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This issue is dedicated to the 100th anniversary
of Afghanistan's extradition and independence

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Siad Jamalludin Afghani and the philosophy of non-violence

Abstract

Siad Jamalludin Afghani is known as a dedicated and most talented religious scholar in the history of Islam who continuously struggled for the unity of Muslim Ummah. He entered the world of politics and social reforms in a time where most of Asian countries were dominated by Western imperialism and colonial powers.

The paper sheds light first on the circumstances of the 19 century Asian countries as was experienced by Siad J. Afghani and the relevance/significance of the Quranic guidelines and tenets and the Prophetic traditions pertaining to concepts such as unity, social justice, moral virtuousness, sincerity advocated by Siad J. Afghani, in his writings, speeches and practice.

This paper is an attempt to argue for the Muslim's sacred obligation to fight for justice in the modern World. The paper is suggesting that Islamic faith contains guidelines obliging its followers to conduct in non-violent way in their struggle for justice. The paper examines the conduct of Afghani against these Islamic criteria.

I—who was Said Jamaluddin Afghani?

S. J. Afghani was born in 1839 in Assadabad of Kunar province in East Afghanistan. He spent most of his childhood in Kabul. His father, Said Safdar was a religious scholar and influential leader in his native place Kunar. Some Iranian and European sources have shown doubt

on Afghani's origin of Afghanistan, but strong evidences have been put forward by other Afghan and non-Afghan historians that support his Afghani origin (Ghulam Hussain Musawi Iraqi, 1370 (1992), Fazal-ur-Rahim Marwat, 2005). As a seven years old boy, his family was shifted to the center following the order of the sovereign of Afghanistan at that time, Dost Mohamed Khan. The sovereign might have perceived the influence of the Said's family for his reign as dangerous. Siad migrated and settled in Kabul.

Before Afghani reached the age of 18, he was trained in the branches of Islamic learning including philosophy, jurisprudence, history, metaphysics, mathematics, medicine, sciences, mysticism, astronomy and astrology. In young age he started his mission and went to India in 1856 and travelled to Turkey, Iran, Egypt, Makkah for pilgrimage, Russia and France at different periods of his mission. Afghani was determined and worked resolutely to inform and unite the Muslim world through his speeches, lectures, discussions and interactions with representatives of various classes of these countries and had enormous influence on intelligentsia and masses of people in these countries. However, his progressive ideas and social reforms attempts were not welcomed by ruling political elites of the Muslim world. During the reign of Amir Sher Ali Khan in Afghanistan (1863- 1879), Afghani was forced to leave Afghanistan in 1869 and entered for the second time India. Afghani continued his struggle against despotism and his efforts to reunite masses of oppressed people to stand up against the domestic autocracy as well as Western hegemony over

their territories in consistency with the divine orders of the Holy Quran and Prophetic traditions.

In the words of Iqbal Lahore "his restless soul migrated from one Muslim country to another, influencing some of the most prominent men in Iran, Egypt and Turkey.yet no man in our time has stirred the soul of Islam more deeply than him. His spirit is still working in the world of Islam and no one knows where it will end." (1)

II- The 19th. Century situation:

S.J.Afghani lived in a time when Western powers expanded its dominance beyond Europe and took over and over more parts of the Muslim world in the East during the 19th century. After the occupation of Egypt in (1882) by England, the French occupation of Tunisia in 1871 and colonizing India (1818) by England through political and economic means, Russia emerged as rival for England in Asia and had completed the occupation of Central Asia with the conquest of Samarkand and the Khanate of Khiva and the expanding their influence to the Emirate of Bukhara in 1868 and 1873, respectively. At the same time, the great Muslim powers from Ghaznawids in Afghanistan to Ottoman Turkey collapsed (Fazasl-ur-Rahim Marwat, 2005) (2). The colonial powers have plundered increasingly the natural resources and territories of the Muslim world by force. At this juncture, there was hardly a single Muslim country that was not dominated by Western powers either by military, political, economic or cultural hegemony of the West. Nearly the entire Muslim world experienced some kind of subjugation.

What is more, in the era of S. J. Afghani the relationships between Islamic countries were characterized by hostility and disparity rather than solidarity and mutual assistance. This situation provided circumstances for the surrender of the Muslim world to the Western colonial powers. In addition, the disagreement among Shiites and Sunnis was a further factor that exacerbated the misery of Muslims in most Asian and African countries. As a result, a general despair, hopelessness, poverty and ignorance dominated the situation of Muslims in the East. Muslims had gone astray as many historians think.

It was only natural that against the backdrop of this crisis, groups of political activists, religious scholars and educated Muslims emerged from within the Islamic world who became increasingly concerned about the situation and the future of the Muslim world in general. Most of these individuals were educated in the philosophy and history of Islam and had a fairly good reputation as scholars within their places of origin and in the Islamic world. Their political activism had its roots in the Sharia i.e. in the Holy Quran and Sunna, the traditions of the Prophet Mohammed. (PBUH). Said J. Afghani, in general, the reaction of Muslim world to these developments ranged from adapting Western ideas and culture to adherence to moral revival of Muslims and a return to the golden age of early Islamic Caliphate. Afghani was one of the scholars and politicians such as Iqbal Lahori, Mohammed Abduh in Egypt, Maulana Abo Kalam Azad in India, Namik Kemal in Turkey and others who believed that Muslims had to change the status quo, if they want to live as equal nations on the earth. These

activists and journalists perceived the situation of their own countries as miserable. Some of them have generally blamed the Muslims themselves and the rulers of the Muslim territories. Islamic protest against these inequalities and despotism took various forms in different Asian and African Muslim communities during the 19th century. These range from *tariqah* in Libya, *Salihi tariqah* in Somalia, *salafiyyah* in other countries. (3).

According to these politicians and religious leaders, the domestic rulers and sovereigns had their stake in bringing about the distress and agony of the Muslim countries mainly by emulating the Western traditions, culture and styles in various walks of life without reflecting on its consistency with Islamic tenets and spirit.

III- Philosophy:

The philosophy of S. J. Afghani was rooted in the sources of the Holy Quran and Sunnah as well as in the development of the Islamic civilization that dated back from the first centuries of the emergence of Islam to the period of Abassi Caliphate beginning in 750 A.D. Afghani's rationalistic philosophy was influenced and directed by the successes of Islamic caliphates in the history of the religion. However, in the 19 century political and social environment, Afghani's attempts focused on creating a balance between his nationalistic views and philosophic rationalism. Besides being an ardent nationalist, he advocated strongly the Western modernization process and modern achievements in various walks of life.

The political logic of his ideas stem from the antagonism created between the two cultural concepts of West and

East. Afghani understood the status of the people in Asian and African communities that were colonized by Western powers as influenced and encompassed by Western outlooks. These attitudes were coupled, he believed with other ambitions. This situation had provided motivation for Afghani to dedicate his entire intellectual and political life for the awakening of Muslims of their situation.

In fact, Afghani relied to greater extent on the cultural and scientific achievements from the golden period of Islamic history in his efforts to bring about social and political reforms in the Muslim world. In his famous book "Nitcheria" or "Materialism" he referred to the attributes of integrity, honesty and trueness as genuine Islamic features and as the foundation upon which Muslims could build a civilized and peaceful life within Ummahs and in co-existence with non-Muslim communities. Afghani spent his life encouraging and inviting Muslims for education that is consistent with the basic Islamic morale and values and at the same time which is sufficiently effective for the development and welfare of the Muslim communities. To reach this goal, Afghani emphasized heavily that any Muslim leader must acquire and prove these attributes in dealing with the daily affairs of the Ummah. In one of his famous works "Materialism" Afghani expressed his philosophical notion. He points out that "it is evident for everyone that the human life and survival in the world depends upon interactions and the exchange of interests with one another. The spirit and the foundation of these interactions is the attribute of integrity and trueness. When the feature of integrity is lost, the

relations with one another will disappear and the links of interests exchange will lose its strength. When the system of interaction disintegrates, there will remain no likelihood for humans to survive. "(Nitscheria, 1398 (2019)). (4). Afghani understood these attributes as essential for leaders of any Muslim community in the world to ensure its survival and dignity in the world. Afghani's ideology has been described as a welding of "traditional" religious antipathy toward non-Muslims "to a modern critique of Western imperialism and an appeal for the unity of Islam", urging the adoption of Western sciences and institutions that might strengthen Islam. Afghani linked the education of Muslims with the aim to serve their own nations. He believed in education as a means to reach the national development and to enable Muslims to compete with the modern pace of progress and innovations taken place in the non-Muslim world. He believed that it is thousand times better to have no education at all than to have that harms one's own nation. Hence, his view of education focused on national type of education to strengthen the nationalism and community feeling.

Political Activism

Afghani began his struggle in the 19th century for broader social reforms as well as against the rule and the dominance of the West over Islamic world. These attempts were largely known as pan-Islamic movement attributed to Afghani as its pioneering figure. The Pan-Islamism movement initiated by Afghani had political and social essence. He dedicated his efforts to unite Muslims around his political agenda of freedom from Western hegemony and at the same time he called upon them to revive the golden age of early Islamic civilization.

He was engaged in interactions with Islamic scholars, political leaders, official leaders and people of various countries, mainly in Asian countries, taught his ideas in educational institutions, wrote many articles and published papers dedicated to the said goal. In his political activism, Afghani was inspired by the political and cultural achievements of the early Islamic period.

However, he believed that the weakness of the Islamic world should be sought within the Muslim communities themselves. In his mind, Muslims have lost the link to the social, moral, and intellectual strength of *iman* (the faith) that made the early Islamic civilization possible. He further argued that Western technology could advance Muslims only if they retained and cultivated their own spiritual and cultural heritage. He pointed out that at one time Muslims had been intellectual and scientific leaders in the world, identifying a golden age under the ‘Abbāsid caliphate and pointing to the many contributions Muslims had made to “the West. Afghani’s response to the changes and processes of his time was to make Islam responsive to the needs of the day. He advocated for social change at national and global levels through adhering to the intellectual and spiritual sources of Islam. His social reform agenda was rooted in the traditions and the true notions of Islamic culture and warned against the blind pursuit of Western culture and its achievements. For this purpose, he emphasized increasingly on the oldest golden era in the history of Islam, its values, achievements in various areas including the sciences and art. In Afghanistan, Afghani made vast efforts to introduce to Afghans the modern achievements of science and

education. In a comment of Kabul Times we read: "Sayed advised Amir Sher Ali Khan to publish Shamsunnahar newspaper in four pages which was printed in Balahisar Sangi Printing Press and Amir started work on government structure and a modern cabinet... Later on he established a school in Kabul with 300 students mostly sons of Royal family members Sardars and teaching took place in school in both Dari and Pashto languages and European and Indian books were translated by a teacher known as Qader... One hospital was also established in Kabul. The country was progressing step by step under the consultation of Sayed Jamaluddin." (The Kabul Times 13/04/2019. Afghani traveled to India in 1855. In India, he was a pioneering figure in supporting political activities of Indian people for their independence from English colonialism. He and his followers laid greater emphasis on the role and significance of Ummah concept as is introduced and defined by Islamic scholars within the history of Islam. Afghani had a peculiar understanding of Ummah concept. He defined his concept of Ummah in his publications he organized with his Egyptian disciple, Mohammed Abduh in Paris in 1884 entitled "al-Urwah al-Wuthqa" (Enduring Bond). He and his followers were agitating for pan-Islamic unity against Western imperialism. His publications represented the voice of Muslims against the expansionist approaches of Western powers toward Islamic world. He observed the increasing influence and of these powers over Islamic countries and the lack of unity and solidarity among Muslims as the root causes of the decline of Muslim world. In the sense of Quranic verses which obliges the believers to action and unity among themselves in times when their territories or

properties are endangered and equality with other nations of the earth are absent.

The publication called for a return to the original principles and ideals of Islam, and for greater unity among Muslim nations. Afghani argued that this revival would allow the Islamic community to regain its former strength and will enable them to successfully raise their voice against domestic corrupt rulers and foreign occupants. The reformers invited them to action as the verse from the Holy Quran obliges them:

Und erschlage sie

Wo immer ihr auf Sie stösst

Und vertreibt sie

Von wannen sie euch vertreiben

Denn Verfuehrung is schlimmer as Totschlag. (2:191)

Ghulam Hussain Musawi writes about the purposes and nature of the activities of Afghani: "Siad Jamalludin is the first Muslim who realized the danger of hegemony of West over the Muslim countries of the East. He realized the grave consequences of the rule of imperialism over the East. That is why he made enormous endeavors to struggle against this danger and to awaken the Muslim nations in the East.....Siad Jamalludin Afghani used his entire intellect and power to discover the sufferings of the Muslim world and the factors leading to their poverty, weakness, dissension andHe struggled consistently and without delay for the recovery of their situation." Musawi 1370 (1991)" (5).

In this sense, Afghani together with his disciple, Mohammed Abduh continuously strived through their publication al-Urwah al-Wuthqa to remind Muslims of their obligation visa- vis their territories and property to be protected from encroachment of foreign aggressors. The paper calls on them:

“The Muslims are responsible for Almighty God according to the order of Sharia and resolute Holy texts to defend the territories under their possession. Nearness or closeness to it, ethnicity of its proprietors shall make no difference and all of them have the duty to take action in defending their possession. Every Muslim is motivated by an unknown call from his both sides and this sound reminds him of what Sharia expects from him and is bestowed on him as per faith which is the result of inspiration of his religion. Despite these clear guidelines, some of the believers of this religion are unaware of what happens to other fellow believers and are not concerned about the sufferings inflicted on others.”(6).

Afghani strongly believed in the strength of Quranic verses and the Prophetic tradition, as guiding principles for the practical and daily affairs for Muslims to follow and adhere to it. He attributed the decline of the Muslim world in the lack of ignorance of contemporary Muslim leaders from the guiding verses of the Holy Quran in this respect and from the importance and urgency of unity of Muslim Ummah in the cause of salvation from their present situation. He referred to the verse of Quran and called upon Muslims to follow the divine order in its true meaning:

Und gehorchet Und seinem Gesandten

Und hadert nich miteinander

Damit ihr nicht keimuetig werdet

Und euer Sieg euch verlorengelt. (2: 46)

However, Afghani emphasized on certain occasions the principle guidance of the Holy Quran to respect the limits of the actions during the fighting against the enemy. Afghani described the culture of various ethnic groups in Afghanistan, their moral, religions and the manner of their government. He pointed to the attitudes, morale and honesty of the Afghans during their engagements within armed conflicts with other parties. He admired the sense of these Muslims and the discipline to respect the non-combatants in the fighting scenes. This description of the culture and habits of these people matches with the Quranic guidelines to which Afghani repeatedly referred. Afghani writes in his book "Tatamt-ul-bayan fi tarikh-i- al-afghan" (The history of Afghanistan): "The sense of submissiveness and observance of the Afghan soldier is to the extent that during the occupation of a wealthy city if they receive the order from the leader of their army to prevent plundering and looting, they immediately refrain themselves from robbery and pillage. At this time, when women are on the move in front of them with crowns studded with jewelries and golden necklaces and precious jewelry they pay no attention to them and inflicts no single harm on those who are defeated." (7). Afghani has praised throughout his writings these ethical features and traits of the Muslims and called upon them to observe these principles in times of violence and conflicts.

Iv-Conclusion:

The life and struggle of Afghani remained as the cultural heritage of the Islamic world. Muslims across the world remind him as a symbol of reviving the early Islamic civilization. It is important for us today to remind us of his views in particular in times of conflicts in many Asian and African countries to observe the principles of non-violence and respect for the peaceful co-existence with the believers of other religions in the world and for Muslims to respect the principle of proportionality and distinction during the armed conflict.

Afghani died on 9 March 1897 in Istanbul and his remains were carried to Afghanistan on the request of the Afghani government and laid to rest in the university campus in Kabul. In late 1944, due to the request of the Afghan government, his remains were taken to Afghanistan and laid in Kabul inside the Kabul University campus; a mausoleum was erected for him there in Afghanistan. A university is named after him (Syed Jamaluddin Afghan University) in Kabul. There is also street in the center of Kabul called by the name of Afghani. In other parts of Afghanistan, there are many places like hospitals, schools, madrasas, parks, and roads named after Jamaluddin Afghani.

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Professor Sima Rasuli
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The Social Statue of Afghan Women during the Reign of Amanullah Khan

Abstract

Amanullah Khan could be regarded as the first supporter of women rights in Afghanistan. Along with his friends and colleagues, he started struggles in this regard. After 1919, efforts were made in different aspects of women lives and Queen Suraya played important role in the process. Participation of Queen Suraya in independence ceremony, allocation of one column in Serajul Akhbar Journal for famous women of the world, establishment of new publication for women, establishment of girl schools, sending of the first group of girls for education outside the country, compulsory education, prevention of multiple marriage, determination of minimum age for marriage, codification of constitution and so many other efforts created a new window for Afghan people, especially for women.

Introduction

Tarzi was the founder for the idea of women movement in Afghanistan. For the first time, he discussed women rights in the Afghani society. He prioritized the access to education in the top lists of women rights and took fundamental steps for maintaining women rights during the reign of Amanullah Khan, which was the practical period of modernization. His wife, Asma Rasmia, for the first time, established Irshadul Naswan magazine. His daughter, Mrs Suraya who was the wife of Amanullah

Khan, established a society for the support of women (Anjuman Himayat Naswan). Indeed, the women movement, which was established based on the idea of Tarzi and his family and worked for cultural related issues in the beginning of 20th. Century, saw many fluctuations and it introduced many open minded and educated women to the society.

Importance and objective: As mentioned before, the period of Amanullah Khan was accompanied with reforms and economic and social developments. In this period, steps were taken for the development of education, codification of regulations and women empowerment movements. The question of how these happened is the main topic of discussion in this article. This paper specifically tries to draw a picture from the condition of Afghan women during this period and to explore the efforts made for empowerment of women at that time.

Body of the Text

I think, the issue of women participation and movement has been discussed in various spans of time in the history of Afghanistan and it has always been sabotaged. If we look to the political and social history of women, we would find that the sparkle of women movement has started in the result of Said Jamaludin Afghan during the reign of Amir Shir Ali Khan and it improved till the time of Amir Abdul Rahman Khan.

The first step taken for the improvement of women's statue was the issue of education of women which was linked with national values of the country; it took place during the late period of Amir Habibullah Khan. In this

environment, it was Mahmood Tarzi and his educated family who had pursued education in Turkey and they took steps in expansion of new ideas and humanity in this country.

“Despite the existence of traditional ideas, Mahmood Tarzi believed that women rights and women active participation in the society are not against Islamic principles. However, he was affected from western ideas; he was against the blindly imitation of women from western culture. Tarzi was not only the advocate of women rights in idea, but also he and his family had taken practical steps in this regard” (1:121).

Another important issue is that “Tazri did not share the idea that women rights are in conflict with Islamic values, rather he believed that access to women rights is part of Islamic culture. In this regard, he always pointed out to the role and participation of women in political and social lives during the early stages of Islamic history. He argued that during Islamic Khalefa, when many European men and women were illiterate, Muslim women played important roles as poets and artists.” (1.67)

The idea and proposals related to the improvement of education in Afghanistan, proposed by Mahmood Tarzi during the reign of Habibullah Khan, were new and they were shared with people through Sirajul Akhbar. “Tarzi enumerated the establishment of school, development of education, publications and independence as integrated parts and supportive to each other. He believed that education, literacy and information should be expanded because educated people not only can read journals and acquire information from all over the world, but also they

can better think how to struggle for independence of the country.” (6:122)

1919 was a very good opportunity for Afghanistan to step toward a civilizing condition. In 1919, the nationalists of Afghanistan, Amanullah Khan, Mahmood Tarzi, and Mohammad Wali Khan Darwazi and their friends, took the management of the new government. In the first day of his government, Amanullah Khan delivered a statement which contained national characteristics, facts from the Afghani society, interior conditions, people’s hopes and international conditions. “I wear the crown of Afghanistan Islamic reign under the title of internal and external independence and I accept to govern this country. I also accept holly Quran and Hadith and I will follow them in all affairs in my life.” (21:52)

His majesty Amanullah Khan started implementation of reforms from himself, his family and government officials. Because he believed that if the water is polluted at its source, its filtration would be meaningless at its sub channels. Amanullah Khan announced in sweet tune that “the costume of Haramsara (a kingship palace where the bondwomen of kings live) is no longer valid; all women who were gathered by Habibullah Khan were extricated. He said: After this, nobody has the right to build Haramsara in the geography of Afghanistan. At first step, he released all women and bondwomen that Habibullah Khan kept in Haramsara. Based on an order, he prohibited the purchase and sell of human being which was allowed previously. Following the order, thousands of Hazara men and women who were bought based on the decree of Abdulrahman Khan, were released.

Polygamy was prohibited, the official (Darbar) expenditure dramatically declined and luxury life was under estimated.” (8:236)

Amanullah Khan saw the development of education, culture and civilization as a good solution for overcoming of poverty, illiteracy and economic backwardness. Development of education was one of the main priorities in his government. (15:113)

Amanullah Khan expected his country to urgently step toward industrialization and civilization like other developed nations; therefore, he tried to remove all obstacles that slow down the process.

This way, like other open minded people of the country, he stood against British. While his predecessor had good relationships with British, he, on the other hand, officially announced independence of Afghanistan.

In relation to education, Amanullah Khan thought likewise Mahmood Tarzi and Suraya that the development of the country is impossible if there was not improvement in education. (21:192)

Mir Ghulam Mohammad Ghubar writes: “When Queen Suraya delivered speech in a women gathering, she pointed out the problems of women and she gave some examples of women development in developed countries; her speech was as attractive and influential that made many women cry; almost 50 volunteer women raised their hand for serving in education sector with any charges.” (16:790)

In 1923, the first constitution of Afghanistan was approved in Loya Jirga of Nangarhar, where 872 people

from different tribes including Afidi, Momand, Shinwar, Ghaljai and Wazir participated. The 72th. Article of the constitution was about marriage, wedding and circumcision. (10:324)

With the support of Amanullah Khan and the family of Tarzi, women in Afghanistan reached some freedoms. In this period, enrolment of primary education for women became compulsory; premature marriage prohibited; some restriction were imposed to reduc the costs of marriage, determine the marriage age (for man 22 year and for women 18 years age). Unfortunately, in 1924 Loya Jirga, due to the influence of some people, all the mentioned reforms which covered various aspect of life, were modified. (19:270)

The issue of multiple marriage and child marriage were the topic of debate in Jirga. King Amanullah wanted to convince the opposition that child marriage is the main cause of social discrepancy in many cases. He also stated that he tries to minimize family dispute resulting from old tradition in marriage which is not coincided with the orders of the Holy Quran. He recited a verse from Holy Quran and argued that many people only read the first part of that verse (married one, two, three or four wives), but they do not care about the rest of the verse which says "if you cannot maintain justice, marry only one". (18:452)

Having the believe of women empowerment and the development of their culture, Mahmood Tarzi encouraged his family to gain from their knowledge and take the responsibility of women leadership through establishment

of “Irshad ul Naswan” publication during the reign of Amanullah Khan.

The Irshadul Naswan publication came to exist in the result of tireless efforts of Asma Rasmia, wife of Mahmmod Tarzi. This publication was managed by Asmar Rasmia and Ruh Afza, sister of Habibullah Tarzi. They used to use the abbreviation of their name (A.R. for Asma Rasmia and R.A. for Ruh Afza) in the publication. (3:125)

It is worth mentioning that the first volume of the publication was published in the third year of Amanullah Khan Reign. It played important role in brightening the mind of many people, especially women. (3:125) in the right hand side of the first page, name of publication was posited and the left side of this page was allocated to the name of editor-in-chief. (5:125)

The content of this publication covered women related issues such as health, ethic, cooking, tailoring and fostering of children. This publication also discussed on social development of women in the world and Muslim counties and some parts of it was devoted to critical discussion of women. (7:258) it also published important news about Afghan women, especially hobbies and other related issues.

For example, third volume of the third year of this publication writes about women recreation in Bagh-e-Babur: based on pre-announcement, in early morning 6:00 AM various group of women walked toward Bagh-e-Babur, one of the historical gardens of the country. They covered the garden which was decorated with fresh

natural grasses and beautiful flowers. There were many shops surrounding in different classes of people. All sellers and buyers were women. (9:115)

This publication played important role in brightening the idea of people especially women. In 1924, Malika Suraya established Masturat Hospital which was specialized for women. At the beginning, the general director of this hospital was Serajul Banat, sister of Amanullah Khan; later on its management was handed over to Okht-e-Seraj, ant of Amanullah Khan. In this hospital, two German midwives and one Italian female doctor worked. While Masturat School was closed in 1924, Masturat Hospital still continued its services. This historical hospital is still active and it serves the people. (9:141)

In 1928, King Amanullah Khan held Loya Jirga and delivered a speech there. He emphasized that no country can reach to development if the women are kept in isolation. This Jirga was different than those held before, because: "Queen Suraya and some women from parliament also participated in the Jirga. The fifth volume of Anis Newspaper wrote about the development of women. It was mentioned there that some women are selected as representative to participate in the third Loya Jirga in Paghman." (2:8)

Malika Suraya was so interested for the freedom of women and wiping out of traditional culture which made many restrictions for women; along with some other women who believed humanitarian and social values of women, she participatedoin the third day of the Jirga. (3:127)

Malika Suraya used to say in her speech: “the reason for all backwardness of women in Afghanistan is Chadari. Mostly, Chadari prevents women to participate in economic and social developments. She also wrote an article which was published in Aman Afghan. She argued in the article that Chadari prevents women from breathing of fresh weather which causes many diseases in women. It is not clear where Chadari has come from. In this Jirga, Kubra, the sister of Amannullah Khan also delivered speech. (12:59)

At the end of Jirga, the association for women support was established by sisters of Amanullah Khan under the direct control of Queen Suraya. 12 prominent women announced their support from this association. The association contained 22 members from which 12 of them were selected as representative women in Loya Jirga and for the first time in the history of Afghanistan, women participated in such a great political gathering. (14:151) the representatives included: Sahera (wife of Habibullah Tarzi), Samia (wife of Mohammad Kabir Seraj), Shahzada Bigum (sister of Nader Khan), Mahboba (wife of Ahmad Ali Khan Sulaiman), Humaira (wife of Mohammad Rafiq), Fakhri (wife of Mohammad Yunus Khan), wife of Mohammad Husain Khan and wife of Abdullah Khan.” (17:262) the association had a half judicial structure which pursued the claims of women. For example, if men were not committed to meet the essential requirements of their wives or there is physical harassment and divorce without logical reason, the case was directed to the association. The association had a board which was responsible to look after the women

issues and made direct contact to see if there was any problem. The objective of the association was to increase the confidence of women and encourage them to participate in political activities.

The member of the association used to encourage women to struggle for their equal rights. Also the government officials were obliged to free their wives from the traditional restrictions. (20:179)

Queen Suraya always tries to work for women of Afghanistan and she had the support of Amannullah Khan in this regard. In 29 September 1928, a group of Afghan girls were sent to Turkey for higher education in the area of medicine and nursing. This group included Saleha (daughter of Nasrullah Khan), Khadija (daughter of Mohammad Hashim minister of finance), Ruh Afza (daughter of Azizullah) Hajera daughter of Abdul Aziz Khan, Halima daughter of Abdul Ali Khan and eight other people.

King Amannullah and his wife were very much interested to see the women in Afghanistan step to successes. They used to say:

- Women are also human being and likewise a man, they have some wishes and desires and they can handle many things.
- Women are banned in the house like a prisoner without performing any criminal activity.
- Having various dimensions, especially in relation to the implementation of reforms and policy, our society extremely required the active participation of women in every area.

- Availability of women in education and participation of them in development of the country for serving people is a religious requirement and will not be against the Islamic value.

Conclusion

Moving to civilization and new style of life in the absence of a suitable culture, imbalanced the physical and spiritual aspects of modernization and caused the government of Amanullah Khan and his honest colleagues to be sacrificed for hardship of the history. This made Amanullah Khan to choose the options of migration, poverty, exile and death without any complaint.

Yan and Rishen, the famous scholars of **Check** republic write: "Struggling against the supporters of power owner is the only inconclusive efforts; meanwhile the struggle should never be stopped" (3:125)

The struggle of Mahmood Tarzi, King Amanullah Khan, Mohammad Wali Khan Darwazi and other constitutionalists were sabotaged; however, the idea of freedom seeking, modernization and civilization which were founded by them was continued. Their efforts for the improvement of women life was one of the main factors for the collapse of their government. The later development in the social life of women was rooted in the effort of Amani period, however.

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The Foreign Relation of Afghanistan during the Reign of Shah Amanullah Khan

Abstract

After the obtaining of freedom by Amanullah Khan which was the result of endeavor of the youngsters and intellectuals' of this country, important steps were taken especially in political relation to stabilize the stagnant and unstable system of the country and Afghanistan entered into new political era.

Amir Amanullah Khan and Mahmood Tarzi, the country's foreign minister, sent an active ambassador under the leadership of Mohammad Wali Khan to introduce Afghanistan as an independent state to the world. The visits of Shah Amanullah Khan from the world, led to the establishment of political relations containing the preservation of impartiality policy with the neighbors and rest of the world. Respectfully, wisdom made Afghanistan a world leader. In this way Afghanistan was introduced to the world. Diplomatic and trade relations were established with some countries.

Introduction

Having relation with the world is a pivotal element of government, and it is established when the country in question is free and full of freedom, and this is a time when it is possible for a nation to be liberated, patriotic and The enlightenment is widespread in society.

Amanullah Khan and his followers were of such type of personalities in this land that after his father, “King Habibullah”, who was lack of political freedom and politically under the pressure of British. After his father, Amanullah Khan took the political power and declared the political freedom of his country. Amanullah Khan wanted to aware the world community regarding the freedom of Afghanistan from the claws of British and conveys the message of Afghan nation to the rest of the world.

Therefore, Amanullah Khan assigned Mohammad Wali Khan as ambassador of Afghanistan to introduce Afghanistan formally as an independent nation and work for establishing good relation with the world. After Wali Khan’s return to Afghanistan, Amannulah Khan himself along with queen Soraya and accompanied delegates have traveled to different countries to meet the world’s leaders for the same. The present study tries to narrate these relationships and achievements.

The first declaration of independence of Afghanistan and the creation of diplomatic relationships with the world increased the importance and accreditation of Afghanistan in the world. This introduced Afghanistan as an independent and free country and strong steps were taken for establishment of relations with the world countries.

Data and information used in this study have been taken from academic sources. This paper also pursues analytical and descriptive methods.

Body of the study

In 1919 after a day of his father's assassination, Amanullah Khan appeared in a great gathering in Morad Khani ground in Kabul and declared the independence and announced himself as king of Afghanistan as well. In his part of speech, he asserted that "the government of Afghanistan must be free and independent in terms of internal and external policies like other countries in the world. The people of Afghanistan are fully free and independent and are saved from all types of oppression and invasion, people must obey the law; our government will be a reformist one, so that our people and government can obtain their position among the modern world community" (6.35). Mohammad Attahi in his article "A short glance to the contemporary history of Afghanistan" narrates from the British delegate who was present in this great gathering:

"The new king announced: I am declaring myself and my country free from internal and external aspects and from onwards, my country and people will be free like other people and countries in the world. I never allow any internal and external power to interfere in our domestic and foreign affairs and if they attempt to do so, I will cut their head by my own sword. He raised his sword and asked the British delegated, did you understand, the British delegated responded that yes I understood" (237:7).

Amanullah Khan, after declaring his country's internal and external independence, reigned 13th March 1919. On March 3, 1919, he officially sent a letter to Lord Chlamsford and the British Indian invasion, calling for the

full independence of Afghanistan, but Amir Amanullah Khan took independence without waiting for the British government's response. Meanwhile, the British government responded to Amir Amanullah Khan's demand only with condolences on the death of his father, Habibullah, and did not mention any independence.

From that moment on, Amir Amanullah and his foreign minister Mahmoud Tarzi sought to put Afghanistan on the verge of independence. According to the author of Afghanistan in the twentieth century, "Despite this letter, Amir Amanullah Khan, from the very beginning, it was revealed to Amanullah Khan and Mahmoud Tarzi that the British government and the British government of India were not willing to accept the full independence of Afghanistan. Therefore, Amanullah Khan and Mahmoud Tarzi decided in this regard: One is to take armed measures against British India and another to proclaim independence to other countries, including Soviet Russia and European countries. "(2: 132) Thus, Mir Ghulam Mohammad Gharb writes in his work: after the announcing independence of Afghanistan, the King of Afghanistan insisted on strengthening relations with the outermost states, and first of all, the recognition of Afghanistan's independence by the Soviet government and the establishment of political relations by correspondence and exchanges of political representatives.

On March 28, 1919, the Soviet government officially recognized the Declaration of Independence of Afghanistan. On April 17, King Amanullah sent in writing a friendly Afghanistan suggestion to the Soviet

government as the supreme leader of the Soviet revolutionary government. Subsequently, on April 20, with another letter reference to Vladimir Lenin informed him about the intention of Afghanistan and to send an extraordinary Afghan embassy to the Soviet Union. By the two letters on May 22, Lenin himself responded positively to both suggestions of King Ammanullah. "(8: 847). Here it is necessary to know why Amir Amanullah Khan, for the first time, wanted relations with the Soviet Union. "Amanullah Khan has completely changed the scenario of struggle and liberation against British colonialism on the rise of the geopolitical situation of the region and the world over the past years, because over the Amu River, the state of the tsarists' regime was overthrown and the working regime introduced itself as an anti-capitalist system. This incident puts Britain in jeopardy. In order to consolidate its foundations of power, the Russian government strives to consolidate its political prestige within the territory and beyond its borders using the anti-colonial slogan. Amanullah Khan analysed the situation and used the conditions of the dispute between Russia and Britain in favor of the liberation of the country. He noticed that, if Russia did not help the Afghan government in terms of military and economic assistance during the armed struggle against Britain, at least it would not be disturbed by this anti-capitalism "(2: 93). In this regard, Seyed Saadoddin Hashemi, in his contemporary Afghan history, states: "One of the main causes of this call on Russia was the common hostility of Afghanistan and the Soviet Union against the Britain, because Afghanistan sought independence with the uprising of its national liberation, and the new government. The Soviet

Union was under economic blockade of Britain and France and guarded the ships of these states, Black Sea."(11: 195). Similarly, some other writers are of the opinion that: the proximity and development of relations with Soviet Russia, which Amir Amanullah Khan took forward, seemed to be two basic issues: first, Amir by this way wanted to be a potentially strategic ally in its foreign relations. The Russian Soviet Union was confident with the Bolshevik Revolutionary Administration came to power, which had both righteous slogans and have taken distance from the colonial nature of the tsarist empire. Another is that the Amir probably believed that, with the proximity to the revolutionary government of the Bolsheviks, he could extend his influence on the Muslims of the Central Asian Republics "(11: 171). Similarly, the Soviet Government also wanted relations with Afghanistan that after the collapse of the Tsarist Government and the emergence of a socialist state in Russia, the political leaders of the country had always sought to develop their relations with other countries. Afghanistan was a country, because of its strategic importance; it was the attention of the Soviet authorities. They tried to establish their warm relations with this country, because Central Asia was still not fully dominated by the Soviet Union, Afghanistan as a tangible country of the line affected that could have made a great deal in his political life. "(2: 102). In any case, it has already been mentioned that Lenin responded positively to the suggestions of Shah Amanullah Khan. The Soviet goal for sending a representative in Afghanistan: Vladimir Lenin, Melchinen and Kalnin Commissar, as His Majesty, Amanullah Khan, King of Afghanistan, dated May 22,

1919, according to Saur, 1298, His Excellency Amanullah Khan, Amir of Afghanistan: the first Letter from the Independent Afghan Nation to the government of Russia which included a friendly greetings to the Russian people and a message regarding the emergence of his Majesty as king of Afghanistan, reached to us. In response to this letter, the proletarian government and the people of Russian take this opportunity to congratulate the independence to the people of Afghanistan. The free and independent Afghan people have freed themselves and obtained their freedom from the claws dominate foreign power. The proletarian government people of Russian convey its warm congratulations to the people of Afghanistan, 1919. Indeed, the rule of the Russian workers and farmers has given equality and freedom to all the nations that are part of the Russian republic, as the basis of the international alliance of all laborers against the exploiters. We hope that the efforts of the people of Afghanistan to support and respect their government for the consolidation of independence, the reign of Afghanistan will be the best vehicle and equipment to its people. The will of his majesty is welcomed in a friendly relationship with the people of Russia. We request his majesty to appoint the representative of Afghanistan in the city of Moscow. We call on ourselves and on behalf of our nation to send representatives of the government of workers and farmers to Kabul, requesting that his majesty, escort our representatives to meet all the officials of the Government of Afghanistan in February. Establishing diplomatic relations between the two Great Russian and Afghan peoples will empower the two nations to help each other to repel any allegations made

by foreign looters on their freedom and their nations. "(11: 168-16).

For this reason, Amir Amanullah Khan and Mahmood Tarzi appointed a delegation under the leadership of Mohammad Wali Khan Darwzee, who was one of the liberal person, as the great ambassador from Afghanistan side to strength the diplomatic relations with the countries of the world and to introduce Afghanistan as an independent country under the leadership of King Amanullah Khan.

In this regard, the author of the history of political relations in Afghanistan writes: "Afghans are trying to make the world aware that Afghanistan is an independent member of the world nation, to build on this idea a diplomatic relations with different countries of the world and to take part in development projects."(1: 202). Therefore, Mohammad Wali Khan agreed on the cease-fire of the Third Afghan War and the British. With his delegations such as Faiz Mohammad Khan Zakaria, Adib Afandi, Mirza Muhammad Yaftali, Abdul Rahman Ludin, Mohammad Gul Mohmand, Judge Saif Rahman Kazembek and Molavi Blaketullah arrived in Tashkent in June 1919. After reaching in Tashkent, he called upon Wilson, President of the United States, by telegraph to confirm the independence of Afghanistan in the Paris Peace Conference. "(9: 563). Later on, Mohammad Wali Khan travelled to Russia and arrived to Moscow on October 10. On October 14, Soviet leader Lenin accepted the ambassador of Afghanistan. Later, the Ambassador of Afghanistan presented Amir Amanullah Khan's letter to Lenin. He said, I hope that whatever the Afghan

government says will be of Soviet interest. Lenin responded that he accepts the letter with enormous pleasure and promises that Afghanistan will soon respond to all the favorite items. "(2: 106). Meanwhile, the Afghan delegations expressed the desire to continue its journey to Europe. But the British pressurized the republics of the Balkans to prevent them from reaching Europe, so the delegations were forced to return to Tashkent. "A delegation came to Kabul under the leadership of the Soviet minister, Brawin. The first delegation was introduced to Amir Amanullah Khan in September 1919. His talks in Kabul led to the conclusion of an agreement between Afghanistan and the Soviet Union. In the wake of this treaty, Afghanistan was provided with funds, weapons, equipment, military ammunition and technical assistance. "(3: 280). Thus, the negotiations between the two sides caused concern in Britain, and the vice governor of India was in a feeling of danger. Therefore, he repeatedly asked London to "clear" the issue of Afghanistan with Moscow and prevent the activities of Afghanistan from facing European nations against each other "(2: 106). Despite all these issues, the Afghan delegation returned to Moscow after stopping in Tashkent, Mohammad Wali Khan stayed in Moscow from 1920 to 1921 and continued to hold talks with the Soviet Union as ambassador of Afghanistan. "On January 28, 1921, a treaty of friendship between Afghanistan and the Soviet Union was signed in Moscow. The Afghan delegation under the chairmanship of Muhammad Wali Khan including Mirza Muhammad Yaftali, Ghulam Sadiq Khan, and from the Soviet Union, Kyrgyz and Usilievich Chichyrin, were the head of the delegates "(2: 107).

According to the author of the book: "The emergence of a new Afghanistan," the treaty placed Afghanistan at a much stronger position in bargaining in its relations with the United Kingdom, Afghans were free to transit all their goods through the Russian territory, and what did they do? They wanted to sell in or out of Russia (Article 6), one million Rubles of gold in one year and other promises have been signed (Article 10), in article (8) of the treaty, the current independence and freedom of Bukhara and Khiva, any form of government wherever it exists, it was recognized as formal territory. This condition was a bonus for the Afghans and strongly reinforced Amanullah's position as hero.

Afghans agreed that they would not enter into military and political accords that could harm each other (Article 3), allowing the Russians to open five councils in Afghanistan "(10: 290).

According to the London Times, the author also said that Russia had also set up a powerful radio station in Kabul and engineered to improve Afghanistan's communications. The Times predicted that such reforms might include a better road between Turkestan and Afghanistan, a cable line between Kabul, Kandahar and Koshk on the Soviet-Afghan border and the creation of an Afghan air force with Russian aircraft and trainers. In this regard, historically and politically, "it was the first mutual treaty of Afghanistan with a great and powerful foreign state based on respects and the sense of national sovereignty and mutual interests. The British government considered the treaty to be a major threat to British India, and believed that the treaty provided an opportunity for

Russian intervention in India. And through Afghanistan, arms and money are regularly sent to the tribal elders and revolutionaries of India. "(3: 284) However, the friendly relations between Afghanistan and Soviet Russia continued, Bukhara events once blurred relations. The government of Amir Habibullah Khan called for assistance from the Afghan government on behalf of Amir Sayed Alam Shah Bukhara. And "Shah Amanullah accepted this request and sent some Afghan soldier with four artilleries and two elephants. While the Bukhara Youth Committee, after struggling with Amir Seyed Alam Shah, began to form a group in Tashkent in August 1920 and occupied Bukhara in August 1920, and Amir Sayed Alam Shah escaped and the new government of the Republic established. During these incidents, Afghan forces were also detained. The Afghan Foreign Ministry sent a delegation along with Abdulhadi Khan Dawi, Ghulam Siddiq Kharri and Mirza Ghulam Haider Khan to Bukhara to study the situation and determine their political move. This delegation arrived in Bukhara, where Amir Sayid Alam was fighting in revolutionary militants in Dushanbe. In Bukhara, Dawi the head of the Afghan delegation was said that the attack on Bukhara and the formation of a Republic had been made by the revolutionary youth of Bukhara. Therefore, the Afghan delegation was requested to obey impartiality and non-intervention, and the Afghan delegation accepted and returned to Kabul while the Afghan armed forces had left from Bukhara prison. Subsequently, Amir Seyyed Alam became refugees after his defeat. He later arrived in Kabul in February 1921. "(8: 843). When Muhammad Wali Khan was in the capital of Russia, according to Mir

Muhammad Sediq Farhand, he was able to contact the representatives of Iran and Turkey and sign the treaties to affirm the independence of Afghanistan and establish political relations and other issues with them. "(9: 521). It is worth mentioning that the Government of Afghanistan first established a friendship with the Republic of Turkey in 1921, which was based on culture and affection of the people of Afghanistan. "This treaty played an important role in consolidating relations between the two countries. Afghanistan formally recognized the Turkish leadership; Turkey recognized the independence of Afghanistan. Years later, this relationship intensified and strengthened the core friendship between the nations, and Turkey became more prominent in the Afghan military and Afghan boy and girl students studied in Turkey. Turkey high rankings officials namely Jamal King, Zaybak, General Khairuddin Pasha, Javad Beyk and General Kazem, worked in Afghanistan. "(8: 284). However, Mohammad Wali Khan traveled to Berlin via Riga and Varsa. Germany was defeated at the end of the First World War and conquered by the conquerors, including Britain, under German rule. "However, the Germans met the Afghan delegation, agreed to accept the diplomatic representative of Afghanistan in Germany. But the deployment of such a representative of Afghanistan was deferred to the future. "(2: 109) The Afghan delegation then went to Rome. The Italian government warmly welcomed the Afghan delegation.

When Britain became aware that Italy had signed a treaty with Afghanistan to trade and establish a councilor, the Foreign Ministry of the Britain government stated that the

country still sees Afghanistan within its political sphere. When the news came to Kabul, a lot of hatred in the capital was created. The foreign minister invited representatives of the Russian Federation, Anatolia and Revolutionary Bukhara to the Ministry of Foreign Affairs of Afghanistan, during which the Afghans expressed their anti-British feelings "(1: 202). However," Mohammed Wali Khan was able to enter into bilateral agreement and exchange of ambassadors between the two countries and signed the treaty of relations between Afghanistan and Italy in 1921. "(2: 109). Later, on July 2, 1921, Mohammad Welayat travelled to the United States by ship. "Mohamed Welayat stated that he was aiming to establish diplomatic ties with the United States, adding that the King Amman is interested in economic development and investment in Afghanistan, as well as Mohammad Wali Khan before his meeting with the US Secretary of State in the press "Establishing relations between Kabul and Washington will provide many opportunities for investing in Kabul's trade in goods, instead the Afghan carpet industry will gain a good market in the United States." (4: 276)

The British, who had never sought diplomatic and friendship between Afghanistan and the United States, had previously been referred the issue to the ambassador of US in Paris by its ambassador. In the meantime, in order to neutralize the activities of the Afghan delegation, a failed Afghan citizen, named Princes Fatemah Sultany, a descendant of King Shah Shojah, lived in British India. The woman, who also had a 55-gram of diamond called the (The light sea), came to San Francisco with a

passport along her three teenage boys welcomed by British General council and was sent to New York. They were introduced by the unknown person to the press. The New York Times wrote on July 9, 1921, under the headquarters (Afghan leader with his three sons), that the princes will meet with the president after the Kohi Noor Diamond, the second most famous diamond she has brought with herself. British Ambassador arranged meeting with the President Republic Hardinck. The presences of Fatemah Sultanah in New York attracted the attention of American journalists, photographers and readers. This news made them more interesting than the activities of the Afghan delegation news. The British achieved the same goal. The US Secretary of State advised the President to "accept the delegation of Mohammad Wali Khan, but he added that he did not think that conducting further investigations was necessary or appropriate", he went on to get a polite reception. "(4: 278- 279) But before the meeting, the President of the United States received Fatimah Sultany at the White House. Later, he met with Mohammad Wali Khan. President Harding responded to the letter sent by Amanullah Khan, given to him by Mohammad Wali Khan. Satisfied by the British, he wrote: I wish that relations between the United States and Afghanistan would always be friendly and would be pleased to work with my Majesty in this regard. I have to confirm, as I stated verbally to General Mohammed Wali Khan, that in relation to the United States, the issue of establishing diplomatic relations and the necessary steps by the United States of America should be addressed further. "Mohammad Wali Khan after the meeting, the series was released, because

he was not expecting to meet with US officials. After receiving a visa, Mohammad Wali Khan arrived in the UK from the British embassy in Washington and was welcomed by Piers in the host country. Mohammad Wali Khan explained to her that her correspondence with Amir Amanullah Khan and Mahmood Tarzi, the foreign minister, had been brought to the British kingdom and Lord Curzon, the foreign minister. "Piers responded with amazement that relations with Afghanistan have so far been mediated by the secretary India affairs. But Mohammad Wali Khan insisted that after the Rawalpindi treaty with Afghanistan he thinks that all his ties with India have been cut off and carried out. Afghanistan does not want to have any relationship with India anymore. "(2: 110). On June 17, 1921, Lord Curzon accepted Muhammad Wali Khan, but when the delegation recalled Kabul's relations. Curzon interrupted Mohammad Wali Khan's words, saying that Kabul's talks on issues in Afghanistan and India were not related to the British Foreign Office. He also continued to receive a telephone brief given to him by the Afghan delegation. He did not say that he would donate them to the king, or deny performing such a duty. When the British authorities came to Kabul, "the Foreign Minister of Afghanistan reacted to this action by Lord Curzon, who wrote on August 28 an abusive letter to Dobbs and removed the entire title from the letter. He addressed Dobbs as "Majesty Dobb" and complained about the behavior that he faced against the Afghan delegation in London. "(1: 204). After this visit, the Afghan delegation again visited Paris, Berlin, Bonn, and Rome. As previously mentioned, at the same time in Afghanistan, the representative of the

Government of India for the third time opened the discussion with the Afghan Foreign Minister. They were not yet willing to recognize the independence of Afghanistan. In the words of Ebrahim Ataei, author of "A Brief History of Contemporary Afghanistan", here again, Amanullah Khan's diplomacy and Mahmood Tarzi are drawing attention to the fact that the British Board is ready to accept the independence of Afghanistan. While the negotiations with Dobbs were underway, a treaty of friendship with the new Russian government was signed, and it was a pressure to England. "(7: 244) In this case, there were only two ways open to the British delegation in Kabul: One should take one.

By ending the talks and returning to India, or being satisfied with an ordinary neighbourhood treaty without talking about friendship and cooperation, the British side chose the second option and the talks resumed on that basis lasted several months, because the opinions of the parties in each issue was disputed, while no one was happy about the failure of the talks. On November 22, 1921, a treaty was signed between Foreign Minister Mahmood Tarzi and the representative of the Indian state of Great Britain, Dobbs under the terms of the treaty, in which the issue of political relations of the two countries with the utmost precision and precaution in the form of a balanced arrangement of the British government to conduct the independence of Afghanistan. In the internal and external affairs, he acknowledges in explicit words. "(9: 515). Thus the government was engaged in domestic reform after the issue was debated with the British government.

On the other hand, "Diplomatic efforts of the Afghan delegation succeeded in concluding friendly pacts with the Soviet Union, Iran, Turkey, Italy and France, so that they would send their ambassadors to Kabul, thanks to the achievements that the Afghan political representatives had on this trip they had long received their greetings during their return to the country."(2: 200) Amir Amanullah Khan positioned the dignity and prestige of Afghanistan internationally: "One of the main lines of the foreign policy of Afghanistan was to maintain the independence of the country and neutralize gap of relation of foreign policy and to find more friends. Strengthening his defense and expanding his openness to the world. "(3: 272). Also in the first constitution of Afghanistan, the so-called "Governmental Code of Conduct of Afghanistan", which had 9 chapters and 73 articles, was approved in the General Assembly in Jalalabad in 1922. As part of this code, the following is stated: The interior and foreign affairs of Afghanistan has become very independent, and all neighborhoods and parts of the country are subordinate to the administration of the Afghan government as a unitary existence, and no discrimination will be implemented in the country "(3: 194). Similarly, in accordance with Amir Amanullah Khan's code of conduct, the country introduced diplomacy and treaties with the representatives of the people in Paghman National Assembly in 1924.

The National Assembly was free for voting: "The Assembly criticized the treaty between Russia and Afghanistan over the Panjdeh, Khiva and Bukhara. A member of the Assembly stated that Afghanistan should

declare war against Russia. But Foreign Minister Mahmoud Tarzi advised him that the congress also raised criticism of the issue of appeals over the borders of India and Afghanistan. Unless Amir explained that the contract could be canceled after one year, and Afghanistan must wait until that time. "(2:13). It was also praised at the Assembly about Afghanistan's treaties with other nations that such treaties were extended to France and Germany. The Assembly publicly approved Amanullah Khan's treaties on foreign affairs. "(2: 134) Thus, Afghanistan hosted political and cultural relations with different countries of the world, and embassies from Russia, Britain, Turkey, Iran, France, Germany and Italy in Kabul and the embassies of Afghanistan were established in these countries. As a result of these measures, the previous isolation of Afghans in terms of traveling abroad and foreign travel to Afghanistan began "The gates of the country were opened to new thoughts, culture and technology. The country's limited education expanded. First, the new independence school with the help of France in Kabul, the excavation works of the ancient artifacts of Afghanistan were taken under the supervision of the famous French fossil historian, as well as German, Italian and Turkish experts arrived in Kabul for engineering, agriculture and military affairs. The German school was built with the help of Germany. Meanwhile, a number of schoolchildren were sent to Germany, Russia, Turkey and Italy to complete their education in various fields, including military affairs. "(8: 522). At the same time, Mahmoud Tarzi was appointed as Minister of Foreign Affairs of Afghanistan and Muhammad Wali Khan as secretary of state followed Tarzi's pathway.

Afghanistan's foreign policy maintained the balance between the two strong neighbors of Britain and Russia. This policy was approved by the Soviet government. If the government was satisfied with the request of Afghanistan to establish its consulates in Kandahar and Jalalabad, where Britain objected and contributed financial and technical assistance to Afghanistan. "When the Russian forces occupy the Island of Darqad in the Amu Sea, and the Afghan government had taken action, Russia having evacuated the island, once again wished to maintain friendly relations with Afghanistan and prevent the repetition of such incidents. A treaty of neutrality and non-aggression was signed in the following years between the two countries. Based on this policy, the Afghan government insisted on the issue of restoring the Panjdeh envisaged in the 1921 treaty and allowed the Soviet government to establish the first airline between Tashkent and Kabul "(9: 523). But the British government and British Indian authorities did not welcome the Afghan efforts to maintain equality. However, after the signing of the friendship treaty between the two countries, Afghanistan thwarted the activities of Indian revolutionaries like Mowlawi Obaidullah, Raja Mohandra Partab, and exiled Judge Abdullwali from the country, but the struggle of the Indian government at the border and the connection of its agents with the opposition of the Afghan government continued, which is not completely hidden. "(9: 523). The prime minister of the UK in Kabul thought about how to influence Afghanistan through force and money."That's why he came to Kabul; the opinion of King Amanullah was the implication of foreign policy, and his close colleagues like Mahmood Tarzi and Mohammad

Wali Karim, a number of conservative defenders who, in return, were involved with the reform of Shah, could not help to restore confidence between the two countries. Mohammad Wali Karim at the ministry of foreign affairs from 1922 to 1924 resolved political disputes seriously through communications to address the issues that created distance between the two countries. » (9: 524). Nevertheless, in 1923, the British Indian Government detained the weapons that Afghanistan had purchased from Western European countries in the Mumbai port, although there was no reason for Afghanistan to use the weapon against that government. "The British enforced the provisions of the 1921 treaty, which resulted in an increase in the suspicion in Afghanistan and the intentions of that government to strengthen the Shah's opponents, although the British imposed restrictions on the transfer of Afghanistan's weapons from the British Indian soil and by selling two war planes Afghanistan was helped. The British Indian government, while apparently helping the Afghan government with its ineffectiveness, stealthily effectively destroyed it. "(9: 525) However, in relationship with Iran, as mentioned earlier, Muhammad Wali Khan called on Iran's representative in Russia to sign the relevant treaties to affirm Afghanistan's independence and establish political relations with him. As soon as the Afghan government gained an opportunity, "Sardar Abdul Aziz Khan sent one of his officers who were familiarized with Iran in 1920 as a representative to Iran. Abdul Aziz Khan in Tehran presented his views on five issues to the Iranian government: Request of opening friendly negotiations, exchange of ambassadors, delivery of Afghan council in

Mashhad, establishment of postal relations and business relations with Afghanistan. The negotiations between the Afghan delegation and the Iranian authorities led to the signing of an inter-state friendship agreement after nearly a year. The treaty was signed by Afghan ambassador Sardar Abdul Aziz Khan and Iran's Foreign Minister Mirza Hasan "(7: 665), while Majd Abdul Malik was appointed to Iran's embassy in Afghanistan one year earlier. In any case, the Afghan government was able to maintain relations with the countries of the world by maintaining a neutrality policy and establishing of commercial relations. Amir Amanullah Khan was interested in internal affairs, according to Mir Ghulam Mohammad Gobar: In 1927, the Italian government invited the King of Afghanistan to travel to Italy "(8: 703).

Shah Amanullah Khan also signed a friendship agreement with the Egyptian government, which was signed by the representatives of the parties on the territory of the two sides (Kabul-Cairo). After Egypt's trip, Shah Amanullah Khan traveled to Italy. King of Italy, Victor Emmanuel, commended the arrival of the Afghan delegation to Khair Moqaddam, the king and queen of Afghanistan's reception was very glorious. Victor Emmanuel gave King Amanullah the honorary title of "Enan Ziata". The king also saw the pope and the palace of the Vatican. King Amanullah received a golden spore from the pope. Later, the king met various parts of Italy, Naples, Rome, Milan, Jinva, and also visited some of Italy's factories and received many gifts. Under the treaty of government, Italy pledged to send weapons and military vehicles, vehicles and technical advisers to Afghanistan. King Amanullah arrived in France on the eve of the Persian month of Mozambique. "French Foreign Minister Mozzarai Brian held a banquet at the Palace of

the Ministry, and Dergo, the President of the country, also joined. Later, both of them went to Pantene to the shrines of the scholars and poems of France. Later on, invitation held by the French president; Participation in topics of interest, such as buying airplanes, weapons, cartoons and accepting Afghan Airlines at French universities, continued cooperation in the old sectors and the sending of teachers to the scientific, adaptive and the agreement was signed. "(2: 141) Later, King Amanullah visited the Museum of the Louvre, University of France, the National Library, the Farm Show, Harb Corzou, and so on. On this trip, the king purchased a cannon, tanks, machinery, radio, while the French government provided a wing of the airplane to the king for donation. The King, with a warm welcome, also visited various military, combat group operations, flying craft and other new manifestations. "The greatest honors that Amanullah Khan achieved in Paris were one of those statements by the head of the Paris municipality. Gift does not deserve you, so we give you the city of Paris, and the French government agents brought the Napoleon's sleeping bed that was at the museum to the residence of Shah Amanullah, saying that this is a convenient bed for you. The King refused and said: "He was a leader and my predecessors who were in the age of Napoleon, they were also a soldier and I have the same like them" (2: 141). The French people also said that Napoleon of the East is now as a guest in here, must rest in this bed. Later, the king traveled to Switzerland and Belgium. Elbert, the King of Belgium, attended the reception of the king with a magnificent reception. The attended the performance of 25 WK aircraft flight and visited areas such as aircraft repair center, the motors factory (Mizora) and the ocean port. The king purchased a 25-wk aircraft flight and also bought a sharp-action vehicle for the mission of the Afghan embassy in Mauris, Paris. » (10: 319). The warm

welcome was received from Shah at Prince Albert Palace. After the official invitation and meeting of the German leadership, King Amanullah succeeded in getting loan from the German government for six million marks for eight years, and allocated for purchase of machinery for factories. He also bought a lot of machinery and equipment in the country. Meanwhile, representatives of German and French companies signed a contract for building railways in Afghanistan, while the German ambassador to Kabul informed that King Amanullah Khan has transferred one million pounds of sterling to Europe's banks, which, in addition to other needs, purchase and equip the Darolaman mansion as new capital. "(2: 142). In this way, the Afghan king visitation had more economic reasons. He also agreed to send Afghan students to Germany and other cultural issues also been agreed, the King visited the Museum; Schools and met companies and institutions in German institutions. "The head of the High School of Techniques at Berlin School give honorary doctorate certificate in the golden frame to King Amanullah. They also donated a ten-person Ukerson plane to King "(2: 142). As a result, after the German trip, King Amanullah traveled to London to meet with King George Shah. "During his stay there, he visited the British Fleet in Port Maut and (Southampton). He also visited a submarine; he met Manchester, Liverpool and Sheffield. At the University of Oxford, King Amanullah was awarded an honorary Ph.D. in Citizenship Act and an honorary member of the Royal Society of Geography. Shah Amanullah also received the royal honor of King Victoria from King George "(10: 319). Similarly, during a political visit by Britain and Shah, "they asked him to refrain from traveling to the Soviet Union in order to maintain friendship between Afghanistan and Britain. But the king of Afghanistan, on the contrary, turned to the Soviet Union. "(11: 202). Thus, after

traveling to Great Britain, the King arrived in Waras, after arriving in the United States; he came to the Soviet Union after three days.

In Moscow, Kalinen, Chikrin, Vroushilov, Lunacharsky and other Soviet leaders welcomed the King. Later, the King met Lynn Garda, Ukraine and Crimea. He became acquainted with the economic and cultural development of that country. In the course of talks with the Soviet government, the issues of economic and cultural cooperation were examined. The results of the residence of Shah Amanullah in the Soviet Union soon appeared. In November 1307, the Soviet representative in Kabul and the Afghan delegation in Moscow promoted to the embassy of Kobra. In any case, "the Soviet government contributed a weapon and thirteen aircraft to the Afghan government" (11: 203). Also, during the negotiations, Shah asked the Soviet government to build a road from Amu to Kabul. At the same time, King Amanullah spoke with the words of a conspiracy to conclude a treaty between the Soviet Union and the three free-Islamic countries such as Afghanistan, Iran and Turkey, but the Soviets rejected the proposal that Shah had not negotiated with the other two countries. "(11: 529). After the end of the visit, King Amanullah traveled to Turkey on May 29th, 1307, in 1928. With President Mustafa Kemal Atatürk, he was portrayed as his model. "In discussing the modernization of Afghanistan, the Atatürk Summit, which had more experience in this field, advised Shah to halt, first to strengthen the Afghan army and promise to send a Turkish military delegation for this purpose" (11: 529). Later on bilateral agreement on economic and friendship between the two countries had been signed. Eventually, King Amanullah arrived in Iran at the end of his journey. Reza Shah Pahlavi welcomed the King. The king and nation of Iran appreciated the greatness and privilege that the King of Afghanistan had during his tenure. "The

friendship and good neighborly treaty signed previously between Afghanistan and Iran, its protocol was signed by both King of Afghanistan and Iran. Because there were some inconsistencies in some of the borders between Iran and Turkey, this effort was abandoned by the efforts of Shah Amanullah Khan and a treaty for the unity of political effort, with Afghanistan, Turkey and Iran, between Turkey and Iran "(3: 333). After the end of the visit to Iran, Shah Amanullah returned to the country along with his companions through Herat. In the recent past, this was the first trip by Shah Amanullah, and lasted for 7 months.

Conclusion:

As a result, the declaration of political independence of Afghanistan opened a new page in the country. Due to the political efforts, the great personalities such as Shah Amanullah Khan Mahmood Tarzi, Muhammad Wali Khan and others, Afghanistan was first introduced to the world and recognized as a free and independent country in the world. Diplomatic relations were established with Asian, European and African countries. As a result of these relations, the gates of the country were opened to new thoughts, culture and technology. Afghans travel abroad and foreigners travel to Afghanistan started. The visitation of Shah Amanullah Khan to various countries that were regarded as a hero of freedom fighters warmly grew Afghanistan's credibility and reputation all over the world, keeping trade and diplomatic relations more harsh and leading to reforms in various areas of social life in the country.

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The Second phase of constitutionalism in Afghanistan

Abstract

Constitutionalism first started in the west especially in UK (great charter), United States of America and then in France. The first constitution in the world adopted in the United States of America, in 1789 and then in France in 1791, then the process expanded to the rest of Europe and later to the Asia and Africa. While Afghanistan exercised the phenomena at the end of 19th and beginning of 20th century, but British aggression stopped the process till 1903 and once again constitutional movement founded by Habibya High School's teachers. They started activities to adopt constitution for the country. The movement was dismissed when its key members were killed by Amir Habibullah, in 1906.

The core of second constitutionalism founded two years later of confiscation of Serajulakhbar and dismissal of first constitutional movement, when Serajulakhbar gazette started publication once again, in 1913. In 1919 Amir Habibullah was killed in Laghman province during sightseeing and prince Amanullah announced himself as king and declared independence of Afghanistan. He also paved the way for formation of first constitution in the country.

Introduction

Constitutionalism and constitutional movement emerged in Afghanistan since 1903 and it motivated the people to stand and work hard for two main and important goals. The first important goal was to expel British forces and declare independence of the country. The second goal was to change government system into a constitutional and legitimate one. Even though the key members of the movement were killed by Amir Habibullah and the movement apparently overthrown, it ended the monarchy government. Key members from royal family entered the movement including Prince Amanullah Khan. When King Amanullah decided to join constitutional movement, it turned to the establishment of second phase of constitutionalism and reemergence of constitutional movement in Afghanistan, but this time the process began in the favor of King Amanullah and resulted to the formation of first constitution of the country in 25 February 1922.

Various nations in various span of time have tried to legitimate the power and authority of the rulers, through laws, especially constitution. Since 1791, this phenomenon has been experienced by many countries, some of which saw successes while others have failed to achieve their goals. Successful experience of constitutionalism in the country guarantees a legitimate government; and legitimate government, on the other hand, guarantees a prosperous livelihood for every individual in the society. It is very important to know Afghanistan's first experience of constitutionalism.

Afghanistan experienced the phenomena many times. The questions come in to mind is whether the second constitutional movement was successful or not? Who started the straggle and what was the outcome? This paper puts efforts to answer the aforementioned questions.

The main objective of this article is to introduce the pioneer of the first constitution in Afghanistan and his straggles. Also the paper tries to evaluate the fruit and consequences and the progress of the efforts in the country.

Of The article pursues historical and analytical approaches. The analysis is based on secondary data and information which have been collected from various books, articles and websites.

The remaining part of the article discusses on re-emergence of constitutional movement and its consequences in Afghanistan. Finally, a brief conclusion and recommendation have been made.

Re-emergence of constitutional movement (second constitutionalism)

Generally, constitutionalism can be defined as "limited government." Putting it differently, constitutionalism is the concept of limiting the arbitrariness of political power, of having "a government of laws and not men." This notion of limited government has evolved over the centuries, and it is useful to consider how scholars have come to today understands. (1)

The second constitutional movement started again after two years hiatus when Seraj ul akhbar gazette started

publication under the leadership of Mahmoud Tarzi, in 1913. The second constitutional movement started efforts aiming to acquire the independence Afghanistan from British colonialism and to reform political and administrative system of the government and also to form a constitutional government. There were many actors worked for the goals like secret party and etc.

Secret party

In addition to many secret and public intellectual movements, the core of constitutionalism was flourishing inside the royal palace. Though large number of senior officers and members of royal family were trying to gain the political power and promised to form a constitutional government, but Prince Amanullah was in a better position and had the support of majority and many liberal reformers gathered around him; because, he was humble, good contact and progressive. That he visited people in capital Kabul two months per year, people were happy and satisfied from his good character. This leads that Prince Amanullah was soon at the head of Development-Seeking Group. Later, he contacted with some high ranking military officers; even he could include regent in the plan of coup as head of secret party; because, he was also against to performance of Habibullah's governance and British presence in the country. Prince Amanullah and twelve members of secret party wrote and signed a commitment in a holy Quran then submitted that holy Quran to the regent and regent accepted it. (2)

According to the plane, Amir Habibullah should have been killed by soldiers and the regent was to be assigned

as a King, while regent must tried to declare independence and trigger reformation of government and administrative system of the country as he had promised. In the winter of 1918 secret party decided to kill Amir Habibullah in Jalalabad city but on the day of appointment, regent refused killing of Amir Habibullah and did not came out of his house. He preferred to put him in prison instead of killing him. Therefore, the party trembled and all plans were postponed for one more year. The signed Quran was kept by regent, so the lives of twelve members of secret party was at the hand of the regent. Therefore, all twelve members remained absolutely silent till 1919. (3)

The person, who was tightly observing Prince Amanullah, was Mirza mohmmad Taqi Khan Mustofiulmamalik (exchequer). He was accusing him on every move and secret broadcasting against monarch, even firing on Amir Habibullah in Kabul, in 1918.(4) While Amanullah had larger goals and did not want to do anything that is provocative and raiser, Habibullah was suspicious about him and threatened him to prison and his mother to divorce. So Amanullah and his mother moved to regent and regent saved and guaranteed them of their future activities.

Finally in 1919, Amir Habibullah was killed in Laghman province during sightseeing. Prince Amanullah declared himself as king of the country; regent was put in prisoned; Mirza Mohammad Taqikhan was killed in Kabul; British force was defeated by Afghans and king Amanullah declared Afghanistan's independence.(5)

Amanullah's kingdom and the First goal of constitutional movement

Constitutional movement both, first and second, had several goals. Independence and legitimacy of the government was the core of the goals. Killing of Amir Habibullah in Kalagosh of Laghman province paved the way for implementation of constitutionalism in the country.

Ghazi Amanullah Khan announced his reign on February 24 and wrote to the British Foreign Secretary, Richard Chelmsford, on March 3, 1919: "It should not be hidden to both sides that the independent government of Afghanistan is prepared to be considered, in any time and every occasion. Having friendship and signing contracts and puts both country in win-win situation "(6) In this letter, Ghazi Amanullah Khan explicitly wrote to the British Indian general secretary on the declaration of independence of Afghanistan, which was previously denied due to the signing of Gandumak Treaty in 1879 and Durand Treaty in 1893. Ghazi Amanullah Khan did not wait to the reaction of Britain and 11 days later he sent a representative to the Bukhara Emirate and also one month later he sent a delegation to the Soviet Union, to show independence of Afghanistan's Government. Soviet Union was the first country in the world that recognized Afghanistan's independence in 27th March 1919. (7) Later on, Ghazi Amanullah Khan established political relationship with many countries. Finally Britain recognized independence of Afghanistan, on 22nd November 1921, during the Kabul talks. (8)

Amanullah's reign and the First constitution of Afghanistan

After his reign, King Amanullah made a number of laws, including the first constitution of Afghanistan. The first constitution of Afghanistan enacted on 10/12/1301 (1922), by (872) members of greet assembly in Jalalabad city. Although this constitution enacted once again by 1050 members of the assembly in Paghman district of Kabul on 4/1303 (1925), the first constitution of Afghanistan came into force on 8/11/1303 (1924), when King Amanullah signed it. (9) This constitution paved the way to the enactment of several laws and regulations in the country; also it opened the way for limitation of the power of the King and for the first time hundreds of people came around in an assembly to enact laws.

The first constitution of Afghanistan titled [Nezamname Asasi Doulate Uliae Afghanistan (Basic Principle of supreme Government of Afghanistan)], this constitution which had 73 articles, defined and limited the powers of the Shah and ministers and defined their duties and authorities. Also it defined national sovereignty and territorial integrity of the country and prohibited separation of any part the country, in article 1. (10)

The contents of the constitution are as follows: Independence and unity of Afghanistan, the recognition of Islam as official religion of the country and the protection of other religious minorities, recognition of Kabul as the capital of the country, the equality among capital residents and other provinces, the loyalty of the king to the laws, the irresponsibility of the king, the mention of the king's name in the prayers of Friday and

Eids, the determination of the king's authority, the freedom of individuals and press, the freedom of founding commercial, industrial and agricultural companies, the freedom of right of complain, free education, safety of the private property, home safety, prohibition of any kind of the torture, responsibilities of the council of ministers, appointment of the prime minister by the King, authority of the King to call Loya Jirga (greand assembly), responsibilities of the government employees, duties of the state's council and provincial councils, duties and independence of the courts, financial and budgetary system of government, provincial administration, authority of government for calling of emergency statement, compulsory and free primary education and Safety of personal correspondence.(11) It was not the only constitution enacted in the reign of Ghazi Amanullah Khan; there were many laws over 70, enacted to protect life of the people in social, economic and political arenas.

Other laws enacted in the reign of King Amanullah

1. King Amanullah and other constitutionalists did not condone only the constitution, but passed a number of laws to present a real constitutionalism in the country as mentioned below:
2. Code of practice published on 22/10/1305
3. Code of Darulaman city's buildings published on 9/5/1302
4. The procedure code of The Performance Schedule of the Past Calculations published on 5/10/1302

5. Code of Customs Clearance published on 20/2/1305
6. Code of hostel administration published on 8/10/1305;
7. Code of administration of Majlise Loya Jirga (Grand assembly) published in 1307;
8. Code of ministry of education published on 5/11/1305
9. Code of Jamyate Tayarae Afghanistan (airplane association of Afghanistan) published on 18/6/1307
10. Code of resignation of civil servants published on 15/11/1302
11. Penal procedure code of servants published on 20/12/1302
12. Code of military clothing;
13. Code of election of parliament published on 1307, 6/7/1301
14. Code of municipality published on 21/12/1302
15. Code of public budget published on 1/9/1301
16. Code of central Darulmoalemin & Darulmalemate (male and female teachers training institute) published in 1302;
17. Code of Takhfife Ebarat wa Alqab (degradation of titles), second edition published on 25/10/1305

18. Code of Id Cards, passport and nationality published on 11/7/1302
19. Code of Orphan children's Education published on 22/10/1305
20. Code of Afghanistan's Basic Organization published on 12/6/1305
21. Code of encourage of industry of high government of Afghanistan published on 23/6/1302
22. Code of the separation of the duties of the respective rulers and agents published on 18/7/1302
23. Code of professional and engineering education;
24. Code of Afghanistan's seniors & juniors military officers education published on 29/5/1305
25. Code of Paghman's buildings published on 29/4/1305
26. Code of government's buildings published on 9/11/1305
27. Code of Laghman's buildings published on 15/11/1305
28. Code of separation of the duties of the scribes of pieces, sects, camps and the war ministry published on 22/11/1305
29. Code of subsidy of merchants published on 16/11/1306
30. Code of administration division of the country;

31. Code of jails and Seizure houses published on 10/7/1302
32. Military penal code published on 5/2/1307
33. Military penal code, published on 5/2/1307;
34. General penal code, published on 17/7/1302;
35. Code of attendance, published on 8/9/1306, fifth edition, Rafiq printing press;
36. Code of military services, 1305;
37. Code of state treasury, published on 20/8/1303;
38. Code of lock house, 6/1300;
39. Code of military rank of independent government of Afghanistan, published on 1305;
40. Code of employee vacation, published on 12/1/1302;
41. Code of writing of wasayeq sharia (Sharia bail), published on 1301;
42. Code of Zeraate Lalmy (rain water agriculture), published on 16/11/1305;
43. Code of construction company;
44. Code of independence and modernization sect, published on 1307,
45. Code of sale of public properties, published on 4/11/1305;

46. Code of sale of public stocks properties, published on 1305;
47. Code of consulate of Afghanistan government, published on 1/8/1302;
48. Code of finance, published on 1300;
49. Code of, black, red and blue club, published on 22/6/1307;
50. Code of administration of poor, published on 11/8/1305;
51. Code of underwriting bill of government (Layehae taliqate doulal), published on 5/11/1305;
52. Code of comparison of old and new military ranks;
53. Code of finance, published on 1299.
54. Code of trade advocates services, published on 1300;
55. Code of sharia criminal courts (Mahkeme sharia dar babe Jarayem), published on 1306;
56. Code of animal's tax, published on 25/6/1306;
57. Code of sharia trade courts, published on 29/10/135;
58. Code of foreign ministry's accounting office, published on 6/11/1305;
59. Code of office of letters, published on 13/11/1306;

60. Code of ministry's servants offices, published on 25/4/1302;
61. Code of dead ritual, published on 13/5/1303;
62. Code of the press, published on 11/8/1305;
63. Code of high schools program, published on 1306;
64. Code of agricultural school program, published on 1306;
65. Code of North's food deals, published on 1302;
66. Code of syllabus Program Architectural School;
67. Code of measurement, published on 23/12/1304;
68. Code of junior military officer's school of Afghanistan, published on 16/6/1305;
69. Code of home schools, published on 1302;
70. Code of refugees, published on 18/4/1302;
71. Code of carriers to the North, published on 4/7/1302;
72. Code of educational signs, published on 8/6/1305;
73. Code of Afghanistan's high government signs, published on 12/6/1305;
74. Code of Marriage, wedding and circumcision, published on 1300;

75. Code of war ministry, published on 25/8/1302;
76. Code of trade ministry's agricultural employees, published on 25/9/1302;
77. Code of duties of exchequers and senior and junior servants;
78. Code of directory of decision of dead penalty and long term prison penalty, (judice prudence) (12) and many other bills that enacted in the reign of king Amanullah khan.

The factors led to collapse the second constitutionalism

It was the first time that the people of Afghanistan experienced a legitimate government within the constitutional framework and role of laws, separation of trinary powers (legislative, executive, and judiciary powers) and some of the fundamental rights of the citizens. Ghazi Amanullah Khan tried to make a developed Islamic country, a strong nation, and he also tried to wake the people up from a severe dream and led them to the way of progress and modernization. Unfortunately, there were some obstacles in front of political, economic and social developments of Afghanistan. Especially, two main obstacles are as below:

The lack of enough awareness of King Amanullah from social, economic and religious conditions of the country and the announcement and implementation of some unnecessary reforms instead of dealing with important issues were the important problems. Forcing people to

wear European clothes, removing Hijab, encouraging women to go to schools and announcing Friday as official or working day were the examples of unnecessary reforms. Instead of putting efforts for the aforementioned reforms, they should have struggled for distribution of the lands to the farmers for boosting economic development in the country. The government should have established productive companies, paid attention to the empirical sciences, roads, dams, cities and schools as much as possible.(13)

King Amanullah made some mistakes that provoked the people against him. For example, he ordered that the high walls of the homes of the Paghman people must be destroyed so that the beauty of the houses is visible to the public. Also he ordered to the people of Northern Khair Khana Mountain to destroy the walls of their gardens in order to attract tourists. (14)

The mentioned issues and some other matters made the people against King Amanullah and insurgent stood against the government. When the insurrection of the Paktia people was suppressed by the armed forces of Shah Amanullah, many of insurgents were arrested and 54 of them were shifted to Kabul. Amanullah Khan issued death sentence for them, including Mullah Abdullah and Mullah Abdul Rashid leaders of the insurrection. King Amanullah ordered to kill all 54 of them; however, Abdulhadi Davi, one of the core members of the second constitutionalism and then trade minister, suggested King Amanullah to let them be Judged by court. Amanullah Khan replied with complete anger and pride: "Do not you know that I am the grand chilled of Amir Abdurrahman? Thus all of 54 prisoners were murdered and the rest of the rebels were exiled to other provinces and assigned to forced labor. (15)

It seems that the second problem was massive illiteracy of the people of the country, lack of mass media to play the role as mediator or communication bridge between government and people to avoid misunderstanding between them and interference of other countries, especially British colonial power.(16) The British agents, in the one hand, were instigating the King Amanullah to encourage the promotion of western culture in Afghanistan, and on the other hand; they were indirectly instigating and provoking the people of Afghanistan to pressurize and claim the King and government for challenging and ignoring of customs, culture and Islamic values of the people. For example, during the discussions of Paghman Loya Jirga (Grand Assembly), in July 1923 (1303), some members of the assembly, without understanding the power of Afghanistan and Russia, suggested King Amanullah to announce war against Russia instead of invasion of Panjshir, Khyber and Bukhara, while the civil war was running inside Afghanistan,(17)

Another important issue that caused Amanullah Khan's failure was the turning of the constitutionalists against him. Because in the first constitution, which was enacted in the first great assembly, it was said that the prime minister should be appointed by King and King himself should be irresponsible. Abdurrahman Lodin an important member of second constitutionalism resigned from the post of head secretary of King. So, until the end of his era, all intellectuals were slowly moving away from the government or were thrown away, and some opportunists surrounded King Amanullah praised his failure. (18)

Conclusion

The Second Constitutional Movement, likewise the first one, suffered a lot of challenges, but eventually the movement acquired the independence of Afghanistan and adopted the first constitution of Afghanistan. When

key members of the constitutional movement saw their ambitions were not met, especially when it came to the constitution that the prime minister should be appointed by the king and the king is irresponsible, they were disappointed for their straggles and slowly they step away from Amanullah Khan.

Also good relationship was established between Afghanistan and other countries. A large number of laws were enacted to manage lives of the people in political, social and economic arenas. Moreover, King Amanullah announced reformation in the country, but the reformation plane of King Amanullah faced with various reflections from the people of Afghanistan, especially when some of these reforms did not correspond to the political, social and economic conditions of the country.

On the other hand, interference of Britain and their propaganda war against King Amanullah made the gap between him and the people, so that some groups of people protested against him, and took up arms and fought against Amanullah Khan. Eventually, their repression and the execution of their captives, and assigning of the rest of captives to exile and forced labor shown that Amanullah Khan, once again followed the policies of his grandfather Amir Abdul Rahman Khan.

If we briefly say, the second constitutional movement succeeded in creating a constitution in the country, but failed to implement real constitutionalism in Afghanistan.

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The Factors for Acquiring Independence and Reasons for the Collapse of Amani Regime

Abstract

The spirit of independence-seeking has always flowed in the blood of every Afghan individual. The history shows that our ancestors have never allowed any aggressor for taking step toward our land without our intention and permission. The enemies have always deceived the people by making division between Afghans for seeking their ominous goals; they have always used the tribes and families against each other. Our open minded tried their best for putting efforts for decolonization of Afghanistan, maintaining of national unity and reaching to economic and social development; they acquired the independence of Afghanistan under the leadership of king Amanullah Khan in 1919. These independence-seeking efforts were accompanied with some reforms, but unfortunately, the enemies gained from illiteracy of the people and they used people against their national values. These acts led to economic slowdown and paved the way for Afghanistan to step back from the direction of economic development. The question of how these happened is the topic of discussion in this paper.

Introduction

A hundred years back a group of sensible youth sacrificed their private interests for acquiring of national interests; bearing financial and life risk, they established such a government that if it was continued, our people would

have been resting in better standard of life. Expansionism and colonizing policies of England prevented the fulfilment of our goals. The conflict between knowledge and ignorance is still prevailing, the enemies can temporarily make barriers for the process, but these efforts will never stop the struggle of our people for reaching their to our long run hopes. Having bitter experience from the Amani period, Afghan people have become much interested to sustain their independence and to put efforts for economic and culture development of their country.

Research method: this study pursues historical and analytical approaches. We critically study and analyses the available historical documents, keeping in mind the principles of impartiality, bailment and without private interest-based judgment.

Body of the Text

Historians understand that the political conflicts and arguments between the successors of Timor Shah and Sadozayee Families, in the late 18th and early 19th centuries, which was resulted from intervention of foreigners, has changed Afghanistan to a dependent and protégé country. Each of the princes from the mentioned period, for overcoming their political rivals, was interested to have the political support from the super power, especially from England and Soviet Union.

From the kingship of Zaman Shah to the period of Amir Habibullah Khan Barakzayee, Afghanistan has experienced some one hundred years of internal conflict, which some time paved the way for world super powers

to attack Afghanistan. The attacks of 1838 and 1878, is a clear example of British interventions in internal affairs of Afghanistan.

In 1878, when the Russian delegation (Solitude) visited Amir Shir Ali Khan, the British attacked this country in the pretention that Amir interred in to a good relationship with Russians; British discharged Amir Shir Ali Khan from the power and forcedly signed the Gandumak agreement by Yaqoob Khan; this way Afghanistan's independence went under question. The critical situation of Afghanistan paved the way for Sardar Abdurahman Khan, which was escaped to Samar Qand and Bukhara during the kingship of Amir Shir Ali Khan, to come back with the support and encouragement of Russia to Afghanistan.

As soon as Sardar Abdurahman Khan interred Afghanistan, against the expectations of Russia, he contacted with the delegation of British (Grifan) and took the kingship of Afghanistan. Amir Abdurahman Khan governed this country in aggressive manner for twenty years. Afghanistan and Amir did not have the authority to make relationship with any country without the British permission.

After Amir Abdulrahman, his son Amir Habibullah Khan signed an agreement in 1905 with Britain and accepted the intervention of Britain in the affairs of Afghanistan. Likewise his father, Amir Habibullah Khan governed Afghanistan based on the preference of Britain. However he was relatively independent, but he put much effort to suppress the constitutionalists. If Amir Abdulrahman killed three thousands of Afghan people who stood against Britain, his son also put members of

constitutionalists in front of the artillery and killed all of them. These actions of Habibullah Khan against constitutionalism members and his incuriosity about independence, increased the anger of people against him? It is said: "People condemned Amir for hiring thieves in the government. Bribing and ignorance were reached to its highest level and security was fully disappeared."

(1)

The aggressive reflection of Amir Habibullah against constitutionalists could not restrain people who stood against oppression, soon after a group of youth under the leadership of Abdulrahman Lodi, shot bullet against Amir, when he was crossing from Shor Bazar. This event did not physically harm Amir, however, it had a message that people will never give up against oppression.

It is worth mentioning that during the First World War, delegates from Germany, Turkey, Austria and India came to Amir Habibullah and encouraged him to start Jihad and support the path way of Osmani Khalifa. Since he was committed to British, he kept the delegates busy in pretention that there is insecurity outside. They together started enjoyment. This issue divided the royal family into two parts. The conditions created between Amir Habibullah and his brother, Sardar Nasrullah, created much uncertainty. With support of Sardar Nasrullah, prince Amanullah and prince Enayatullah criticized their conservative father.

Due to the aforementioned reasons, Amanullah Khan was dissatisfied with his father's policies. For rescuing the country, along with his friends, he made plan to kill Amir.

Finally, on 20 February 1919 Habibullah was killed in Kala Kush of Laghman through pistol.

The new government under the kingship of Amanullah Khan came to exist. To attract the support of people, he started some reforms in various aspect of life including social, economic, culture and judicial aspects of life which were fully supported by people.

Relevant to foreign policy of Afghanistan, the new government should have taken in to account the requirement of the time. The late 19century and early 20 century was the time when colonization reached its peak. Islamic territories directly and indirectly were under occupation of western colonizers.

Said Jamaluding Afghan, when he was the in charge of community in Osmani Khelafat, shared the idea of Islamic Unity. He said: "in order to rescue from annihilation, Islamic world should be unified base on an agreement."
(2)

Mahmood Tarzi has also proposed the idea of Muslim in Sirajul Akhbar.

Mahmood Tarzi, the minister of foreign affairs of Amani government, was affected from the idea of Sayed Jamaludin, therefore he tried that the issue of Islamic Unity constitute especial body of foreign policy in his new government. This led to a situation where many Islamic scholars in Afghanistan and in India started preaching in the support of Amanullah Khan as a substitution for Osmani Khilafat.

At the beginning, the support of Islamists in central Asia and in India increased the dignity and prestige of Amani

regime in Islamic countries, but its continuation for a new independent country seemed to be difficult. From one side this policy caused political isolation and on the other side pursuing of such policy required high cost which was not affordable for Amani government. Therefore, the Amani government left this policy. As such, the government decreed to prevent the migration of Indian Muslims to Afghanistan.

The effort of constitutionalists (Hezb-e-Sari-Darbar) resulted to the removal of Amir Habibullah as the main barrier for their struggle. The next step of this party was building good relationship with some countries along with directing army to the border areas of British India. The bravery of the hero soldiers, especially conquer of Tal military castle, made British to leave our country and accept the independence of Afghanistan. This way the independence of our country was acquired in the result of hard working of real heroes of the country.

In relation to the collapse of Amani Regime, there are various ideas, as there are arguments that the officials of Amani government did not well understand the traditional society of Afghanistan. Arguments also made, that the implementation of reforms took place before its mature time or the implementation took place in urgency. Some scholars on the other hand classify the reforms into good and bad reforms.

In general, the reforms accompanied by different reflections from the people, some accepted the reforms while other stood against them. It is clear that the implementation of every reform depend on the level of social and cultural development of society. Some

conservative people who saw their interests at risk, they declared their unwillingness against the reforms. In some cases, the opportunity of misusing the reforms also raised the objections of people. For example, in the education sector, some teacher took bribe from the families to allow their children not to be enrolled in the school (3:250).

Any way dissatisfaction of people was increasing in relation to the reform. Majority of people were happy for the reform, while some followed the orders of our enemies and stood against it. British created many problems for the implementation of the reforms. An agent of British, Amirudin Panjabi, declared in front of the public that now there is not time of Sharia, it is the time of law.

Mullah Abdullah and Mullah Abdul Rashid were the founders of revolt in Paktya province and they enumerate reform as Badaat (heresy). In 1924, Abdul Karim who called him the son of Yaqoob Khan stood against the reforms in Khost Province, but he could not resist.

During the Amani period, the former governor of Kabul was Mahmood Yawar and the later one was Ali Ahmad Barakzai. Abdul Aziz Khan, Mohammad Sarwar Khan and Abdul Karim Khan were selected as Nayebul Hukuma, respectively (All of them were Barakzayee). In Mazar-e-Sharif and Herat Abdul Karim and Mohammad Ibrahim Khan were Khan Nayebul Hukma, and Abdul Rahman and Neyk Mohammad Khan were Ferqa Meshar. All of these people were Barakzayee. Abdul Karim Khan Barakzayee selected in Paktya, Dost Mohammad Khan Nazem Barakzayee in Ghazni and Urosgan, Mohammad Amin Khan Barakzayee in Greshk and other governors were the same (5).

The aforementioned personalities acted based on Khan Khani Morality and they did not much care about the regulation. The condition was very critical as in 1928 Loya Jirga Ghulam Muhayudin Arti raised his voice: "As long as r the traitor minister are not hanged, reform is a meaningless". Shah thought kingship is an endless power and whatever he wants, it is fulfilled. This was the big mistake of Amanullah Khan which had reduced his chance to gain from the advisory of professional scholars.

In relation to external factors for the collapse of Amani Regime, it is suffice to say that British always control the performance of the government and there were so many spies of British who always tried to create gap between the government and people. The first Wazir Mukhtar (Minister) of British was Francis Hemfriz) who choosed to influence by power and wealth. He, instead of construction good relationship between the king with his close friends such as Mahmood Tarzi and Mohammad Walid Khan who were the main players in the government, became close friend of all conservative officials, which could not help the restoration of relationships between the two countries.

Some writers argue that the rebellions in southern province, Shinwar and Kuhdaman came out from the reforms some of which was implemented in urgent and pre-mature.

Dr. Abdul Rahman writes: The author of the book of "The Emergence of New Afghanistan" writes: Afghans probably are the most religiously fanatic people in the world and its religious scholars were the main reason for the collapse of Amanullah Khan Regime." It is apparent

from the above statement that the people of Afghanistan were not interested in modernization and development and they stood against those efforts. The question arises is whether our people really did not accept development?

As a witness, Ghubar writes his observations: After the independence of Afghanistan from British, the government started implementation of the reforms. The people of Afghanistan were interested for development; they raised their arms for supporting the government for implementation of reforms. As such they physically and financially stood against British; they provided financial supports for development of education of Afghanistan; they also voluntarily worked for construction of the roads; and they honestly supported from new industries and democratic regime. Even the women also started services in schools, publications in Ershadul Naswan Journal, establishing of Hemayat Naswan (support of women) association. Nevertheless, people supported all new reforms of the young government without any discrimination. Therefore, in the first period (1919-1924), the king successfully implemented his reforms, despite the existence of major external conspiracies. The second period, which accelerated in 1928 accompanied with the interests of some official, failed. The judgement of those who claim the failure of reform in the second period emerge from prejudice, is away from the reality. In fact, likewise any other nation, Afghanistan is naturally in support of development. There is no evidence in the history of Afghanistan that our people might have had raised against civilization and development (6).

A very obvious criticism on the reforms of Amani period rose from his (Amanullah Khan) saying that: “the arena of sword change to the time of pen”, he cut off the military budget. Amanullah Khan believed that he can convince people through reasoning and logic, there for he tried to attract the support of people through this policy, rather than using power and oppression. Less relying on military force is seems to be one of the reason for his government collapse.

Based on the advisory of Turkish, Mahmood Tarzi decided to have a small and effective military army. In the result of this policy, military expenditure declined up to fourfold and old soldier were replaced with the young ones... the military condition was not very good; there was not suitable food and accommodations for them. According to the law, everybody had two years military obligation, but the law was not implemented equally; some rich people payed bribe to the related officials to exempt them from being military soldier... and employed soldier was not interested to scarify their life for those handed over their responsibility though paying bribe (7).

In general, Amanullah Khan had political problem with insurgent, not religious one. As mentioned before, at the beginning, when Amanullah Khan supported the Indian and Central Asian Islamist, Mullahs were in support of his government. Later on, gradually, they stood against him for their personal interests.

Jawaher Lal Nehro writes about personality and works of Amanullah Khan: “After the independence of Afghanistan, the authority and personality of Amanullah Khan improved in Asia and Europe. British called him

their enemy. Amanullah Khan was in the favour of reform in a backward country and he was keen to see the development of Afghans. Apparently, he wanted to pursue the policy of Mustafa Kamal Ata Turk; he encouraged the people of Afghanistan to wear European cloths. May be Amanullah Khan had no capability equivalent to Mustafa Kamal. Mustafa Kamal, before the implementation of reforms, had military support and he was a trusted person for his people. Amanullah Khan started reforms with poor accuracy and consideration; therefore, he faced many challenges (8).

As a last point, it is worth mentioning to argue that of one the opponents of Amanullah Khan, Fazel Ghani, writes some facts:

“Reforms itself was not the actual reason for revolution; in many cases people supported and helped the government, but the main problem was the implementation of reforms and all those traitors in charge officials who paved the way for creating gap between the government and people. The government officials and governors played big role in the collapse of the regime (9).

The observations and declarations of scholars from this period does not give a unique picture, rather each has a different understanding taste. For example, the author of the book “constitutionalism movement in Afghanistan” writes: the transition of political and administrative power from narrow and old minded group of people to a group of young and open minded was an effective and admirable action and it was very helpful until the end of its fourth year. This small and open minded group could

not sustain free from traitors and opportunists. The intervention and influence of opportunists changed the regime to a ground for luxury-seeking and kinship environments that prevent the implementation of reforms and its accompanying goals in reformists, which led to the collapse of the regime in 1307 H. (10).

Mir Ghulam Mohammad Ghubar names the aforementioned opportunist group as the Neqabdar Party (masked party) and he writes: among the open minded, a group of opportunists worked as masked party. Apparently, they raised their voice for the support of democracy, but they were not the actual supporter of democracy; they deceived people and tried to implement the policy of those who were against the regime; they actually struggled to collapse Amani regime and paved the way for establishing a resilient regime... (11).

We hope that, based on the available documents which are listed as references in this article, the main factors of independence and collapse of the Amani government are highlighted. It is clear that this topic does not suffice for this discussion, rather it required further research to better discuss further aspects of the issue.

Conclusion

The independence of Afghanistan is the result of all the efforts and struggles of constitutionalists who sacrificed their life for maintaining of freedom in the country. We should not repeat the virulent experience of the past; we should hand over the affairs of the country to those people who are committed experienced and hardworking,

so that the hope of the martyrs are accomplished and Afghan people unitedly put their efforts together for rebuilding of our country. Happy 100th anniversary of independence in Afghanistan!

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Education in the Era of Shah Amanullah Khan

Abstract

His Majesty King Amanullah made a series of reforms after taking the political power and extinguishment of war and gaining political independence in 1919, the most important of which was the reform of education in the country. In fact, it is the official founder and promoter of the modern era of education in Afghanistan as in the Regulations of Education in 1303, for the first time, the primary education for boys and girls was created, rebuilt and renovated. In order to strengthen the educational system, Amir Amanullah Khan, recruited Egyptian and Turkish teachers, established Amani and Amanyiah Schools and three high schools in the first phase, expanded the Teachers' Training Center in order to improve the teacher's education and teacher training and official systematic programs were given.

Introduction

In modern time, education is known as a motor of development for every aspect of the life, it has a traditional and indigenous root. The history of the formation and development of modern education in Afghanistan dates back a century ago, but the traditional education of our country is rooted in a continuous lifetime. In particular, its roots are linked to Islamic believes and morality from the past.

Acquiring knowledge in a century before was a general one in the study of Islamic and religious sciences. Islamic teachings and even the traditions and practices of Islamic teachings, embraced all aspects of social and individual life. Consequently, religious scholars as influential and spiritual leaders in the social, cultural and political lives of the society played a significant and sometimes influential role; however, since the beginning of the 20th century, changes in the state of education were created in the country, enlightenment came about, although the creation and transformation of education began slowly; this was the birth of Afghanistan's relationship with the world community and the outermost countries. Hence, modern education came from the outset amongst the rulers and statesmen, and was seen as a necessity for the administration and ruled by the rulers. Then this attitude was changed with the rapid and extensive development of modern art during the reign of Amanullah Khan. During this period, modern education was seen as the source of progress, prosperity and authority in the country.

Over the course of a century, the development and expansion of modern education in Afghanistan, which experienced a lot of up and downs, slowly extended the general education of the age in public minds, and a number of schools for boys and girls, teachers in the center and provinces were built and compulsory primary education officially announced.

Since education forms the basis of knowledge in the country, the first reform program of Shah Amanullah was

modern education, which is discussed in detail in this article.

The purpose of this article is to clarify the various aspects of the country's education at a time when Shah Amanullah put it in its corrective plans. The study will use the historical method with analytical approach.

During the reign of Shah Amanullah, modern education as a requirement for the development and progression of Afghanistan was the official grace of the Shah and some rulers. Amanullah Khan saw the progressive and powerful Afghanistan in the modern and advanced forms of education. According to Lyon Bacquard Pailaud, a researcher and author of the American Afghanistan logiest, among all the social programs of Shah Amanullah, he had outstanding scholarship. This goal was of great significance not only from the point of view of his personal interest, but also from the perspective of the future of Afghanistan. This fact should be seen in honour that Shah has shown for education. Education had even higher position than military and civilian phenomenon. (1:14). At the beginning of Amanullah Khan reign, there was a cultural connection with foreign countries in order to develop and advance in the field of modern education, and a number of knowledgeable people from outside the country were urged to help advance Afghanistan's educational and cultural work. To make the foundation for new, modern and systematic education taken over in the country and for the first time in Afghanistan's history, the Ministry of Education was founded in 1922 and Sardar Mohammad Soleiman Khan was appointed as the first minister of education in the

country. (2: 27) A number of young people were sent to foreign countries to continue their education and training; a library was set up in Kabul to improve the quality of education.

There has also been a tremendous transformation in the field of culture and the press. As Mir Ghulam Mohammad Ghoobar writes in this regard: "Several hundred Afghani students studied in USSR, Germany, France, Italy, and Turkey who were introduced by the Ministry of Education, and next year it was considered to send student for study in military schools in UK. Afghanistan's education budget was ranked third after the Ministry of Foreign Affairs and the Ministry of the Interior. Education was practically free for all, and there was no political threat or repression. The government also published journals and magazines in Kabul and provinces, and the magazine "References for Education" (later the Mirror of the Mysticism) was published by the Ministry of Education in 1921 ... "(2: 5). A library by the name of "Moqadas-e- Milli" was founded with the help of five or six scientists who collected the book from their homes and moved to the library, and people could go to the library on holidays to study and read books. This library was one of the brilliant works and advancements in the country's civilization and progress. (3: 1) Another library in the capital was established by Shah Amanullah, and intellectuals shared their books with this library and twelve branches of book were also established in Kabul by donating personal books and manuscripts of another nationality. The government also paid attention to the Kuchi education, teachers were taught to teach Kuchi children and the Pashto language

grew up. A department called "Pasto Maraka" was created in the context of the Ministry of Education (4:16). The young Shah, between 1924 and 1922, opened twenty two primary schools in six districts of Kabul. The Afghan government, in accordance with Article 68 of the National Constitution Government Afghanistan, was obliged to acquire primary education. For Afghan citizens, men and women had a primary level of education, with degrees determined by the Afghan government. Education has become a very valuable work in this era, and Shah, after the establishment of schools, brought a variety of other reforms in the field of education. The school system also changed, meaning that the period of primary schooling was five years, secondary school was four years old, and secondary school was three years. The government at this time tried to establish relationships between the farmer and the modern educational institutions. For this purpose a series of modern books were sent to farmer schools to learn about the new knowledge and civilized world.

With the opening and setting up of schools in the city, Shah took up on stabile steps to the development of education and entered into discussions with French teachers who had been staying in Kabul, while also instructing Alfred Foucher, a French professor from the Sorbonne and head of the first French archaeological mission to Afghanistan, to design Higher education system (5: 298). As previously mentioned, King Amanullah founded three secondary schools, all of which were along the lines of the Habibia School, each of them have used different foreign language as a means of

education. The first was the Amanyah School, which was founded in 1922 and was renamed after the fall of Shah Amanullah, to Esteqlal High School, and was the only educational institution taught in French language classes, but today the process is being carried out by the Afghans teachers. The personnel of that school consisted of five French people, including a woman and twelve Afghans. By 1926, this school had about 300 to 350 students. Another schools in this period was the German School, which was "inaugurated in 1923; its director was named Dr. Lven. Amanyia (Nejat) by Shah Amanullah, and the staffs included three German professors and several Afghan teachers. Between 1924 and 1926, this school had about 100 students. In 1927, the third school named Ghazi was established with the help of the Indian state, its classes were taught in English. And the first middle-school diploma was held in the same year in Habibiya high school (6: 3). Shah also set up other schools in order to improve the quality of education. In 1924, the four year administrative school, called (Maktab Hokam), was an emphasis on accounting and mathematics. King Amanullah wanted to make Afghan office equipment in Turkish style, so the Turkish language was taught as a second language. For future government employees, administrative procedures were also provided by the Kabul governor who needed courses to be assigned to the administrative law (7: 299). Shah Amanullah did not pay attention to the opening of schools in the city, taking other strides in the development of education in the provinces and outside the capital, in addition to Habibiya high school, Amani, Amanayi Gazi schools established by French, German and Indian professors, School of

Telegraph, School of Architecture, Carpentry-Architecture, Al-Sunnah, School of Agriculture, Darul-ulum, Shiraz, Jalal-Abad, School of Kandahar, Herat, Herat University of Dentistry, Mazar-e Sharif, Police School, Music School, Carpet Weaving, Home Decoration, Natural School, Studios and more than 322 elementary schools in all provinces of the country (8:28). The number of elementary students reached to 51,000 by 1927, and they grew up in high school and vocational schools (3,000), other than the military school. From 1923 to 1927, the number of books (133) was 69575 first published in Lahore and later in Kabul by the Ministry of Education. (9:17).

A school called "Zakat" was also established in Bamyan and a school called "Marifat" in Takashgargan, the Torch of Education was lightened in Nimroz and Maimana. The people of Paktia collected money for the dissemination of education (75,000) Afs, with four hundred students, to establish four schools in Khost, Chamkani, Gardez and Zormatt. Kandahar shopkeepers set up their own school based on their own expenses. The contribution of Indian professors is also appreciated in Afghanistan; we must not forget Indian Muslims in development of education and inculcation of new ideas in Afghanistan. Afghan thinkers worked hard for the promotion and modernization of education in accordance with the standards of European civilization in the country, and so they came to the idea that some Muslim teachers would be brought from the British Indian colony to their schools so that our students can get acquainted with new education, and thus the new sciences and art can be

developed. In this series, the first group of Indian teachers who came to Afghanistan were Dr. Abdul Ghani and his brothers who came to Kabul to teach and set up Habibi's school, and then Hafez Ahmaduldin was appointed as director of the Habibiya School and his brothers Maulawi Najaf Ali and Maulwi Chiragh Ali were also among teachers in the same school. These teachers in Afghanistan were known as "Self-sacrifices of Islam" who were carefully studying the Quran, Hadith in their 11-year imprisonment. After the emancipation they also taught Quran and Arabic in addition to the subjects taught, and Malawi Muhammad Hussein agreed with the character of Shah Amanullah and Amani's regime, wrote the book (King of Afghanistan) in Urdu, was published in Lahore. Mohammad Hussein was a prolific man in Kabul. He wrote 75 books and treatises in Farsi, Urdu, English and Pashto, 13 of which were published in the Ministry of Education's educational curriculum, and 18 others presented it to King Amanullah (11: 62-68). The interest of King and the Queen in teaching of the students was very much that in the literary courses known as Akbar (Elders), Shah himself was personally responsible for teaching it, called "the Principles Sound of Ghazi".

The young Shah and the Afghan scientist, along with the achievements, paid serious attention to the education of the new generation; he regularly went to schools and personally give examinations from students, honoured his distinguished students. Qualified professors were rewarded but those who failed to perform well were punished. In this regard, the newspaper (Al-Akhbar al-Qa'asra), on September 28, 1925, described Amanullah

Khan as such: "The age of Majesty Amanullah Khan, King of Afghanistan, is the era of independence and freedom. This era is an era in which the nation and the King have the right to live without foreign intervention and have the right to use the new sciences of the western and eastern world as they wish. After gaining independence and recognizing it by the two great neighbours, Russia and the United Kingdom, the King of Afghanistan created enormous reforms in the field of education without any discrepancy; the young Shah loves civilization and the new age "(12: Internet site). Shah talked with students who were less interested in school: "I do not want to talk to you, because you have oppressed your children and made them out of the schools. You do not know how much I think about your progress and education of your children; I have not found any way out to build this country except to send your children to the school. If your child plays on the street, you will try to avoid them because you are wiser than them, you will take them to the shop, or they will either earn or win, but they will go on to think that our father are oppressed and done nothing for us they kept us illiterate".

Shah for the parents of those children, who were not attending school, charged five Afghanis as fine. And the disciples who were attending to their teachings offered forty Afghanis. (13:13) The young Shah founded school for the children of Hindu and Sikh, who lived in Afghanistan, that they do not fall back from the clutches of science. Still, gymnastic and sporting rules became a formal education program, and soccer, tennis, cricket, leap, bullet shooting, and dance were popular among

students, and awards were given to encourage athletes. In a speech delivered on Kandahar on August 13, 1303, Shah Amanullah commented about punishments and privileges of the teaching staff: "Again, I emphasize and advise you that what is beneficial to you and rescues you from secular indignation and temperament, is only the education. As much as you express your love and respects to education, still it would be not enough".

During the Aman'ayi period about(44) young people were sent abroad (especially to France) and the French government provided them with translation, on the other hand, they tried to help them adapt to the new environment, and slowly young people were sent to France, Germany, Turkey, Italy, the Soviet Union and India to pursue study there. The students, studied abroad were asked for report about their progress to Afghan government. The development of the country will be fruitful. For this purpose, a number of these students followed medical studies, after passing 7-8 years; they received a doctoral diploma in medicine, as was the first doctor, Dr. Safar Ali, who returned to his homeland studied at the Faculty of Medicine in Lyon, France. The purpose of the new education system was:

1. Growth of educated and enlightened young people in the country.
2. Training of technical cadres in different fields of science and technology to implement new programs.
3. Creation and training of administrative staff.

Do women and girls also benefited from modern education during the era of Amaniya?

The answer is positive, girls and women in the history of modern education in Afghanistan entered the era of modern education. The establishment of the Independent Women's Journal, the creation of a list (names of outstanding women in the world), the prohibition of polygamy, the establishment of a legal age for marriage, sending of girls to study abroad certainly opened new doors to them. Even though it was faced with radical and extremists' reaction, but the Afghan progressive nation was interested in education. Although there were deficiencies in the educational curriculum, Amanullah Khan reacted strongly to it.

However, the King and the queen emphasized strictly on the education of women and put them at the top of their reformist programs. In 1920, for the first time, a department was established under the name (Educational Supervision). And then the school curriculum was taken over by the Islamic Association. At the end of the year, with the establishment of the first school of women in Afghanistan, the Afghan School of Women's Education opened in the city of Kabul and a number of 40 students began their education.

Queen Soraya said in a speech on the day of the opening of the school: "Thanks to God, today is one of the best days that I open the school under the patronage of his Majesty King Amanullah. It is hoped that the children of the homeland will benefit from this school and serve their religion and country and their nation as much as they can. It is clear to all those present that the acquiring of knowledge is the same for men and women, and this school, which is founded for women, is due to the effort

of his majesty King Amanullah and the efforts of the Minister of Education "(15: 27).

Queen Soraya, with the spiritual support of her husband and her parents, inspected as a schoolchild. His mother was the sister-in-law of Mrs. Mahmoud Tarzi, a woman with a culture and scientist, the school's director and her sister, Queen Khairiyah Khanum, as their school assistants.

In a Royal Declaration signed by Queen Suraya (the originally letter is now in the National Archives of Afghanistan), after a long introduction to the rational and legitimate need for women to study: "In urgent need of last year, two girls' schools, build up at Qal'eh Baqir Khan Kabul, the other one at Golestan. These two school should join together where there were plenty of rooms for more than (800) student. In this way, students can study in one place and use the uniforms, food, tents and books provided by the government, equally. A number of domestic and foreign teachers taught them in the areas of family economics, pedagogy, sewing, textiles and cooking. These schools have been dedicated to teaching girls between the ages of 6 and 10, and for older women, vocational schools were set up to train them in cooking, sewing and making artificial flowers. The purpose of these schools was to free women from the economic dependence to their husbands and to help their families". It is worth mentioning that the women's vocational school was more active until 1991 (1370) for women, and later it was destroyed by internal factors and civil wars.

In an effort to promote social awareness among Afghan women, Queen Soraya in 1921, founded the first

women's publication," Ershad al-Nasswan", on 27th of March 1921, by Ms. Tarzi, who presented women with useful practices and guideline. She also discussed social problems and the role of women in society. Many Afghans began to write articles devoted to the historical role of women in Islam and the great contributions of Afghan women during the celebration of independence. Specific articles were published in "Ayena-e-Orphan", a publication organ of the Ministry of Education. (18: 299).

The Ershad ul-Naswan publication was nominated for the official names of the famous (Bibi Shami), the wife of Mahmud Tarzi, and by assisting of Roh Afza sister of the queen of Soraya, whose contents generally included the news of the affairs related to women, including entertainments and social hobbies. Much of its issues were written to criticize social behavior against women in the country, for example, it criticized the plight of women and campaigned against the sale and purchase of women, and tried to explain them to women in the light of Islamic instructions in order to release women from the strict domination of men influenced in Afghan society. Therefore, his majesty Amanullah Khan, can be called the first and foremost advocate of women's rights, especially regarding their education in Afghanistan, and his efforts and insistence on improving the status of women in Afghanistan were among the factors that eventually led to the collapse of his kingdom.

Conclusion

Despite Amanullah Khan put education at the top of his reform agenda, the Education Development Plan faced numerous barriers; the problems were not only

concerned to the education of girls and the development of modern schools by religious scholars and some influential Social and foreign interference (Britain) to destabilize the situation and to defeat the Shah's reformist agenda, but lack of educational development tools and a serious problem in generalizing the implementation of educational programs. The problem existed in the course of history is now the Afghan education system. Shah's educational plans did not coordinate with the tools and facilities needed for the development of modern education. While hundreds of schools were designed and set up in Afghanistan, the competent and professional teacher did not have the required level of teaching for the students; it was not enough for all school affairs in the center and provinces. The government's insecure and corrupt administration was another factor in preventing progress. Administrative and financial corruption in government agencies, including in the Ministry of Education, not only made the complexity of barriers to education more difficult, but also paved the way for the growth and development of corrupt authorities. Instead of honest work in generalization of education and preparation of public mentality in establishing a school and sending their children to schools, provided the prerequisite for introducing primary education as a means of bribery, forcing their children to go to school to pay a fee to their parents, it was exempted that this practice was one of the great annoyances of the society in education area. Sometimes he appeared as the king of the country and sometimes as a student of science and education on the street and tried to convince the people regarding the importance of education and

sending the children to school. Undoubtedly, if the modern education in Afghanistan continued to advance, now Afghanistan would have been the most powerful and stable country in the region. Afghanistan with the continuation of the development and modern education would have been transformed from a backward culture to a knowledgeable, united, and advanced society by the end of the twentieth century.

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The Enlightenment of Tarzi and His Family in Relation to Women Life

Abstract

Women enlightenment is one of the principles in every society and it is specifically very important for our country. Therefore, the effort should be made to facilitate the process. After the independence of Afghanistan, the reforms of Amani period, constructive efforts of Mahmood Tarzi and his family paved the way for participation of Afghan women in social affairs in the country. At this period, women started educations and it was the first time in our history where women took active participation in various aspects of life.

Introduction

The independence of our country and implementation of the reforms provided a very good opportunity for women enlightenment, women access to sustainable education and their participation in many social changes. All these positive changes in the life of women resulted from the tireless efforts of Amanullah Khan, Mahmood Tarzi and his bright family who played important role in establishment of girl schools, Irshadul Naswan Publication, establishment of women's teacher training centre, establishment of women association and establishment of Masturat Hospital. These efforts led to dramatic improvement in education in Afghanistan. For the first time, women actively appeared in the society and they earned equal right like men. These positive changes

did not come accidentally, rather they faced many challenges in the process and they never stopped their struggles. Enlightenment in women appeared in Kabul city and some of the other cities and included only educated women and it was not nationalized, however.

The questions of how women's movement came to exit and what was the reaction of people about this social phenomenon are the topics of discussion in this article.

Since the issue of enlightenment of Afghan women and the efforts of Mahmood Tarzi is coincided with the reforms of Amani period, therefore, the study of how this movement was constructed and what outcomes it included are the important historical issues of that time. Taking this fact into account, the paper tries to explore the opportunities and environment in the Amani period which paved the way for the development of women's enlightenment movement.

Body of the Text

Mahmood Tarzi was born in Ghazni province in 1865. As he was born in the land of Mahmood Ghaznawi and from mother side his ancestor was Shah Mahmood Durani, he was given this name. Tarzi passed away in Istanbul in 1933 (1:172). His father, Sardar Ghulam Mohammad son of Rahim Del, was one of the leaders in Barakzayee tribe and he was a poet and mystic person. He was interested to Beydil and he composed poem in Indian style. He chose the word "Tarzi" as his second name which later it became his family name. His poem collection contained four hundred thousand distiches (1:55).

When Tarzi return from Turkey to Afghanistan, he was alone in idea. The expressions such as country, nation, people, freedom, independence, education, women right and development were not well clarified. With the publishing of Sirajul Akhbar Publication, he not only introduced the aforementioned expressions, but also unified and convinced the princes to put their efforts for implementation of reforms and establishment of a legitimate government at any cost.

However modern cultural and social changes had already born in Europe, the founder of this culture and idea in Afghanistan was Mahmood Tarzi. Tazri considered the backwardness of our country to be routed from the continuation of poverty and he counted the continuous conflict in the country as the result of autocratic policy of Amirs. He was convinced that the only reason for this situation is the autocratic actions of the officials. He believed that the only way to cope up the problem is to increase awareness of people by establishing a wide and sustainable educational development.

The honestly and patriotic efforts of Mahmood Tarzi, after the establishment of Sirajul Akhbar, resulted to the construction of constitutionalism movement in the country. In 1909, some members of the movement were hanged and they sacrificed their lives for maintaining a legitimate environment. The intelligence of Mahmood Tarzi in relation to the emergence of constitutional movement was that, unlike other constitutionalists, he starts to found it inside the royal family and later on he expanded it to the government official and common people. These efforts of Tarzi led to independence of

Afghanistan. Due to the idea of Mahmood Tarzi, the mind of King Amanullah Khan and other constitutionalists changed relying on enmity with British. Almost everybody from urban open-minded to illiterate villagers was thinking about their independence (2:11).

Mahmood Tarzi was an educated and prominent scholar and he inherited acquiring knowledge from his father. Mohammad Zahir Aziz writes: "his father had a great role in his life; Tarzi was very junior to his father" (1:106).

The late Mohammad Ibrahim Atayee writes about of the first foundation of the first steps of development in education sector: "in the first stage of Amani period, an academic and cultural movement constructed in Afghanistan. For the first time, the association of education established and new regulations for the implementation of curriculum, translation and compilation of lectures and teacher training were imposed; and new academic relationship was built with some other countries" (3:189).

Tarzi said in the inauguration ceremony of association for education: "Education mean understanding, knowing and awareness. It is known from its word, how meaningful, virtuous and valuable it is. A country is a body and education is its spirit. A nation is asleep and its awareness is education. A country is solid and its life is education. No country reaches to development, awareness and life in the absence of education" (1:33).

Besides acquiring modern science, Mahmood Tarzi also understood Islamic values and principles and he used his Islamic understanding in many discussions; especially

when he talked about the importance of education, he supported his arguments by citing holy Quran. He used to say that a Muslim should be proud for being in a religion which relies on logic and understanding. Our holy book is Quran which its first verse emphasizes about reading and understanding as it is mentioned in Quran "Read: And thy Lord is the Most Bounteous, (3) Who teaches by the pen, (4) Teaches man that which he knew not" (1:106).

With the establishment of Sirajul Akhbar in 1911, Tarzi put such a constructive step in the path of modernization which nobody could imagine. He not only opened a new window in the area of journalism, but also he tried to pave the way to facilitate for other aspects of life such as modern education and politics, women rights and freedoms.

In a very simple tone and language, Tarzi tried to convince people that the only way to move toward social and economic developments is to acquire knowledge. As he stated: "Oh compatriot! All our miseries arise from lack of education and awareness. Knowledge eradicates poverty". (1:110)

Tarzi encouraged modernization inside the reign through his daughter, Queen Suraya. Suraya married with prince Amanullah Khan in 1913. She was a clever woman who could speak in Turkish, French, Arabic and Dari. Likewise her father, she was one of the advocates of modernization movement in Afghanistan. Amanullah Khan also accepted the idea of Tarzi and promised him that he will never stop struggling for the independence of Afghanistan (1:69).

The idea of women right in the history of Afghanistan has close linkage with the efforts of Tarzi and his family. He, continuously, wrote articles about the role of women in social and economic developments of Afghanistan, in Sirajul Akhbar. He was the founder of women movement and for the first time he proposed the idea of equal right of women in the Afghani society. He prioritised education of women at the first stage of his strategy. After the independence of Afghanistan which was the first phase for implementation of modernization, Tarzi took practical steps for maintaining women right in the country. The important point in Tarzi idea was that he did not only shared the idea that women right to be against Islamic principle, but also he believed that it is part of Islamic culture. He pointed to the participation of women in political and social lives during the Abasi period. He argued: "During Abasi period, all European women were illiterate, while Muslim women functioned as poets and artists and even in some cases they worked as high ranking officials" (1:67).

Tarzi considered the presence of women in the society to be important and he believed that men and women are the two side of a coin. He also believed that the development of women is possible through acquiring knowledge. He writes: "every wise person understands that human being has been born from a pair of man and women. If there is only man in the society, soon after, the society collapses and human being disappears from the world. The continuation of life requires the presence of both men and women. If we deprive women from acquiring education, we ignore half of our lives". (1:111)

Tarzi paid much attention to education of women and he enumerated it as the main driver for educational development. He said: "only educated women can be good mothers and they can bring children which could be counted as human capital in the future. Tarzi was extremely against the presence of Haram Sara (a place where kings kept a lot of women) and he believed that the main reason for collapse of Afghani Empires after Timor Shah was Haram Sara where so many women were kept as the empire wives". (1:67)

In a situation when women did not have identity in the society and people shied to share their name, Tarzi, based on the verse of Quran "men and women are cloths for each other", argued that women constitutes half of the society. Without development of this half part (women), the second half (men) cannot develop.

Tarzi believed that women rights and women active participation in the society are not against Islamic principles. However he was affected from western ideas, he was against the blindly imitation of women from western culture. (1:121)

Having the idea of women participation in cultural and social developments in Afghani society, Tarzi encouraged his family to establish women movement through establishment of the first publication entitled "Irshadul Naswan", the leadership of which was posted to his wife, daughter, wives of King Amanullah and Enayatullah. This publication worked to share the ideas of women freedom and played important role in development of culture in Afghanistan.

Khair Mohammad Zamani writes about the cultural development and implementation of reforms during the reign of Amanullah Khan: “fortunately, in the beginning of Amanullah Khan Period, an academic and cultural movement was built, the relationship between Afghanistan and other country was re-established...the government prioritised the development of education in the country. In 1922, for the first time, ministry of education came to exist. During 1920-1922, a number of schools such as Isteqlal, Amani were built and one school and teacher training centre for women were established”. (4:160)

Farouq Ansari writes: “To encourage people for sending their daughter to school, Amanullah sent 25 of his step sisters to girl schools in Kabul”. (5:161)

According to Manizha Bakhtari, “in 1920, the first girl school were built under the name of Masturat in Kabul City and some 40 girls studied there. Queen Suraya delivered speech in the inauguration ceremony: Thank to Allah, it is a very good day for women; we inaugurate the first women school, Masturat. We wish our children acquire knowledge here so that they better serve for Islam, government and nation. Everybody knows that seeking knowledge is compulsory for both men and women. This school has been built in the result of his majesty young king, Amanullah Khan, and minister of education. In 1921, the second girl school was built under the name of Ismat School. This school which later named as “Malalai School” was managed by Miss Sayra, sister of Amanullah Khan. Later on the Tatbir-e-Mazel School (House management school) was built in which several

German and Turkish women taught. Queen Suraya built specific hospital for women.” (1:26)

At the beginning, Masturat School had the capacity for 50 students which included daughter of Habibullah Khan and cousins of Amanullah Khan. There were limited number of teacher which included the women from Rasam Marouf, Ghulam Mohammad Maimanigi families, Mother of Mir Ghulam Hazrat and some wives of Indian Muslim families. They taught geography, calculus and other subjects.

According to the writer of “the independence and reforms in Afghanistan”: “The establishment of the girl school was part the plan of King Amanullah Khan which aimed to improve the knowledge of women and reach them to freedom” (6:254)

After Sirajul Akhbar, Irshadul Naswan played important role in publishing the idea of women. With the support of her husband, Asma Rasmia took the responsibility of Irshadul Naswan; she became the editor-in-chief of the publication. A woman in the name of Roh Afza was the co-editor of the journal. The first issue of the journal was published in 17 March 1922. This journal was published every Thursday. Besides internal and foreign news, this journal published issues related to social life, house management and children related issues.

Also, Irshadul Naswan published topics about children’s life and morality, cooking, tailoring and news about famous women of the world. This publication was accounted to be the only journal on the social life and

freedom of Muslim women. The journal was edited by Queen Suraya and Mahmood Tarzi.

All these liberty reforms for women, in a traditional society like Afghanistan, should have been confirmed through Islamic references so that it could fully be implemented.

Manizha Bakhtari writes: "in the first constitution of Afghanistan which was approved in 1924, in Loya Jirga of Paghman, some freedom was given to women. For example, the primary education became compulsory for women. Also, for the first time, in 1927, a group of girls was sent abroad for higher education." (1:127)

Azam Sistani writes: "Women also participated in Loya Jirga. Kubra Jan, sister of Amanullah Khan, delivered speech as the representative of women; Queen Suraya served the open-minded women of Kandahar so that they narrate the freedom of women to other women in Kandahar. In the third day of Jirga, the debate was about the freedom of women. After the announcement of equal right of women, Queen Suraya stood and tore her scarf and all other women clapped and admired her; other women also followed Queen Suraya and they also tore their scarfs." (9:106)

The objective of new educational system during the Amani period was to train open-minded group of people who could better manage the affairs of the reign. Amir wanted to nationalize education either by convincing people or by force. He always encouraged people to enrol their children in school and he ordered to the government servants to be pioneer for the same. If the government officials did not enrolled their children, they were either

charge penalty or they were dismissed from their jobs. (10:299)

Due to comprehensive efforts of young King, Mahmood Tarzi and his bright family, the quality of education surprisingly improved in a very short span of time. The extent of education expanded from primary school to secondary school, high school, and teacher training and university levels.

Based on the book of "the history of education in Afghanistan", in 1947, Masturat primary school improved to high school and the first group of student achieved bachelor degree and they were assigned as teacher. Masturat School also established in Herat province. In the same year, 226 people graduated from teacher training centre 26 of them were sent to the provinces. (12:47)

In 1927, King Amanullah Khan and Queen Suraya, in a formal journey, went to Europe to visit the civilization of those nations so that they could make new plans and policy for moving toward modernization. During their visit from social and cultural development, the King was such interested to implementation of reforms for modernization that he had no time to think about anything else.

Based on Azam Sistani: "when Queen Suraya returned back from Europe, she wrote an article and published it in Amanul Afghan Journal. It was mentioned there that before Islam women were decile to their husbands, Islam gave them equal right." (9:104)

The style of struggling of Tarzi was in the opposite to that of King Amanullah Khan. While King Amanullah Khan was very decisive and irritable, Tarzi was very soft and

coordinating. It seems that Tarzi was not happy from the style of efforts of Amanullah Khan as he implemented reforms in precipitancy.

According to Mohammad Sediq Farhang, "Likewise Mahmood Tarzi, Mohammad Wali Khan was also not agreed with the hasty reforms and traditional authoritarianism of King Amanullah Khan." (14:530)

Ata Turk, during his visit with Amanull Khan, talked about the challenges of social... reforms and he advised that King Amanulla should think about empowerment of his army instead of hastily implementation of reforms. Unfortunately, Amanullah Khan did not care about the advices of Ata Turk; when he returned back to Afghanistan, he again started struggles for women freedom. (1:142)

When many active members of constitutionalist were dismissed from the power, Amanullah Khan continued dramatic acting for being affected from western culture. This process accompanied with unpleasant conclusion which could be critically pointed out.

Conclusion

In the later years of Amani government due to precipitancy in implementation of reforms, the efforts of King Amanullah and Queen Suraya were not successful and the honest and tireless efforts of Tarzi become silent, however, later on it was accompanied with effective outcomes. The active participation of women in social changes in the country, women access to education, the establishment of women movement, emergence of decade of democracy which enabled people to reach their

political, civil, cultural freedoms; and the establishment of ministry of women are the major examples of the outcomes. We are indebted to King Amanullah Khan for all achievements and freedoms that women have in Afghanistan.

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The Reflection of legality of crimes and penalties principle in the first constitution of Afghanistan

Abstract

Today, the legality of crimes and penalties principle contains the foundation and pillar of criminal law that it provides facilities for implementation of other criminal law principles that could play important roles in criminal justice. It is about one century that this principle stipulated in Afghanistan rules and for the first time, it has reflected in first constitution (Nezamnamah) of Afghanistan. This principle caused great evolution and changes in legal system of our country and the other constitutions prolong it.

Introduction

The legality of crimes and penalties principle is the most important principle in the modern criminal law. From the time that the government took responsibilities against transgression of regulations, it was a problem that people was in a concern that may be the government misuses its power against its rivals in society under the name of struggling against crimes. The human tolerated a lot of sacrifices due to non-existence of this principle which empowered the judges to act as legislators. Sometimes with the committing the same action by the persons, the judges trailed some of them while acquitted the others.

This situation made the scholars and policy makers to bring changes and reforms.

According to rules and regulations that had been laid out by human, for the first time, Sezar Bikaria discussed this principle in his famous essay "Crimes and Punishments" and named it the most important principle of criminal law. Afterwards, most of the countries stipulated it in their constitutional laws. Afghanistan also follows this principle from the reign of King Amanullah Khan and, for the first time, it stipulated in the first constitution of Afghanistan. It's mentionable that before enforcement of this constitution, cases specially criminal cases were trailed according to sharia law, but by imposing of basic constitution and according to that general criminal law, which was based on virtue of sharia, crime was trialed according to sharia law and other crimes was handled in the light of first constitution of Afghanistan, general criminal law and some other laws.

This article tries to answer the question of how the legality of crimes and penalties principle reflected in the first constitution of Afghanistan. It seems that this principle has been stipulated in first constitution of Afghanistan and is recognized as the most important principle in criminal law. Evaluation of the legality of crimes and penalties principle as the most important principle and its reflection, for the first time, in the first constitution of Afghanistan is a topic of discussion which is going to be pursued in this paper taking into account the descriptive and analytical approaches using secondary data.

Concept of the legality of crimes and penalties

principle: this principle is named "legitimacy of crime" by lawyers, which explains that an action should be defined as criminal act in criminal code. According to this principle, no punishment could exist, but by criminal code.

Different legislatures, stipulated this principle in their constitutions and criminal laws. Protection of individuals and social freedoms, awareness from desperation of rules and recognizing the results of their actions are the most important privileges of this principle.

"The general principle about the crimes is that before committing crime, the law must be drafted, approved and complete its procedures and also the people should be informed about. Hereby, only by law we recognize crimes and differentiate illegal acts which are against the social arrangement." (12: p 137)

"The legality of crimes and punishments principle is one of the most effective and fundamental principles in criminal law. This principle means that the persons will only have criminal responsibilities that before committing, it should be defined as criminal act and stipulated its punishment." (7: p 52)

"The legality of crimes and punishments principle are the compound of these two principles, as below:

1- Legality of crimes principle;

2- Legality of punishments principles;" (10: p 61)

In criminal code (criminal code in the Reign of Daud Khan) the legislators pay attention to this important

principles and also allocated second and third articles for it. As it is stated in article 4 and 3 of the above code:

"No action will be recognized as crime unless accordance to the law" (4: Article 2)

"No one shall be punished but accordance to provision of law which is enforced before the criminal act." (Ibid: Article 3)

Also this principle stipulated in constitution of Afghanistan, as follow:

"No deed shall be considered as a crime unless ruled by a law promulgated prior to commitment of the offense".

No one shall be pursued, arrested, or detained without due process of law.

No one shall be punished without the decision of an authoritative court taken in accordance with the provisions of the law, promulgated prior to commitment of the offense." (2: article 27)

This principle stipulated in criminal code of Afghanistan, as well.

"1-No action is considered as crime unless accordance to law that enforced before committing crimes.

2- No punishment will be implemented unless it stipulated in law.

3- No one shall be punished without the decision of an authoritative court taken in accordance with the provisions of the law, promulgated prior to commitment of the offense." (3: article 7)

The lawyers summarized the concept of this principle as below:

"No action would be recognized as crime unless it is obviously defined as a crime in criminal code and when the crime proved, the judges did not have the rights to sentence the convict to a punishment that it is not existed in law, rather he could be able to punish the offender accordance to law." (7: p 52)

Also it is said that "legal element contains basis of crime and without this element, criminal acts and punishments will not be applicable." (14: p 59)

"The main objectives of the legality of crimes and punishments principle are legitimacy of legal system by limitation of government interference in criminal justice and also individual freedoms, except to those prohibited action that has already been recognized as a crime." (7: p 52)

In conclusion, we can say that without criminal code neither crime and nor punishment would be existed.

The history of legality of crimes and punishments principle in Afghanistan: For the first time, this principle has been stipulated in fist constitution of Afghanistan in the reign of King Amanullah Khan. Later on, it was recognized as the most important principle in the other constitution and regulations and also today we have this important article in constitution and criminal code of Afghanistan.

Before imposing to the first constitution, we had this principle in our legal system; because, our legal system has been affected by the Islam legal system and

fortunately, this principle was stipulated fourteen century ago in Islam.

Advantage of legality of crimes and punishments

principle: this principle as it mentioned before is the most important principle in criminal law and has its own advantages as follow:

"1- This principle guarantees the rights and freedom of citizenships.

2- This principle prevents the judges from abusing.

3- This principle prohibits anarchism and disarrangement in the society.

4- This principle declines the crimes.

5- This principle ensures criminal justice in the society."(14: pp. 59 & 60)

6- By this principle we are able to differentiate criminal act from legal acts.

7- This principle could have key role in criminal policy of countries.

8- By this principle we can be able to ensure social interests.

The usages of legality of crimes and punishments

principle: By this principle we can determine crimes and punishments and it has its own usages as below:

"1- Usages of this principle in determination of crimes and dangerous mood;

2- Usages of this principle in determination of punishments and hedging measures; "(8: pp. 142,143 & 145)

Affection of legality of crimes and punishments

principle: we can summarize the affection of this principle on judges in some key points as follow:

"1- The judges can not define a criminal act according to his/her emotions but must observe the rules and regulations.

2- The judges could not define a criminal act by custom, traditions and habits unless by law.

3- The judges can not define punishments except by law. (14: p 65)

Results of legality of crimes and punishments

principle: this principle has two main results as below:

"1- Limited interpretation of criminal laws: criminal laws should not be interpreted as wide interpretation but interpreted as limited interpretation.

2- Failure to re- enforces criminal laws before: generally, criminal laws do not Failure to re- enforces criminal laws before." (9: pp. 62 & 63)

Legality of crimes and penalties principle in the first constitution of Afghanistan:

"It is about one century that we have had legislatives in our country and at the beginning, our legislators pay attention that one of the issues that must be stipulated in rules and regulation is crimes and punishments."(13: p 116)

The first step of legislative in Afghanistan was in reign of King Amanullah Khan, besides the basic constitution of Afghanistan, there had been other rules and regulations as well, some of which are as below:

- 1- General criminal code;
- 2- Soldiers criminal code;
- 3- Employee criminal procedures law;
- 4- Afghanistan First Constitution;
- 5- Law of detections and prisons;

"For the first time in 1300 solar year, the book of "Tamasuk-ul-Quzate Amani" was prepared into two sections, the first section of that was allocated to legal disputes and the second section was allocated for crimes and punishments. The second section contained preface, 14 chapter and 1113 articles which was printed in 1300 solar year. At that time, there were separate rules for discretionary punishments and this crime was divided into three parts, such as, obscenity, misdemeanor and felony. There was special provision for civil and military cases." (Idem: p116)

"General criminal law that was imposed in 1302 solar year was a complete law, from the conception of its article we can say that Sharia Crimes that include Islamic prescribed punishments, reprisal crimes and blood money were preceded by Islam provisions. In fact general criminal code was imposed for discretionary punishments."(11: p 194)

The first constitution of Afghanistan g was imposed in 1302 solar year, it has 73 articles. This constitution that named "Nezamnamah" stipulated the most important rules and principles as the constitution of other countries, here are some important principle in this basic constitution as below:

1- Freedom has immunity and no one can violate it. (Article 10)

2- No one could be in detection or prison but except with Sharia order or other regulations. (Article 10)

3- Accommodation where a person live, has immunity and no one permitted to violated unless accordance to rule and regulations. (Article 20)

4- Torture and other same illegal acts are prohibited and there is no punishment except accordance to general and soldier criminal laws. (Article 24)

5- In court justice trial, should be public but in some cases that stipulated in special courts law will be trailed secretly. (Article 50)

6- Every interference in courts affairs are prohibited. (Article 53)

7- No one is able to set up an extra ordinary court for special cases but it should be preceded by court justice. (Article 50)

It is almost hundred years that these rules has been stipulated in first constitution of Afghanistan and this is a key point that have adaptability to today's rules and principles. Legality of crimes and punishments principle is compound of two principles (as it mentioned before) that they are indispensable from each other; because, without any of them, it will not give a complete meaning.

Reflection of legality of crimes principle in the first constitution of Afghanistan: this principle is reflected indirectly and implicitly in this constitution; just two articles (10 & 24) are allocated for the legality of crimes and

punishments principle, but in these two articles, the legislators mentioned just the word punishments not crimes.

"Freedom has immunity and no one can violate it. No one could be detected or prisoned but except with Sharia order or other regulations. In Afghanistan, slavery principle was prohibited. No one was allowed to hire man or woman as a slave. (1: article 10)

This article points out to the following subjects:

- 1- The rights of freedom should have immunity.
- 2- No one will be in detection but accordance to the law.
- 3- No one will be punished, except accordance to the law.
- 4- Slavery principle is prohibited in Afghanistan.

Although, in this article, important principles pointed out, but in legality of crimes principle especially the word crime is not mentioned. Without crimes there is no need for impose punishments. In this regard, it is clearly stated in article no 24 that "Tortures and other same illegal acts are prohibited and there are no punishments except accordance to general criminal laws and soldier criminal laws". (Ibid: article 24)

Two important principles are pointed out in this article, torture prohibition principle and the legality of punishments, there is no any explicit discussion about the legality of crimes. After all, we can say that with following reasons, this principle stipulated in constitution:

- 1- The principle of legality of crimes and punishments are indispensable of each other.

2- The legislators aimed that without crimes there will not be punishments.

3-The legality of crimes principle in general criminal laws is stipulated by citation of constitution as below:

In the general criminal law, crimes divided in three groups, such as: Islamic prescribed punishments, retaliation crimes and blood money and discretionary punishments. "Crimes that bear sharia-based punishments are of three types as follow:

1-Islamic prescribed crimes punishments;

2-Retaliation crimes and blood money;

3-Discretionary punishments; "(5: article 2)

In this article it is stipulated that crimes which is punishable are divided into three groups and discretionary punishments are divided into three types such as obscenity, misdemeanor and felony.

Soldier criminal law indicating regarding this subject as follow:

"Crimes that are punishable legally have three kinds: first obscenity, second misdemeanor and the third is felony."(6: article 6)

Reflection of legality of punishments principle in fist constitution of Afghanistan: this principle, like the legality of crimes principle, is recognized as an important principle and it stipulated in the first constitution, explicitly. This principle is indicated in article 10 and 24 in the first constitution of Afghanistan as follow:

"... No one will be in detection and prison unless accordance to sharia law or other rules and regulations...."(1: article 10)

There is another article about this principle as well; it is indicated that "...no one will be punished unless accordance to general criminal law and soldier criminal laws."(Idem: article 24)

At the end, we can say that, this principle is recognized as the important principle in the first constitution of Afghanistan great government that is a key point in legislative history of our country.

Conclusion

The legality of crimes and punishments principle is recognized as one of the most important principle in criminal law. It is a valuable subject; because, about one century before it is reflected in the first constitution of Afghanistan. From one hand, this issue clear and explain the importance of this principle and from the other hand, it shows the wide vision of our legislatures in that time and that is an honorable action. Later on, with imposing other rules and regulation, it is reflected in many other laws as well. Finally, reflections of this principle brought many changes in criminal law of Afghanistan.

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National “ID” card and citizenship of Afghanistan in the reign of Ghazi Amanullah Khan

Abstract

Citizenship or nationality is the main principle of modern world. Afghanistan has admitted it about a century ago and a bylaw has been approved by King Amanullah Khan's government entitled “*population identity card and passport regulations’ Nizamnamah citizenship law*”. King Amanullah Khan aimed to relate his citizens with government and that's why he signed such bylaw. According to the bylaw of citizenship, all Afghan people were given the citizenship and no one was excluded. Moreover, Afghan lived abroad were provided citizenship as well. The responsibility of granting citizenship for Afghans lived abroad was general consulates of Afghanistan. Furthermore, another important objective for granting citizenship to foreigner was also considered as a norm in bylaw of citizenship. Further, the next advantage of the aforementioned bylaw was that to assign the population and statistical officials and employees to prepare statistical and population reports biannually and send out to central government. Finally, the bylaw contained all points of relation between afghan citizens and government including military services and so on. In addition to above mentioned spots, some international norms regarding citizenship will be explained as well.

Introduction

Citizenship is a relation between individual and government. The relation donates identity to individuals and to find real persons for state's sovereignty to be applied. If such relation does not exist, individuals' identity could be imperfect and states' sovereignty might be questionable, due to non-existence of person for implementation of state's sovereignty.

About a century ago, Afghanistan had the most significant rules for citizenship's acquisition, leaving of citizenship, duplication of citizenship, granting citizenship to foreigners and other regulation regarding citizenship. It's more critical to study, analyze and criticize such norms and regulations. Those norms have its importance to be explained and analyzed according to citizenship's bylaw of Afghanistan. Every country has its own principles and regulations for citizenship. Afghanistan had such regulations almost a century before. This paper aims to briefly explain and analyze those norms and regulations which were implemented during the reign of Amanullah Khan.

This research has been conducted with descriptive-analytical method; the information is gathered from bylaw, regulations and other important documents. Therefore we pursue a rule base approach along with some critical discussions.

Citizenship Definition

Citizenship has multiple definitions from various scholars; however, there is not any unified definition. Nevertheless, there is a unifying point in all definitions that citizenship is a legal and political relationship of state and individuals.

Citizenship is the synonymous of an Arabic word “Tabiyat” (تابعیت) which is used for obedience and subordination of individuals to state/government. The word citizenship in French is called *citoyenneté* which mean citizen quality. Professor Wali Muhammad Naseh argues the word “nationality” is originally a French word. He farther declares that the word nation first time referred to those people who were born inside a country and it did not include those who migrate from elsewhere.

The Encyclopedia Britannica defines citizenship as a relationship between people and government. “**Citizenship**, relationship between an individual and a state through which the individual owes allegiance and in turn is entitled to its protection. Citizenship implies the status of freedom with accompanying responsibilities. Citizens have certain rights, duties, and responsibilities that are denied or only partially extended to aliens and other non-citizens residing in a country. In general, full political rights, including the right to vote and to hold public office, are predicated upon citizenship. The usual responsibilities of citizenship are allegiance, taxation, and military service”. (1)

However, the term citizenship sometimes refers as nationality, but shares broader meaning than nationality. In this regard the Encyclopedia, explain the relationship between these two terms. Citizenship is the most privileged form of nationality. "This broader term denotes various relations between an individual and a state that do not necessarily confer political rights but do imply other privileges, particularly protection abroad. It is the term used in international law to denote all persons whom a state is entitled to protect. Nationality also serves to denote the relationship to a state of entities other than individuals; corporations, ships, and aircraft, for example, possess a nationality". (2).

"The Law Dictionary" online website of legal words used the term "Nationality" for "citizenship". Nationality determines the political status of an individual, especially with reference to allegiance; while domicile determines his civil status. "Nationality arises either by birth or by naturalization. According to Savigny, 'nationality' is also used as opposed to 'territoriality', for the purpose of distinguishing the case of a nation having no national territory; e. g., the Jews". 8 Sav. Syst. (3)

Wali Muhammad Naseh quotes a definition from "Legal Terminology" and writes: "citizenship is a relation that links individuals or things to the state, in the manner which rights and privileges of the individual has origin in such relationship". (4)

As mentioned before, there is not any single definition regarding citizenship; however, the "The legal Dictionary" has provide a perfect definition: "Political, legal, and

spiritual relation betwixt a certain state and an individual that individuals' original rights and obligations derived from such relation". (5)

Securing citizenship in the reign of King Amanullah Khan

His majesty secured independence, King Amanullah Khan drafted the first constitution for reforming and rectification, afterwards his majesty begun to draft bylaws and developed several bylaws named "Nizamnamah". Among them, the "population identity card and passport regulations' Nizamnamah and citizenship law" was a bylaw that legalized the citizenship norms and regulations.

It is worth mentioning that Naseh does not mention about (Nizamnamah), he quotes that citizenship begun in Afghanistan with "citizenship bylaw" that was established in the reign of King Muhammad Nadir Khan. While the bylaw that was approved in the reign of King Amanullah Khan, was about citizenship and explained all procedures regarding citizenship.

Afghanistan's citizenship bylaw that already mentioned was drafted in 1924 AC and consisted of 29 articles that included not only citizenship, but also stipulated information about issuance organizations and their authorities. Furthermore, the bylaw was printed out in 2000 volume by Ministry of Education's press.

End of identity card based on bylaw

The main aim of citizenship is to identify citizen of a country, and to enjoy the rights and privileges and perform duty and responsibilities of their respective countries.

In the reign of King Amanullah Khan, the government commences granting citizenship to recognize the character and identification of individuals. Moreover, protecting and assisting Afghans lived abroad was the objective of granting citizenship as well. First article of population identity card's bylaw says regarding its purposes: “the objective of issuing population identity card is to determine the identification of citizenship, our employee assist the mentioned person and all hardship and difficulty suffering during travel will be vanished by our employees”. (6)

Afghan citizens are imposed to gain identity card in various case, and every Afghan must had the identity card, which called population identity); and he/she will be asked in particular conditions to present his/her ID cards. The second article quotes: “Afghan citizen, whether resides inside or abroad, is imposed to gain certain citizenship of their own country:

- In case when break down relationship with government, presenting of identity card is necessary;
- One must present identity card during delivery of government products;
- Commencement governmental tasks;

- For acquiring passport, the ID presentation was necessary;
 - To gain subsidy; *
 - During enrolment and admission of student at schools".
- (7)

In the above six cases, it was necessary that every afghan must had ID, if a person did not have the identity card, he/she will not be able to use such privileges and advantages mentioned above.

Were foreigners allowed to be granted citizenship?

"The principal grounds for acquiring citizenship (apart from international transactions such as transfer of territory or option) are birth within a certain territory, descent from a citizen parent, marriage to a citizen, and naturalization. There are two main systems used to determine citizenship as of the time of birth. jus soli, whereby citizenship is acquired by birth within the territory of the state, regardless of parental citizenship; and jus sanguine, whereby a person, wherever born, is a citizen of that state.

The United States and the countries of the British Commonwealth adopt the jus soli as their basic principle; they also recognize acquisition of nationality by descent but subject it to strict limitations. Other countries generally adopt the jus sanguine as their basic principle, supplementing it by provisions for acquisition of citizenship in case of combination of birth and domicile

* A governmental subsidy which was given to farmers for supporting their fields, these weren't cash loan but it was grains and cereals.

within the country, birth within the country of parents born there, and so on. The provisions of nationality laws that overlap often result in dual nationality; a person may be a citizen of two countries. Alternatively, the lack of unifying rules on citizenship acquisition and loss sometimes produces lack of citizenship (statelessness). The acquisition of citizenship by a woman through marriage to a citizen was the prevailing principle in modern times until after World War I. Under this system, the wife and children shared the nationality status of the husband and father as head of the family. From the 1920s, under the impact of woman suffrage and ideas about the equality of men and women, a new system developed in which a woman's nationality was not affected by marriage. The resulting mixed-nationality marriages sometimes create complications, particularly in regard to the nationality status of the children, and accordingly various mixed systems have been devised, all stressing the woman's and child's freedom of choice". (8)

In general, acquisitive citizenship is being granted by individual's request accompanying with respective government euphoria after some formalities. Every country has its own system and procedures for granting citizenship to foreigner, and some countries imposed particular terms and conditions. In this particular, some countries aske a person to be granted citizenship that he/she must reside regularly or have to pay some taxes to earn citizenship of desired country.

In the reign of King Amanullah Khan, government was committed to grant citizenship to foreigner, and those who want to get Afghani citizenship, he/she must regard and

observe the citizenship bylaw of Afghanistan. The bylaw says in this particular: "The population's citizenship is being granted to citizen of Afghanistan great state, and if foreigners regard and observe the citizenship bylaw, he/she can have the Afghanistan's population citizenship". (9)

The above mentioned reference also states about granting citizenship to foreigner and recognizes as a right for foreigner; however, there is not any terms and conditions to be fulfilled by a foreigner who want to have Afghan citizenship. This article only takes into account the bylaw of citizenship. The regarding of bylaw was also uncertain and even there was not any other single article or clause to explain how to observe the mentioned bylaw by foreigner during acquiring Afghani citizenship.

Afghans resided abroad

Commonly, every country provides facilities for its citizens to use their own rights such as gaining citizenship, voting and so on. These rights are accessible through embassy or consulate of respective country for citizens. Therewith, consulates of respective countries are liable for providing citizen the whole civil/private rights and must purvey all rights to their citizens.

The government of Afghanistan also commit to purvey the utilization of whole rights to its citizens, and to benefit Afghans to their own rights. This includes the right of citizenship as well. Such right was also taken into account in the reign of King Amanullah Khan as well. Afghans

resided abroad were provided with citizenship gaining opportunities and track through consulate of Afghanistan. Consulate of Afghanistan was to facilitate all opportunities for Afghan living abroad to enjoy their rights. The sixth article of citizenship bylaw states as follow: “Afghan resides abroad are provided citizenship through respective embassies and consulates of Afghanistan. Moreover, those mentioned above, recourse (to respective office) during a year, collect their own ID cards and make payment”. (10)

The fee of an ID in the reign of King Amanullah Khan was one Qiran (50 cents). *

This fee was estimated in the 12th article of citizenship bylaw of Afghanistan.

There was fear of fake ID cards. Avoiding such fake IDs, and for validating such IDs, these ID cards must had the seal (stamp) and specific serial number of an Afghan employee hired in one of Afghanistan’s consulate. If an ID did not have seal and serial number, it was considered as fake ID. This provision was stated in 8th article of the bylaw of citizenship. “Among Afghans who resides abroad and want to acquire population citizenship from Afghanistan’s respective consulate, if the ID did not contain seal and serial number, it should not be considered as valid ID”. (11)

* One Qi-ran was equal to 50 cents or half an Afghani (Afghanistan currency).

Duplicate citizenship

Duplicate citizenship is the second similar citizenship which was given based on the original one if the original one was lost or damaged. Moreover, Afghanistan's ID cards are made of simple paper that is more damageable to any other external cause. In the reign of King Amanullah Khan the population citizenships were made of paper as well, and the quality of paper was too low and damageable as compare to those prevailing nowadays. The bylaw that was applicable that time considered such issue and solved the problem. The 7th article of citizenship bylaw states: "if an Afghan citizen loses his/her population ID, he/she must prove his /her Afghan citizenship and secure population ID from the specified office". (12)

Citizenship's advantages

Citizenship is the relationship between an individual and government that relate each other. Citizenship is beneficial for both individual and government. Through citizenship; individuals are provided by whole governmental rights and privileges, on the other hand, government determine its citizens' obligation and responsibilities. First, there is discussion about advantages of citizenship in generally; afterward benefits of citizenship based on bylaw are explained.

Every country has its own laws and regulations for gaining and losing citizenship. While the acquiring of citizenship has specific benefits for citizen of such countries and every individual must be given citizenship.

The benefits of citizenship that was highlighted in bylaw of citizenship of Afghanistan are as below.

A; to determine an Afghan citizen. One of the main and apparent advantages of citizenship is to recognize the character and identity of individuals and provide information regarding their residence and any other requirements and necessary information. Citizenship bylaw says about this advantage: “determination of Afghan citizen’s identity is based on population ID” ... (13). It shows that the easiest way of knowing one’s identity is citizenship or population ID which King Amanullah Khan consider strongly this issue for identifying Afghans inside the country as well as in the rest of world. It’s worth mentioning, in the reign of Majesty Amanullah Khan Hundreds of thousands of people migrated from British-Control-India into Afghanistan, and settled several provinces of the country. If those people were resided and integrated with Afghans, they were excluded in those subsidies and privileges which King Amanullah Khan allocated to migrants. Since Afghans were not benefited from such privileges, citizenship was the best way to recognize and determine the identity and character of individuals.

B; Securing passport: As living inside the own country, enjoying respective rights, and fulfillment obligation requires citizenship and ID particularly, and without citizenship the identification of individuals’ can’t be determined; similarly, travel abroad requires passport. Without passport and visa of respective country, a person cannot be able to travel abroad. Issuing passport is based on ID or citizenship of respective country. When a person wants to secure a passport of a country, he/she must be

the citizen of that country; without citizenship, he/she will not be able even to apply for passport.

Issuing passport in the reign of King Amanullah Khan was related to citizenship, and was taken into account as a compulsory and essential tool for securing passport. If a person did not have ID or citizenship, so he/she could not travel abroad.

Conclusion

Afghanistan, a century ago, not only developed a spirit of independence with endeavor of King Amanullah Khan, but also mainstreamed the legislation of various laws for arrangement and ordering.

Citizenship is the main and original connection between an individual and government and can be developed and strengthen with legislation. King Amanullah Khan established such relation by his wise effort for the first time.

It had its own shortcoming; however, aforementioned bylaw of citizenship had perfect rules and regulations regarding citizenship's arrangement.

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