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"Brief of the Director of Academy of Sciences of Afghanistan in International Seminar"

"Ulimmah unity—Clerics duty"

KABUL, 2010

In the name of Allah the most Merciful and Beneficent

After mentioning the ruling huge and invading powers in the world and other army of Satan, the fundamental reason of corruption is the internal situation of human being itself. The basic reason for the emergence of corruption is the internal situation of human beings itself.

It means if human beings as a result of their complete faith (Iman) weakness and selfish nature which follow luxurious and ignorant, lazy life having lot of ethnic, linguistic, political, regional difference hadn’t been involved in such useless activities they would have never faced such bad situation.
If Muslims had complete belief in their faiths, the imperialistic powers would have never defeated Muslims.

Without any doubt lack of awareness especially in the political and religious context among this nation, their weakness, weakness of their faith were all reasons behind losing prestigious and privileged status, which ultimately paved way for the invaders and huge imperialistic powers to confiscate and take control of them.

Otherwise the nation which follows and beliefs in the Oneness of God, having complete faith and belief, political awareness and enough awareness of other related activities having all the Islamic morals, ethics, privileges and thinking. If they abide by these things they will never face defeat and will never be surrendered to anyone.

GOD NEVER CHANGES THE SITUATION OF THE NATION WHICH ITSELF DON'T EFFORT FOR CHAINGING IT.

If the present Muslims and Islamic community is researched well, it will be known that majority of them is not abiding and following the real and actual Islamic concept.

How the Islamic Ummah and Muslims degrading and defeating situation can be prevented and contained. And
how we can bring in control as the terminology is used for, the undefeatable atomic powers and major economic powers.

Here the Islamic cleric and enlightened and the people who are aware of the situation have responsibilities.

The fact is that in the course of history after prophets, clerics, Awlia and enlightened Muslims always have worked and struggled for preaching and for the security of humanity they have taken lot of burden and suffered in this way, they have sacrificed in real manner and right path.

But unfortunately some clerics by name in the current situation use and follow taking just some certificates of Arabic knowledge, having much focus on turbans instead of getting knowledge in real terms.

They haven’t fulfilled their duties in the manner it was needed and haven’t fulfilled their responsibilities in this regard.

In addition to this some bad clerics instead of implementing and executing good policies have been in fact involved in the conspiracies designed by some invaders and imperialistic powers.

These activities of these people have resulted not only in the differences among the Islamic Ummah but also have
obstructed and prevented some honest clerics and preachers in their right paths.

It's worth mentioning that Hazrat Imam Khumaini himself in his divine Wasiat Nama has called this community the corrupt and bad community.

Fortunately our suggestion and proposal today is for those honest, committed and responsible clerics which have gathered from each corner of the country and the world for reaching a great and sacred aim.

If God wills this gathering which is a grand gathering and have come for the unity of Islamic world and closeness and strengthening of this community will give herald to the Islamic world.

However the Unity of Ummah is linked with the unity of their beliefs and thoughts.

So ultimately we will never reach this sacred aim till the time we don’t bring together the shattered and disseminated Islamic Ummah through honest and clear preachers through which the souls of those which have gone could be preserved.

These activities can never be realized till the time we don’t understand our Ummah through their beliefs and practices and from the core of heart don’t think about the reformation of their thinking, belief and practices.
Off course people action and beliefs reformation is a heavy and great responsibility and this great inheritance is left from our prophets to us.

Prophets of the Almighty Allah have always accomplished their tasks for the humanity, world community history and bringing people in the path of Almighty Allah. They started this sacred task in the manner that it molded people beliefs and outlook, their thoughts and practices had significant role in this way.

Similarly the prophets of Allah following the right and precise way of God, have faced great physical, life and property, they suffered a lot in this way but stood firmly for accomplishing the tasks assigned to them.

Ultimately the real clerics of this religion have the responsibility, which needs to be followed step by step. The real preachers should follow this path pragmatically.

It means that their duty is not limited just to teaching some subjects and shattered speeches having no right and precise meaning but involved in some illogical writings, it shouldn’t be summarized but the matter should be searched in depth.

But it is necessary that seminaries, mosque, schools, university, home, streets community and all those public
places for the gathering of Muslims should be changed into the academic training for unity.

Work and efforts are needed which should be followed day and night like the prophets and Sahahab Karam had already accomplished such tasks through their great efforts.

The clerics of the day should preach home by home, street by street, city by city and village by village even continent by continent for achieving God pleasure and should preach for the Oneness of Almighty Allah. For the said purpose their training, calling and inviting people to this holy path should continue. For the said purpose they should sacrifice honestly and show commitment.

It means that all should follow the Holy Quran and avoid divisions among them.

Unfortunately today the Islamic World or Ummah is facing the worse situation. Every where what was preached and what is in the Holy Quran every where brother with brother, village by village, country with country for the destruction of each other have been operating and working against what is preached in the Holy Quran.

Instead they are busy in very difficult and are faced with a skeptical situation; they are killing their fellow brothers and are faced with much divisions and disunity.
They have been working against each other in the most division, dissemination, brother killing and inhuman way.

if all clerics from the Islamic Ummah or at least twenty percent of them for the unit program and specific aims they follow the Holy Quran in real terms and for the preaching of virtue and prevention of vice they practice and it is needed for the Ummah to be preached and practice.

Definitely the Almighty Allah in very short time will give us the proud and prestige that says (MOMINS ASSISTANCE AND COOPERATION IS THE RIGHT UPON ME)

So definitely if God wills the ISLAMC Umah will prove right for the Ummah this saying of Almighty Allah YOU DON’T BE SAD, AND DON’T FEAR, YOU WILL BE SUCCESSFUL IF YOU ARE MOMINS

And the Islamic Ummah if God wills will get rid of all insults, degradedness and the present political, social and economic difficulties.
The people and Languages of Afghanistan

Ethnic Groups in Afghanistan

Introduction

Throughout history, many ethnic groups have settled in Afghanistan. They came from the west, from the east, from the south and especially from the steppes and deserts of Central Asia to the north. In a recent study of the ethnic groups of Afghanistan, some 55 ethnic manes are listed. On the basis of their language these people can be roughly divided into Iranian (especially the Baluch, Pashtons and Tajiks), Turkic (mainly the Türkmen and Özbeks) and others. It should be realized, however, that language is not always a clear-cut ethnic marker. The Hazaras from central Afghanistan, for instance, nowadays speak (Iranian) Persian (Farsi or Dari), but are in the main clearly of Turco-Mongolian origin.

In general, terms, the mountains of central and Northeast Afghanistan separate the Pashtun-dominated south of the
country from the non-Pashtun groups in the north. The Pashtuns have traditionally been the Afghans par excellence, all the other ethnic groups of Afghanistan carrying another name. They also form the largest part of the population, some 40 to 50 per cent. Thus, as late as the nineteenth century, the name of Afghanistan was still being used only to describe the habitat of the Pashtuns, along both sides of the Durand line, while the west and north of modern Afghanistan were generally known as khurasan and (lesser) Turkestan respectively.

The Pastuns, in India and Pakistan generally known as the Pathans, constitute a distinct ethnic group that by the year 2000 numbered some 20 million people. They now live in approximately equal numbers along both sides of the Afghanistan/Pakistan border. The pashtun lands cover a roughly triangular area that stretches in a straight west-east line from south west Afghanistan to the middle Indus valley, and up north along the Indus river to the Swat valley in modern Pakistan. The Hindu Kush Mountains constitute the northwestern border. Peshawar and north Pakistan and Kandahar in south Afghanistan are traditionally the main urban centers of the Pashtons.

The Pashtons speak Pashto, or Pakhto, which is an Iranian language and thus related to Persian (Farsi),
Kurdish, Baluchi and so forth. Together with Persian, which is called Dari in Afghanistan it is one of the two official languages of the country. The origin of the name of the Pashtuns, and of their language, is moot point.

It is only securely known from the late medieval period onwards, although they have been attentively linked to that of the Pasianoi mentioned in classical sources. According to text, this group formed part of huge wave of mainly Iranian Scythian invaders that infiltrated from the north on to the eastern parts of the Iranian plateau in the late second century BC. However, this identification cannot be substantiated.

According to Habibi(1991), the world pashtune came from the name Gaes father of the pashtun tribe. Its saying that when Gaes turned from Buddhism to Muslim religion he changed his name to Pashtun. Habibi ma an ethnic tree which explain that Ahmad and Gaes were brothers Ahmad (Tajecks today) exiled to the north of Afghanistan and Gaes remained in the south. Ahmad started the agriculture career and Pashtuns stayed as nomad and busy with the sheep and other domestic animals.

Gargasht son of pashton, had two sons Tarin and Galjae. Tarin itself had three sons: Bor Trin, Abdul, and Toor Trin, Abdal,s family entered into politics and Ahmad Shah-e
Abdali became the king of Afghanistan. The other sons of Abdal such as Mohamad Za-e Barakzai, Asaczai, Noorzai, Alicozai and many other brothers who take the suffix Zai belongs to the Abdal family who live in the west of Afghanistan, but the two other trins Sons Bur and Toor Trins never entered politics and so they saved the father’s name, Trin mostly Trins live in Kandahar Herat, Quetta, Kondoz, and some of them in Jalal Abad.

Galjai are the tribes who live in the south of Afghanistan and Peshawer, today’s Pakistan.

In conclusion, we can say that Tajeks and pashtuns are brothers and the same ethnic groups. By the time of Arab invasion the Arabic language on influenced their language however, the language is an arbitrary sound system, their language changed.

The origin of the name of Afghans is equally problematic. It is not of Pashto origin. It is therefore more than likely that outsiders used this name to describe some of the people of the indo-Iranian borderlands, who may or may not have been Pashtuns. The name perhaps occurs in Varaha Mihira's Brhat-Samhita, Sanskrit work from the India subcontinent of the early sixth century, under the ethnic appellation of the Avaganas. The identification of this name however, is still disputed, and so is that of the
Abojian which is found in the travelogue of the Chinese pilgrim Xuanzang from the early seventh century. (a district by this name was apparently located somewhere in the borderlands between Afghanistan and Pakistan)

The first reliable reference to the name of the Afghans dates to the tenth century. In the Hudad al-Alam, anonymous Persian work from the late tenth century, reference is made to Saul, a pleasant village on a mountain. In it live Afghans. This village was, according to the text, probably located near Gardiz, east of Gazni. The book also tells about a village near modern Jalalabad where the local king used to have many Hindu, Muslim and afghan wives. From the time of Mahmud of Ghazni, at the end of the tenth century A.D. references to Afghan become more frequent. The Afghans of his day are generally located in the borderlands between Iran and the Indian subcontinent. The most explicit mentioning of the Afghans is found in al-Biruni's Trikh-al Hind (eleventh century AD). Here it is said that various tribes of Afghans lived in the mountain in the west of India. Al-Biruni adds that they were savage people and he describes them as Hindus.
Pashto language

An important aspect of pashtunhood is the language. Pashto/ pakhto belong to the family of Iranian languages these were introduced to the Iranian Plateau by people from South Central Asia from the second millennium B.C. onwards. Pashto is not the only Iranian language, and probably also not the first, to be spoken south of the mountains. We know this, because in the midst of Pashton land there are apart from the ubiquitous Persian speaking Tajiks, still small pockets of people who speak Iranian languages. These can be found in the Logar valley south of Kabul (at least up to 1978) and near Kaniguram (Wazirestan) in Pakistan. These people speak Ormuri. They call themselves Barakis, and this name also occurs in the early sixteen-century biography of Babur, the founder of the Mughal dynasty of India, who spend much time in the borderlands in preparation of his invasion of the subcontinent. In addition, north of Kabul, there are people speaking Paraci ( Paraci is listed by Barbur as one of the eleven language of the Kabul area). Parci and Ormuri are two related Iranian languages, which in the past were spoken by far more people in a much larger area. They were

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pushed aside and driven away to isolated valleys by those who spoke another language, including the Pashtuns.

While Parci and Ormuri are generally classed as south, or southeast Iranian languages, Pashto is generally held to belong to the so-called Northeast Iranian branch. If this classification is correct, it would mean that at some time in history the Pashto languages of south Afghanistan and Pakistan was introduced to the area at earlier time. This replacement, which was a Lang process and is in fact still continuing, is likely to have run parallel to the development of the Pashtuns as a nation.

The Pashtun Tribal Structure

The pushtuns nowadays constitute a clearly recognizable ethnic group. They are themselves keenly aware of their distinctive character, their common background, their own language and culture and their land. They are at the same time split up in many lineages, clans, tribes and confederacies of tribes. It is not surprising therefore that their society has often been described as typical tribal. Furthermore, pashtun society is generally regarded as a particular example of a so-called segmentary lineage organization. Such a structure is based on descent groups whereby the various units, such as nuclear families, sub-clans, clans, tribes and confederations of tribes, together
constitute some sort of abstract pyramid with the (eponymous) ancestor this model. The pashtuns all know exactly where they belong within the pyramid of kinship relationships. The social orientation of a pashtun is directed towards his particular place in this system, and more often than not political and military strife between the pashtuns, or between pashtuns and others, is linked to the kinship relationships between and among the contestants.

However, the model of the segmentary lineage organization suggests a static, permanent structure and places very strong emphasis on descent. It excludes other factors that affect the position of the individual and the structure of his group and make pashtun society.

Into a far more dynamic entity, Economic and ecological circumstances are very important, and so are more individual aspects, such as personal honor. Tribal relationships are generally regarded as matrilineal, but in fact relationships via the female line also play an essential role. There is also the position of outsiders within the tribe, including holy men and groups of people subjugated by the (Pashtun) dominant group. Very important is the relationship with neighboring groups, and especially with neighboring states. Powerful neighbors may appoint tribal leaders, who otherwise are not much more than village
headmen, as representatives of their realm. They may provide these headmen with large subsides and subsequently increase the tribal leaders' influence within their own group, thereby disrupting its basically equalitarian structure. The same breaking down of traditional relationship may occur when the group comes into contact with other outsiders, such as traders, armies, nomads and others.

The Pashtun family tree

In the early seventeenth century, a Pashtun from north India called Khwaja Nimat Allah described the tribal structure and origin of Pashtun society in his work, the Makhzan-I Afghani. Although it undoubtedly contains information on the ethno genesis of the pashtun, this genealogy should not be read as a sound historical source that indicates how the Pashtuns came into being as a distinct ethnic group. Instead, it should be used as a source of information, from the seventeenth century or earlier, for the way in which the Pashtuns saw themselves as a group.

Nimat Allah differentiates between four main groups of Pashtuns. These are the descendants of the three sons of the putative ancestor of all Pashtuns, Qays 'abd al-Rashid Pathan, plus another, fourth group. The putative ancestor himself descended, according to traditional genealogies,
from king sarul (Saul), the Jewish king. The allegedly Jewish ancestry of the Pashtuns was a subject always hotly debated in Pashtun tea-houses!

The three sons of Qays 'abd al-Rashid pathan were named Sarban, bitan and Ghurghusht (although there are many variants of these names). Most important of these, at least in the eyes of Nimat Allah, was Sarban. He was the eldest son. His descendants, via his son Sharkhbun, are mainly found in south Afghanistan, and via his other son Kharshbun, in the Peshawer valley. Those in the west include the Abdalis, who since the mid-eighteen century are called the Durrani and Trin. Those in the east include the Yusufzay, who live north of Peshawar, and many other tribes in the same area.

The largest and traditionally most politically powerful ethnic group, the Pashtun (or Pakhtun in northern Pakhtu dialects), is composed of many units totalling in 1995 an estimated 10.1 million, the most numerous being the Durrani and the Ghilzai. Other major tribes include the Wardak, Jaji, Tani, Jadran, Mangal, Khugiani, Safi, Mohmand and Shinwari. Like a number of other Afghan ethnic groups, the Pushtun extend beyond Afghanistan into Pakistan where they constitute a major ethnic group of about 14 million.
The Afghan Pushtun heartland roughly covers a large crescent-shaped belt following the Afghan-Pakistani border on the east, southward from Nuristan, across the south, and northward along the Iranian border almost to Herat. Enclaves of Pashtun also live scattered among other ethnic groups throughout the nation, where they have settled at various times since the end of the nineteenth century as shifts in populations, some forced, some voluntary, occurred in response to political expediency and economic opportunities (see Abdur Rahman Khan, 1880-1901, ch.1).

Physically the Pushtun are basically a Mediterranean variant of the greater Caucasian race and speak several mutually intelligible dialects of Pashtu; some also speak Dari. Both Pashtu and Dari belong to the Iranian branch of the Indo-European language family. Pushtun are generally Hanafi Sunni Muslims, but some are Ithna Asharia Shia (see Ithna Asharia, this ch.).

The Pushtun have provided the central leadership for Afghanistan since the eighteenth century when Ahmad Shah Abdali of Kandahar established the Durrani Empire. This one-time general in Nadir Shah's Persian army was elected to power in 1747 at a tribal jirgah, an assembly which takes decisions by consensus. The legitimacy of his rule was sanctioned at the same time by the ulama (religious
scholars) (see Ahmad Shah and the Durrani Empire, ch.1). Ahmad Khan assumed the title of Durr-i-Durran (Pearl of Pearls) and was henceforth known as Ahmad Shah Durrani and his tribe, the Pushtun Abdali tribe, as the Durrani. When his successors lost the support of the tribes after Ahmad Shah's death in 1772, control passed to the Mohammadzai lineage within the Barakzai section of the Durrani Pushtun.

Mohammadzai dominance continued from 1826 to 1978, interrupted only for a scant nine months in 1929. Then power shifted to the second largest Pushtun tribe, the Ghilzai, who dominated the leadership of the secular Democratic Republic of Afghanistan (DRA) after 1978, although most were essentially detribalized because of their close association with urban life. This regime was in turn replaced in 1992 by the Islamic State of Afghanistan, established by the mujahedin whose leaders were mostly from the Ghilzai, and a variety of eastern Pushtun tribes, although the President from 1992-1996 was a Tajik. This state has been challenged since the October 1994 takeover of Kandahar by the Pushtun Taliban. The Taliban heartland remains in the south and while the original leadership bid for unity by playing down tribal identities, divisions began to surface after Kabul was taken in September 1996.

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Pushtun culture rests on Pushtunwali, a legal and moral code that determines social order and responsibilities. It contains sets of values pertaining to honor (namuz), solidarity (nang), hospitality, mutual support, shame and revenge which determines social order and individual responsibility. The defence of namuz, even unto death, is obligatory for every Pushtun. Elements in this code of behavior are often in opposition to the Shariah. Much of the resistance to the largely detribalized leadership of the DRA stemmed from the perception that in attempting to nationalize land and wealth, as well as regulate marriage practices, the DRA was unlawfully violating the prescriptions of Pushtunwali.

The Pushtun are basically farmers or herdsmen, or combinations of both, although several groups are renowned for specialized occupations. For instance, the monarchy and many government bureaucrats were Durrani Pushtun, the Ahmadzai Ghilzai are consulted for their legal abilities, the Andar Ghilzai specialize in constructing and repairing underground irrigation systems called karez, and the Shinwari of Paktya monopolize the lumber trade. Pushtun nomads are discussed below.
Tajiks

The Tajik form the second largest ethnic group in Afghanistan. Estimates in 1995 averaged around 4.3 million. Afghan Tajik live mainly in the Panjshier Valley north of Kabul and in the northern and northeastern provinces of Parwan, Takhar, Badakhshan, and also Baghlan and Samangan and partly in Herat. Tajik also extend into the central mountains. There is a tendency of some non-Tajik groups to classify any Dari speaker as a member of this group. Some also tend to categorize any urban resident who has become detribalized as Tajik. This is particularly true in Kabul. Tajik are also found north of Afghanistan's border in their own state of Tajikistan.

Tajik are physically from the Mediterranean sub stock. They speak various Tajiki dialects of Dari, an Iranian language in the Indo-European language family. Most are Hanafi Sunni, although a sizeable number living in areas from Bamiyan to eastern Badakhshan are Ismaili Shia. Tajik are not organized by tribe and refer to themselves most often by the name of the valley or region they inhabit, such as Panjsheri, Andarabi, Samangani, and Badakhshi. Those living among non-Tajik, such as those living among the Pushtun who refer to them as dehqan, often describe themselves simply as Tajik.

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Tajik are predominantly fully sedentary mountaineer farmers and herders, who often make short-range seasonal migrations to alpine grazing meadows during which whole families move up to the mountains to harvest grain and melons. The Tajik areas are famous for a wide variety of fruits and nuts, which are acknowledged to be among the finest in the country.

Many Tajik migrated to the cities, especially to Kabul, which was primarily a Tajik town until Timor, the son of Ahmad Shah Durrani, moved his court to Kabul in 1776 and declared it to be the Pushtun capital. In Kabul, the Tajik are still dominant and well represented in the upper middle class. Many are active in business and in government service; others find employment. On the off-agricultural season, Tajiks may join the workforce at industrial complexes near their villages. Whether seasonally or permanently based in cities, Tajik tend to maintain close links with their rural kin.

Except for the short rule of the Tajik known as Bacha Saqqao in 1928, the Tajik have not dominated politically. Since 1978, however, several Tajik military leaders have gained substantial recognition, the most renowned being Ahmad Shah Masood from the Panjsher Valley. Burhanuddin Rabbani who served as President of The
Islamic State of Afghanistan from 1992-1996 is a Tajik from Badakhshan.

**Dari Language**

The word Dari refers to the language that is popularly known as Persian. Dari is also called Farsi or Parsi. These different names have been synonymously in use throughout history and refer to the same one language with two dialects. There are two theories regarding the origin of the word Dari. One states that the word Dari came from the word Darbar which means court, courts of kings. It argues that this language was the very respected and chosen language for communications at royal courts of kings. Thus, it came to be known as the language of courts or Darbari. Later in time the word Darbari was shortened and evolved to Dari which still has the same meaning as Darbari. The second theory relates the origin of word Dari to the word Dara or valley. Many accomplished language researchers, admit that the language Dari or Farsi itself was born in Khorasan, a mountainous land where people live in numerous valleys (Dara). Therefore, the name Dari came to refer to the language spoken by people of the valleys (Dara) or in the valleys.
Dari or Farsi is a widely used language in Central Asia. It is the official language of Iran, Tajikistan and Afghanistan. Dari/Farsi is a branch of the Indo-Iranian (Indo-Aryan) languages, a subfamily of the Indo-European languages. There are three different phases in the development of Aryan languages: Old, Middle, and Modern. Old Dari/Farsi and the Avestan language represent the old stage of development and were spoken in ancient Bactria. The Avestan language is called Avestan because the sacred scriptures of Zoroastrianism, Avesta, were written in this old form. Avestan died out long before the advent of Islam and except for scriptural use not much has remained of it. Old Dari/Farsi, however, survived and there are many written records of old Dari, in cuneiform called Maikhi, in Khorasan. Old Dari was spoken until around the third century BC. It was a highly inflected language.

Middle Dari was spoken from 3rd century to 9th and is related to several other Central Asian tongues such as Sogdian, Chrosmian and also Parthian languages. Parthian was the language of the Parthian Empire (Arsacid). Parthian, though left some influences on middle Dari, declined when the Tasmanian power expanded. Middle Dari had a simpler grammar and was written in multivalent letters. Middle Dari declined after conquest of Arabs in the
7th century and much of its rich literature was lost or destroyed by the Arabs. However, a lot of it was also translated into Arabic.

Modern Dari began to develop by 9th century. It is a continuation of the Khorasanian standard language which had considerable Parthian and Middle Dari elements. It has much simpler grammar than its ancestral forms. After the conquest of Arabs in 7th century, it is written in arabic script, with few modifications, and has absorbed a vast Arabic vocabulary.

Hazara

Afghanistan's rugged central mountainous core of approximately 50,000 square kilometers is known as the Hazarajat, Land of the Hazara. Others live in Badakhshan, and, following Kabul's campaigns against them in the late nineteenth century, some settled in western Turkestan, in Jauzjan and Badghis provinces. Estimated population in 1995 was one million.

Physically the Hazara are Mongoloid, possibly of mixed Eastern Turkic and Mongol origin, although numerous contradictory speculations exist. Scholars agree that the Hazara were established here since the beginning of the thirteenth century. Hazara speak Hazaragi, a Personalized
language with a large mixture of Mongol words. The majorities are Imami Shia; fewer are Ismaili Shia; while others, particularly in Bamiyan and the north, are Sunni.

The leaders of Hazara lineages, known as mirs or khans, lost their powerful status in communities after Amir Abdur Rahman subdued them in 1891. The Pushtun state established a local administration, imposed harsh taxation policies and distributed lands to Pushtun, including fertile pasturelands in areas previously inaccessible to Pushtun nomads.

The Hazarajat continued to be a neglected area. Services and physical infrastructure were practically nonexistent. Farming and animal husbandry are the principal occupations; there is no industry. Because of their meager resources, the Hazara seasonally sought work and services in other areas as low-grade civil servants, shopkeepers, artisans, urban factory workers, and unskilled labour. In the 1960s, an estimated 30-50 percent of Hazara males migrated to the cities where they were considered to be on the lowest rung of the social scale. During the 1960s and 70s their economic and political status improved remarkably.

During the war, contending groups within the Hazarajat achieved greater unity than ever before. Hazara political
parties were excluded from the mujahideen alliances, however, largely because of rabidly anti-Shia prejudices held by some leaders, such as Abdur Rab Rasul Sayyaf and Yunus Khalis. It is doubtful if the Hazara will accept their former inferior status in the future.

Uzbeks

About 1.3 million Uzbek live mingled with the Tajik all across the northern plains of Afghanistan, from Faryab Province to Faizabad, capital of Badakhshan Province. There are many mixed Uzbek and Tajik villages, although each live in separate residential quarters. In 1983 a sizeable group of Uzbek were included among the group of 4,000 Turkic speakers from Afghanistan that were resettled in Turkey. Uzbek also reside north of the Afghan border in Uzbekistan, Tajikistan and Turkmenistan.

The Uzbek are Mongoloid with considerable Mediterranean admixture. They are Sunni Muslim and speak central Turkic dialects called Uzbeki. Uzbek practice agriculture and herding, but many live in towns where they are known as astute businessmen and skillful artisans as silver and goldsmiths, leatherworkers, and rug makers.

Some Afghan Uzbek refer to themselves by old tribal names; others identify with their towns of origin in Central Asia. Uzbek social structure is strictly patriarchal, giving
considerable authoritarian power to leaders called begs, arbabs or khans. Marital endogamy is of prime importance. Although interethnic marriages between Uzbek, Turkoman and Tajik do take place, antipathy to marriage with Pushtun is widespread.

Afghan Uzbek originally came from Central Asia and their rise as the dominant political force in north Afghanistan followed the demise in 1506 of the Timurid dynasty centered at Herat. They established eleven strong principalities from Maimana to Kunduz under strong leaders, sometimes independent, sometimes nominally acknowledging allegiance to either Bokhara or Kabul, but always jockeying for power among themselves.

At the end of the nineteenth century Amir Abdur Rahman consolidated these Uzbak khanates under his rule. Later, fresh immigrations took place in the 1920s and 1930s as Russian conquests and local uprisings in Central Asia continued. During this same period many Pushtun settled among the Uzbeks with the result that by the 1960s the Uzbek had become a small minority within the area they once dominated. Since 1992, the Uzbek General Abdul Rashid Dostom, principal leader of the coalition opposing the Taliban, has controlled the predominant centers of power in the north.

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Turkmen

Turkmen are another Sunni Turkic-speaking group whose language has close affinities with modern Turkish. They are of aquiline Mongoloid stock. The Afghan Turkmen population in the 1990s is estimated at around 200,000. Turkmen also reside north of the Amu Darya in Turkmenistan. The original Turkmen groups came from east of the Caspian Sea into northwestern Afghanistan at various periods, particularly after the end of the nineteenth century when the Russians moved into their territory. They established settlements from Balkh Province to Herat Province, where they are now concentrated; smaller groups settled in Kunduz Province. Others came in considerable numbers as a result of the failure of the Basmachi revolts against the Bolsheviks in the 1920s.

Turkmen tribes, of which there are twelve major groups in Afghanistan, base their structure on genealogies traced through the male line. Senior members wield considerable authority. Formerly a nomadic and warlike people feared for their lightening raids on caravans, Turkmen in Afghanistan are farmer-herdsmen and important contributors to the economy. They brought karakul sheep to Afghanistan and are also renowned makers of carpets,
which, with karakul pelts, are major hard currency export commodities. Turkmen jewelry is also highly prized.

**Other Groups**

**Aimaq**

Aimaq, meaning tribe in Turkish, is not an ethnic domination, but differentiates semi nomadic herders and agricultural tribal groups of various ethnic origins, including the Turkic Hazara and Baluch, that were formed in the sixteenth and seventeenth centuries. They live among nontribal people in the western areas of Badghis, Ghor and Herat provinces. They are Sunni, speak dialects close to Dari and refer to themselves with tribal designations. Population estimates vary widely, from less than 500,000 to around 800,000. A group of about 120,000 live in Iranian Khorasan.

**Arab**

Large groups of Sunni Arab living in the vicinity of Bokhara in Central Asia fled to northeastern Afghanistan following Russian conquests in the nineteenth century. By the 1880s they were, with the Uzbek with whom they established close ties, the second most populous ethnic group in present day Kunduz, Takhar and Baghlan.
provinces. Smaller groups settled in scattered communities as far west as Maimana, Faryab Province.

The Arab are pastoralists who raise sheep and grow cotton and wheat. Some among the eastern groups make summer migrations of up to 300 kilometers to reach the lush high pastures in Badakhshan. Government development schemes, especially those which brought large numbers of Pushtun to the area in the 1940s, relegated the Arab to a small proportion of the population and the Arab ceased to hold a monopoly on long distance migration. Bilingual in Dari and Uzbeki, but speaking no Arabic, they continue to identify themselves as Arab although they have had no contact with the Arabs of the Middle East since the late fourteenth century.

**Kirghiz**

The Kirghiz are a Sunni Mongoloid group speaking Kipchak Turkic dialects who were originally from Central Asia. About 3,000 lived in the Pamir mountains east of the Wakhan Corridor, one of the more inaccessible regions in the world where relatively flat valleys suitable for habitation lie at altitudes over 10,000 feet between ranges rising over 16,500 feet. Only a small group remains. A majority moved to Pakistan in 1978 after Soviet and Afghan
troops occupied the Wakhan; later, in 1983, resettled in Turkey.

The Kirghiz lived in yurts, tended large flocks of sheep and utilized yak which are found only in this area of Afghanistan.

**Wakhi, Farsiwan**

**Wakhi**

The neighboring Wakhi, along with several thousand other Mountain Tajik who are physically of the Mediterranean substock with Mongoloid admixture, speak Dari and various eastern Iranian dialects. They live in small, remote villages located at lower altitudes in the Wakhan Corridor and upper Badakhshan. They are often Ismaili Shi'a, but some are Imami Shi'a and Sunni.

**Farsiwan**

Farsiwan are Dari-speaking village agriculturalists of Mediterranean sub stock who live in the west near the Afghan-Iranian border or in districts of Herat, Kandahar and Ghazni provinces. Estimates for 1995 vary from 600,000 to 830,000. Most are Imami Shi'a; in urban centers, some are Sunni.
Nuristani

The Nuristani reside throughout a 5,000 square mile area in the east bordering Pakistan that is heavily forested and so rugged that much of it is accessible only by foot trails. The Nuristani designate themselves by the local geographical names of the five major north-south valleys and 30 east-west lateral valleys leading into the major valleys where they live. They speak Indo-Iranian dialects of Nuristani and Dardic called by village and valley names; many are mutually unintelligible from valley to valley. In 1990 the province of Nuristan was created from parts of the provinces of Laghman and Kunar. The population in the 1990s is estimated at 125,000 by some; the Nuristani prefer a figure of 300,000.

The Nuristani are of the Mediterranean physical type with mixtures from Indian stocks on the fringes. Historians accompanying Alexander the Great in the fourth century BC described this group as differing culturally and religiously from other peoples in the area. They were forcibly converted to Sunni Islam in 1895 during the reign of Amir Abdur Rahman but retain many unique features in their material culture.

The Nuristani are mountaineer herders, dairymen and farmers. They hold a respected place in the social order and
many have risen to high government positions, particularly in the army.

**Baluch**

The homeland of the Sunni Baluch in southwestern Afghanistan is in the sparsely settled deserts and semi-deserts of Hilmand Province, although Baluch enclaves are also found in northwestern Faryab Province. These semi-sedentary and semi-nomadic populations are famed for camel breeding. They number perhaps around 100,000, although other estimates are lower. Seventy percent of the Baluch live in Pakistan; others reside in Iran. The Baluch speak Baluchi, an Iranian branch in the Indo-European language family; most speak Dari and Pashto as well. Baluch society is tribal, highly segmented and centrally organized under powerful chieftains known as sardars.

**Brahui**

The Sunni Brahui is another distinctive group settled in the desert areas of southwestern Afghanistan. They numbered about 200,000 in 1970 according to an estimate by Louis Dupree; estimates in the 1990s run lower. The basic Brahui physical type is Veddoid of South India, and they speak Brahui which is allied to Dravidian, a major
language of South India, with a heavy mixture of Balulchi and Pashto. Brahui mostly work as tenant farmers or hired herdners for Baluch or Pushtun khans. Larger communities of Brahui reside in Pakistan's Baluchistan Province.

**Qizilbash**

The Qizilbash of Mediterranean sub-stock speaks Dari, is Imami Shi'a, and scattered throughout Afghanistan, primarily in urban centers. There are perhaps 50,000 Qizilbash living in Afghanistan although it is difficult to say for some claim to be Sunni Tajik since Shia Islam permits the practice of taqiya or dissimulation to avoid religious discrimination. The Qizilbash form one of the more literate groups in Afghanistan; they hold important administrative and professional positions.

The Qizilbash are traditionally considered to be the descendants of Persian Shia mercenaries and administrators left behind by the Safavid Emperor Nadir Shah Afshar (1736-47) to govern the Afghan provinces. Under Ahmad Shah Durrani, who served in Nadir Shah's bodyguard, and his successors, the Qizilbash acquired power and influence at court out of proportion to their numbers. This created resentment among the dominant Pushtun which hardened over the years, especially after the Qizilbash openly allied themselves with the British during the First Anglo-Afghan
War (1838-1842). Amir Abdur Rahman accused the Qizilbash of being partisan to the enemy during his campaigns against the Shi'a Hazara in 1891-1893, declared them enemies of the state, confiscated their property and persecuted them.

**Kabuli**

Kabuli is an ambiguous term, which provides a sense of identity for Afghanistan's largest heterogeneous urban population without designating distinct ethnic associations. The city of Kabul has drawn members of all ethnic groups in growing numbers since 1776 when it was declared the capital in favor of Kandahar; generations of intermarriages have also taken place. Nevertheless, ethnic roots and regional links have always also remained important. This is reflected in the spatial layout of the city which, before two-thirds of the city was reduced to rubble after 1992, consisted of ethnic, geographic or religious-oriented wards and suburbs. Social stratification along occupational lines was also clear although over the past few decades lines tended to blur significantly.

A typical Kabuli speaks Dari in addition to his mother tongue and, whether male or female, is urbane, favors European fashions, is secularly educated, and most probably
works as a bureaucrat, shopkeeper/owner or in the service sector. Many have had professional education or experience abroad, live in apartments or single-family dwellings, are Western-oriented in outlook and enjoy cosmopolitan lifestyles. It is this image which conservatives, especially those such as the rural Taliban find unpalatable, a symbol of moral degradation which must be eradicated if a truly Islamic state is to be established in Afghanistan.

Many Kabuli who remained in Kabul during the Soviet-Afghan War have since left because they find the attitudes of the new leadership incompatible. They are now displaced in cities inside Afghanistan, living as refugees in Pakistan or resettled abroad. Their absence will severely hinder the reestablishment of viable administrative and economic systems necessary for the reconstruction and development of Afghanistan.

**Jat**

There are other small marginal communities of occupational specialists based in eastern Afghanistan in provinces such as Laghman. They are commonly referred to as Jat, which is a generic term indiscriminately, applied by others with derogatory connotations implying low descent and low occupations. The groups reject the term and refer to themselves by specific names. Of Mediterranean-Indian
type physically, speaking Indo-Aryan dialects in addition to Pashto and Dari, they are primarily gypsy-like itinerant petty traders, bangle sellers, fortune-tellers, musicians, jugglers, snake-charmers and performers with animals such as bears and monkeys. Some are specialized craftsmen, working as weavers, potters, sieve makers, knife-makers, and leather-workers. Some hire out as seasonal itinerant farm laborers. They rank lowest on the social scale and are stigmatized by many in the society.

**Non-Muslims**

Hindus and Sikhs live mostly in urban centers throughout Afghanistan. They are merchants and moneylenders. In 1978, they numbered about 30,000. Many left in 1992, but are slowly returning to such cities as Ghazni and Jalalabad. The Jewish community of Kabul is totally depleted. One family remains in 1996 to care for the synagogue which partially remains in an area otherwise pulverized.

**Conclusion**

In 1996, approximately 40 percent of Afghans were Pashtun, 11.4 of who are of the Durrani tribal group and 13.8 percent of the Ghilzai group. Tajiks make up the second largest ethnic group with 25.3 percent of the
population, followed by Hazaras, 18 percent; Uzbeks, 6.3 percent; Turkmen, 2.5 percent; Qizilbash, 1.0; 6.9 percent other. The usual caveat regarding statistics is particularly appropriate here.

Afghanistan's ethnic mosaic has no precise boundaries; nor is its national culture uniform. Few of its ethnic groups are indigenous; few maintain racial homogeneity. Many zones overlap, interactions broadened as the economic infrastructure improved, and educational opportunities widened.

Resentment rising out of wars and conquests remains long after the power of conquerors dissipates. This is true with regard to the Uzbeks. The distrust and discrimination between Hazara and Pashtun set during late nineteenth century confrontations is still abundantly present. The causes of prejudice against the Qizilbash go back to the eighteenth century.

Kabul's political policies also had long-term effects in aggravating ethnic tensions. This is most evident in the successive movements of thousands of Pashtun into the northern areas, beginning with the forced relocations of Amir Abdur Rahman's Pashtun opponents in the late nineteenth century and again employed as late as 1947-1949 following revolts among the Safi Pashtun in eastern
Afghanistan. Competition with local populations occasioned considerable stress.

Equally significant were the effects of successful land reclamation projects, beginning in the 1930s, which offered attractive incentives to new settlers. These invariably favored the Pushtun over local populations. The land settlement schemes in the Hilmand in the southwest, begun in 1910 and massively extended after 1946, were similarly disruptive. Settlers from all parts of Afghanistan were recruited into this predominantly Pushtun and Baluch area, creating new tensions not only among the new disparate groups, but also among new and old Pushtun groups.

Local conflicts in all areas, within all groups, most often erupt over disputes concerning property or access to resources, whether it be land, water, money, business or government opportunities, bridewealth or inheritance. Naturally evolving demographic pressures accompanied by competition form the basis of other conflicts. Also, the tendency of past governments to initiate policies enhancing Pushtun prominence increased the traditional Pushtun military and numerical dominance which allowed them to assert their will over other ethnic groups and maintain their status as the nation's most prestigious group.
Thus, there have always been tensions between groups, from petty squabbles to feuds lasting for generations, rising from a variety of causes but rarely from intrinsic attitudes of ethnic discrimination. Considering the disparate and volatile ingredients that exist, Afghanistan's history records remarkably few internal explosions that are specifically focussed on ethnicity.

During the Soviet-Afghan War, the shared goals of the mujahidin--opposition to no believing atheist invaders and group solidarity--were reminiscent of familial, tribal, and ethnic group construction. As such, the appeal of the mujahidin was a strong and familiar rallying cry and source of solidarity for Afghans in their struggle for national liberation.

Afghan ethnic identities emerged more clearly during the Soviet-Afghan War. Five groups could be easily distinguished: Tajik, including all Sunni Dari speakers; Hazara; Uzbek; Durrani Pushtun; Ghilzai Pushtun and Eastern Pushtun. Fighting among Afghans in the years following the fall of Najibullah's government in 1992 exceeded levels of violence experienced even during the wars of Amir Abdur Rahman against the Hazara and the Nuristani between 1891 and 1896. Some would say that these conflicts are evidence that Afghan society must now
be fragmented between groups identified by religious, ethnic, or regional labels. There is no doubt that the Soviet-Afghan War severely disturbed the delicate social infrastructure constructed over many centuries, yet according to many Afghans the present turmoil is driven more by political greed and external interference than by ethnic, religious or regional considerations. While traditional structures were not equitable for all Afghan citizens, they did permit extended periods of civic stability. Even in the mid-1990s, there was ample evidence in a number of areas outside the present arenas of conflict to suggest that a return to the old order could occur.

Elements of material culture are used by all ethnic groups to build pride and a sense of social superiority, particularly in mixed ethnic zones. The Nuristani are the most unique in dress, diet and architecture. In other areas distinctions have softened over the years as the improved infrastructure encouraged greater mobility.

The most striking differences are noted in dress, particularly in headgear. Turbans are characteristic of the Pashtun. The shape of caps, round, conical or peaked, their material and decoration are distinctive indicators between and within many groups. *Chapan*, loose sometimes quilted coats of cotton or silk with stripes of varied colors to
indicate specific regions, are worn in the north; pattu, shawls, are preferred in the south. For women, color, the width of the skirt, and the type of embroidery are meaningful distinctions.

Diet also changes from group to group, although bread and tea are dietary staples everywhere. Some bread is round, some oval; some prefer black tea, others green. The Uzbek include many pasta dishes in their cuisine. Dwellings of sedentary groups, mostly made from pressed mud or sun-dried brick, may be domed or flat-roofed, modestly enclosed behind walls or hidden within towering fortress-like enclosures, although open villages do exist in the Hazarajat. Tents used by the nomads vary in shape, material and structure from group to group.

Each group uses folktales to reinforce the uniqueness and superiority of the one over the other, as well as to describe their individual ideals.
References


Pashtuns of Rohilkand, their role in the independence and rebuilding of India

Whenever we research history of our country, it becomes indispensable to take half of the history from India; it is because about half of our history belongs to that place.

This is a clear fact that research on great India’s history, different ethnicities and nations in that country, various religions and independence movements is very important for us. It is because that in very important stage of history these two neighbor countries had very close cultural and religious relations and in this history, Moreover major part of ancient civilization, culture and history of Pashtuns we find in the combined history of both countries.

Capturing India was an idea that for years kept not only Afghans but all the victors of world busy, how to have control and access to this majic country. In all stages of the mid centuries India possessed the status of golden bird and
stories of this golden bird in each corner of the world had reached to the ears of world powers and imperialists.

This was the case that international imperialists and victorious powers were encouraged for capturing it. These were the factors that got familiar us before anyone with the history of India; this was the history of imperialists in this country.

Spanish Colombo and Wascod Gama from Purtugal were two famous personalities, the first one in search of India reached till America and the second one passed through Umid Sarwaki (Raas) in the west of Africa in the year 1460. After 28 years in the year 1498 he came through the southern route of Malabar to the Kali Kat.

Raja or king of this place was Mannonba wa Naza, after some time he send Wasod Gama back with lot of prizes and money.

He told interesting stories about the richness and generosity of India to his people. These were the stories and myths about India which attracted imperialist countries like Purtugal, Holand, Britain, France and other for the control and confiscation of this land.

On the other hand fact is that in Delhi palace irresponsible behavior of Mughal kings, their luxurious life and internal feuds among Iranian and Toranians made the
palace so weak that paved way for direct interference by Marhatas, Jats, Mandili Sikhs and Britain.

Pashtuns too from centuries have shifted to India and inhabited there. These Pashtuns during years and years have left great achievements and founded renowned civilization there.

Pashtuns have been successful in establishing great empires, kingdoms and Barons through their braveness, courage and good understanding of the region. During their rule they established and brought great political, social and cultural reforms and have left full of proud memoirs there.

It is worth mentioning that far from Delhi about hundred or one hundred and fifty miles in the eastern parts of Rohilkand and Farkh Abad such great Barons were established through the commitment and determination of Pashtuns, which frightened Delhi palace.

Ultimately these were the barons who played critical role in the success of Ahmad Shah Abdali in different provinces of India that resulted in his triumph, but unfortunately disunity among Rohilis resulted in their failure. As writer of the Sher Shahi history Abas Sarwani, from Sher Shah Sayings writes:

"if their had been no disunity among the Aghans, no Nation could be in par with Afgahns in bravery."
Anyhow, Rohilkand area ancient name of which was “Kotahar” district, this means Pashtuns residence or native place. It is situated in the north of Delhi in the lap of Himalaya Mountains between Rampoor and Ganga rivers. While in the eastern parts of it Rampoor, Breli, Paheli, Bheet and Esee Harae are situated.

In the south-eastern edges of Rohilkand, Shah Jahanpoor was built (during the reign of Shah Jahan Mughal from 1037-1068 Bahadur Khan Dawoodzai) and in the western parts Najib Abad (built by Najibudawal Umar Khel in the year 1184), Sombal sity is situated in the South of this area where Tarin tribe of Pashtuns reside.

Rohilkand baron land is extended in the east till Hardoye and Sita Poor and in the west till him Haryana directorate of Panjab. Rohilkand area which has shape like triangle, its capital is Rampoor city, which was called as Anolla in the ancient times. Some people even consider Farakh Abad baron land too in the area of Rohilkand, but it’s not correct. Founder of the Farakh Abad baron land is sadi to be Ghazanfar Jang Nawab Mohammad Khan Bangash (died in 1156).

The first baron of Rohilkand was named as Ali Mahmood, who was the founder of the mentioned baron land. Currently this area belongs to Uttar Pardesh province.
Rampoor Baron land width is said to be above 899 miles and in the year 1981 its population was recorded to be 521270, from which 284132 were Hindus and the remaining 244604 Muslims.

Some streets of Rampoor city are till now famous in the name of Pashtun tribes like Khattak Muhala (Khattak Village), Afridis Muhalla (Afridis village), Village of Akhund Khel etc.

Pashtuns of Rohilkand currently call themselves as Pashtuns but cant talk in Pashtu, Allama Reshad writes in this regard.

"one day in Delhi I was guest of a teacher from Jawahar Lal Nehru university, there a pashtun professor from Rohilkand had also come, he gave me a paper and said: our women sing these songs in wedding parties but we don’t know the meaning of it. I looked at the paper, there BABOLLALA was written, I smiled and told the professor, till now this song is sung with much enthusiasm in wedding parties from Pashtunkhwa. Like

Toora Shpa Shwa Tora Khona
Shin Khalai Nashwa Malooma
Tora Shapa Na Rana Kezhe
Shin Khalai na Paida Kezhe
Tora Shpa Ba Khudai Rana Ka

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Shin Khalai Ba Khudai Paida Ka

From historical point of view Pashtuns from very ancient times due to various reasons shifted to India and have resided there. During the course of history they had great achievements there. They have established foundation of very important civilizations.

In addition to this with their Afghan cavalry and courage have established bases of important and vast empires, independent governments and baron lands bringing interesting and valuable political and social reforms. They have left in inheritance lot of literature and cultural stuff. From this inheritance and ever present innovation lot of Indian kings have benefited following their footsteps.

Moreover these Pashtun Kings and barons have worked hard for the unity, construction and stability of India. Even today there are lot of ancient and historical castles, villages, cities, provinces and mosques that are named behind them.

In academic and literature section too they have always encouraged and trained poets, literature interested people and writers. From them some have written themselves several literature and historical writings which are considered great asset for Pashtu, Pursian, Urdu and Arabaic culture and literature.
Pashtun youths have given great sacrifices for the independence of India particularly for Rohilkand, they have tolerated lot of personal and property losses for independence. It will be worth mentioning to expose some facts about their endeavor to establish an independent and liberate government in Rohilkand and the social and political situation of this region. Their efforts against the Britain imperialists, Korgani invaders, Marhatas stubborn people and regional powerful Rajas and Nawabs.

Rohilkand area is a triangular shape which is situated in the eastern part of Ganga River in between the Odh province and Kamayun Mountains. Britain writer Charles Hamilton in his book (Pashtuns of Rohilla) regarding Rohilkand writes: “Rohilkand government is situated in the eastern edge of Ganga river between Odh province and Qutbi mountains, these mountains are mentioned in the name of Kamayun mountains in some writings.

If the Rohilkand soil map is sketched, it becomes a three finger irregular shape picture, having Ganga River on two edges and Kamayun mountains edge on other side.”

The area which is named as Rohilkand, generally has proper and moderate climate, it is because always transparent rivers and beautiful canals have flowing water in it. That is why this region is ever green having beautiful
landscape. Among these cities Braili during the course of centuries has been the centre of Rohilas government.

Professor Abdul Rahim Zadran in his published book (Rohila Pashtuns) considers from Haridwar till Delhi and Kamayun mountains and edges of Ganga rivers region as the limits and borders of Rohilas Pashtuns, quoting from the book Khan Ghazi Khan Kabul (Afghan) book. Which has cities of Breili, Amroham, Murad Abad, Badayun, Pahili Bhatt, Anula, Shah Jahan Poor etc.

But how, which time and why Pashtuns went Rohilkand, will mention some facts about it in the following paragraphs.

It is known to every one that Pashtuns from very ancient times used to go India for labor and work. This migrants group included two sons of Shahabu din Bres, named as Shah Alam and Hasan Khan, who lived in Shorwak area of Kandahar.

These two brothers in the year 1674 left their parents native land, capturing Katehr route of India and resided there. After some time they got employment under the government of Mughals, afterwards going through development stages step by step, getting famous in the region. Hasan Khan had three sons named as Doondi Khan, Nemat Khan and Salamat Khan. Apart from Doondi Khan
the others haven’t played important role in the Rohilkand future history.

Shahlam Khan then had a son in the name of Rahmat Khan who played important role in the history of Rohilkand Pashtuns future. In addition being leader of Rohilas, Rahmat Khan was a good writer. Twarikh Hafiz Rahmat Khani or Hafiz Rhamat Khani history has been written under his direction.

Though some of the writers consider Dawood Khan as Rahmat Khan Step son. But majority of other writers and Charles Hamilton from them and writer of the Yousafzai Afghan book Mr. Yousufi don’t agree with this and they consider Dawood Khan as the first brother of Rahmat Khan.

Dawood Khan Life was of a soldier, who due to his courage and bravery first joined Mughal army in a simple and lower position. Who afterwards they even got the ministerial position there. Siding with Gorgans he fought fierce fights with Marhattas, there orbit of plundering and robbing had reached at that time till the edges of Jamna River, posing a huge danger to the Korganainas Empire.

Dawood Khan with much bravado and courage defeated Marhattas army; due to his great services he was given a small district in Badayun area on behalf of Korganians rulers as a property. Afterwards Dawood Khan arranged a
small army in that area. In fact this work was the commencement of Pashtun independent rule in the Rohilkand area.

Dawood Khan Army hired many Pashtuns, which resulted in his refutation very much. His power and courage stories even reached to the ears of Kamayun Rajas (Depi Chand). From this fact he invited Dawood Khan for leading army.

At this time Mughal ruler of Murad Abad, Azmatullah Khan attacked on Kasi Poor. Depi Chand sent Dawood Khan to the help of Kasi Poor Raja, but Kasi Poor army was defeated. Depi Chand got skeptical about Dawood Khan and regarded his relations with Azmatullah Khan for this failure. He invited Dawood Khan as a guest and killed him there.

When Dawood Khan attacked on the Parchu village on asking of Badayun ruler (Madar Singh), he got control of that area. In a village of that area named as Bankwali he was faced with a surrendered orphan child, he brings that surrendered orphan child to his property and adopted him as a son. He named that child as Ali Mohammad; this Ali Mohammad in the end was named as Ali Mohammad Khan Rohilla.
When Azmatullah Khan was called to Delhi palace, he was attracted to Ali Mohammad and his father privileges were given to him, also he was given the privilege of collecting taxes from some areas.

On the other hand Ali Mohammad too getting benefit from the absence of Azmatullah Khan established a strong army of Pashtuns. This work got for him two benefits; on one hand he got strength from military point of view while on the other hand the danger of getting lost his property was also rooted out.

At this time palace of Delhi had lost all its strength and power from political side due to internal fights and conflicts. Due to this fact Ali Mohammad was not caring much about the central government rulers; he was often denying giving collected taxes or used to delay that. In this manner he used to give more strength to his army and creating more and more friends. He was waiting for proper time so that he can get rid of Gorgans rule from the Pashtuns, and announces his own independence and government.

At this time the Gorgan government gave the duty of collecting taxes to their confident and most trustful person Umdatul Mulk. They wanted to take control of the Ali
Mohammad property with the help of king, that’s why he began fighting with him.

But Ali Mohammad had very much loyalty of Pashtuns, he got victory in the fight, Umdatul Mulk got killed in the fight and his all property and military equipments were left to Ali Mohammad as war bounty. Getting more and more strength.

Due to the emerging strength of Ali Mohammad, his disobedience of the central government rulers and killing of Umdatul Mulk and his army, Gorgans were very much against Ali Mohammad. But tribal elder of Bara tribe Mr. Sayed u Din who resided near the Anola city, raised his voice against the central government. He announced for killing all the Gorgan government employees. Ali Mohammad sided with the central government. While Minister Qamarudin of the centre government announced for killing the tyrants.

These all facts strengthen the stance of Ali Mohammad. Ali Mohammad was given the nickname of Nawab or Baron plus his rule was also extended to some more areas that were captured.

Minister Qamarudin though was friend of Ali Mohammad on one hand but on the other hand he was not ready to tolerate the emerging strength of Ali Mohamma.
That is why he appointed Raja Heranand as the military leader of Murad Abad. He was given the duty of monitoring all activities of Ali Mohammad from near.

Heranand began to work for getting rid of Ali Mohammad but Ali Mohammad form the very outset got aware of their intention. That is why he attacked on them first, attacking at the dawn on the army of Raja Heranand, killing them all. Their property was confiscated by him and their cannons and other stuff was captured, Herananad himself was found shattered in his tent.

Qamarudin got much angry on the killing of Hiranananad and his army and gave duty of killing Ali Mohamad to his son Mermamo. But as he didn’t see the capability for parity with Ali Mohamammd. He began to compromise with Ali Mohammad.

It was the time when Katehr and surrounding areas of it were combined establishing a single united centre of Pashtuns in the name of Rohilkand. Ali Mohammad was able in getting independence from Rohilkand, afterwards then he concentrated on the internal affairs of Rohilkand.

Ali Mohammad in the first place united his own people, and then he began to organize the tax system. When he did worked on these areas he attacked on the Kamayun area with the help of fifteen thousand Pashtuns.
Though Kamayun Raja had good preparation for the fight, he had established strong hideouts on the route and strong castles. But Ali Mohammad after eighteen days journey through dangerous ways of forest suddenly attacked, which was unbelievable. Raja instead of fighting backed away from the fight and Kamayun area came in the hands of Ali Mohammad.

After some time due to the conspiracy of some hypocrite’s relations between the Mughal king, Mohammad Shah and Ali Mohammad got bad. Due to this he was keep hostage in the Gorgans palace for some time and afterwards he was deported to Sirhind. In Sir Hind after spending some time he arranged a strong army and began heading towards Rohilkand.

Prince army couldn’t face him and he captured those places. In addition to his ancient inheritance and property he captured Murad Abad, Breli, Muncipal of Gorgans government and property of Safdar Jang, prime minister of Odh and Rampoor Areas. In this manner Rohilkand independent government was established once again.

Afterwards Ali Mohammad began to manage the works of Rohilkand independent government, for some time he ruled in good way. Then he suffered from illness and died in the years 1749. This was the time when two years before
Ahmad Shah Baba founded modern Afghanistan in this area.

Before the death of Ali Mohammad, he established a consultation assembly or Jirga for the protection of his property, as his children were small at this stage. In this consultation Jirga in addition to Hafiz Rahmat Khan and Doondi Khan, some other Rohila Pashtuns also participated.

Ali Mohammad stressed on them to be united first and keep the independence of Rohilkand, protecting and caring about his sons till the time they get adult. They should protect his property and inheritance from robbers and plunderers.

Ali Mohammad left six children behind him, who were named as Abdullah Khan, Faizullah Khan, Saadullah Khan, Mohammad Yar Khan, Allah Yar Khan, and Murtaza Khan, when they reached to their age of adulthood. Due to the conspiracy of their enemies they began to fight among them for independence and emerged as rival of each other. Due to their conflicts Rohilkand independence once again was faced with challenge.

The consultative Jirga or assembly of Rohilkand and elders for maintain the independence of Rohilkand considered it better to keep the administration of the mentioned of the territory directly under their control and in
this manner the Rohilkand territory was divided among them.

Breli and Pheli Bhat were given to Hafiz Rahmat Khan; Murad Abad came in the hand of Doondi Khan. Badayun was divided among Fateh Khan, Sardar Khan and Khan Zaman. Though all of them were Rohillas leaders. But due to their activities and achievements father of Nawab Muhabat Khan, Mr. Nawab Rhamat Khan and Doondi Khan are most worth mentioning personalities. And at the time when Ali Mohammad was alive, Hafiz Rahmat Khan had defeated all his enemies.

Hafiz Rahmat Khan was in the age of Ahmad Shah Baba and he helped him very much in capturing India. In the year 1761 when Ahmad Shah Baba was attacking on India, Hafiz Rahmat Khan with his Rohila Pashtuns assisted him.

In this battle Marhattas were defeated badly, due to which Ahamd Shah Baba give privileges and respect to Hafiz Rahmat Khan and all the Pashtuns. And Hafiz Rahmat Khan was given Attawi area as property that is currently situated between Kolpi.

After defeating his enemies, now Hafiz Rahmat Khan got an opportunity for controlling and managing Rohilkand
affairs. He appointed Pahar Singh as his minister, who was much respected by him and he had served a lot for Rohillas.

In the Darul Oloom of Britain the famous Mr. Barg recalls political and social situation of Rohilla Pashtuns in this manner: “Rohilla Pashtuns made their country as garden, they are the most brave, respected and supreme nation in the world”. Similarly another famous Britain, Mr. Macali writes about the Rohilkand social and political situation in this way: “Rohillas Pashtun place is the most prestigious in India.”

Inhabitant of Rohilkand, Mr. Sir ji Stretchy who is a historian writes: “there are no such believable facts, which states that in the environment of Rohilkand under the control of Rohillas, Hindus were not comfortable and prosper.” Hafiz Rahmat Khan used to have good relations with them and it was more prosper and developed compared to other baron lands and governments.

Mr. Alfinstin who is a great historian and writer, mentions about the social and political life of Rohilla Pashtuns in this way: “Pashtun Rohillas mercy and great works for Hindus is unforgettable, the way and style they were developing their country, compelled our army to accept that.”
As Hafiz Rahmat Khan himself was a cleric and educated person and had memorized the Holy Quran in the age of 12. He liked clever and talented people very much and kept such people in his palace. About five thousand people, clerics and educated personalities were busy in getting education in the seminaries of Rohilkand in his era. He used to help the impoverished people very much and used to distribute books among students free.

Professor Sidiqullah Rishtin in his book (Da Pashtu Adab Tarikh) history of Pashtu literature writes about Hafiz Rahmat Khan: “Hafiz Rahmat Khan was a cleric, religious, literate, poet, historian and writer. He had a huge library, which included lot of Pashtu books. Which also had Dewans of Pashtu and Farsi?”

During the reign of the father of Nawab Muhabbat Khan, Rohillas were united against the foreign invaders. Enemies were not capable to compete with them. Though at this time Britain had got some strength in India, in addition to that Marhattas too were in power and strength.

As the Britain from very ancient times had the intention and desire to have access to the warm water of India. That is why they were in effort to have their imperialistic reach more strengthening in that area and ruin their enemies. For
reaching their bad intentions and purposes the only obstacle was just and just the Rohillas.

For the independence and against imperialists Pashtun youths have give lot of sacrifices. At the time when imperialists reached India, the Pashtun youths struggled against them at the price of their heads. Till the time they were successful, during their fight in the battle field they used to raise the slogan like:

Hindustan Dai Boti Boti

Zwanano Teng Krai Da Khapalo Charo Mooti

Which means?
Each and every part of India has trees and greenery
Oh! Youths strengthen your knives

As the Britain don’t had that much guts to compete with the Rohilla Pashtuns, that is why some time they used to launch conspiracies against them. They used to connive with the Rohilas enemies against them. One of these conspiracies was siding of them with the Ruler of Odh, Nawab Shuja-u-Dawala, they joined in an illegal agreement for destroying the government of the Rohillas developed government.
According the agreement Shuja-u-Dawla and the Britain used to plan and raise conspiracies together. As a result of which a fierce fight began among the Rohillas.

As Rahmat Khan himself due to the frequent attacks of Marhattas had weakened, they were defeated in this fight. The battle which happened in the Shah Jahan Por area of Meran Por on April 22, 1774. Hafiz Rahmat Khan fought very bravely in the battle till the time he was martyred.

This courageous and brave person fought many fights in India against the enemies of Pashtuns. He was always in fight with the Britain, used to fight with the Marhattas, he defeated Kamayun Raja very bravely, confiscating the famous castle of Almori, and he was in fight with Safdar Jang. It was the time when all the political and social situation of Rohildand was under the influence of military situation.

Shuja-u-Dawla together with the Britain mercilelessly fought with Hafiz Rahmat Khan and his Rohilla friends. They put behind the bars son of Nawab Rahmat Khan, Nawab Hurmat Khanin Allah Abad. But after some time when he was released from the jail of Britians, again then he came out for the independence of Rohilkand. He wandered around his father friends and asked for assistance and cooperation in this regard.
In Lampor he went to Faiz Abad, in order to ask assistance in the independence of Rohilkand, he joined service of Mughal kings under the Korgani government in order to get their hand for the independence fo Rohilkand. From there he went to Najib Abad for the purpose that the baron of that place Zabit will extend hand of cooperation. But where ever he went was all in vain and didn’t give any result. Afterwards he went to Afghanistan, reaching to Taimor Shah Palace.

Though Taimor Shah promised him for attacking India, but this promise never turned in practice, it was because Taimor Shah himself was faced with lot of problems. Ultimately from there too he came back hopeless to India.

From there he went directly to Khasta Khel putting women dress and put bangles in his hands. He spends all his rest of life till death in these clothes and bangles, till the time he died.

The year 1857 has a prominent name in Indian history. In this year through out India and the North West Frontier Province against Britain and independence from them rivalry began and in different places people raised their voices.

At this time against the Britain the first voice was raised by the Rohilla Pashtuns from Breli. In the first place was the
son of Breli leader and ruler Zulfaqar Ali Khan and grandson of Nawab Hafiz Rahmat Khan, this person was Nawab Bahadr Khan.

With this slogan of rivalry throughout India the people for taking revenge of the cruel behavior done with them began to come together. Ultimately in the month of May of the same year the first cannon were fired from the Breli. These rising people launched fierce fights against the Britain who were headed by the Peterson. Majority of the Britain were killed and the rest due to fear fled from the battlefield.

In accordance to the instructions and guidance of General Bakht Mohammad Khan Rohilla, (son of Abdul Bariz Khan, grand son of Ali Mohmmad Khan and grand-grand son of Dawood Khan) friends of Bahadur Khan attacked on the city. They climbed the walls of the city and confiscated the hideouts of the enemy. Similarly Rohillas encountered weapons deposit of the Britain; they confiscated every thing from there. Majority of the enemy was killed, other injured and the rest of them fled. About 3500 Pashtuns who were imprisoned were all released and the whole city was now controlled by them.
All the elders in one voice for better management and good security give all authority and put turban on the head of Khan Bahadur Khan.

Nawab Bahadur Khan after announcing the independence of the area for the better management of the affairs established a council. Giving each one his responsibilities. This task of the said person impressed the last king of Korgians in Delhi, Bahadur Shah Zafar appreciated him. Sending reward for him he was given the nickname of “Nawab Intizam-u-Dawla, Khan Bahadur Tanwir Jang, Raisul Azam Rohilkand”.

After this every one accepted the leadership of Nawab Bahadur Khan as ruler of Rohilkand. He governed in Rohilkand for ten months, getting famous not only in that area but other areas of India also began to hear about his talent and good governance. The Britain due to his works were very scared and used to conspire against him.

The strugglers and fighters of Rohilkand for the prevention of any kind of threat in the future had managed every kind of preparation. They had got good weapons. But at the time when the Britian got control of some areas like Delhi, Marhattas, Lakhnaw, Khanpor etc. once again they began to head and attack Rohilkand. Khan Bahadur Khan too came out to fight against them and a fierce fight began.
Ultimately the fighters after some day’s fierce fights due to the lack of food and water, lack of weapons left the battlefield. The invaders entered the city and plundered the whole city. They stoned the surrendered people mercilessly, plundered their houses and began to use such cruel and inhuman ways that has no record in history. This was the second time destruction of Rohilkand people in the hands of Britain.

Nawab Bahadur Khan rearranged his friends and for launching Guerilla fight came out of Breli. He took control of area in Fateh Jang but the Britians at night time attacked on him. He escaped in the Kamyun forests and began guerilla fights against the Britain from there.

Ultimately in the year 1859 in a battle of Nepal he was captured alive, he was taken back to the ancient city of Rohilla Pashtuns, the Breli city of Rohilkand and after a year in 1860 he was martyred in a circle of this city very mercilessly.

In this manner once again Rohilkand came under the control of Britain, which till today like that of the lower Pashtunkhwa, Pashtuns under Pakistan control are spending lives they also live in the same manner. They have also turned to be part of Indian soil.
It is worth mentioning that the independent administration of Rohillas, their day to day better and prosperous life, and emerging rule had scared the imperialistic and invader Britain, moreover in the neighborhood of India, Abadali Ahmad Khan (Ahmad Shah Baba) had established an empire which had no competitor.

This empire had very cordial relations with the Rohilla rulers and Nawabs. These relations too had concerned the Britain and they were scared. That is why they were in effort to ruin and destroy the Roilla Nawabi or Baron land.

In the end it is worth mentioning that generally all the Pashtuns, especially Shah Alam Khan and Shah Hussain Khan Sons or the Pashtuns of Rohilkand and Farakh Abad had done much efforts for the Rohilkand and the whole India independence and they achieved great rewards for the said purpose.
A Glance at the Historical Background of Bust

Bust is an important center of economic activities while it was quite famous in the seventh century A.D. However, there was an inclination of its importance later on but it was Ghaznavid era that once again it was paid more attention and it got its previous stance and position.

It got a high grade in garden products and it was converted to a great trade market of East and West.

According to Sistani, Bust was consisted of three parts: There was the main castle or the main fort, party of bazaar, and the suburb. The castle was the residence of king or the governor together with high ranking officials and the place for treasury and prison. The part was isolated from the part of bazaar by a high wall which was called faseel.

City or the bazaar was a place where were shops, bazaar, stores and places of works and activities and the people who lived there were traders, workers, professionals and middle
rank officials and rich people. It was isolated by a high wall from the part of the suburb. After the bazaar, there was part of suburb where common people and poor people lived and it was also surrounded by a high wall.

It is written in Persian encyclopedia the destroyed city is there in sajistan which is located there in present Afghanistan and it is along Helmand river or Arghandalo river. It is an old city of Ashkanids era and it might had been conquered during the Caliphat of Osman is 29HQ. Or at the beginning of Amawid Caliphat in 42 HQ. Suboktgaen looted and burned down bust in 366 HQ and once again, he looted and burned down Ghazni and Bust and then conquered them in 544 HQ.

The invasion of Mongols and their troops destroyed the city completely especially during Timor Lang and his men but the amazing remains of it are Bust and Lashkari Bazaar,(1)

Bust was the residence of Ghorid, Kings and also the settlement of great poets and writer such as Minhaj-al-Sarag the writer of Tubaqat Nasseri.

Balahasar (upper fort), Lashkergah (troops residence) and the Arch of Bust are the valuable cultural heritages of our country where there were a series of excavations by an organization named FOSA in 1923 A.D. and there emerged
the great palace of Kanishka, the residence and special part of the ruling circles, residence of troops, the parlous of Ghaznavid kings, a small mosque, a great mosque ... and soon.

The city of Bust was the second city of Sistan where it happened on the same altitude of Zaranj city and it was located on the cross section of the two famous rivers Helmand and Arghandab, the great fort with a serious of fortifications are in a ruined position with an amazing Arch are those sings show the magnificence and importance of the place years ago. All these historical remains show one thing and it is to think that Bust was once an important center of human civilization. (2)

The historical city of Bust is located on the left side of Helmand River a little bit below the cross section of Helmand and Argahandab rivers. It is recorded in historical documents as Biut and Bigis, The founder of the great fort of Bust is Bastadari the son of a Zareer and the cousin of Gashtsap and probably, he might be chosen by him as the ruler of that area.(3)

Professor Abdul Hai Habib has written in his writing Penja Maqala (Fifty Articles): the ancient city of Bust on the side of Helmand river belongs to Bastadari an Avestan name and this Bastadari (Bastadaberi) was the son of Zayer
and cousin of Gashtasp where his name is registered in Shahnana of Ferdosi as Nastora wrongly.

The late Kohzaz presented his point of view about the mentioned subject as. Fallowing: Gashtasp was the patron of Zoroaster and Bastwaro was his brother son who was a famous champion of his time. In Shatrowha in paragraph 36 in an Avestan inscription which was written in Pehlawi language was found there in Samarqand and its date was recorded up to 800 A.D. and it was written there that Bastwar son of Zreer built the city of Bust.(4)

Almost 2000 years ago, Ezedor had called the city by the name of Biut and Palini the Greek historian called it by the name of Bust in the first A.D and added that the city was located on the side of Arimantos (Helmand) rivers.(5)

Professor Habib quoted from Markwaret that Bust was located on the cross section of Hermand and Arghandab rivers and it was one of the important civilized centers of this region. It was occupied by Yaftals in sixth A.D and then it was captured by Anaushirwan, the first Sasamid king.

It is written there in sistan history: During the weakness of the Sasanid state of pars at the end of sixth century AD and at the beginning of seventh century A.D, the regions of Sistan, Bust, Rakhj, Zabul and Dawar on the banks of
Hermand, Arghandab, and Ternak rivers were seized by lords of Ratbil who were the ancestors of Kushanid, Yafalal: and Turks of northern Hendukush. Because during the conquest of Arab Moslems in 650AD, we see there is governor in Zaranj or Zanbit shah in Zabulistan(6)

Balazari in his book Fatoh-al-Baldan had written that the Arabian officer Abdul-Raham Ben samera seized Sistan and then crossed the Oases of Khwah and Qozan. He added that Ibn Samara captured Bust forcefully and then defeated the people of Rozn and later faught there in Rakhj. In relation to the above mentioned happenings, Habibi has said that the events had happennd in 36 H or 656 AD. The conquered regions which are mentioned in historical books such as Khwash, Khoshk and Rakhj are the areas of today’s Khash or Khashrod, Kushkenokhod and Arghanlub but the word of Qozan…?(7)

An English scholar of researcher lesteronge had said: Bust is happened to be on the coast of Hermand river on a cross section of another river which flows from Qandahar this word and it was an important city of Sistan in the fourth century H. and it was the greatest mountainous city of East where Zamindawar and Rakhj happened to be on the northern part of it. He had added that at the end of sixth century H. while Timore lang moved his troops from Zarnj

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toward Bust made a coquest of the city and destroyed it with all it pets and environmental construction where the great dam of Hermand was also damaged which was known by the name of Band Rostam (Rastam Dam). This dam watered all the eastern parts villages of Sistan: (8)

Abu Ishaq Ibrahim Astukhari an itinerant and geographer of Islamic era in the first half of the fourth century had written in his book Masalelec of Bust on the river there is a bridge as common in Iraq and there are a number of small and big boats and the long path which starts from Zranj across of this bridge (9)

Ibn Hoqal is another geographer of Islamic era who had mentioned Bust in his book Soratul-Arz in Sistan after Zaranj and its people are brave and wetly and they exchange goods with India, Grapes and dates are found in a great amount in the place.

Sistani supports the idea of professor Habibi and adds that among Arabic geographers, one is Abu Abdullah Mohammad Ben Ahmad moadasi shami known as Albashari who had written a good description of Lashkergah, Bust and other places of this region are in book Ahsan of Raqasim in 375H.” Bust is located to be on the cross section of Hermand and Arghandab river with big fort and wide suburb. Its bazaars are full of various things and it
has a good mosque too. Its inhabitants are pious and well-behaved and wealthy. The city is quite green and tidy and is full of grapes and dates and flowers. Abu Mansoor a Sistani scholar had stated that he had not seen such kind of a city to be so green and full of so many kinds of fruits. The city is quite prosperous and it has a big mosque too. It is separated by a great wall from the suburbs. The people take the water from the Hermand River and it has another river known an Arghandab. These two rivers join with each other a mile a way from Bust and on the function point of these two rivers is a bridge made of boats. There on the side of the way going to Ghazni is located a small bazaar which is similar to Madina and it is the residence of Sultan and his troops. The meaning of Al-Askar or small bazaar is the present Lashkargah where the remains of this bazaar is happened to be on the northern part of Bust 5 or 6 km away Bust and these ruins are the signs of glory and magnificence of our country in the past.

From the point of view of location and construction, Bust and Lashkari Bazaar ate the two separate parts of one city where the first one was the residence of people and the second one was the place of troops and state administrations, or in other words in one part there loved the majority of people with caravans inns trading centers 77
and in other place lived soldiers, officers and military personals but sometimes the kings, Mohammad and Masuad would live there too.

The late Habibi states this should be expressed that in big cities of Islamic (eras) there was a specific place away from the city which was called Lashkar, Laskargah, in Arabic Al-Askal and in Pashto Lashkari Bazaat and it was chosen as residence of troops and military people, and it is stated that Asker mesr, Asker Mokaram, Asker Ramla, and Asker Nishapur are famous to geographers.\(^{10}\)

It is stated that Samanid amir conquered Sistan in 299 H and he left it under the control of his cousin Mansoor Ben Eshaq Samani and he himself entered Zaranj with all his troops. He let his troops and warriors to settle in people, houses dignitary by the name of Mohammad Ben Harmez known as Mole Sandale representing the people of the city went to complains about the treatment of the soldiers and officers, there is no custom in Sistan to get taxes in excess and let the troops to the houses of the people because the people have Wives and daughters. The troops should stay in the place outside the city and the strange people shouldn’t come to the houses of liberal people.

Samanid ruler did not listen to the people so he asked the people to raise against them. The people listened to him
and rose against Samanid ruler after 5 days. There was an insurrection and followed Samanid soldiers everywhere and there was mass killing and some tried to escape while the commander got refuge in a Zoarasterian house that was captured and was imprisoned.

The people throwned a ten years old child of Safari dynasty whose name was Abu Hafas Omro as a king. (11)

The area between Bust and Lashkergah is full of the remains of the fallen constructions and tombs where the tombs of Shahzadagan Ganbad Sarbaz and Shahzada Hussaini are quite famous.

The arch of the great fort of Bust shows the glory and historical magnificence of this historical city. This arch was there during the caliphat of Abdul Malile in the second half of the first hijri century as Blazari stated thus: Abdullah son of Omya son of Abdullah became the governor of Sistan in 74H or in 692.A.D and thought of capturing Kabul came to his mind. Abdullah moved toward Bust to face Ratbil there he rejected the proposal of Ratbil for a peaceful solution however Ratbil promised him to pay one million Derham as tan. Abdullah moved replied Ratbil that he would not fight it Ratbil fill the arch of Bust with gold otherwise the two edged blade will settle the matter; then Tatbil did not accept and he withdrew from Bust to mountainous Zabulistan; it
becomes clear here that the arch of Bust was standing there at that time.

It is worth mentioning to say that there is a circular well inside the fort of Bust which is dug there on the top of the hill of the fort and there were dungeon of the king was located there in the middle of it. To penetrate to the underground housed of the fort by the dark and narrow passages was very difficult and it was done from the central part of the well but after entering to go out was also problematic. The well was cleaned and cleared in 1979 by Archeological department of preservation Branch of Historical sites. By acquiring knowledge about the well is a proper way to know much about the other historical places of Bust. The upper rooms at the well which happened to be in two or three kevels are still looking black and it shows that the bricks are blackened by the smoke.

The lower levels of the well were filled with soil, brick and mud and after clearance, its depth reached to 42 meters and bottom thickness to ten meters and upper diadems to 22 meters. The lower part of the well or say the bottom of the well is up to 3 meters and it is constructed by a mixture against water. The dry of the well by having five meters diameters and 17 meters depth is supported by six window cells of light with stairs up to the level of water. There are
four floors on the stair passage and each floor is separated from other and each floor has numerous rooms. The fourth floor is consisted of four pillars and four arches surrounded by numerous rooms which are connected to each other.

The third floor: It contains four pillars and four arches. There are rooms around it and window cells are for light and stairs too.

The second floor: It has 13 pillars and four arches. There are two light cells around the stair and the arches and the tomb are similar to the third floor.

The first floor: there are seven pillars and four arches and there are light cell and stairs too. The structure of the tomb and arches are similar to the second floor. They are built in pointed way. The height of these four floors up to the upper surface of the well is 22 meters. The depth of the stair reaches to 17 meters and the approximate depth of water may reach to 3 meters. The archeological mission succeeded to discovered the lowest part of the stairs and cleared the water of the well and found the furniture of the first, second, and third floor and cleaned the three floors in 1358H (12)

In conclusion, we can say that the city of Bust which was built a 1000 years before Christ up to the year 1150 A.D had passed various stages in playing an active role as
trading of khurasan, India and fars for about 21 centuries it was 1150 A.D. that Sultan Allauddin Ghori burned down it after Ghazni.

Bust was a center of merchandize. As it was located in the middle part of three the cross section of Helmand and Arghandab rivers beside the high path way of the caravans of west toward east. These caravans would finally reach to Baluchistan, Ghazni and course of history it kept its importance during the course of history and acted as the gate of India and as cultured and trading center for traders.

There was a way which passed from Zranj and reached to Bust and it stretched from Bust toward Ghazna and India in middle Ages. This way crossed a bridge which was prepared from boats in the southern part of Bust. This war crossed Panjwai of Kandahar center and divided Panjwai in to two parts. One was stretched toward Zabulistan along the Ternak river and it entered Kabul and the other part stretched toward the southern part of Panjwai which crossed the pass of Bolan Valley and Saibi and moved along Baluchistan and entered sind.(13)

According to Azam Sistani which adapted it from the book of Soratul- Arzbays that Ibn Hoqal writes about the tanes and levies of sistan, Bust and Rakhj as follow, the Tanes of nomads and boats and the financial sum of money
of Sistan and Rakhj is to be one hundred thousand Derhams but the levy of Bust is about one hundred thousand Dinars and eight hundred thousand Derhams and the levy of Ghazna and Kabul is about one hundred thousand Dinars and six hundred Derhams. However there was much move Tanes and levy in Sistan because the land was quit fertile and would give lot of products.

The event which took place in the fifth century H (12th century AD), Ghazna which was the capital of Sultan Mohammad and Sulatan Masuad was burned down and it could not find it previous status then.

According to Jozjani during the seven days while Ghazni was burning, the smoke turned the days into nights and the night looked like days because of the blaze of fire. There was looting and massacres. Who even was captured was put to death and even the corps of Ghaznawid kings was taken out of then graves and was burned down except Mohammad, Masuad, and Ibrahim. The women and children were taken hostage. After seven days burning and looting, the city was ruined and it looked like a burned city.

After the destruction of Ghazni: which was a center of knowledge, culture, art and economy, Allahuddin moved along the way of Kandahar and reached Bust and destroyed all the places and Lashkari Bazaar and other construction of

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Bust because of being Ghaznowid kings center and then went to Ghor.

Bust and Lashkergah had a bright history during Ghaznawid eras especially during Mahmmud and his son Masuad and even after a century. But due to a mistake of a Ghaznawi prince in 545H (1150A.D) the city of Bust and Lashkergah were burned down too and they were burning for several week by Allahuddin However, they were repaired later but they were burned down again. At last the Mongals of Janges Khan struck them severely and Timor Lane destroyed the dams of water in the eight century Hejri at the end of the 1214 century A.D and put an end to the life of Bust and Lshkargah and then people. (14)

The construction of the place shows the importanvce of Ghazni during the course of time due to its specific situation and strategic importance.

Bust was such a city which can be called a center for scholars and warriors and it had raised so many famous dignitaries in its skirt. Which was envy to other people. The style and way of construction and materials which are used at that time was quite unique of the place and all these show the skill and art of the ones who put them in to practice. However, the war did not let these places to be visible today but still then remains can point out one thing that we had a
valuable kind of civilization in the past and these signs are the signs of glory and magnificence. These destroyed and ruined sites should be preserved and kept and repaired as important movements of our country and the people in the past.

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Stanikzis tribe in Afghanistan

According to ethnology’s Principles that describes (Ethnic Nation - Great joint family - Family) STANIJKZI’s Identity is below:

Stanikzis are ancient Arains-Pashtons-Ahmadzis-Salaimankhail-Izib-Burhaan-Ghalzis. (1) Typically Stanikzis are residents of Afghanistan’s Logar province, also the book (PASHTON TRIBES) identify Stanikzis like that: Stanikzis are Ghalzi Pashtoons and they are a branch of Ahmadzis trib, most of this tribe living in Logar and Nangarhar, in Nangarhar they are living in district of Sra Roud and in rural district of Chaperhar. In Sraroud their population is estimated about 1570 and in Chaperhar their population is 132, but in Logar their population will be in high level, but a research shows that the Jabarkhail and Babakarkhial tribes are famous branches of Stanikzis tribe. (2)

The above references are best information for this tribe and the above population is not correct and estimation is not
an academic reference because it is so difficult to count tribal population of pashtoons, but Stanikzis are more than hundred thousands. Some people separate Stanikzis and Stanizis, but it is a mistake and it is just dialectical contrast, originally it is one Stanikzis tribe.

Here are some residential areas of Stanikzis tribe in Afghanistan:

1-In Logar:

Ahmadzai Kala, Mughal khail, Shahi Kala, Taj Khan Kala, Kotub khail, Ghanikhail, Aabidakhail

Kandaharai pul, Shah Mazar, Aabazak, Benisherafgan,

: 2-In Kabul

- Musahi, Chahar Asiab (Ilyas khail), Namoniaz, Paghman, Sorobi, Jakdalak, Thizin

3-In Nengohaar:

- Sraroud (Sorkh roud), Chaperhaar, Hisarak (Ghalzi)

4-In Kundoz:

- Amam sahib, Khan Aabad

5-In Maidan Wardak:
• Narkh:

6-In Baghlan:

• Baladuri, Puli khumri, Nahrain

7-In Balkh(Mazari sharif):

• Aibak, Balkh district (Hashda naar) area

8-In Hirat:

• Rizashak

9- Helmand (some regions)

10-Laghman (some regions)

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Good Governance, indispensable for Afghanistan

One of the root causes of evils is considered as bad governance, which hampers and affects almost all sectors of a society. Today major donor and other international agencies are increasingly basing their aid on the condition that reforms are taken and good governance is ensured.

Before discussing the topic of good Governance let highlight what is Governance? The term or concept of "governance" is not a new Phenomenon. It is as old as human civilization. We can say "Governance" means: the process of decision-making and the process by which decisions are implemented. Governance can be used in several contexts such as corporate governance, international governance, national governance and local governance.
According to World Bank; Governance is the manner in which power is exercised in the management of a country’s economic and social resources. The World Bank has identified three distinct aspects of governance: (i) the form of political regime (ii) the process by which authority is exercised in the management of a country’s economic and social resources for development and (iii) the capacity of governments to design, formulate, and implement policies and discharge functions.

While the UNDP viewed Governance as the exercise of economic, political and administrative authority to manage a country’s affairs at all levels. It comprises mechanisms, processes and institutions through which citizens and groups articulate their interests, exercise their legal rights, meet their obligations and mediate their differences.

According to OECD. The concept of governance denotes the use of political authority and exercise of control in a society in relation to the management of its resources for social and economic development. This broad definition encompasses the role of public authorities in establishing the environment in which economic operators function and in determining the distribution of benefits as well as the nature of the relationship between the ruler and the ruled.
Good Governance

Recently the terms "governance" and "good governance" are being increasingly used in development literature. Though they are not new concepts, the terms "governance" and "good governance" have recently come to occupy an important place in development literature, and in the concerns and considerations of major international donors. Indeed, more and more importance is attached to the notion of good governance, thus rendering bad governance as one of the worst possible features of society and a major cause of its problems and dysfunctions.
Bad or weak governance is being increasingly regarded as one of the root causes of all evil and iniquity within a country.

The characteristics of good governance

Aspects of Good Governance:

Good government depends on ability to exercise power and to make good decisions over time, across a spectrum of economic, social, environmental and other areas. This is linked with the government’s capacity for knowledge, mediation, resource allocation, implementation and maintenance of key relationships.

There are many ways to define governance and good governance. However, there seems to be a general consensus that key factors include:

Accountability:

Accountability is a key requirement of good governance. Not only government institutions but also the private sector and civil society organizations must be accountable to the public and to their institutional stakeholders. Who is accountable to whom varies, depending on whether decisions or actions taken are internal or external to an
organization or institution. In general, an organization or an institution is accountable to those who will be affected by its decisions or actions. Accountability cannot be enforced without transparency and the rule of law. Accountability can be both an end in itself -- representing democratic values -- and a means towards the development of more efficient and effective organizations. Politicians and public servants are given enormous power through the laws and regulations they implement, resources they control and the organizations they manage. Accountability is a key way to ensure that this power is used appropriately and in accordance with the public interest. Accountability requires clarity about who is accountable to who for what and that civil servants, organizations and politicians are held accountable for their decisions and performance.
Accountability can be strengthened through formal reporting requirements and external scrutiny (such as an independent Audit Office, Ombudsmen, etc). Democratic accountability, as represented by accountability of ministers to parliament and the parliament to voters, can be seen as objective in itself, but it also strengthens accountability in general.
**Consensus-oriented:**

There are several actors and as many viewpoints in a given society. Good governance requires mediation of the different interests in society to reach a broad consensus on what is in the best interest of the whole community and how this can be achieved. It also requires a broad and long-term perspective on what is needed for sustainable human development and how to achieve such development. This can only result from an understanding of the historical, cultural and social contexts of a given society or community.

**Effectiveness and efficiency:**

Good governance means that processes and institutions produce results that meet the needs of society while making the best use of the resources at their disposal. The concept of efficiency in the context of good governance also covers the sustainable use of natural resources and the protection of the environment.

**Equity and inclusiveness:**

A society’s well being depends on ensuring that all its members feel that they have a stake in it and do not feel excluded from the mainstream of society. This requires that
all groups, but particularly the most vulnerable, have opportunities to improve or maintain their well being.

**Participation:**

Participation by both men and women is a cornerstone of good governance. Participation could be either direct or through legitimate intermediate institutions or representatives. Representative democracy does not necessarily mean that the concerns of the most vulnerable in society would be taken into consideration in decision-making. Participation needs to be informed and organized, which requires freedom of association and expression and an organized civil society. Participation can involve consultation in the development of policies and decision-making, elections and other democratic processes. Participation gives government’s access to important information about the needs and priorities of individuals, communities and private businesses. Governments that involve the public will be in a better position to make good decisions, and decisions will enjoy more support once taken. While there may not be direct links between democracy and every aspect of good governance, clearly accountability, transparency and participation are reinforced
by democracy and themselves are factors in support of
democratic quality.

**Responsiveness:**

Good governance requires that institutions and processes
try to serve all stakeholders within a reasonable timeframe.

**Reliability, Predictability and the Rule of Law:**

Good governance requires fair legal frameworks that are
enforced impartially. It also requires full protection of
human rights, particularly those of minorities. Impartial
enforcement of laws requires an independent judiciary and
an impartial and transparent police force. The rule of law
refers to the institutional process of setting, interpreting and
implementing laws and other regulations. It means that
decisions taken by government must be founded in law and
those private firms and individuals are protected from
arbitrary decisions. Reliability requires governance that is
free from distortion incentives through corruption,
nepotism, patronage or capture by narrow private interest
groups; guarantees property and personal rights; and
achieves some sort of social stability. This provides a
degree of reliability and predictability that is essential for
firms and individuals to take good decisions. Reliability and predictability do not mean that the more specific the regulations are the better. Excessive specification can lead to rigidities and risk of selective application of regulations. Interpretation and effective implementation of individual regulations requires a degree of discretion. This discretion can be counterbalanced by administrative procedure legislation and external reviews of decisions (appeal mechanisms, judicial review, ombudsmen etc).

Stronger knowledge economies based in ICT and improved quality of life for citizens

Reliability and predictability require certain degree of political stability. Governments need to be able to make
credible commitments and persuade the private sector that decisions will not ultimately be reversed due to political uncertainty. While this is not necessarily related to a particular political system in the short term, over the longer term democracy enhances stability by giving a voice to citizens to express their preferences through an open competition.

**Transparency and Open Information Systems:**
Transparency means that decisions made and their enforcement are achieved in a manner that follows rules and regulations. It also means that information is freely available and directly accessible to those who will be affected by such decisions and their enforcement. It also means that enough information is provided and that it is provided in easily understandable forms and media.

Transparency is an important aspect of good governance and transparent decision making is critical for the private sector to make sound decisions and investments. Accountability and the rule of law require openness and good information so higher levels of administration, external reviewers and the general public can verify performance and compliance to law.

Governments have access to a vast amount of important information. Dissemination of this information through
transparency and open information systems can provide specific information that firms and individuals need to have to be able to make good decisions. Capital markets depend for example on information openness.

**Key attributes of good governance**

- Transparency
- Responsibility
- Accountability
- Participation
- Responsiveness (to the needs of the people)

The shift from the notion of governance to good governance introduces a normative dimension addressing the quality of governance. A good governance system puts further requirements on the process of decision-making and public policy formulation. It extends beyond the capacity of public sector to the rules that create a legitimate, effective and efficient framework for the conduct of public policy. It implies managing public affairs in a transparent, accountable, participatory and equitable manner. It entails effective participation in public policy-making, the prevalence of the rule of law and an independent judiciary, institutional checks and balances through horizontal and
vertical separation of powers and effective oversight agencies. Researchers at the World Bank Institute have distinguished six main dimensions of good governance:

- Voice and accountability, which includes civil liberties and political stability;
- Government effectiveness, which includes the quality of policy making and public service delivery;
- The lack of regulatory burden;
- The rule of law, which includes protection of property rights; and
- Independence of the judiciary; and control of corruption.

**How are good governance and human rights linked?**

Good governance and human rights are mutually reinforcing. Human rights principles provide a set of values to guide the work of governments and other political and social actors. They also provide a set of performance standards against which these actors can be held accountable. Moreover, human rights principles inform the content of good governance efforts: they may inform the development of legislative frameworks, policies, programs, budgetary allocations and other measures. On the other hand, without good governance, human rights cannot be respected and protected in a sustainable manner. The implementation of human rights relies on a conducive and enabling environment. This includes appropriate legal frameworks and institutions as well as political, managerial and administrative processes responsible for responding to the rights and needs of the population. The links between good governance and human rights can be organized around four areas:
Democratic institutions

When led by human rights values, good governance reforms of democratic institutions create avenues for the public to participate in policymaking either through formal institutions or informal consultations. They also establish mechanisms for the inclusion of multiple social groups in decision-making processes, especially locally. Finally, they may encourage civil society and local communities to formulate and express their positions on issues of importance to them.

Service delivery

In the realm of delivering state services to the public, good governance reforms advance human rights when they improve the state’s capacity to fulfill its responsibility to provide public goods which are essential for the protection of a number of human rights, such as the right to education, health and food. Reform initiatives may include mechanisms of accountability and transparency, culturally sensitive policy tools to ensure that services are accessible and acceptable to all, and paths for public participation in decision-making.
Rule of law

When it comes to the rule of law, human rights-sensitive good governance initiatives reform legislation and assist institutions ranging from penal systems to courts and parliaments to better implement that legislation. Good governance initiatives may include advocacy for legal reform, public awareness-raising on the national and international legal framework and capacity-building or reform of institutions.

Anti-Corruption

In fighting corruption, good governance efforts rely on principles such as accountability, transparency and participation to shape anti-corruption measures. Initiatives may include establishing institutions such as anti-corruption commissions, creating mechanisms of information sharing, and monitoring governments' use of public funds and implementation of policies.

Corruption and Human Rights

In recent years, a number of international documents signed under the auspices of both the United Nations and
regional organizations have acknowledged the negative effects of corruption on the protection of human rights and development. Moreover, the treaty bodies and special procedures of the United Nations human rights system in their examination of states’ compliance with international law have commented on the inability of states to comply with their obligations as a result of corruption.

Technical and Managerial Competence

Technical and managerial competence of civil servants is an obvious factor of good governance. This may be less of a constraint than it used to be, as access to education has improved but rapid changes require ongoing development of skills.

Organizational Capacity

Good governance has to be built on the quality of organizations so that development is based on this rather than simply relying only on political will, personal will of a strong leader and state power, which may not be sustainable over the longer term.

Having skilled staff is not sufficient if the government organizations do not have the capacity to make good use of these skills. Capacity of government organizations is a key factor in the provision of many important services to
businesses and the public, and in creating conditions for economic progress and social cohesion.

GOOD GOVERNANCE AND PUBLIC SERVICES

- Good governance essentially implies service to the citizens and the task of a government is to optimize the welfare of its citizens

- Citizens perception of the state and its functioning is primarily based on its role as a service provider

- As a service provider, public sector organizations are bloated, wasteful and unresponsive to the needs of the citizens

- Public services are of poor quality, no standards are set, inefficiency and corruption are part of the system

- Characteristics of Good Governance
Relations between different aspects of Good Governance There are complex relations between the different aspects of good governance. In many ways some factors can be seen as preconditions of others (e.g. technical and managerial competence is one precondition of organizational capacity, and organizational capacity is one precondition of maintaining the rule of law). But there are also important effects in the other direction (e.g. organizational capacity reinforces technical and managerial competence, accountability reinforces the rule of law).
**Promoting Good Governance**

Good governance as expressed through factors like reliability, predictability and accountability is increasingly seen as a key factor in ensuring national prosperity. However, many aspects of the relationship between good governance and national prosperity are still poorly understood and may indeed vary across countries.

Some basic questions include:

- What is good governance and why is it important for economic and social development?
- What is the role of such factors as the rule of law, transparency, accountability and public service ethics in promoting good governance?
- How can good governance be promoted in transition to more open and democratic societies?

The Afghan government administration is far from effective and suffers from a number of systemic problems including fragmented administrative structures, with many overlapping and unnecessary functions; and difficulty in attracting and retaining skilled professionals with management and administrative experience. Merit-based recruitment procedures are still new and are as yet unable to fully address issues such as patronage and kinship,
influencing appointments; and mechanisms for performance management are inadequate. Despite some priority restructuring and reforms, administrative systems are slow and cumbersome, with limited delegation of authority to lower ranks or provincial departments.

Afghanistan is a unitary state with a highly centralized government structure. However, central control is weak, although there have been slight improvements since 2002. Weak administration and lack of control in some provinces have made tax policy and administration difficult. Currently domestic revenues cover less than half of all expenditures. However, increasing domestic revenue will be necessary for Afghanistan to have a fiscally sustainable budget. Assessing and collecting taxes throughout the country will require strong administrative capacity. It will mean building enforcement capacity, information systems, and skills.

The existence of a major drug trade, insecure borders, and informal markets, also create conditions conducive for administrative corruption.

The almost total absence of well-trained and accountable judiciary has led to a culture of security violations and impunity. Criminal acts do not reach the courts, and crimes go unpunished.
Afghanistan faces major challenges in public financial management. The Government is taking steps to prioritize expenditures to support national development objectives, and to make the national budget the central instrument of policy and reform.

References:


4- See http://www.britcoun.org/governance/ukpgov.html.


The Great Ruler and the just king Shir Shah Suri

The history is quite familiar with the names of Sur and Suri. The flags hoisted in the regions of Ghor before the influence of Islam is due to the powerful hands of this Suri dynasty’s rulers who selected the one as fo mendish, Khaisar and Khal Manai( Khal place) as then ruling center. Mohammad Hotak in his book patta Khazana writes” The Suri descended from Sahak and he was then ancestor. Sahak had two sons, one was called Sam and the other Sur, where all the kings who ruled in the regions of Ghor were coming from these two dynasties.

Amir Mahoya Suri and Amir Bastam suri were the two Kings and rulers of this dynasty in Ghor before the influence of Islam. Malik Shansab, Amir Polad and Amir
Kror were the kings of dynasty who had ruled after the influence of Isalm in the region. The last king of dynasty in the region of Ghor is Amir Mohammad Suri who was captured by Sultan Mohammad Ghaznawi in 425H and was taken to Ghazni and died later in prison.

After the ruling eras of Ghaznwaid dynasty, the power was transferred to Ghorid once again and the famous kings who ruled at this time were Sultan Ghyasuddin Ghor and Shahbuddin Ghor who belonged to the same Suri dynasty. The historical books have registered that a man named Ibrahim khan Suri of the same dynasty went to India in 1450 A.D. and there was the rule of Sulran Bahlol Ludi and he joined his army. The king of India was himself a pashtoon so there were many Pashtoons in his army or it is better to say that almost all his army was composed of Pashtoons. The great ruler and the just king, Shir Shah Suri is the grand-son of this brave man, Ibrahim Suri.

Shir Shah's real or first name was Farid and it was chosen by his parent and his father was called Hassan Khan, Farid belonged to a respected and honorable family and it was proved more vividly during his rule and kingdom.

Hassan Khan was in the service of a governor of king Bahlol Ludi succeeded and got the throne of India in 894H. So he trusted Jamal Khan with the government of Junpur
and Jamal Khan gave the control of the region of Sasram to Hassan Khan with 500 cavalries and this area happened to be in Behar.

Hassan Khan got eight sons, Farid and Nazam were from the same mother and their mother was a pure Pashtoon too while the mothers of other sons were from India. Among all his wives, the mother of Sulaiman was very dear to Hassan Khan, thus Farid and Nazam were paid very little attention. It was the main cause of Farid’s disappointment and he left his family and went to his father previous friend Jamal Khan in Junpur. He started to study there and he got information about the historical happenings and even. It was almost two to three years later when Hussan Khan went to Junpur to visit his friend Jamal Khan and he brought Farid back home with him and he was given Kotwali in his province. He performed his duties with perfect trust and put is ability in exposition.

The step-mother of Farid could not see his success so she created troubles between father and son and they became unhappy and angry and it was because of this angriness that Farid went to Agra. Farid Khan joined the services of Daulat Khan Ludi who was an important Amir of Ibrahim Ludi and he tried his best to show him his ability
and it was because of his ability that after the death of his father the job of his father was given to him.

It was 932 H(Solar). that the power of Pashtoons was threatened by Mongol and it was due to disunity among Pashtoons and also Ibrahim Ludi was faced with the opponency of one of his Amir so Baber attacked India in the mentioned year and Ibrahim ludi was killed in battle-field of Pani-Pat, whiles Farid Khan was watching all these happenings, he got more worried and went to the governor of Bahar whose name was Bahadur Khan Nohani and his second name was Sultan Mohammad Khetab. He entered his service.

One day when Sultan Mohammad went for hunting and an unexpected event happened where a lion crossed his way and attacked his men savagely but Farid Khan was the only one who got his sword and attacked the lion and killed it. Sultan Mohammad praised the bravery of Farid Khan and gave him the title of Shir Khan (King of lions). Later something happened between the two and he got angry so he left Sultan Mohammad and went to Mankpur where Sultan Chand Barlas was ruling under Baber’s rule. It was here that he was taken to Baber’s court and he got a good position here.
It is stated that once there was a lunch time and Shir Khan was present and he saw that Shir Khan got his sword to cut off the meat and then he got the spoon and ate it. Baber then told his minister that this pashtoon is not an ordinary man but there are signs of King and lord in his forehead.

He said that he has seen so many pashtoons but such kind of pride is never seen in anyone. After hearing it, Shir Khan understood that Baber had become suspicious about him.

Shir Khan studied the achievements of all Mongols officers carefully and got enough information about their treatment and behavior. Once he was present among a group of pashtoon people, he expressed that he knows everything about Mongols and they can not stand against pashtoons. He added that he would put an end to Mongols rule here.

Many people did not believe what Shir Khan was telling and they would say that Shir Khan was joking but it was not so ultimately all his saying came true and what he dreamed became true.

As soon as Shir Khan realized that Baber was suspicious about him si he left his army and went back to Behar to
Sultan Mohammad and he trusted him too munh and asked him to train his son Jalal too.

After the death of Sultan Mohammad, his small son succeeded his father but in real, it was Shir Khan who run the government of Behar and finally got the whole power in his hand. The time Shir Khan got the independent state of Behar, Mongols were quite powerful in India and they were advancing towards new places, so Shir Khan had to strengthen his position. Frist of all, Shir Khan conquered the strong fort of Chinar and then the fort of Rahtas.

It was then that Hamayoon and Shir Khan raised against each other. As soon as Hamayoon completed his plans in other areas then he moved toward Behar. He beleaguered the strong fort of Chinar and the besiege of Chinar lasted for almost six months. After six months fighting when the fort fell in to the hands of Hamayoon, Shir Khan was disappointed but he never submitted to Hamayoon because he wanted to put the Mongols out of India. Hamayoon conquered all the areas up to Charkand Mountains but Shir Khan sent his men against him and defeated him and recaptured Behar, Banaras and even from Ganga up to Qonoj. As Hamayoon was defeated then he couldn’t stand against Shir Khan again.
Shir Khan’s administrative and political abilities were used as a strategy and guidelines by British government too and even the Mongol king, Akber the great launched his own guidelines as his government guidelines.

Shir Shah is considered almost by all historians as one of the great and intelligent personality of Asia. His dreams of Pashtoonwali and his high human behaviors and deeds which needs more light to be shed on his military skills is another thing which the world is looking at it as an astonishing way. He was a good thinker and an excellent strategist who conquered India in a very short time and defeated his opponents with bravery and wisdom. His justice and organization are two other things which make the human society to respect and honor him.

Mr Cain is a historian who writes about Shir Shah, “No government in India can compete with the government of this Pashtoon king even the government of Brigish in India too.”

Mr Smith is other historian who has written in his history of India “Shir Shah has clearly demonstrated his ability in forming a good government in his limited short period.”

Professor Shafi has written in the books of History of Indian School as fellowing:
Shir Shah was a just, honorable and good organizer king. He always thought about the prosperity and comfort of his subjects. He paid a peculiar attention to the welfare of the farmers. He respected the scholars and skilled people and he was a firm, meek and just king. He would punish his sons and brothers for wrong doing too.

It is said that one day his son Adel Khan riding on an elephant in a street of Agra saw a women who was washing herself in the yard of her house nakedly. Her husband disclosed the matter to Shir Shah and he ordered his son to have his wife naked, washing her in the yard and let the husband of that woman see her. All the members of the court asked to pardon Adel and abandon the order but he didn’t until the husband of the woman took back his claim and pardoned Adel.

Shir Shah observed all achievement personally and carefully. He launched plans for the prosperity of the people in India and brought positive changes all over India which are still extant and visible. He paved a long royal road from Bengal up to Abasind (Indus).

There were numerous guest houses along the road for passengers. And these houses were built by him. He organized a new system for posts and delivery. He made the use of gold coins, silver coins and copper coins common
among people. The fort of Rehtas was built on the side of Jelum River. He built New Delhi and he established schools, gardens and hospitals. He tried a lot for the welfare and prosperity of people and established a government of justice and brought perfect security to India. He was always telling to the people that the king should always try for justice and equality among people and should eradicate corruption and oppression by the hands of scholars and wise men.

It is said that once Shir Shah looked at a mirror and saw his gray hair, then he said, “O, sigh” I got the kingdom at the end of my life otherwise I would had done a lot for the people.

The great Pashtoon king while conquering the strong fort of Kalenger was severely injured but his warriors continued to conquer the fort. Finally, the fort was conquered and Ram Kabritseng the commander was captured and when the message of the conquest was brought to Shir Shah he just praised the God and his soul left him alone and this date is recorded to be 22 of May 1545 AD.

Shir Shah was taken to Sasram next to the grave of his father and was buried an a tomb which was built by he himself and the great and magnificent image of Pashtoon’s
fame was thus descended and was buried then in soil as a glorious rememberance.

Prof. Henry Heras, has compared the building of Shir Shah with Taj Maheal and has said that Shir Shah’s is structure of Mausoleum shows glory, magnificence and greatness, however Taj Mahal shows delicacy and weakness. Shir a Masualeum is a symbol of bravery, justice and generosity built on a side of river while watching, it discloses all those impressions of glory and magnificence and bravery and justice of this great man.

After the death of Shir Shah his smaller son was given throne, his first name was Jalal Khan and he chose the litle of Salim Shah for him. At first, he was faced with so may oppositions and fightings but ruled India for eight consecutive years and he also built some places. Mankot in Panjab and Salimgar are the forts built by him.

Salim Shah died in Gowalyar in 1553AD and was taken to Sasram and was buried close to the Tomb of his father.

The elder brother of Jala was called Adel Khan and during the death of his father, he was in the fort of Rantpur and his other brother named Qutab Khan died in fighting against Mongol during the life of his father. After the death of Salim Shah, his teenage son Feroz khan was placed on the throne of kingdom but he was soon killed by his mother
side uncle Mobariz Khan who was the nephew of Shir Shah.

Mobariz Khan announced him as a king and chose the title of Adel Shah for him. After this time, the role and importance of Suri dynasty got pale and Adel Shah involved in debanchery and corruption.

However he ruled for 15 years but it was in a very disperse and disorganized way which caused disunity and enmity among Pahtoons in India till Hamayoon attacked them in 1556 and got the power there once again and changed all the maps of prosperity and progress in India.

References:

3. Prof. Mohammad Shafi History.
Kabul, 15 December 2010

Congratulation Process Regarding
E.C.O Academic Award

Dear Prof. Rashed,

I hereby would like to convey my heartiest congratulations on your outstanding achievement of winning the Economic Cooperation Organization (ECO)’s best academic award. I understand that the academic institutions of ten ECO member states were nominated for this and your success in achieving this prestigious award indicates your academic excellence and that of your institution.

This is a major achievement not only for you, your academic institution and Afghanistan but the whole academia for which I am writing to share my joy as your friend and the European Union Head of Delegation and Special Representative for Afghanistan.

I believe that your success also, amongst others, demonstrates two important messages. First, it is an indication that Afghanistan has the capacity to contribute and be an active member of the world community. Second, the focus on the important subject of economy from an Islamic perspective demonstrates the significance of Islam in addressing humanity’s economic needs.

The European Union is also here to assist Afghans to establish themselves a flourishing society with political stability, economic development and academic excellence. In fact, the content of your research, which ultimately suggests ways of providing welfare to the people, is very much in line with the fundamentals upon which the European Union was established some six decades ago. The European Union is a collection of nation-states who have come together on the basis of economic cooperation, shared principles and common values to lead a life of peace, cooperation and welfare. This is a future that we also picture for Afghanistan, its neighboring countries and the wider region.

I look forward to reading an English version of your thesis sometime in the future. I also wish you all the best in your future endeavors.

Sincerely,

Vygaudas Ušackas
Ambassador
Introduction:

Afghanistan is located in the heart of Asia, it is a mountainous country with 23,993,500 population (rural 18,486,200 and urban 5,507,300 and nomad 1; 5 million and total area of 647,500km2 Majority of afghan population (85%) is engaged in agriculture.

Afghanistan is a landlocked country Tajikistan, Uzbekistan and Turkmenistan are the northern neighbors of Afghanistan sharing 1206 km, 137 km and 744 km borders respectively. Iran is the western neighbor of Afghanistan having 936 km shared border. Pakistan is the only country having 2,400 km the longest border with Afghanistan and located in the south and east of Afghanistan and China is the north-eastern neighbor having 76 km shared border.
Now I will briefly present some information in socio-economic activities of these main sectors (2009-2010)

Health

Health expenditure per capita was U$$ 1.5 in 2009; there was substantial improvements in health indicators compared to pervious years: life expectancy and infant mortality rate are still significantly lower than average rate of the south Asia. There is still a significant shortage of trained health workers and the ratios for population to doctors and nurses are significantly lower than the South Asia.

The following figure shows the health indicators on the country:

- No. of hospital 1312 unit.
- No. Beds in hospital 12492.
- No. of beds per ten thousand person 5
- No. of doctor per thousand person 2

Education:

Primary schools net enrollment rate increased to 12.9% in year 2009 compared to year 2008. there is shortage of teaching material. The direct cost of schooling to parents if high in relation to their income, and poor parents can not afford to send their children to school. Although the
education management system is concentrated, on the high level. And there exist a lot of family, social and security problems.

The figures below indicate the education status in the country.

- Total no of universities 34.
- Total students 61378 (male 49159, female 12216)
- Private university 12 (teacher 299, students 7046)
- No. of vocational schools 31 (no. of students 6788)
- No. of students in the government in general schools (6417919)
- No. of teachers (149634)
- Government primary education:
  - No. of teacher (36945) no. students (4766807) no of school 5157 (boys 1630, girls 741, mixed (2786).
- General Private Education:
  - Teacher 1236, students 36914, school 159.

Agriculture:
Afghanistan is an agricultural country: about 85% of the population is engaged in this sector. And contributes more than 40% of the GDP from the total land area (65, 223
thousand hectare) 9.6% is agriculture area (like forest, temporary, corps area etc).

About 12% of the total land is arable, 3% is forest, 46% is permanent pastures, and 39% is mountain.

Main products are: wheat 5064m rice 496, berly 480 maize 300, Thousand ton, and other products like (potato and beet 318 sugar beet 16, thousand ton, and total agriculture value added Estimated (196,990)million Afs.

A. Industry

There are many public and private industries in Afghanistan.

Industry sector contributed to GPD 21.3% in 2009-2010 most of industries are producing mainly for domestic consumption.

Total value of the main industrial governmental production is about 8991 millions Afghani (fertilizer) cement, medicine, flour, meat, dry fruits, and sugar, mining gas, construction, energy, etc. and the value of private sector is 8,141 millions Afghani.

The main products of industries in Afghanistan in present time are mining which Afghanistan is rich in mineral resources and offers potential for considerable future development. Coal, natural gas, salt, marble, liquid ammonia, has been commercially exploited in the past.
There are deposits of Iron barites and significant reserves of copper. Also there are some oil reserves. Total of mining in 2009-2010 is increased 8.14% compared to previous years.

**B. Gross domestic product by economic activity (2009-2010):**

The main parts of the GDP are:

- Agriculture the total value 196,990 million AFG (31.4% GDP) (Estimated)
- Industry, the total value 8991 million AFG (21.4%GDp).
- Service, the total value of the service sector is 274,682 million AFG contributing 43.8% to GDP, and per capita 500 US dollar and the total value of GDP is a bout (605,612) million Afghani.

**C. Academia Situation**

In Afghanistan, there are few academies, public (Academy of Sciences of Afghanistan, a few academies in health sector, education, police and military, private and several self- made, but among them academy of sciences is famous and ancient with three main branches (Natural Sciences, Human Sciences and Islamic Sciences ) and almost 180 researchers and about 120 administrative staff with wide relation with some other academies of the world.
and conducts some national and international seminars and conferences.

Three decades of war & crisis destroyed all economic social political infrastructure & even before that there was almost no real interaction between academia and private sector, but after the formation of new government and the new constitution which supports market economy and private sector.

This time to the introductory overview report on the prospects of Afghanistan in the aftermath of the long quarter century of wars and conflicts. Indeed, we are now beginning to see more clearly and measure its effects. What is clear is that we cannot afford to lose another 25 years of economic and social development. That is why we are taking a long – term perspective the millennium development goals, the Afghanistan national development strategy and Afghanistan compact.

The MDG and ANDS give us the targets that the county needs to foresee its board, long – term vision for development up to 2015 and beyond. This center around economic growth targets and several more social indicators:

Increasing GDP per capita to US$ 510 from currently US$ 500 by 2015.
Reducing the percentage of the population who live below the poverty line to 30 percent by 2015.

Achieving universal primary education by the year 2015.

Reducing infant mortality and maternal more tality by two – thirds by 2015.

Developing the acceptable level of 2067 calories intake per capita, per day by 2015.

These targets illustrate the countries and also serve as motivational performance indicators: they clarify Afghanistan current situation and point to where it should be in about ten year’s time. They are based on the central policy strategies of developing the agricultural sector to enable the creation of a reliable exit strategy in to higher value sectors.

In Afghanistan, there were many public and private universities and hundreds of industries with separate rules and regulations being practiced but there is no interaction, good relation and coordination between these sectors and they work according to their own rules and regulations. I am planning to make a proposal in this regard and submit it to my country authorities pointing out to necessity of creating a good interaction, cooperation and coordination between Academia, Industries, Government and private sector.
Even today, interaction between academia, universities, and private sector is as weak as one can ignore it. I hope that the support of Afghan constitution and with designing program and formulating strategies of each sector from one hand and the experience of this regional seminar on interaction between academia and private sector from the other hand would help us to improve the interaction between private sector, academia and government.

**Suggestions:**

1- The government must establish a high level commission for having a reason able and effective interaction between Academia. Private sectors and government to choose authority, responsibility, linkage, regulation: procedures between (Academia+ universities) and private sectors by the STATIST triple Helix model.
2- To disseminate circulation the same seminar by the ISESCO (Islamic Educational, scientific and cultural organization) in a term of regional will be very use - full in order to have a good and effective interaction between Academia, private sectors and government.

3- To have a good effective and suitable interaction between Academia: private sectors and government the scientific research books of academia and university staff cooperation conclusion reports of the seminars are very useful for ISESCO countries members for development and to improve cooperation in their activities.

The Academy of sciences of Afghanistan will be as a main body for scientific research for all activity of the three mentioned sectors.