, enumerates Kuhazad as the writer for current and future generations. He states: Ustad Kohzad is the bright personality for the contemporary culture of our country. His hard research works on brightening of the hidden aspects of the ancient and contemporary history of the country will always be appreciative and remembering. Kohzad has pointed some important issues about the ancient history and geography of Afghanistan in his historical, geographical and archaeological research works that have not been discussed by the other Afghan writers before him. Some Afghan has cited his work latter, however (Hiwadmāl, P: 89).

According to Mohammad Akber Shourmaj, the famous historian of the country, Kohzad was a good Nuristan-Understanding scholar. He writes: "Having high interest to its country, people and history, Kohzad introduced the identity and history of his territory which was remained hidden since a very ancient time. He proved Afghanistan as one the ancient centres which is located in the heart of Asia. There is not any single competent writer in Afghanistan who has conducted research as though as Kohzad. Kohzad, the famous scholar of the country, has both individually and comparatively introduced the bloody origin, historical glories and other aspects from

the lives of Nuristan people in a very comprehensive way of thinking which has historical and social value (6).

Rasul Bawari know Mr. Kohzad is a famous archaeologist of the country. He writes: "There is such a relationship between Kohzad and the archaeological study in Afghanistan that without his work, archaeology in this country is not understandable (7).

According to Shah Mahmood, an associate professor of Kabul University, Kohzad was a famous scholar of history and geography and a good instructor for the young generation. He writes: "We have many articles of Kohzad about history and geography of the country which are highly important. With the help of Avesta, he has introduced the name of ancient places in the country. Chapter one part three of Avesta contains geographical discussions in which sixteen pieces of land have been mentioned. These lands are important from historic, geographic, Arian refugee and civilization perspectives. Kohzad has introduced all these pieces of land in his literatures (8).

Researcher Mir Ahmad Gurbaz, member of Academy of Science of Afghanistan, counts Kohzad as a good scholar for Arian archaeology, folklore literature. He writes: "Currently, Jirga is one of the most important rally or culture in Afghanistan that solve many problems of the people in national and regional levels. Mr. Kohzad widely introduces the Jirga from the time of Arian people

that how it was able to solve the problem of those people. Historical texts are accounted as a base for historical literature. Kohzad has made the ancient history and civilization of Aryana understandable, using the remained texts from those periods (9).

Associate professor Khaliq Rashid, the former lecturer of Kabul University writes in his article entitles “research of Kohzad”: Kohzad is a scholar whose writing and research works are of more importance”. He also writes: “We have limited historians in our country and if we put them in the election, Kohzad would take the first rank among the rest”. This comes because he has taken all historical norms into account while writing the national history of the country. As a real historian, he has taken all events into account during his work and he has never forgotten his national character. Kohzad is not a historian of a tribe, rather he is a national scholar and historian. The national character of Kohzad is as much interesting that we can count him as a real mirror of a nation.

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The Fundamental Academic-Cultural Contribution of Kohzad

Professor Ahmad Ali Kahzad was a Scholar of Human Science, researcher, archaeologist, litterateur, poet and speaker that contemporary history has rarely seen like him. He conducted research for almost half a century and wrote many books. He made many travels, in order to conduct research on ancient places of Afghanistan and he brightened the hidden aspect of the culture, geography and history of the country. Then, “we can call him as the founder of Afghanistan’s history with new version, as he has continued his work, using European Languages and getting help from foreign archaeological researches” (1).

Since he was fluent with Dari, Pashtu, English, French and Italian languages, he could fluently speak these languages and he used to translate the works of foreign and orientalist scholars. If it is claimed that he was the founder of academic and cultural excavation in Afghanistan and was accounted to be of the first grade archaeologists in the country, it will not be an incorrect perception (2). With the support of social science and archaeology, Kohzad wrote many important books to introduce the geographical location, civilization, past history, culture, names and other characteristics of his country that each one is a good source for the researchers and future generations. Therefore, academician candidate Mir Husain Shah writes: “any development takes place in archaeological research arena in Afghanistan, the con-

temporary scholars will never forget the hardworking of Kohzad and he will remain respectful forever” (3).

Since our country has ancient history, culture and civilization, therefore, the experience of archaeologist plays an important role in this arena. Keeping this fact into account, Kohzad, from a very young hood, was interesting for and he studied many books. Besides working with foreign scholars, he travelled to the mountains, deserts, hills, cities, caves and many other places of the country to study the ancient monuments in the country. He tried hard to deeply study historical and geographical phenomena, ancient elements and to share the obtained information with his people.

As an example, we pinpoint some efforts done by Kohzad in the light of his academic works as follow:

1. During 1949-1951, beside the excavation of “Bust City”, he discovered the ancient building from Gazanawi period and revitalized the name of Lashkarga. In line with the discovery of Lashkarga in Bust, the ancient history of Ghaznawyan, especially at the time of Masoud, became closer to reality and the use of Lashkarga and Dasht-e-Lagan in the poems of Farukhi became much understandable (4), and at the end of this research, he wrote the book of Lashkarga.
2. In line with French and Italian excavators, he proved that Bagram has been one of the important artificial, religious and commercial centres of South Hindukush (5).
3. With the help of “The Book of Avesta” he introduces the name of different places of the country and he has proved that the word Aryan refers to the land of

this people and Aryana is the ancient name of Afghanistan.

4. He introduced "Munar-e-Jam" to the world and in the region for the first time.
5. Based on the explanation of Mohammad Akber Shourmach, Kohzad has conducted a comprehensive research on the life style of Nuristan people (6).
6. Beside his academic contributions, he introduced and kept the major part of our culture, myths, customs, horse riding, wedding and death celebrations, stories, narrations and hauntings of our country. Once upon a time, he wrote 20 legends and translated them into French. The book under the title of "the customs of Afghans" was one of the big achievements of Kohzad in the field of folklore and thereby he got the second prize of Khushal Khan.
7. "Frogh-e-Farhand" is another important work of Kohzad which represents the ancient culture of the country of pre-seventh century (7).
8. Kohzad wrote a book about Buz Kashi (a traditional sport) under the title of "Sparlo". He introduces the word "Sparlo" in this book as follow: "Sparlo refers to the sports, prides and exhibitions that is played by horse riders from the side of saddle and Buz Kashi is one of those sports which is exclusive only to Afghanistan culture" (8).
9. The invaluable services of Kohzad corresponding to the history and culture of our county include the collection of archive and pictures, historical and past documents, inscriptions, sculptures, pots and coins. He has shown the ancient, period, standard and ways of extraction, place of discovery and other

characteristics at the bottom of the elements. It seems that Kohzad provided a cultural history book and called it "Afghanistan as the amalgamation of culture and civilization".

10. The book of "The Ancient Art of Afghanistan" which was written by Benjamin Roland, Professor of Harvard University, and introduces the ancient cultures belong to Mandigak, Bagram, Paytawa, Shuturak, Hadah, Bamyān, Kabul, Fundukistan, Balkh and Ghazni, translated by Ahmad Ali Kohzad (9).
11. The book of "The Literature of Afghanistan in The Ancient Periods" is another work of Kohzad which has been compiled for high school students and constitutes important part of "The History of Literature in Afghanistan", the book of Panj Ostad (the five authors' book).
12. In the book of "Afghanistan in Shahnama", Kohzad has proven that 95% of the area mentioned in Shahnama, belongs to Afghanistan. He writes: "I read Shahnama and several times copied some notes from it, so that it became understandable..." (11). the historical, mythical and literary story of Gharghasht or Garshaseb is another book of Kohzad which is accounted as the second volume of Afghanistan in Shahnama. The book of "Royaentān and Tahamtān or The Conflict between Esfandiyār and Rostam in Hirmand Desert" is the third book related to Shahnama about our prides.

13. A selection from the book of “Shash Dafter Masnawi” under the title of “Gul Dasta-e-Eshq” is another academic service of Kohzad.
14. In relation to linguistic understanding of Kohzad, it suffices to mention that in international linguistic conference held in Tehran where a hundred delegates of various countries were also participated, he proved that the origin for Dari language was Afghanistan. He won the golden prize from this conference (12).
15. Kohzad was not only endowed with the information about Afghanistan culture, but also he surprised scholars in Egypt when he shared information about the pyramid and the Pharaohs of Egypt (13).

As a conclusion, it is important to mention that Ahmad Ali Kohzad has written about 60 books. It is said about his academic articles that: “based on some inaccurate estimation, the number of his academic articles exceeds 600” copies. (14)

We close and decorate the paper by the following poems:

Oh! My country Afghanistan

Oh! The land of Ancient

The cradle for Aryan civilization

Long lasting your good name

Long last your good name (13)

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The Patriotic and Credible Afghan Historian

Introduction

The process of nation-building and nation-breaking in our country is also in the pipeline, creating a nation and destroying it. Someone notices reconstruction, and someone is aware of its destruction. Somebody boasts of it and somebody cries for it. These disruptions in the last few decades are very voluminous. Some have obtained the treasures of money in these disasters, but the majority has lost their homes, but the United Afghan Nation will be the same nation as always. As said: *“As long as an Afghan is alive, Afghanistan will remain”*

This nation bent down to whom who things for the unification of the Afghans, the construction of the country and the glorification of the national identity of the nation, who went down to every hill to get the concealed history of the Afghans in every inch and a half and into every cavity, poured dirt on his head but cleared and made it clear from the identity of the nation's goodwill; he is called the honourable figure of Ahmad Ali Kohzad.

Kohzad was the same Afghan national who always praised the nation and always sought national honors in the construction of the homeland. The late Kohzad was not only an archaeologist but also a precise sociologist, historian and linguist. In these fields, he has suffered an unforgettable effort, but he has obtained good results from it, the late Prof. Abdullahmad Jawid:

((Our renowned author whose works are unique and outstanding on national and international levels, he has not only enjoyed deep respect in his country, but also in all the centers of knowledge and art, the centers of history and archeology of the world also have a reputation and it has been very popular.

Kohzad is the first scientist who has removed the mask from the face of the ancient history of the country, especially the pre-Islamic era, and wrote new works on this subject. It is true that professor Kohzad, who has devoted all his life to the advancement of the history of the homeland, and has laid down much of research papers and scientific treatises.

The efforts of the renowned scholar in the field of science and art, the revival of national and patriotic virtues and clarifying the angles of ancient Ariana and "Khorasan" of the Islamic period, have made him known on the golden pages of our eternal history and literature..)) (1)

The affection of the country and the nation in the veins of the Kohzad, the majority of the people understood and appreciated this fact; the late Khalilullah Khalili wrote on him "Lashkar Gah": (This work is praiseworthy for both the history and the desire for love with the works of the home country.))(2).

Kohzad was a child who was inspired by the progress of the country during the reign of Amanullah, the people of the country, who grew up in the world and inspired by its progress and civilization, the secret of the developed countries; therefore, worked for the spiritual construction of the nation. The closure and even the scary imprison-

ment could not prevent his decision-making process, his commitment to the proud nation and the nation-lobbying. Kohzad was not willing to serve and praise tyranny and deviate from his nationality, but during the eleven months of imprisonment, he wrote the first volume of "The History of Afghanistan."

Kohzad has consistently endeavoured for national unity and real nation-building. His every effort was for the good of the nation. Each trip was completed by a national history season. In order to do so, he rolled up his sleeves with the sense of mind, and this was his national and patriotic duty, he said:

"I am lucky that 15 year back, with a small and dispersed article, I went into the old history of Afghanistan with a prolonged decade ago, and with great love I continued this work without interruption, and today I will succeed with the help of the Almighty God to supply the first volume of "History of Afghanistan" and offering to the respected readers".

We know and imagine that we have come to understand more and more about the history and historical existence of Afghanistan that it is well-known that this country was in the present and centuries-old age, called "Afghanistan", and in the Islamic period of the middle Ages, called "Khorasan" and from the ancient city called "Ariana".

Therefore, in the early chapters of our nation's history, the names of "Ariana" come from it; it certainly should not be considered the racial theories of "racism". Because in our view and in the history of our country, these words have a historical concept of themselves, and this real meaning is solved in the name of the country and in

the names of rivers, cities, interests and some of our tribes, except our historical existence and our country has changed and it is forging historical events)).(1)

Kohzad was indeed a national personality, preferred national interest to ethnical and tribal interests, and in each section he remained committed to these provisions; he writes:

(However, the migratory Aryans arrived in the direction of their journey to the east of Ariana to the river, which they termed "Sayando", and for a long time, alongside this great river and historical boundary that is considered the natural boundary of Ariana and its eastern lands, it would be stopped.))(2)

In this context, Professor Kohzad, at the same time was describing a historical matter, which is aware of national issues; he also mentions national issues with his descendants and his youth, while describing the issues of science.

In the text above, he describes the aristocratic "Ariana"; by showing the natural boundaries of Aryana, the entire Afghan nation realizes its natural right, Pashtoonistan, rather than civic-domineering. For the sake of a political-domicile, the Afghans also ruled Delhi, but now no Afghan claims neither to get it, nor will claim it from the legal body.

After writing the first volume of ancient history in our country, instead of traditional historiography, you were prompted by the accepted scientific and fundamental writing of various ancient and contemporary periods that the pride of advancing these scientific principles belongs to Prof.Kohzad more than anyone else. Kohzad in writing of history was not just satisfied with oral narratives,

but alongside the traditions of the elements, the inside of the country used historical texts, folklore, authentic works of the world's historian, and the neighboring chronicles as well.

With the great affection of the nation and the country, the weakness of the body did not stop the scientific and research efforts of the country from the dark of the national history, you can see that valuable and many important works, "Afghanistan in Shahnamah" and Gharghasht or "Garshap" is the outcome of the same years of physical weakness, but intellectual strength of professor Kohzad.

"The Gharghasht or Garshop" is an unparalleled work that would have left behind the superstitious and false narratives that were spoken about by the opponents of the Pashtun people to conquer the identity of the people. In this work, that idea has been rejected scientifically that the Pashtuns are the descendants of three sons of Qis' Abdul Rashid, and they are (Baitan, Sarban and Gharghasht). Based on this theory, the ancient history of the Pashtun people was 1400 years old, because some of the research has been confirmed by Qais Abdul Rashid Sahabi, but Kohzad says in this regard:

(One of the most important issues that we are discussing here first and, in my opinion, is the importance of the history of folklore and the Afghan race, is that the Afghan ancestors, who reached 1300 years old, came from there and moved to the place where the Avesta and Avestan resources are quoted as being 3000 years old before today. It is worth mentioning that the total of these three ancestors into Latin (Taranita), and we translate and use it here in three or three generations.))

(1)

The science of sociology of ethnography does not accept that the number of children of the three sons of

Qais Abdul Rashid during the fourteen centuries will reach about 60 million. Kohzad is observing behind these thoughts the goals and colonial conspiracy, and he says:

((These three ancestors are (Baten, Gharghasht, Sarban)), Afghans give their ethnicity a kind of folklore, from the point of view of the time of top area of early resistance of Islam, and at the bottom level, the number of tribes and tribes that come from it. The destination is that these traditions, which existed in color and essence, have been published in some books in India in the Urdu language and in the era of British domination, such as *Afghan life*, *the Sun of the World*, *Afghan articles*, that they are translated and published. There are certain goals in the work. My main point here is that these (three ancestors) were mentioned by the Afghan authors with the same names that they have heard and do not repeat the truth, they are unaware of their source of reference, and with the tips they gone away, which is free of the truth. There is no doubt that the names of Bartan, Gharghasht and Surban are the same names (Tart, Grashop, Serynd), which we will discuss and write about each of these issues in the future.) (1)

Professor Kohzad quotes from a French envoy regarding Gharghasht or Greshops as following:

The Frenchman calls him (Kabul" athlete) who is the one that considers the Afghan community as one of his ancestors and is well-known for three thousand years in Afghanistan. During the actual history writing, Kohzad was well aware of the importance of stories, myths, proverbs, and other folklore elements. In order to recommend it and analyze it, he says:

(Collecting stories, myths, proverbs, etc., helps in clarifying the folklore of nations, and the anthropological part relies on it, and the story itself and its diversity imply a

long history and the various narrative beliefs. He says that he has spent as human being in his social life.) (3)

Kohzad studies in ancient stories and myths, caves, ruins, scriptures, and novels, the history of the nation and the history of its people are being studied and he complements the cultural-historical gap has been lost since the influx of outsiders has disappeared. Kohzad's every journey was a scientific-cultural research. He considered every village of the country as his own home, and on every journey, he studied and analyzed various regions of the country. Kohzad traveled to many parts of the country, he found and analyzed an important page of national history; the travel of the "Yellow Movement Board" along the mountains of Baba and Herirud, from Gulbahar to Sarobi, from Sarobi to Asmar, and etc and others are his travelogues which includes all his observations.

(When I entered Chaghan in 920 AD, I built a tomb on the grave of the Seyyed Ali Hamdani, who is here. The Chaghan Inn Block consists of a village, its area is limited and has fallen into the entrance of the Kafaristan, despite its residents are Muslims, but they are confused with the infidels, and they were living as per their customs and habits. A large river called the "Chaghan Saray River" comes from the North-East from the rear of the Baghoj, and the small river by the name of (Bolt) comes from the west of Kafaristan. Kohzad in his travelogues, such as those of the current travel logbooks, only the food, drinking, sitting and rising, jokes, satire, and the like are not presented, but rather centered on all observations and studies, and on the subject of historical information with the reader. For example, in a travel report "From Sorobi to Asmar", which runs through the common gate of Kama and the plain of Gambiri in the Kunar Valley, the reader's information about the "Cha-

gha Saray" of the provincial capital of Kunar province is that of "Tazk Babri" read it, he quoted Babur as saying:

Chaghan Saray's wine is spicy and has nothing to do with the wines of the valley of Noor. When I took the Chaghan Sary, the infidels' of "Bolt" come to help those people. Among them, the prevalent amount of wine is common that are used by each infidel who drink wine instead of water.) (1)

Subsequently, Kohzad writes: Because the word of the Noor valley came to discussion, here's what Babur reminded his experience of wine related to this valley: "In Laghman, the wine of Noor Valley is famous. Two types of wine namely (Ara Tachi) and (Sohan Tashi), the first is zodiac and the latter are frosted, but the Ara Tachi has more affection.))(2)

We do not need to have such historical information, to relate to the subject matter, and is not duty of the any writer to remind it in his/her work; for example, it wants an exact writer like Kohzad a committed person. This information is remarkable for us from a historical perspective of several dimensions:

- To find a pilgrimage to the Mir Sayed Alli Madani, whose descendants should be searched in the Sydan Dynasty?
- The connections and neighbors of unbelievers and Muslims of the time, which cannot be ignored by the mutual influence.
- Determination of a period of time for Muslims residing in the Valley of Bolt.
- Reminders of wine at the Chghan Sary, and use of wine in the infidel society.
- Whether Bobor also was drinking wine, because he was aware of all his qualities and tastes.

- Kohzad had a great of talent and method in the pursuit and development of research topics. His sources of research were various documents; historical texts, folklore, ancient elements, and so on. In the work titled "The First Entry", the Lashkar Gah has the following narrative to capture the subject:

((When and how was the Lashkar Gah discovered? In the arena of discovery everything it wants to be, is a lot of interference. On Hamal 26, 1327, during a trip, the name of the bazaar came from Sardar Mohammad Younis -Khan Deputy of state of Kandahar, in the month of Sawyer this year; the word "Lashkar Gah" in the history of Bayhaqi attracted me. The Lashkar Gah was discovered in the world of history and literature, and archeology confirmed this theory with empirical evidence.)) (1)

Kohzad had a curious mind, after discovering the rays; he started seeking to find the full brightness, and goes on to the depth of the matter. After the discovery of rays, the Lashkari Bazaar, he begins to find his own full illumination and find his goal in the context of historical texts. (In the course of about 9 years, we read the history of Massoudi and the affirmation of Malik al-Shora'ah in Mahmoud's palace and the booty poets of Sistani poetry, but we had no evidence to prove that little glorious words which were finally revealed. At the sides of the Hearmand, near the bay of the palace was discovered and the eyes of the renowned singers once reigned in truth. The Lashkar Gah was discovered and removed by the discovery of it from the front of our body. I am proud to contribute to the uprising of this curtain and I am glad that now, that this can take the hands of the readers and in the light of this small candlelight in Lashkar Gah, we will enter the Lackan plain in the royal palace.))(2)

Kohzad was well familiar with Dari, Pashto, Arabic, French, Italian and English. The books about the history, artistic and archaeological history of the country con-

tains more than 60 study works independently (books and treatises), some of which are as follows:

The empire of Kushan, Bagram, Afghanistan old coins, Men of Paropamizade, Afghanistan coins in Islam period, Ariana, Rattbill Kings, Afghanistan History in three volumes. The Shahnameh and a comparison between some of its heroes and Avesta, Ryan Kabli, Kennishkah, Skandar in Afghanistan, the literature of Afghanistan in the old days, Afghanistan and Iran, In celebration of the thousandth birthday of Sheikh Al-Rais Abu Ali Ibn Sina Balkhi, the love of God, In the spheres of contemporary history of Afghanistan, Elites and the historical events of Afghanistan, Indian relations, customs and habits of the Afghans (French), the Lashkar Gah, Bamiyan guide, the Bamiyan brief (French-English) from Sarboi to Asmar, Kabul and the history of Afghanistan, in the light of history, Forough Farhanagh, Spirlo, Shah Bahar, History for the seventh grade of schools, Elites and historical events of Afghanistan (English), the Nationalist Republic of Afghanistan flag, Afghanistan in Shahnameh, Gharghasht or Ghashap, Afghanistan the roundabout of Civilization and the revelation of the Bamyian Buddhist ancient works of the second volume, the Buddhist industry of Bakhtar and the origin of the Greek and Buddic industry, the landscape of the monarchy, and the work of the colonial kingdom, the historical results of the new discoveries in Afghanistan. Afghanistan, Red Kotel, Tianan, Old Art of Afghanistan, Shir Shah Suri or Acting of Afghan Soul in India, from Changiz to Timur, Small Kushanies or Kidariyian, Memorials of Shahnameh, Early Kings, Kabul Museum, Tahmtan and Pashtun, Avestan civilization, Traveling of the Board of the Yellow Caravan, along the mountains of Baba and Heryroud, from Gulbahar to Sarobi. Kohzad has also written several small treatises on daily politics and topics.

The Research works written in foreign languages by Kohzad:

1. Men and Events
2. In the Highlight of Modern History of Afghanistan
3. Guide to Kabul with Nancy Dupree
4. Alexander au Afghanistan
5. Afghanistan Custom
6. Culture (In Italian)

Babur, Arts of Ancient Afghanistan, Bamiyan, Aleksandra in Ariana, Bakhtar Buddhist Industry, Greeks in Ariana. These works are translated into Pashto.

1. In the Context of Afghanistan's Contemporary History (Present Afghanistan's History -Mohammad Nayem Azad)
2. Gharghasht or Ghrashap (Aurangzib Guidance)
3. Afghanistan in the light of history (Afghanistan Date of Peace-Kara-Urangaz of Guidance)
4. From Sarobi to Asmar (Abdul-Qayum Mosavey)
5. Spilloo (Abdul-Qayum Mosavey)
6. Shah Bahar (Rahmatullah Hotak)
7. Ariana (Malika Moshtary)
8. Bagram (Razieh Andareh)
9. Lashkar-Gah (Sharif-Al-Dost)
10. Sorkh Kottel (Mohammad Asif Ahmadzai)
11. Kushan Empire (Mohammad Nabi Salahi)

In addition to his travels inside the country, he also travelled to other countries of the world and was attending scientific seminars in which ancient civilization, revealed the historical significance and Afghan national identity.

For the first time in 1333, it featured some of the works of the National Museum of Afghanistan in Delhi, India, during the twentieth anniversary of the founding of the Asian Kingdoms Association of Bengal Seraulim Jones in Delhi and Kolkata. For the second time in 1352, it featured the works of the National Museum of Afghanistan

in some of America's major cities to show enthusiasts. For the third time, some of the works of the National Museum of Afghanistan in the United States were presented to the enthusiasts. It is also proud that the first time the screening of the ancient works of Afghanistan abroad is belonging to Kohzad.

In addition to Australia, Kohzad traveled to four countries in the world, including Italy, India, the United States, Angola, France, Iran, the former Soviet Union, Pakistan, China, Egypt and Turkey. It has also been involved in some of the operational-training conferences of countries such as the Geographical Society of Wales, the French-East-Asian Association of the Far East, the French Journalists' Association, and the Association of the Bengal Islands and the Association of Asian Churches.

Professor Kohzad also had the art and interest of poetry, in his poems the love of the homeland looks very clearly. This is an example of his poem:

-----poems in Dari

The country of Afghanistan
An ancient land
Cradle of Arian
Painted Immortal Immortality
You are a free country
An old fortune, unlucky young
Your face is shaken
The true designation center
You are the clean heart of Asia
You are the source of the truth
Look at me every time

Hope you are my religion
Your love was my religion
Oh my sweet mother!
You are a country with here and theirs
I'm proud of you
To be alive in the world
To the flag of Conquest
Take the altar and the pulpit
There is an eagle
In the Middle East you know

This famous historian, national scholar and national clerk of the country farewell to this mortal world on Wednesday (3 April 1983), and was buried in the city of Kabul alongside the pilgrimage of the Shah-e- two Shamsheera.

Conclusion

- Kohzad was a really national personality; he had a national idea and voluntarily worked on nation-building.
- Kohzad was a true scholar; he did not conceal the facts, loved his country and his nation, and was not puppet to stringers
- Kohzad was not the only archaeologist but a sociologist, historian and even linguist.
- It will be worthwhile to know that Kohzad is the founder of contemporary historiography in Afghanistan.
- Kohzad not only has a reputation in his own country, but also in some other countries. Kohzad's research is equated with the principles and standards of the international academia and academic research, that is,

they all are based on solid facts and are equal in terms of scientific and research principles and are linguistically, religiously and regionally biased.

- Wrecks the ruins, mountains, seas, shrines and clay tufts and recorded its objective observations in completing Afghanistan's history.
- Kohzad's works on Afghanistan in foreign countries are also considered first-hand sources.
- Kohzad was proud of nation and country, so the Afghan nation and its national history are also proud of him.
- Kohzad's every journey was a scientific-research trip, like the current trips, not only the report of eating, drinking, jokes, and so on

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Samiullah Taza

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Kohzad's Contribution in Presenting the History and Culture of Nuristan

Introduction

Ahmad Ali Kohzad, an archaeologist and historian, has made a notable contribution to his homeland in terms of providing information on culture and historical civilization of Afghanistan. He traveled to every segment of the country for understanding the history and culture of this land, kneeling on the ground to reveal and rejuvenate the richness, valuable historical and cultural identities of the country. Kohzad has deeply paid attention to each and every artistic work, in order to discover and explain its hidden secrets and essential values for us. He searched, with the full flavor, the East and the West resources for the secrets of the history of his country, to reveal the greatness of Afghanistan.

Kohzad went to Balkh to discover the glory of Aryan civilization, to learn about tribes' way of lives, and to get information about the reign of Greece and Bakhtar. He walked around the Hindu Kush to find out the sign of the initial human's life in that area. He travelled to Kapisa and Bagram to get acquaintance with the glory of Koshanian's reign. He went to the Gandahara valley to observe the greatness of Greko Bodik civilization. Finally, he gone and met every part of the country where the past history of civilization was the matter of consideration, he highlighted the hidden history of our country to inform us about the glory and greatness of this society.

Kohzad was the first Afghan researcher who introduced the Nuristan people as Aryan and found the dominated culture of that area as an Aryan one, whereas the people of Afghanistan and the neighboring countries were acknowledged and identified them as Greek and the dynasty of Alexander the Great's soldiers.

Therefore, it is desirable to remember his services. In order to express the historical and scientific research that Ahmad Ali Kohzad has done in this regard, we look a bit at the background of the issue in this article.

Background of the Issue

Old and modern Kafiristan is located in the North of Afghanistan, in the midst of the deep valleys and mountains of Southern skirts of Hindu Kush.

This area has been known from the sixteenth century as Kafiristan, and since the inhabitants of this province have blue eyes, brown hair, tall and slim body, and they were using the table and chair in their daily life, they drank wine, worshiped different Gods, had many different types of songs, had different dances, and spoken differently with each other, therefore, the surrounding area of this province considered the people of this province to hold Greek origin. They thought that these people were the Greek soldiers who remained in the valleys.

Some of the Nuristanis also believed that they are of Quraish tribe and have come from Saudi Arabia. In this connection, they have made imagination and many fantasies that still have remained with them and still have made some people busy with these thoughts.

During the first decade of the nineteenth century (1808 AD), Stuart Alfensten sent two delegates as representa-

tive of British, combining Mulla Najib and Doon Pat Ray Hindu, prior heading to Kabul, in order to understand the internal situation of Kafiristan. The delegations travelled to Kamdesh, spent some time there and returned with the full belief that the Kafiristan people are Greeks.

Alfonsten added this information in his book titled, "An Accounts of the Kingdom of Kabul," which was published in 1830. He also convinced himself that, the people of Kafiristan are of Greek descent. In his book, he writes: "soon after our stay in Peshawar, we started investigation about the Maqduni neighbours".

We find that the infidels in the Northern Mountains of Bajaur have many common features with the Greeks. They were famous for their beauty and European identity, idolatry and drinking in beautiful cups. They used table and chairs and were speaking in a language that was not familiar to their neighbors" (Mashhad, 1376).

Lufthanson's perception was later recruited in (Tawarikh-e- Khorshid Jahan), by writers such as Shir Mohammad Khan Gandapur Ebrahimzai and by Mohammad Hayat Khan in (Hayat Afghani) and by others in their works.

It is mentioned in Sarajul-Tawarikh that Amir Abdul Rahman Khan has convinced and subjugated the Greek Kafiristan people and converted them into Islam, transmitted their idols in Kabul, and destroyed all of them (Serajul Tawarikh, 4th Volume, p:76).

This kind of Greeks and being alien of the Nuristanis, not only among the people of Afghanistan, but also among the people of the regions, was also a well known fact. The Muslim communities of the surrounding areas of Kafiristan were also strongly disseminated, and the

religious war against them which was harsher and more brutal. During the decade of nineteenth century (1890-1891), George Robertson, the British delegate in Gilgit, came to Nuristan from Kashmir and spent a year there. He has studied all aspects of the life of the Kafiristan people closely. At the end of the journey, he wrote a valuable and documentary book by the name of "Kafirs of Hindu Kush" (Safar Wakil, Nuristani, and p: 16).

Robertson wrote in his book: "The Nuristani general appearance is clearly good, and represents the pure Aryan. Local people in Nuristan are mainly of Hindu Aryan race of East Afghanistan, which in the 19th century they refused to convert into Islam. They escaped and settled in these difficult passage valleys.

In my opinion, it is a matter of concern that a good and mighty race shall go under the influence of Amir (Abdul Rahman Khan), or under the command of (Chetral Elite) or other conqueror to lose their friendship and support of the British government forever (Taj Tawarikh, pp: 274-275).

Robertson's book led to the mobilization of public opinion in England to conquer Kafiristan. As after the capture of Nuristan by Amir, criticism against Amir's action was conducted in England. The waves of humor and perception were seen as hatreds to the descendants of the Nuristani as newly Muslims people and their culture considered as infidels culture. Ahmad Ali Kahzad is the first Afghan scholar who has noticed the importance of recognizing the Nuristan culture. He paid attention to this issue when he studied the history of Afghanistan before Islam, and at that time he studied the works of European and Hindu scholars.

Kohzad found the French scholar Vale Dupusen (as per his writings) in the city of Balkh and with his collaboration; searches for the history of the Aryans were conducted. Using his works regarding the Aryans, he found the hidden facts about the history of ancient Afghanistan. As he writes, "We met the French scientist Vale Dupusen in Bakhtar and Aryana, and from there, like some of the Aryan tribes that are settled in Punjab today we are reaching them to India" (The History of Afghanistan, p:56).

During his journey, through the works of Vale Dupusen, he became more familiar with the Aryan tribes. He heard about the war of ten tribes, ten kingdoms or ten Aryan elites, which occurred between King Sodas Veriši Visomitra. According to him, this war has caused some Aryan tribes to move out of migration and remain in the Aryana region (The History of Afghanistan, p: 61).

Kohzad writes: "Elinahs or Nuristanis are one of the important Aryan tribes that indulged in the war of ten kingdoms or ten elites. According to Kohzad about Elinah, apart from the war of the ten tribes, it has also been mentioned about Elinahs, in the Vidy poems (The History of Afghanistan, p: 71).

After studying and learning Elinah through the works of the scholars, Kohzad follows it as one of the main tribes living in Ariana to find out more about the tribe. He decided that in the mainland of Ariana, (Afghanistan) with the sense of reality and as an unbiased historian was trying to know more about this unique Aryan tribe, which still retained its ancient Aryan culture.

After recognizing and understanding of the Nuristani origins, Kohzad focused on his own research. In the first

year of the history of Afghanistan, he wrote: "Elinah-Nuristans in the North-Eastern corner of Ariana occupy the valleys of the Southern Hindu Kush and are still in their place in the Vedy times where more tribes settled. Due to the fact that Elinah lived in difficult valleys, their contact with other tribes has been reduced more than ever; therefore, blood relation, language, culture, and ancient Aryans are better reserved for them. For this reason, the researchers have called them Homo Alpinos or Mountain Aryans."

Kohzad continues: "studying the life, customs, and habits of their wisdom, sheds light on the old history of the country. What we know about the culture and attitude of the Aryan is the valuable works which still exists among this tribe" (The History of Afghanistan, p: 71)

These facts has been written by late Kohzad at a time when the Nuristani people, called the New Al-Islam, were introduced to the people of Afghanistan and majority of the people had no information about the history and culture of Nuristanis, also there was no interest in understanding the legacy of the Aryans as well.

Following the advent of the historical value of Nuristan's Aryan culture, Kohzad began the quest for further introduction. He published four detailed articles under the titles of the (Tahzib Hindu Kush) in the month of July 1958, (Nuristan Qadim Az Nazar Aein) in the month of September 1958, the articles on (Sia Poshan wa Amir Timor Gorgan) in of October 1962 and (Arbabel Anwa Noristan) in the same month of October was released by Kabul Radio, so that the listeners will be aware of the history and culture of Nuristani, as a part of the Afghan culture. These comprehensive and valuable articles

were later published in the book titled (Afghanistan in the light of History).

In these articles, in spite of seeking the root of ethnic origins and culture of Nuristan people, Prof. Kohzad also has evaluated the cultural phenomena from a historical point of view, the role of these phenomena have been searched for the core life of Aryans, in spite of proving their connection with the ancient Aryan culture, the historical significance of these phenomena known as History of Afghanistan, also been emphasized by Prof. Kohzad.

He added: "The Nuristanis had special beliefs and religion that the origin and basis should be sought in the early beliefs of the Hindu-European and Hindu Aryans. Probably, the Nuristanis in their first period of lives, such as the Aryan in the era of Vidy, had a cluster of Gods that were combined more from natural elements, until the reforms of the era of Zorestriavistahi and Almighty God became popular. Yama, the Aryan king named Yemra, stood at the apex of their Gods collection (Habibi, p: 17 & Kohzad, pp: 279-280).

All scholars, including Kohzad, have identified the Nuristan community as a means of better understanding of the Aryans. But in the meantime, Kohzad's contribution is greater and valuable. He made a significant and substantial service to introduce the Nuristan culture to the Afghan community, in which the smallest information was not available among the Afghan people. It is surprising that there are some people who, as a result of lack of information or because of intellectual constraints, have considered the Nuristans still as Greek generation;

they are not willing to accept the historical and cultural truths.

Kohzad gave more value to Nuristan- Aryan culture that it has been called "Tahzib Hindu Kush". This is exactly the same word that Western scholars called it "Hindu Kush civilization" and the Nuristan before Islam is called as "the country of Hindu Kush".

Conclusion

Overall, the sustained and continuing importance of Ahmad Ali Kavzad's research in the field of history and archaeology is that he has been able and had eager to demonstrate the image of Afghanistan's civilization in different periods of history. Kahzad's position is extremely important in Afghanistan's ancient history, especially in identification of the cluster of ethnics in the country. Therefore, his remembrance and commemoration is of highly significance.

The late Kohzad was the first to highlight and appreciate Nuristan's culture not as a culture of infidels, but as the most prestigious and recent sample of the Aryan civilization of the country. Kohzad's services in respect to the Nuristani history and culture as mountainous Arya of ancient Afghanistan's historical and cultural heritage, is unforgettable. The name of Kohzad will be alive for ever in the field of history and archaeological research in Afghanistan. His works will be the first to be the subject of many years of research in history and archaeology, and will benefit great followers of the research field.

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The Kushan Empire in the Point of View of Kohzad

Abstract

The Kushan Empire, in the ancient Afghanistan, was a big, wide and important period. In this historical golden period, the geographical boundary of the empire, as compared to other periods, has not been shrunk, but it has been expanded too. As a first Afghan archaeologist, Kohzad has conducted quality, documented and authentic academic research and he has called this period as a period of success and historical prides.

Kohzad Introduces the Kushan Empire as below

In the history of Ancient Afghanistan (Aryana) the period which is admirable from different perspectives, is the Kushan period which started in the first year of Jesus and encompassed 600 successive years. Based on its specific characteristics, with no doubt, we can enumerate it as the youngest period in the ancient history of Aryana.

In this period, religion spread from this area to china, Jawa and other parts beyond the Gubi Desert. In this period, many useful craft flowed to different remote areas in the east. At that time, the balance of power was under the control of two big empires, Romans Empire to the west and Kushan Rulers to the east up to Han Hai of China. The Silk Road, the road linked Asian trade to the

European one, crossed this empire in the north side. The convoy of scholars and missionaries arrived to Sai-hoon and Taram Deserts for preaching knowledge and civilization. In this period, the Buddhist laws were modified by Arian scholars. These and some other examples show wonderful events were unique characteristics of this period which are hardly looking in the other periods. Each of these characteristics shows specific aspect which implies that during the Kushan government, Aryana played important role as a civilization centre which not only enlightened inside the country but also it brightened other areas beyond geographical boundaries (1).

The main contents of historical research of Kohzad emphasize the fact that Kushanians were Arians. The famous archaeologist writes in the second paragraph of 200th page in the book of (Afghanistan in Shahnama) that "Kushan and Kushanian belong to Aryan family" (2).

Pohand Mohammad Rasol Bawari further describes the above statement of Kohzad in the following words: "There is no doubt that Kushanian are linked to a tribe that has Aryan root, but some scholars relate this name to Chinese tribes. These scholars believe that the word "Yuchi" has been derived from "Yuchis" or "Yuchizh" which is related to Chinese ethnical group. These claims have been rejected by those physical evidences which are at the hand of archaeologist. An example of these evidences the type of cloths which can be seen in the statues of Kushan Rulers (3).

Kohzad account Kushanian as the successor of Greek and he writes: "in 135 B. C. Kushanian took the power from Greek and they established their government in

Greece and the first ruler of this empire was Kajulu or Kachulu which captured the Negancy, Partya, Kafo and Kipen areas in Kapisa and faced with Butagan in Gazni; Butagan was called as Pukhto, Pakho or Pubno by French scholar, Wala Duopsin. This issue is very important. Based on the French scholars, Yuchi or Kushanian faced with Butagan in Gazni related areas. The first ruler of Kushan, Kajulu Kadfiz, seized up Kabul and Gazni and pushed Greeks from Greece to Kapisa then to Kuhdama, Logar and Gardiz" (4).

Pohand Habibi accepts this statement of Kohzad and writes in his book "The Brief History of Afghanistan": "Based on Chines writers, Q. Tisu Q. (Kajulu Kadfiz) conquered Partya (Kurasan), Kabul and Kapisa subjugated Pauta people in Ghazni. Based on Wala Dupsin, these people were Pashtun" (5).

It is obvious from Kohzad statement, in 135 B. C. Pashuns not only lived in Ghazni related area, but they have been faced with Yuchies in this area as well.

The facts that Pakhat tribe lived in Paktya, claimed by Hirodat (the father of the history) and Pashtuns lived in the ancient Ghazni, claimed by Wala Dupsin, are two important historical issues that are also accepted by Kohzad.

Based on Kohzad's works, Kushan Empire, Afghanistan in Shahnama and the Ancient Afghanistan, "Kushan Empire encompassed a wide range of area; Turkistan Desert and Caspian Sea situated to its north; it was surrounded by Indian Ocean and Bengal Sea from south;

Bangladesh and Nipal located to its east and Fars Gulf was to its west” (6).

The same geographical boundary for Kushan Empire has been depicted by an Indian scholar, B.N. Puri and Pohan Gulam Gailani Arez.

One of the important work of Kohzad is “The Kushan Empire” which has been published in 1317 (1938) by Pashto Tulana (Pashto Community) in 53 pages. This book consists of three chapters and 18 historical pictures. At the end of this book corrigendum is also included. I (the writer) have translated this book of Kohzad from Dari to Pashto. The clarification of some points in this book is very important, therefore, I chose to write this article.

This book has been written in the light of international standard research methodology and principles, authentic references have been cited and the issues have clearly been described. Also, religion, family tree, philosophy (Buddhist Idea), doctrine (wide culture) literature, architecture, construction, sculpturing, drawing, language and writing style and professions of Kushan have correctly been introduced. In this book, Kushanians have been introduced as amazing and of precise policy and people of belief. Conceptually, in this book, the intention, courage, tricks and consciousness of Kanishka have been admired.

After the introduction, general issue have been discussed and later in the first and second periods, the big and small Kushan government have been studied.

This book points out on issues such as Kanishka Family, the extent of his empire, the influence of Kanishka to India, the invasion of far Asia by China, Kanishka and Buddhism, the successors of Kanishka, the second Kanishka (Wasika), Howishka, Waswada, the role of Arian scholars in the spread of Buddhism in China, the Greek-Buddhic art and its spread to the east, the collapse of big Kushan government, the relationship of small Kushans with Sasanyan in Kabul, the religion policy of Kushan and the intellectual activity of Kushan period. At the end of this book, the author explicitly discusses small Kushans, Greek Kushans or Kidaryan, Kabul Kushans, the political importance of Yuchies relationship with Kushan Empire and the commercial relationship of Romans with Kushan Empire.

This book has one technical problem that is the page numbering is not inserted in sequential order. It means after page number 24, page number jump to 33. It had made some confusion for historian that some 7 pages of this book might have been missing. I started searching to diagnose the problem. I visited many libraries including the public one; in all of the libraries this sequence was the same. When checked the contextual sequence of the book, I came to a conclusion that there is not any missing in the contents of the book; rather it is a technical error in page numbering. Hope this problem will be overcome in the second edition.

Conclusion

Kohzad introduced the ancient Afghanistan and put it in line with other ancient civilized countries like ancient Egypt and Greece. Doing so, as a national personality,

he deeply studied Afghanistan's ancient history referring to the ancient physical evidences. He wrote and introduced the ancient history of Afghanistan to the rest of the world. In this regard, he put more attention to the history of Kushan periods.

Kohzad introduced Kushans as the disciplinarian of Silk Road to the world and he counts their independent and wide culture as a secret for their success. It means, however the formal religion of Kushan Empire was Buddhism, but also other religions such as Zoroaster, Genism, the small Asian Religion, the different religions of Greece, the central East, ancient Indian and other Aryan religions were also worshiped and equally respected. There was no any religion conflict in the entire empire; this was the main reason for the development of Kushan Empire. All these religions together, have their role in the stability of Kushan Empire and religion pluralism was the amazing reason for the same.

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The Role of Kohzad in Survey and Excavations of Ancient Area of Afghanistan

Introduction

Afghanistan has an ancient history of more than thousands year and has fostered many scholars in various disciplines such as ancient history of Afghanistan, contemporary history, education and language, folklore, mathematics, philosophy, sciences, sciences of agrarian, therefore, Ahmad Ali Kohzad was one of these famous historians. Kohzad has cooperated in surveys and excavations with the French and other overseas archeologists, and through his hard work and endeavors, he could highlight the culture and history of ancient Afghanistan.

Kohzad and survey of ancient areas

Ahmad Ali Kohzad learned the French language in school and this was a threshold for him to work as translator with Mr. Kazel, French archeologist after the graduation from school and after working with Mr. Kazel, he then worked with numbers of France scholars to survey and investigate the historical areas of Farah, Grishk, Kandahar, Ghazni, Kabul, Jalal Abad and Daka (Bawary, 1376, PP: 128-129).

Kohzad has studied and conducted research regarding the different periods of archeology such as per-history, Bakhtari, Greek, Western Greek, Koshani, Koshano Yaftali, Yaftaly, Koshano Sasanian and Islamic periods and has written different topics in various aspects of archeology that most of them have been published in Aryana,

Afghanistan, Zhundun, Kabul yearly Association Adabi Journals and Anis new paper and even has been broadcasted through Radio Afghanistan. Kohzad's articles, as first hand research work, have been known at the national level (Kohzad, 1367:201).

In 1930, Kohzad has travelled, for the first time, to Bamyan for the purpose of research and excavation with professor Hakin and under the supervision of Hakin he has started his research activities. In the eastern segment of 38 meter of Bamyan Sculpture, they discovered the new cave which later on among this cave, an ancient library of Bamyan's Buddhist was appeared and this Buddhist book was written in Sanskrit language. This cave which is accounted to be one of the ancient caves of Bamyan, probably existed before the emergence of Islam and over the periods of fourth and fifth centuries, due to destruction of the big portion of the vertical part of the mountain and natural factors, the entry part of the cave had been closed. After 1930, due to excavation of the French team work, it opened again and all its historical monuments were shifted to Kabul Museum. As per Kohzad, in the middle of this cave there was also a small stupa that colourful pictures on its walls are seen. The texts found in this area were not of paper, rather they were made of very feeble shell of plants and by the passage of time they have become very fragile. After the agreement of the former Ministry of Education, some of these pieces were sent to Paris for study purpose and again returned back to Kabul Museum. The pieces were in Sanskrit language and Sanskrit style of writing and have stratified into three groups (Koshani, Gobta, and Central Asia methods). The first group depends to 3rd and 4th centuries, the second group depends to the 7th and 8th centuries and the third group illustrates and explains the variety of writing patterns which were found from different parts of the Central Asia (such as Khotan

and Kotcha) and the same were found from different parts of lands of Koshani's empire (Kohzad, 1346:201).

In 1930, while the mission of red caravan was coming to Afghanistan, Kohzad visited the "Sword Cave" with Professor Hakin that common people had lot of amazing histories and were talking about the golden brick and devices tide up with this Sword and people considered it impossible to enter that cave. But when the delegates entered into the cave they observed that the land layers due to melt and dropping of liquid subsistence has formed an amazing view over the length of the wall, which in terms of scientific terminology it is called Glefhashing and Shafsha-Hang. Thereafter, in 1951, the American scholar, Lovis Dopri made some excavation entered inside this cave and obtained evidences from different periods of lives related to Koshani's period until today (Kohzad, 1346:19).

In 1932, Ahmad Ali Kohzad, the country's archaeologist along with French and Swedish scholars traveled through the direction of Kuner, Barikot, Asmar to Nooristan and as such, at the same year in the month of Mizan, Kohzad along with Franch delegate in a 20 days journey from Shekary valley has surveyed the cities of Aiback, Balkh, Bala Morghab, Hirat, Greshk, Boost, Kandahar, Ghazni and the Kabul surroundings. Kohzad prepared and published a report on the topic (During 3000 Km in Afghanistan) and (Alongside of the Baba Mountain and Hariroad) and (from Srubi to Asmar). From the results of this journey, Kohzad started thinking for research regarding his country, as a matter of which, the French researcher with the collaboration of Kohzad, wrote a composition about the ancient history of Afghanistan that Kohzand has translated it into Dari (Persian) language and it was published in Aryana Journal and Kabul Yearbook (Bawari, 1367:129-131).

The country's famous archaeologist with French archaeologist (Sholombarza Kazl, Lober, Koril and Mrs.Kazl), took the city of Lashkari Bazar from 27 Hamal (March) 1948 till 1951 under his survey and excavations and implemented in five stages. As a result of this endeavors, he discovered three aggregated ruins of Ghaznawi period in parts of north, south and centre of Lashkari Bazar that include Koshaks, the great palace of Royal's military base, the hall of Gazna rulers' palace, the Maqsura Mosque, the Lashkarga Mosque, on-wall-pictures (military scenes of Sultan Mahmood Ghaznawi) which were painted in many places, the colored picture of about 40 of guards of Sultan Mahmood which were curved on big pillar in the Royal palace of Lashkarga of which a numbers are in risk of damage. Engineer Lobar, shifted a number of these pictures to Kabul Museum (Kohzad, 1332:25-33).

Kohzad with the team of Italian archeologists under the supervision of Professor Tooichi, the president of association travelled to ancient and historical city of Ghazna till the area where selection for excavation need to be done. As a result of this research, two places have selected for the purpose of archeological excavation. One was ruins around the grave of Sultan Ibrahim attached to the tower of 3rd Masood and the other was the hill located straightforward to the south eastern of Ghazni Castle just 3km away from the south-west of Sultan Mahmood's grave, that the first one depends to Ghaznawis and the second one depends to pre-Islamic periods (Kohzad, 1346:1-2).

However, in 1337, Kohzad took an area with 100 m of distance under excavation which located to the eastern part of Sultan Ibrahim's grave. At that time, Mr. Bamba-chi and Mr. Sharato, delegates of France's archeology, accompanied him in this mission. As a result of which,

the 3rd Masood's palace has been discovered with dug-down written-stone (Kohzad, 1346:2).

The famous historian along with Italian team of archeologists has visited the process of work on Sardar's Hill of Ghazni in 24 and 25 of Mizan 1338 (1959). He says, during my visit from Hill of Sardar, I observed a military exercise and in this occasion I remembered the poem said by Farokhi and I recited it and translated to Italian which means as such:

"In this poem, Farokhi has admired and paid complement to Sultan Mahmud for having a lunch with him. He praised Sultan as servant and soldier to Islam and wished him a permanent and secure government forever."

Ahmad Ali Kohzad has jointly worked with the French delegation to survey the areas of Parwan, Bagram, Baghlan, Surkh Kotel, Khom Zargar, Kapisa, Bamiyan's Lions, the 38 and 55 meters of sculptures, Zahak city, Sword Cave of Iscadarya Qafqas, Hazar Som Samangan and Arghandab (Bawari, 1367:210-241).

In 1964-1965, Kohzad under the supervision of Grishman, has surveyed Sorkh Dag hills in the outskirt of ancient Zarange (Afghan Sistan) and Grishman over the period of his two years stay has excavated three areas in Afghanistan (Abdullah Bridge, Bagram and Sadaq Abad of Kapisa province), as a result of which they could published two volume of books (Kohzad, 1332:251).

Kohzad has used his researches very much while practically working with foreign team of archeologists especially the French archeologists in Afghanistan (DAFA) that is important to mention about the excavation of "Surkh Kotel" in North West of Pol-e-Khomry and Baghlan Province (Faizi, 1383:26-32).

In 1330/1951, Kohzad along with French engineer Mr. Lober during their journey to Mazar-e-Sharif, in the area of Surkh Kotel have visited the ruins of upper part of Surkh Kotel and identified the required areas of excavation. At the initial stages of the road construction, many stony brick with engraved written words were discovered from this area. Thereafter, due to work development process, it became clear that Surkh Kotel ruins is representing a great zone of Judaism (Kohzad, 1334:630-631).

Before the commencement of survey and excavation, Surkh Kotel village was not known as part of the near area where people was living and the mentioned area was called as "Kafir Qalah". This way of thinking is still prevailed among the eastern Muslim people and per-Islam, all the buildings, houses and constructions were called with this title.

Surkh Kotel's excavation was based on few principles such as the political history and religious, discovery of semi and complete stony sculptures, pastors' room, discovery of temple, Atashkada (Religious Place) and written stone (25 line inscription). These issues have been written by Shlum Briza and translated by Kohzad (Shlum Briza, 1339:1-5).

Although, Kohzad has surveyed the area of Khom-e-Zargar and in his notes, he writes: "the historical sculptures of Buddha have been found from "Sanjan" and Khom-e-Zargar". As such, the first interesting pieces that have been obtained from "Sanjan" are two big stony sculptures with one meter and 10 cm height and the Buddha sculpture is shown in a situation that fire is burning from his shoulders and water is streaming out of his feet. In 1926, a beautiful sample from "Payitva" village closed to Khwajas Inn has discovered and called as "great amazing Buddha". The second pieces discovered from "Sanjan" was in sitting position called "Bud-

dhistewa". A special sort of smooth and clear stone between Shaikhan Khil and Khom-e- Zargar joins these two areas and the front side of the mountain which is towards to Oshtorgram includes historical monument and the other side of the mountain is free of historical monument. Also, in different parts of Khom-e-Zargar, the sign and over left of Buddha has been observed, Kohzad has surveyed and most of them still exist.

The persistence of Stupas in different parts of Khom-e-Zargar represent one of the Kohshani's outstanding works (Shahkar) in the region that Ahmad Ali Kohzad has also mentioned about them. Also, the Kabul walls, which has been made in the time of Ratbil Shah and Ahmad Shah Abdali, is worth to remember and Kohzad has written an article in this regard as well (Kohzad, 1346:208-209).

One of the outstanding work (Shakar) done by Kohzad was the curry of coins collection related to pre-Islam located to the Mirzaka near to the road depending to Mangal tribal with 70m of height, silver coins , copper, Bent mark and Benj mark, Round type and Square. These coins were of 300 types and the human and weapons pictures have been seen in these coins which dated to 6th centure and encompass the period of Kohshani (Kohzad, 1346:257)

Unfortunately, in 1993, the Mirzaka coins which amounted to 4 Tones, have completely been snatched and curried to Pakistan and through the international dealers have been sold out. This has been a drastic strike and non-compensable loss to the cultural and economy of Afghanistan. This time the coins treasure was about 550000 types of coins which mostly were made of silver and bronze and also 350 kg golden monuments (Qaderian, 1392:19-24).

Conclusion

In conclusion we can say that Ahmad Ali Kohzad has done much research about Afghanistan's archeology along with the foreign archeologists. He also has surveyed different areas of Afghanistan and through his research works and articles, he introduced the culture and history of Afghanistan to the world.

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The Importance of the Book of “Afghanistan in the Light of History”

Abstract

“Afghanistan in the light of history” is one of the valuable books, written by Ahmad Ali Kohzad, the famous writer and Archaeologist of the country. This book which has been published in the form of articles collection contains 114 research articles.

The main contents of this book concentrate on political, social, economic, religious, geographical, cultural, artistic and historical aspects of the country. It also sheds light on music and its history. It introduces the ancient works of art and historical places from the old, middle and new periods. This book has a look to the culture of Hindukush and has three articles, written about Nuristan province.

This book has rich information about the social life of the ancient people. It shares the information about the social life of Peshdadyan and Paradatyan as well as the life Yama, the actor of Arians period, which constitutes one chapter from the life of Arians. The political part of this book is also interesting. This part points to the invasions of the foreigners such as Alexander, Timor and Changize in Afghanistan. It also sheds light to the life and wars of Arian family (Aspa), Alexander, Autidum, Kajulah Kadfiz, Ashuka, Kanishka and Yaqub-e-Laith.

From the history perspective, this book widely introduces the Greek, Kushanies and Ashuka periods and the pre-history areas such as; Mandidak, Shahmshir Gar, Kur Dara, Hazar Sum, Qara Kamar and Panjwayee.

From the economic point of view, it shares the information about the present Afghanistan, the coins from Greek, Achaemenian and Kushani periods; the Silk Road and its commercial importance. It also introduces the Alexander's crossing road, the Hirmand River, the Arghandab Zone and the mountains of the present Afghanistan, which shares a brighter picture from the geography of Afghanistan.

This book also gathers religious information from the ancient Afghanistan, as it points out some holy places of Buddhist religion. It is a highly important book of Kuhazad and it will always be informative and interesting for interested reader of the culture studies. The current paper briefly introduces various aspects of this book. We honourably invite readers to read this article for a better understanding of the book.

In order to briefly highlight the contents of this book, we separate the discussion into the following parts:

- Historical parts: (The pre-historic areas, historical areas and the ancient places and research works).
- Geographical part
- Social Part
- Political part
- Cultural part

- Economic part
- Religious part
- Artistic part
- Language and literature part

1. Historical Part

The large portion of this book is allocated to historical issue of the country, containing many articles in this area. As mentioned before, this part is sub-divided by three parts (The pre-historic areas, historical areas and the ancient places and research works).

- 1.1.Pre-Historic: In this collection, the pre-historic area has completely been clarified. These areas, which have 10000 years history, located in different of Afghanistan. Mandidak, Shamshir Gar, Kurdara, Qara Kamar, Hazarsam of Samangan and Pajwayee are the examples of the ancient areas of the country.
- 1.2.Historical areas: Introduction of Historical areas of Afghanistan composes the major part of this book. This part introduces Aryana Wija, ancient Baghlan, Bagram, Logar, the refinements of people resided in Hindukush and some other historical places.
- 1.3. Places: This part is devoted for ancient places and research works. Iskandaria of Caucasus, Shabahar Temple in Ghazni, Surkh Kotal, Naw

Bahar Temple in Balkh, Shalokia Temple, Nahid Temple in Greece, Buddhist historical works in Kabul, the Chakari Tower, Kham Zargar, Marnjan Hill, Paytawa, Sagawand (Sajawand in Logar) and the extracted manuscripts from Laghman and Kabul are the major ancient issues that have been introduced in this book (1).

2. Geographical Part

This part also seems to be important; Kohzad has allocated several articles for this part. He has highlighted some geographical locations in this part such as; declaration of mountains in Avesta period, the line of direction and crossing road of Alexander, the silk road, Sakistan, Takharestan, Kabulistan, the refinement of Hindukush, Jabal Seraj as gate of Hindukush, Nengarhar and its ancient cities, Logar and its historical and geographical location, Bamyán's geographical locations from tourism perspective and so on (2).

3. Social Part

The social part of this book is considered to be important as the life style of Pishdadyan, the refinement of Hindukush and other interesting topic constitutes the important part of this collection.

4. Political Part

This part of the book is very interesting; because, it shares the information about the political history of Arian Tribes, the period from the power of Yama to Jamshid, Yama Kadfiz, Kajulu Kadfiz, Kanishka, Rat-

bil Shahan, Kabul Shahan and the battle between Timur and the people of Nuristan; it also shed lights on the resistance of Nuristan people for remaining independent and it introduces many other political tribes. Also it gives detailed information about the invaders such as; Alexander, Timor, Ashuka and Changiz.

5. Cultural Part

The cultural part of this book is also colourful and trusted. Since Afghanistan is an ancient territory and each part of it represents a culture having ancient research work, coins, inscriptions, ceramic, temples, sculptures, old buildings, caves and so on; therefore, all of these ancients have been discussed in this book that each could superlatively be discussed in specific articles. The cultural geography of Afghanistan, the Greece mythology in this country, the tree musician tools in the ancient Afghanistan and Baghlan as a first cultural centre for Kushanies are the important parts of this collection.

6. Economic Part

Economic part of this book is also accounted to be of more importance. This book describes the economic impacts of silk roads as joining corridor of commerce between South and East Asia (China and India) with central Asia and Europe in detail. Also, this part of the book introduces the coins from the ancient Afghanistan, for example; the coins from Greek, Achaemenian, Kushanian, Yaftalian and Sasanian

periods. Each of these coins represent the art and culture of our people and gives valuable information for the interested people (5).

7. Religion Part

This part is the obvious and clear part of the book. The writer introduces the Arian religions and their historical periods, the reasons for religion changes and so on in his articles. This book also points out to the Avestan civilizations of Zurich, emergence of Buddhism in Afghanistan and its spread to China by Mogul and Arian religious scholars.

This book also provides valuable religious information about Arian spiritual religious, Zuresth, Gata, Gas, the ancients of Afghanistan from the Avesta perspectives, the mentioning of mountains in Avesta, the impact of Greek-Buddic of Afghanistan in central Asia, the Kanishka Temple, the ancient Nuristan from the religion point of view, the Arbabul Anwa (Gods) of Nuristan, the Buddhist temple in Maranjan Hill and the Suria sculpture (6).

8. Artistic Part

The artistic part of this book is also important and interesting. Since art is a part of culture and Afghanistan is both a cultural and ancient territory, there is no doubt that most of the arts has been developed in this country and is being accounted as the important culture heritage for its people. Many arts prevailing in the life of the ancient people has been discussed in

this book, for example; the art of housing, sculpturing, coining, pot making and so on. (7)

9. Language and literature

Language and literature is the important segment of a culture, therefore in various parts of this book it has been addressed. In this book, Kohzad has pointed out on the style of writing from the Arian period. Vedic poems, love stories, the Arian style of writing in Afghanistan, Greek style of writing in Sar-e-Kotal, Khrushi writing style, Takhari and Greek languages and the inscription of Urozgan are the important determinants of Arian Language.(8)

Conclusion

It is worth mentioning that this collection consists of 114 articles and as an important and valuable literature, is a good reference for teachers and students of the field. As a conclusion, we highlight the following points:

- The articles of this collection shed lights on various political, cultural, military and historical issues.
- One hundred and fourteen articles are collected in different areas.
- This collection has been written in 408 pages.
- All articles have been written in three languages.
- The source for all these articles is the speeches of Kohzad.

Recommendations

This academic work of Kohzad is an important literature through which every reader can easily understand the issues he/she can use it as a good reference for further research. At the end, I would like to post some recommendations as bellow:

1. It is expected from Academy of Science, ministry of culture, ministry of higher education and civil societies to collect and publish all the hand written works of Kohzad.
2. The mentioned organizations and societies are requested to translate this collection in to Pashto language.

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Kabul Balahisar in Kohzad's Researches

Introduction

The presence of historical monuments and the heritages of a nation represent the historicity, cultural and activities of the people who were living in the past and also introduce the civilization, economy and the architecture industry of its various historical periods. Over the past periods, human being via usage of natural materials, based on their experience and skills, has made big constructions for the purpose of military strategy and defense system in the form of rectangular, square, round and multiple angles, seize and attack, heigh walls and castles with digging wells and circles around the castles through these all had made themselves able to prevent the invaders either to stop or make it less effective. As Afghanistan is a mountainous country and mostly the castles and military zones have been made on the bases of mountainous architecture art and materials such as stone, mud, soft brick, clay or hard brick had been used in their construction. The sample of such castles and military bases are Ekhtiyarodin castle, Lashkargah castle, Nirayman Badghis, Ghore, Balkh castle, Ghazni, Gardiz, Eshkashim of Badakhshan and etc. which have remained to us from very ancient periods. One of such heritage is the Kabul Castel which testifies the important events and situations in the past history of our country, many rulers were being settled in this area and they have used these castles for the sake of their self-defenseand territories. Kabul is a historical city and has

backed different historical events which are being recorded in the history's texts.

This city has a very crucial and meanwhile an important position that from this point of view it is being located at the center of commercial activities and Silk Road which is more significant for the transit and commercial purpose. This city has been the crossroad for commercial consignments, invaders and empires such as Fars, Greece, Moguls and Arabs over the past periods of history which has mixed the culture of these nations and fostered in itself that discovered historical establishments and monuments can be witness for such claims.

The Kabul city from religious and cultural point of view has become as hills and other areas of worship for Buddhism, commencing from first century till the emergence of sacred religion of Islam in the pre as well as past period of Koshans. Therefore, the remains of many Buddhist settlements and temples such as Guldara's stupas, Naring Tappa, Khazana Tappa, Kowaja Safa, Senjed Dara, Yakh Dara, Shewaki, Chakari Tower, Red Tower, Tappa Khazana, Konjaki Paghman, Qul Toot, Paytawa, Castle and the Kabul walls, can be clearly observed.

The Kabul city from 7-9th century with the dissemination of the religion of Islam was also been witness to important historical events in which lot of development have taken place. At initial stage of Islamic period, compare to other establishment, more importance was given to Masjed construction. Masjedis the Muslims worship place that was counted as part of the great buildings of the cities and villages at that time and immensely was building such as Shah-e-du shamshira's Masjed,

Eidgah, Pakhtafroshi, Bagh-e-Babur, and Mullah Mahmood that we can name them in here. But later on, they started constructing of Palaces such as Chelstoon palace, Salam Khana, Paghman, Darul Aman, Tappa Taj Bek, and Bagh-e-Balah. However, during the Islamic period, particularly in Babur period and thereafter, many gardens such as Babur's garden, Chilstoon, Bagh-e-balah, Bagh-e- Omumi Paghman and etc, have been established. Out of the total establishment in pre-Islamic period, one is the Kabul Castle and the walls over the Kabul's mountains, sounding the city that we are going to discuss these issues from Ali Ahmad Kohzad's researches point of view.

Kabul Balahisar

The Kabul Balahisar, is a strong and military castle located at the South Eastern of Kabul city and has made at the top level of Sheer Darwaza Mountain. In the past days, it contained strong walls and fortifications that natural materials such as stone, mud, clay, soft and hard brick have been used in its construction; it is connected to the famous historical Sheer Darwaza Mountain from the South- West that still some remained parts are observable.

Regarding the history and construction of Balahisar's castle, Kohzad in his book "Afghanistan in the light of history" has written; when the Yaftali were present in the central Asia, and they moved through the Pamir line and Amoo River and settled in Takharistan and Badakhshan which divided into two groups. The first one has extended its power from Badakhshan towards the west to the borders of the present Afghanistan and defeated the

Sasanian. The other group moved to south Hindu Kosh in Kapisa, Kabul, Ghazni and Zabul and settled in there. The Yaftali who were warrior people and therefore, their war skills made Balahisar as a suitable place from the strategy point of view to them and started to make these walls. As such, the Italian scholar by the name of Padar Kepsoni who spent more than eighteen years in Kabul and wrote a book under the title of "walls on the top of Kabul mountains" which disseminated in 1346 in the second No. of the Afghanistan journal and was in the believe that the Balahisar Kabul and its walls, probably has been built in Yaftali period in the fifth century (Kohzad, 1387, p. 324-328). Kohzad believes that the historicity of Balahisar is based on the remains of buildings, temples and Buddhists' hills (stupa) on the top of mountains and hills in Kabul vicinity such as Tapa-e-Khazana, Maranjan, Narenge, Panja-e-Shah, Khowaja Safa and etc from the second till fifth centuries and known them as religious establishments (Kohzad, 133, p.6). however, as Kohzad used the Islamic texts, like "Almasalik-ul-Mamalik", "Hodud-ul-Alam-e-Menal Mashriqainwalel Maghribain", and "Ashkalil Alam" and has been quoted "*Kabul is considered to be a steady and stablecity and all the citizen are Muslim and there is lot of Hindus in Rabzas they ask that the Kabul ruler must be Hindu and take the power in Kabul and then move to other provinces*". Kohzad has also quoted from "Hodud-ul-Alam Menal Mashriqainwalel Maghribain" *Kabul is a city with famous and steady walls around the vicinity and Muslim people are living and there are lot of temples, in which the king's power may not be maintained until he is not worship these temples*". It seems

that Balahisar (Kabul military Castle) had presence at that time. Kohzad with the historical facts and evidence completed his research about the historical place of Balahisar and linked its pre-history to the period of ancient Greece, Achaemenian and even before of them (Kohzad, 1389, p.204).

Over the history, Kabul Balahisar was an important location from military and geographical point of view, as in the seventh century and the high walls and towers of Balahisar have been used as a stronghold and steady sanctuary post against the Arab Muslim forces and for the two successive centuries, Kabul had exchanged between Afghan and Arab Kings. Finally, Lais bin Qais bin Abas, grandson of Mohammad (peace be upon him) assigned as an apex commander by Abdulrahman bin Ashasand sent to defeat and capture Kabul. The Islamic warlords destroyed the security walls and entered into the city and very harsher fight took place and ultimately the king Ratbil defeated by the Islamic warlord, they captured Kabul Balahisar and Ratbil escaped to Gardez. In this conflict, Lais bin Qais was also killed and his body was buried at the left side of Kabul river which famous by Shah-e-Du Shamshira. With the emerging and spread of Islam from 10-15 century when the Kabul city was under the control of Ghaznawi, Ghor and Temori rulers, there is no sufficient information available about Kabul Balahisar, because Kabul formed a subterranean city after the collapse of Kabul and the arrival of the Ghaznavid government and the center of government shifted from Kabul to Ghazni. Thereafter, until the era of Timurid, Kabul city was almost forgotten (Kohzad, 1336: p.4).

However, in Amir Timor and Gorgonian periods, such as Alghi Big son of Abul Sayed and Mohammad Moqhim Arghun son of Mir Zonun, Kabul Balahisar was the dwelling place of rulers till the beginning of sixteenth century 1503 AD when Mir Zohuriddin Babur conquered Kabul and captured Balahisar. Despite the government capita of Babur was in India but he had special interest in Kabul and Balahisar and made every endeavor for the development and rehabilitation of Kabul. He built two gardens by the names of Owartah Garden and Mahtab Garden. Babur furnished sufficient information regarding the Kabul city and Balahisar castle and differentiated among Arg and castle. The Kabul Arg was located on the top of Sheer Darwaza and its castle at the north of Arg in a place called Aqhabin which surrounded by fertile plains. It is worth mentioning that due to heavy earthquake happened in 1505 AD, the buildings, Balahisar's Arg and the walls of Sheer Darwaza's mountain became highly vulnerable and a considerable part of this historical place got damaged which again rehabilitated by the order of Babur Shah. After Babur, the historical place of Kabul Balahisar left for his descendents and successors and thereafter, Balahisar is witness of various events as it became a battle ground for Babur's sons (Hamayun and Kamran). When Jahangeer son of Jalaluddin Akbar came to power in 1635 AD, despite his capital of Kingdom was in India but sometimes he was also staying in Kabul and Balahisar (Kohzad, 1336: p 51-69). The review of historical texts illustrates that the historical castle of Balahisar had good fortresses in the periods of Amir

Timor and Babur and was counted the only government's settlement.*

In 1605 AB, when Jahangeer dominated the Kabul city, the Balahisar's buildings did not attract his attention; he destroyed the old building and constructed the new one. After the demise of Jahangeer, his son Shahjahan, in 1627 got the power in India and in 1639 AB he came to Kabul and appointed Ali Mardan Khan as the mayor of Kabul. He made the Chata Bazar and Ali Mardan Khan Garden. Shahjahan rehabilitated and renewed all the buildings made under his father rule. Thereafter, the government of Gorgonian collapsed and in 1738 Nader Afshar conquered Kabul and captured Balahisar, he left 3000 of solders in Bahahisar and moved towards Pesh-

* Based on the primary archaeological excavations took place in 3 parts of Balahisarin Hamal 1387 when the Ministry of Defense's facilities were building in Kabul Balahisar under the joint supervision of Afghan-France archaeologists. As a result, despite of the cloths of crockery, bony needles and bone of stony walls with a width of 3 and length of 7 meters, in the second part, a wall with a width 2.5 and length of 27 meters and from the third part a wall with a width of 3 and length of 40 meters have been discovered and these historical monuments were depended to different historical period sand referred to the second century till the Islamic period. According to these excavations we can certainly say that if opportunity is provided in this place, the history of Balahisar turns to centuries BC and to the period of Greece, Achaemenian and even before.

awar. After the assassination of Nader Afshar in 1747 AB, part of his emperorship came under the domination of Ahmad Shah Abdali. During 26 years of his power, while travel to India, he was staying in Kabul Balahisar. The historical Balahisar got his attention and he wanted to transfer his capital to Kabul but the occupations and campaigns did not give him the opportunity to implement his theme. But in the sixth years of his power, Khan Jahan Khan as per king's order rebuilt all the walls around the city during five months which were damaged due to war and passage of times. In these walls, he made door in different parts such as Darwaza-e-Kandahari (Kandahari Door) in Dehmazang, Darwaza-e-Lahori (Lahori door) in Jada-e-Maiwand, Salam Khana Khas, Darwaza-e-Sardar Jan Khan nearby Baba Kaidani Shrine, Darwaza-e-Peet in the back side of Eidgah Masjid, Khafis in Chand Awal, Shah Samands, Kebris and Shirazis, but unfortunately today no sign of such walls have been left from that period.

After the demise of Ahmad Shah Baba, his son Timor Shah who was the governor of Herat in 1773 succeeded his father. Timor Shah at first year of his kingship shifted the capital from Kandahar to Kabul and settled in Balahisar and also he carried all the centers of judicial and administrative offices to Balahisar. After Timor Shah, his son Zaman Shah came into power and despite of internal problem, he made his attempt to rebuild and rehabilitate the historical place of Balahisar, castles and gardens. He built the Chehlstun's Castle in the South Eastern of Balahisar and also he built a jail in Balahisar that later on he was sent to prison in this jail. As such the historical Balahisar became the royal stronghold for the Saduzahi, till Shah Shojah with the help of British for the second time came into power. The

British agents namely Brinz and Meknatin settled in Balahisar which this issue frustrated the people and resulted in an armed uprising against the British government. Due to sever conflict, Meknatin was killed by Wazir Mohammad Akbar Khan and Balahisar became witness for bloody conflicts. In 1879, Amir Mohammad Yaqub Khan and Kyunary agent of British installed in Balahisar who later on killed by the people. In 1879, for the last time, the British general Rabirts, from very initial stage of his arrival to Kabul, launched a destructive plan to destroy Balahisar, kill, loot and punishing the important individuals. In 16 October 1879 AB, when the British forces entered Balahisar, they launched detonating 70 tone of the big stock of ammunition and equipments via firing which was beneath the wall of Balahisar as result one British captain "Shifto" killed in this incident. The destruction of the historical castle of Balahiar and Chahrchata of Kabul by the British, in fact was a declaration of ending the military and political life of Balahisar. At the time of king Nader Shah, new construction initiated in Balahisar for purposes of military training and education.

It is worth mentioning the remaining parts of Balahisar have been damaged due to 3 decades of civil war and currently a branch of Ministry of defense along with the American forces are settled in Kabul Balahisar.

Conclusion

Kabul Balahisar and its historical buildings were considered as military, political and administrative centre of Kabul city that over the period of history it was witness for important historical events and during the different centuries it has used as a stronghold and capital for the Afghan Kings particularly for Babur, Saduzais families and their descendents. In this historical place, various buildings and development were established for the life of Kings, solders, judges and prisoners. Unfortunately

due to sever conflicts between Afghans and British forces led by Raberts, this historical fortress along with Chahr Chata of Kabul have heavily been damaged that in fact it was a formal declaration for the end of the military, political and administrative life of Kabul Balahisar and was abandoned for some time.

At the end, briefly asserting that based on Kozad's writings, the Kabul Balahisar has been witnessed for historical incidents and events from second century AB till the destruction of its buildings both in pre or post of Islamic periods, enjoyed the glory and was used by the rulers. It is worth mentioning that Kohzad's researches provided the opportunity for further investigation concerning the historical castle of Balahisar. At the present, Kabul Balahisar as a historical heritage which reflects the art of architecture, firmness and power of kings of different historical periods, requires more explorations and detailed researches.

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The Political Activities of Ahmad Ali Kohzad

Introduction

The history of Afghanistan is enriched in the result of academic, political, economic and social efforts of those personalities that have been pride for their people and have well introduced this country at national and international levels. One of these famous personalities in the history of Afghanistan is Ahmad Ali Kohzad. He was not only a historian and archaeologist, but, due to his high understanding, he has much contribution in political Affairs in the country. The issue of what political activity he has carried out is the topic of discussion in this article.

Kohzad and His Political Activities

Kohzad knew foreign languages such as; French, Italian and English and was a polite and had attentive personality. His administrative affairs introduced him with many national and international political personalities that further enriched his understanding in international related affairs.

Therefore, having worked in presidential house (Darul-tahrir Shahi), he started his political work as the secretary in embassy of Afghanistan in Rome. During his stay and diplomatic work in Rome, he started learning Italian and visited the ancient places in Italy. Visiting the

great ancient monuments in Italy, his attention shifted to the study, analysis and discussion of the ancient periods (1:109).

Kohzad continued his work in Rome till 1926; due to mistrust of the embassy officials about his relationship with Amir Amanullah Khan, his relationship with the ambassador harmed which made him returned back to the country. Since the Second World War had already been started and the Mediterranean Sea was insecure, he went to Iran through land route. The ambassador of Afghanistan in Rome immediately reported to Kabul through telegram that Kohzad has left his citizenship and went to Iran. Consequently, Kabul ordered to the embassy of Afghanistan in Iran to arrest and hand over him to Kabul. As a result, Kohzad was transferred to Kabul and he spent 11 months in Kabul Jail (2: interview).

There are different arguments about his return to Kabul, however. For instance, a source explains the reason as bellow:

“During the Second World War, when Ahmad Ali Kohzad was the secretary in the embassy of Afghanistan in Rome and Amanullah Khan also resided in this country, the relationship between Afghanistan and Italy destroyed and the embassy staff left Italy. Meanwhile, Kohzad tried to return through land route and he was interested to buy some books from Tehran. Since the

brother of Amanullah Khan lived in Iran, it was understood as if as Kohzad try to establish relationship between Amanullah Khan and his brother. As he entered to Afghanistan territory, he came under control of the government and he was led to the jail. He remained in the jail for almost one year” (3:831).

Nevertheless, one of these reasons could be accounted the cause for his jail.

I wish that Kohzad had left his memo like Sediq Farhang and Said Qasem Reshtya so that we could accurately describe the reality about him.

After releasing from the prison, Kohzad was dismissed from his post in Ministry of Foreign Affair. Post the Second World War (1939-1945), the world political map changed and the world super powers shifted their authority to the new powers. The United State of America captured the dominating role from Great Britain. United State of America and Soviet Republic emerged as the two world super powers and after the World Declaration of Human Right, the freedom movements and refinement movements came to exist in different countries. The refinement, developed, democracy and parliament proponent movements emerged. The 17 year prime ministry of Sardar Muhammad Hashim Khan collapsed and Sardar Shah Mahmood became his successor. This time, the political prisoners were released and gradually the democracy voice was spreading. For the first time,

Afghan people tasted some of the civilization and political freedoms and they revealed their political tendency and interests. The open minded groups gathered and requested refinements, division of the trinary force and freedom of speech and they refused the existence of any type of discrimination.

Watan Party beside the other political parties, was established in 1950 in the light of democratic movements by one of the famous historians of the country, Mir Ghulam Muhammad Ghubar with the support of other important personalities such as; Sediq Farhang, Barat Ali Taj, Ghulam Sarwar Joya, Ali Ahmad Khurush, Ahmad Ali Kohzad, Dr. Ghulam Farouq Etemadi, Muhammad Asef Ahang, Abdul Hai Aziz and Noorul Haq (4:281). According to Farhang, they presented their proposal to the King by Ahmad Ali Kohzad for establishing their political party and after that, they started their political struggling (5:523). The following objectives were mentioned in the statute of the party:

- Maintaining the integrity of the soil and independency of Afghanistan;
- Generalization of the principles of democracy in all social aspects of the country;
- Strengthening of national unity in Afghanistan;
- Putting efforts for the development of education, public health care and national economy of Afghanistan;
- Ensuring of social justice;

- Protection from the public rights and interests, preventing from social crimes and respecting the global peace (6:244).

In 1964, Kohzad was assigned as member of commission for reviewing the new constitution, which was going to establish the foundation of democratic system in the country. When the draft of the constitution was presented to the prime minister and King, he ordered to make a commission of 30 members including the representatives from all political and social parties, to review the draft before meeting the parliament approval. The commission was built and Kohzad was the member in this commission. In March 1964, the commission started their formal meeting and it continued up to May 1964.

The article no 24 of the constitution was looking to be a contradicted article for the commission. This article stated that the royal family won't participate in political parties and they never bear the following functions and responsibilities:

1. The position of prime minister and ministry;
2. Membership in the council;
3. Membership in Supreme Court;

It was also mentioned that the royal family keep on this state along their lifetime. This article created whines and the followers of Dawood Khan claimed that the King rescued his family from Dawood Khan, with the support of this article. This article steamed up the royal family es-

pecially the cousins of the King. Noor Muhammad Etimadi was the great advocate of them in the commission; however, the article remained unchanged in the advisory commission (7:352). Thereby, after reviewing, the constitution was presented to great assembly. Kohzad was one of the members in the Great Assembly for ratification of constitution and he played key role in converting the absolute monarchy to constitutional monarchy. With signing of constitution, the political, social and economic policies of the country were chosen to meet the decision of people.

Hence, Ahmad Ali Kohzad had some trips to foreign countries as well; many of those trips were for academic activities and participation in the international seminars. The first diplomatic trip of Kohzad was hosted in France in 1952 and his second trip was to China as the head of Afghan delegation.

It is mentionable that Zaher Shah and his cousins, Dawood Khan and Nayeem Khan, paid more value for the academic researches and personality of Kohzad and they used to ask him to provide required academic references in demand.

Conclusion

In line with his academic engagements, Ahmad Ali Kohzad has played important role in political affairs in Afghanistan and with the collaboration work of other open minded, he put much effort for the rule of law in the

country. By establishing the political parties, he has diagnosed the insufficiencies in the society and he has been the proponent for changing the administrative system through the introduction of competent laws.

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