



The Role of Shur bazar Mujaddids in the History of Afghanistan between the Years (1919 AD to 1929)

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Abstract

The Shura Bazaar Mujaddids were one of the most influential religious leaders in Afghanistan, in the early twentieth century; after the sadozaies term members of this family gained more power in the monarchy of Afghanistan, and in some cases became obstacles to the power of the Afghan kings and even the continuation of their monarchy. The most powerful key members of this family were Fazl Mohammad, Fazl Omar and Mohammad Sadeq, who shone well in the war of independence on the southern front, but Fazl Omar and Mohammad Sadeq sometimes supported the Kalkani's family and sometimes opposed it or sometimes thought of occupying the monarchy for themselves. In the royal apparatus of Afghanistan, Mujaddids are present in all official ceremonies as clerics The court and tradition were seen alongside the Afghan kings. At first, this family was considered a staunch opponent of British colonialism, but after the death of Fazl Mohammad, other members of this family did not have this characteristic.

Keywords: *Clergy; Shur Bazarn; Shamsu al Mashiekh; Caliph of Islam; Amanullah khan*

Introduction

Preface

On the very day that Kabul was designated as the capital of the Sadouzan empire by Timur Shah Abdali, many families from all corners of the Sedouzan territory flocked to Kabul. He became Kabul and was respected and respected among the government of men. Although this family was extremely weak and weak in terms of ethnic support in Afghanistan compared to other powerful politicians of that time, but due to its lineage from the second friend of the Prophet of Islam, Hazrat Muhammad (PBUH), it soon gained more influence among the people. A number of members of this family served in different Afghan regimes. If a person from this family under the name of Shams al-Mashaikh was in Amani's court, he was

a high-ranking servant. This person had a special position in the political events within the court and the events related to the major policies of the country, even the foreign policy in the monarchy, from the appointment of Amanullah to the seat of the monarchy to the consolidation of his power among the spiritual groups and traditional groups of prestige and special status. He had the privilege that during this article, the position, personality and work letters of this family will be discussed. But people like Fazl Omar known as Noorul Mashayikh and Mohammad Sadegh Mujadadi known as Gul Agha were also part of the family of Hazrat Shoor Bazar, who opposed the Amani system with their life story and followed the defeat of the Amani system until the fall of the Amani government. And in the subsequent regimes, they continued their activities sometimes as opponents and sometimes under the name of supporter until they reached high levels of government up to the ministerial level and informally led Afghanistan's clerical leadership.

Among the historians, different opinions have been presented about Fazl Omar, that the number of members of this the family has been introduced as a supporter of reaction and a number of opponents of reaction and colonialism have been introduced. All these events are from It is one of the things that will be discussed in this article.

The Importance of Researching: the presence of clerics in political systems in Islamic countries has determined the direction of the government and made it stronger among the masses, and their absence causes the masses to distance themselves from the government. Well-defined speech of power and influence It establishes the spiritual society of the country.

1- The Origin and Pedigree of Shur Bazar's Revivals

At the end of the 18th century, the Mujadadi religious family came to Afghanistan from Sarhind, India, a branch of it settled in Kabul, and with the establishment of a school and a monastery in the Shoor Bazar area of Kail, this family became known as the Hazrats of Shoor Bazar during the reign of Ghazi Amanullah Khan and After that, they were considered as one of the most influential religious leaders in Afghanistan, and as leaders of the Naqshbandi way, they had many disciples on both sides of the border between Afghanistan and British India.(Sediq Mujaddidi, 1992)

If we pay attention to historical sources, we can see that this family was originally from Kabul, because Pir Gholam Mohiuddin Sarhandi and Nizamuddin Sarhandi, who were very famous in the lands of Afghanistan, India and across the river, their ancestor lived in Kabul and his tomb is in the valley north of Kabul. Current Farkhshad Najrab is available. From this family, a person named Imam Rafi al-Din migrated from Kabul to India and settled there, and later came to Kabul again during the Sadozaiian period. Shah Safi migrated to Kabul and Jalalabad in the late 18th century. One of them, named Abdul Baqi Khan, nicknamed Baqi, had a poetry divan, which passed away in 1869. The great ancestor of the Prophets is Shur Bazar of Kabul (Habibi, 2010).

Baghi was born in 1778, and was the eighth son of Shah Safi Mujadadi, who was nicknamed Abdul Baghi, the guardian of the world among the people, in the Durrani monarchy system, because of the fact that he was entrusted with the throne to Zaman Shah Durrani, the son of Timur Shah, the king of Afghanistan, from a special position on Khordar. It was during the period of the king's ascension to the throne of Abd al-Baghi that he was only fourteen years old, and because of his poetic nature, he used to sit and stand in literary gatherings with Shah Shoja Durrani, another king of the Durrani family who was fascinated by poetry and poets, until the period of Amir Shir. Ali Khan wakil Fopelzai was in prison (2008).

Abdul Baqi's son was named Gholam Siddiq, who was the great-grandfather of Hazrat Shoor Bazar, the son of Gholam Siddique was named Gholam Qayyum, who was the father of Hazrat Shoor Baz, Shekar Puri, 1959 AD) that is, the father of Shams al-Shaykh Noor al-Shaykh and Muhammad It was Sadegh Mujadadi.

This same Abdul Baqi was elected caliph at the age of fourteen after the death of his father, and his father and his ancestors were all elders of the Tariqa, as Abdul Baqi Ibn Shah Ghulam Muhammad Masum II of this Shah Muhammad Ismail Ibn Shah Muhammad Sibghatullah Ibn Arut al-Waqhi, who is based on this Muhammad Masoum, the third son of Hazrat Ghouth Samdani Mujaddid al-Shani Quds is the head (Khalil, 1960).

The members of the Mujadadi family were busy leading Sufi groups in the corners of Afghanistan; Among them, in Herat under the name of the Hazrats of Gazergah, in Jalalabad under the name of the Hazrats of Chaharbagh, in Parwan under the name of the Hazrats Laghmanian and in Kapisa province also had a good influence on Khordar, this family has abundant lands and countless disciples. It was in these areas (Sistani, 2004).

Hazrat Shur Bazar, respectively, Fazl Muhammad, Fazl Umar and Muhammad Sadiq, reach Imam Rabbani Mujaddid al-Thani Al-Shani Sheikh Ahmad Kabuli Sarhandi (R.A.), respectively, through eight intermediaries. They are related to each other, that's why the Mojjaddis called Shoor Bazar because of their relationship with Hazrat Omar (RA) Farooqi, and because of their relationship with Imam Rabbani Mujaddid al-Thani, Mujadidi of Kabul, and because of their residence in Shoor Bazar, they nicknamed Shoor Bazar, Siddique Mujadidi (1388).) The active members of this family had two prominent features in the field of politics; one was anti-colonialism and the other was anti-modernism and reformism. This family played a positive role during the battle of independence with the British and supported Shah Amanullah's pan-Islamic ideas, but after independence, they opposed Shah Amanullah Khan's reforms and His followers are in opposition to reforms and social changes they started an uprising and riot against Amanullah Khan.

While previously, Amanullah Khan had given financial aid to this family in recognition of their service in the war against the British (Sistani, 2004).

The main point is that until the period when this family and its supporters had government privileges, they defended the Afghan governments stubbornly; but after their privileges were cut off, they were among the opponents of the regime Stewart 2001).

2- The Work of the Kurds of Fazl Mohammad, Known as Shams al-Mashaikh, between the Years (1919 to 1929)

in the political history of the first two decades of the 20th century, it is difficult to find a political incident or an important social event in Afghanistan which was launched without the active participation of the Mujadadi family or representatives of this family. Fazl Mohammad Fazli was the only powerful member of the Mujadadi family who, unlike a number of religious groups, supported Sardar Nasrullah Khan and became the uncle of Amanullah Khan. On the same day that Naib al-Satna Nasrullah Khan announced his resignation and supported Amanullah Khan, calling Amanullah Khan the king of Afghanistan, Fazl Muhammad also stood by the supporters of Amanullah Khan and participated in his coronation ceremony and accompanied Akhundzadeh Hamidullah, known as Mulla Saheb Tagab, performed the coronation ceremony of Amanullah Khan in the Eidgah Mosque of Kabul. While at the coronation ceremony of Nasrullah Khan, a large group of religious leaders such as Seyyed Hussain Gilani known as Naqib Sahib Charbagh, Mir Muhammad Masoom known as Hazrat Sahib Charbagh and Mir Sahib Jan known as Pacha Sahib Islam Pour, who had a prominent position among the people, participated and pledged allegiance to Nasrullah Khan.

According to the report of the British representative, the reason for the support of Fazl Mohammad Mujadadi Fazli) to Amanullah Khan was that in Kabul, Amanullah Khan was in the attention of important and influential people. They came and were treated with the compassion and kindness of Amanullah and their problems were taken care of in the government offices. Amanullah Khan was able to

win the friendship of important political and especially religious leaders such as Hazrat Shur Bazar and other religious leaders in a short period of time (Sistani, 2004).

When Amanullah Khan sent the Afghan forces for the war of independence against the British in different fronts, he employed influential clerics for the war, including Fazl Mohammad and Fazl Omar Mujaddi, who had been appointed in the southern front to mobilize the people against the British. Call for Jihad (Vakil Fopelzai 1387 AH) Based on this action, Amanullah Khan Fazl Mohammad Khan Mujadadi engaged in propaganda and Jihad against the British during the third Afghan-British war in Mahaz Tal (Ghbar, 1378 AH) Fazl Mohammad until the end of his life from Ghazi Amanullah Khan supported, while later the brothers of Fazl Muhammad, each Fazl Omar Mujadidi nicknamed Noorul Mashayikh known as Sher Agha and Hazrat Muhammad Sadiq Mujadidi known as Mr. Gul became staunch opponents of Amanullah Khan and in the fall of the Amani government They played a significant role in (Zamani, 2012).

According to the author of the book Sparks of Fire in Afghanistan, Hazrat Shams al-Mashaikh was the one who was seen next to Ghazi Amanullah Khan in all official ceremonies, even this same Shams al-Mashaikh had announced on November 19, 1920 that Amanullah Khan is the Caliph of the Islamic world and A sermon named after him should be read in Afghanistan and in other countries, in which most of the Turks living in Kabul played a prominent role (Stewart ,1380 AH).But base on the report of Sistani in the (23November) after on Amanullah Khan announced in the court that from this issue should be ignored because he does not want to cause the fall of the Afghan government with British conspiracies.

In November 1920, Jamal Pasha, one of the leaders of the Turkish Union and Development Committee, was assigned to make the capital of Afghanistan by introducing Amanullah Khan as a candidate for the position of caliphate, the center of activities. To make Pan-Islamism British intelligence and intelligence office in the border state of northwest India from the private meeting of Hazrat Shams Al-Shaykh Fazl Mohammad Mujjadi and Jamal Pasha in establishing the caliphate and appointing Amanullah Khan as the caliph of Islam from Kabul reported (Sistani, 2004).

Another report states that on November 19, 1920, Hazrat Shur Bazar Shams al-Mashaikh announced in the Grand Mosque of Kabul that the Amir of Afghanistan, the ruler of Muslims, is an independent and unique person who remains for us in the Islamic world. He is the leader of Islam and the Muslims of the world should congratulate him with the title of Caliph, then Maulvi Barkatullah Hindi addressed the audience and approved the proposal (Zamani, 2012).

In addition to the above topics, shams al-Shaykh Mujadadi had a great role in the Islamic education of Amanullah Khan. If Amanullah Khan's life is carefully studied, it can be seen that during the lifetime of Shams al-Shaykh Amanullah Khan, he used Islamic policies in his governance, so that the period between (1919) to (1924) Amanullah Khan's style of governance was in accordance with Islamic and Jihadi thoughts. Mujjadidi (1997) was the leader of Mr. Shams Al-Shaykh, the son of Ghulam Qayyum and father of Muhammad Masum, who was the great-grandfather of Hazrat Sibghatullah Mujjadidi, the President of Afghanistan (1991-1992). He passed away in Kabul in 1925 and in this way Shah Amanullah Khan lost one of his most sincere supporters.

- Fazl Omar Mujadadi, Known as Noorul Mashaikh, between the Years (1925 up to 1929)

Fazl Omar, the son of Gholam Qayyum, the son of Gholam Seddiq, is one of the most influential and adventurous clerics in the family of Hazrat Shoor Bazar, who in his early political life It was a trust system, that's why when Amanullah Khan sent the Afghan forces for the war of independence in different fronts, he appointed Fazl Omar in the southern front to propagate against the British rule in Afghanistan (Vakil popalzai 1387 AH).

The reason described in Mahaz Masoud was the determination and expense of war with the British (Ghbar, 1378 AH) at the end of the third Afghan-British war by Amanullah Khan, by the decree of Fazl Omar, in the order dated April 2, 1920, to Fazl Umar granted the title of Noor al-Mashaikh, which he was nicknamed until the end of his life (wakil popalzai, 2008).

but he soon became a protector of the opponents of the system and even supported Habibullah Kalkani, but without any reason, he stood up against Habibullah Kalkani and Hugging Nader Khan, he brought him to the royal throne and in the cabinet He accepted the position of the Ministry of Justice, but when did this person gain power and fame?

The entire family of Hazrat Shoor Bazar was related to the Kochis, especially the Suleiman Khel tribe. They had many disciples among this people and because of them they had gained a lot of influence in the court. Of course, among all the Mujaddis, Fazl Omar had more power. He, like Fazl Muhammad, was in favour of the influence of the Turks in the court and during the reign of Habibullah Khan with the Youth Party. which was formed by Amanullah Khan and Nasrullah Khan and cooperated in Amanullah Khan's rise to the throne was also evident. (Sistani, 2004).

Fazl Umar played a key role in the Khost rebellion. The mullahs who were his supporters thought of fighting against Amanullah Khan's modernism and wanted to launch a coup against him. They believed that supporting Amanullah Khan's reforms is against the religion of Islam. (Adamak Lod 1998).

Noor al-Shaykh Fazl Omar, unlike his older brother Fazl Mohammad, opposed Amanullah Khan Banai from the beginning of the reforms and protested against the reform policies. Shah started rebellions by his followers named Mullah Abdul Rashid and Mullah Abdullah;

Simultaneously with the rebellion of the above Mullahs in the areas like Parwan Mountain and Nangarhar, where there were more followers of Fazl Omar, the rebellions started right in the rebellion of Mullah Abdullah and Mullah Abdul Rashid. Due to weak intelligence information and lack of information about Fazl Omar's secret activities, the government had sent Fazl Omar as part of the government delegation to negotiate with the Khost rebels. It was due to the pressure of Noor Mashaikh that Mullah Abdullah and Mullah Abdul Rashid did not come to Kabul because it was known it turned out that Noor al-Mashaikh was behind this rebellion, and Amanullah Khan demanded revenge from him (Sistani, 2004).

In 1924, Amanullah Khan found out about Fazl Omar's opposition to his government and tried to imprison him, but due to the mediation of Shams al-Shaykh Fazl Mohammad, who was a teacher and a close supporter of Amanullah Khan, he refrained from imprisoning him. and expelled the mentioned person from the territory of Afghanistan (Ghabar, 1378 AH). When Shah Amanullah Khan was busy with his European travels, Noor al-Mashaikh, who was on the border of British India, made Hazrat Shoor Baz, among all the opponents of Amanullah Khan, the most propaganda of blasphemy against the Shah among the masses of people. (Sistani, 2001).

Britain was clearly involved in the overthrow of the Amani regime of the Indian government. The British used the discontent of the religious classes and disaffected clerics against Amanullah Khan by spreading provocative rumours (Kabir Siraj, 2006).

According to the Mujadadi family's claim, when Amanullah Khan returned from his trip to Europe, some scholars of Kabul gathered in front of Mohammad Sadiq Mujadadi and requested him to go to Amanullah Khan and ask him to pay serious attention to Islamic affairs, and if the king does not respond to the requests. Shaun Waqi should not allow them to take armed measures. Mohammad Sadegh Mujadadi himself writes in this context that "I went to Amanullah Khan's palace several times, but he did not accept me in his presence". He used to come to us, but after returning from Europe, he was not even willing to meet with us again (Mujaddidi, 1997 AD) The ultimate goal was that Amanullah avoided close

contact with the people of Shur Bazar during his return and ignored their advice. They looked for alternative ways. As a result of the anti-trust efforts of the Hazrats of Shur Bazar in 1928, the Hazrats became so bold that they started their public opposition to Amanullah Khan. Amanullah Khan believes It turned out that the reason for the increasing opposition of the Holy Prophets is the British provocations.

In September 1928, the Hazrats obtained the signatures of 400 Mullahs who issued a fatwa against Amanullah Khan's reforms, although Amanullah Khan asked Qazi Abdul Rahman, who was the master of the Hazrats, to mediate between Amanullah Khan and the Hazrats, but this action of Aman Allah Khan was also not useful (Stewart, 2001).

In order to consolidate their demands, the Prophets turned to their followers in Paktia province, such as Muhammad Sadiq Mujadadi, the son of Ghulam Qayyum and Muhammad Masum, the son of Shams al-Mashaikh, who was still 22 years old, in cooperation with another group of mullahs, such as Qazi Abdul Rahman Paghmani, Qazi Fazl Haq Khan Qazi Abdul Qadir Paghmani, Abdul Hanan and Mohammad Ayan, the sons of Qazi Abdul Rahman, went to Paktia, (Ghubar, 1378 AH) All these arrested mullahs together have There were also family ties, that is, their movement was a family movement, until the national movement.

Mohammad Sadegh and Mohammad Masoom were soon arrested by the government agents for creating rebellion in Khost and Paktia. The government was afraid of Fazl Umar Noor al-Mashaikh, that he might come to Khost and start a rebellion. Muhammad Wali Khan asked the British ambassador to expel him from the north-western states. They made him a refugee. He acted like the elders of the religion. Muslims helped him with money and clothes. On September 29, 1928, Amanullah Khan sent a letter to Noor al-Mashaikh and invited him to come to Kabul, but the mullahs did not let him come to Kabul. Noor al-Mashayikh continued his anti-Aman propaganda, once again during the revolt of Mohmand tribe, Ghulam Sediq Khan Charkhi asked the British ambassador to transfer Noor al-Mashayikh from Gundal to another place because he was busy collecting money to equip the enemies of Amanullah Khan, but the British ambassador He did not pay any attention after the northern rebellion, while Habibullah Kalkani was occupying Bagh Bala in Kabul, Amanullah Khan directed that Muhammad Sadiq and Masum be brought to him and told them: You are free on the condition that you negotiate with Mullah Takab. away from Habibullah Kalkani, moreover, he sent a delegation to India to inform Noor al-Mashaikh that he has released his brother and nephew from prison. At the same time, Sher Agha, known as Noor al-Mashaikh, sent a friend (Stewart 1380 AH), but according to another account, he advised about Muhammad Sadiq and Masoum Sarwar Sultan, the mother of Amanullah Khan. to waive their execution, Amanullah Khan waived their execution did on (13) May 1929) Inayat Khan after they got out, Amanullah Khan was tricked by Hazrat Mohammad Sadiq Mujadadi, he sent him as a reformer with the resignation letter of Amanullah Khan and his pledge of allegiance to ten kipaks of Kabul. Mohammad Sadiq along with his nephew's father-in-law Sardar Osman Khan came to Habibullah and congratulated him on the defeat of Amanullah Khan, and with Habibullah's instigation, he said that the date of your declaration of kingship is the first of Rajab and that of Inayatullah Khan is the second of Sha'ban, so on this basis, Inayat was obliged to obey you. Otherwise, a gardener is considered worthy of punishment, he is encouraged to taking the throne (Sistani, 2016).

The next day, Muhammad Sadiq came to Inayatullah Khan and forced Inayatullah to step down from the throne.

He created understanding between them and made the ground for the departure of Inayatullah and the royal family favourable (Kateb, 2013). But he had eaten a very large amount. This was because of the colonial livelihood of the Amani Sahib family Government positions had become great social positions, vast lands and power. On the eve of the fall of Shah Amanullah Khan, Muhammad Sadiq and Masoom gained more power and made great efforts to prepare the ground for Habibullah to lean on the throne, even the various crews laid the ground for the fall. They made the Amani family system favourable.

When the voice of Mohammad Nader was found and his opposition to the Kalkani regime of Kabul resident Hazrats Mohammad Sadiq and In consultation with Sardar Muhammad Osman Khan, through the hostages of Nader Khan's family members, Amir Habibullah Kalkani threatened Nader Khan to leave Afghanistan, they wrote to him to leave Afghanistan as soon as possible and a huge sum of money above three One hundred thousand Afghanis were obtained from Kalkani government to deliver the letter and remove the danger of Nader Khan. It is interesting that two of the female members of Nader Khan's family for fear of rape and Arrested by Kalkani's people, they took refuge in Hazratha's house (Kateb (2013), the influence of Hazrathai Shur Bazar's family on Habibullah Kalkani is proven from the declaration that before he came to power, people related to Habibullah wrote to the publication of the deposit that one of the reasons for his opposition With Amanullah Khan imprisoned Hazrat Muhammad Sadiq and Hazrat Masoom Jan have been theirs (Kargun, 1365 AH) when Nader Khan entered the territory of Afghanistan, Fazl Omar also brought himself to Katwaz of Ghazni to his disciples and thought of getting the seat of the throne. In a meeting with Shah Wali Khan, Nader Khan's brother, Fazl Omar asked him to leave Afghanistan so that their family members, who are being held hostage by Habibullah Kalkani in Kabul, could be sent abroad with a certain amount of money and expenses, but the Shah But Khan heard a negative answer, later he met with Nader Khan and made a request to him, but he got a rejection, and at the same time he left Gardiz with the intention of Katwaz until Nader Khan came to Kabul and won the throne and Hazrat Lajarm Obedience to Nader Ghand Nihad while his disciples were trying to bring him to the throne, although they succeeded in capturing Gardiz Adam Khan Khoruti in cooperation with Fazl Omar's disciples, but Fazl Omar and his son Ibrahim Jan did not play a good role in the subsequent events of Afghanistan in Astana. The fall of Kalkani government, people were divided into three groups. First Division The supporters of Muhammad Nader Khan, the second group, were the supporters of the restoration of the Amani monarchy, and the third group were the supporters of another person. At the same time, the disciples of Noor al-Mashaikh Mujadadi, i.e., Sulaiman Khel's tribe, proposed to entrust the kingdom to Noor al-Mashaikh.

It should be noted that this proposal was rejected by Noor al-Mashaikh (Mujadadi, 2003).

On October 15, 1929, when Nader Khan arrived in Kabul and Habibullah was defeated, Mohammad Sadiq Mujaddi was sent by Nader Khan to Habibullah at the head of a delegation to bring Habibullah to Kabul. It was Mohammad Sadiq who was the guarantor of Habibullah. Shamli appeared in Kabul and Nader Khan simply surrendered him to the armed tribesmen built in the south and as a result was shot (Kateb 2013).

Noor al-Mashayikh Fazl Omar was the leader of all the Ulama of Afghanistan until 1956, and this position was unofficially Nader Khan's side was given to the Hazrat's family only after Mohammad Hashim Khan's resignation The period of Zahir Shah power of this family was taken from the great government decisions. After the death of Fazl Omar, his eldest son Ibrahim Mujadadi, nicknamed Hazrat Shir Pachajan, succeeded his father. The government also gave them other privileges (Boyko, 2010). Fazl Omar won the seat of the Ministry of Justice in the kingdom of Nader Khan and in He died in Kabul in 1956 and was buried in Javad Castle in Kabul. Mohammad Sadiq Mujadadi went to Egypt on behalf of Nader Khan as the first ambassador of Afghanistan to be considered a partner in the government on the one hand and to be kept away from the political events of Afghanistan on the other hand. It is worth mentioning that Fazl Omar Mujadadi later became Afghanistan's ambassador to Saudi Arabia.

Conclusion

As a result, we can say that the family of Hazrat Shoor Bazar, including influential, spiritual and traditional families, is one of the prominent families in the contemporary history of Afghanistan, who had a special status among the courtiers and were the first in political circles, despite the fact that In terms of

quantity, their number was small and a little time had passed since they settled in Kabul, but still they had found a special place among the traditional classes of Afghan society. This family played a key role in the fall and strength of the political systems after independence, and the special characteristic of this family was the contrast with colonialism and modernism. They were in favour of establishing an Islamic caliphate during the Amani period, but they did not achieve the desired result. This family did not have ethnic influence on Khordar, but they had mass spiritual influence in the southern regions of the country. The opposition of some members of this family to the Amani government caused the foundations of this government to weaken. On the other hand, the support of this family to the government of Habibullah and Nader Khan made their government stronger and stronger. The opposition to Amani reforms by certain members of this family caused them to be viewed with doubt among the enlightened circles of Afghanistan and their popularity. be reduced People like Fazl Mohammad Fazl Omar Mohammad Sadegh and Masoom Jan played a significant role in the events of the country and are among the news-makers of this family is considered.

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