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EMÂNULLAH HAN

Maciuszak, K.
A historic visit of Amanullah, the King of Afghanistan in Poland (29 April - 2 May 1928) .-- 1993 : Afghanica, vol. 6-7 / 11-13, 1992-93 pp. 14-17, (1993)

Amān Allāh, King of Afghanistan

مطالعات تاریخ اسلام
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ناکامی اصلاحات امان‌الله‌خان و شکل‌گیری حکومت بچه‌سقّا (سقّو) در افغانستان

شهرزاد ساسان‌پور[۱]
احمد درستی[۲]

Emanullah Han
050612
MADDE YAYIMLANDIKTAN SONRA GELEN DOKÜMAN
02 Temmuz 2018
D42B4
Türkiye Diyanet Vakfı Kütüphanesi İslam Araştırmaları Merkezi

چکیده: حکومت امان‌الله خان (۱۹۱۹ ـ ۱۹۲۹م) از نقاط عطف تاریخ کشور افغانستان به‌شمار می‌رود، زیرا موجب دگرگونی در ساختار سیاسی، اقتصادی و اجتماعی- فرهنگی در این کشور گردید. از مهم‌ترین اقدامات بلندمدت وی، به دست آوردن استقلال کامل کشور افغانستان و حفظ سرحدات آن، پس از جنگ جهانی دوم، با موافقت دولت‌های انگلستان و شوروی بود. به دنبال گسترش مناسبات سیاسی، اقتصادی، فرهنگی و باز شدن دروازه‌های افغانستان بر روی فرهنگ، تمدن، اندیشه‌ها و افکار جدید، امان‌الله خان پس از استقلال در راستای حفظ پادشاهی خود، به‌ایجاد اصلاحاتی در ساختار حکومت افغانستان اقدام نمود. هم‌زمانی وی با حکومت رضاشاه در ایران و آتاتورک در ترکیه، که دست به اقدامات مشابهی زدند، وی را برای عملی کردن اصلاحات مورد نظرش ترغیب نمود. این مقاله با روی‌کردی جامعه‌شناسانه و با بهره‌گیری از نظریات چالمرز جانسون، به بررسی پی‌آمدهای این اصلاحات و تأثیر آن بر حکومت امان‌الله‌خان می‌پردازد. به نظر می‌رسد این اصلاحات در میان اقشار مختلف جامعه‌ی افغان آن روز پی‌آمد معکوس داشت و در نهایت، ناکامی اصلاحات امان الله خان و حاکمیت ارزش‌ها و هنجارهای جدید اجتماعی، به سقوط وی و دست‌یابی فردی از پایگاه سیاسی، اقتصادی و اجتماعی بسیار پایین‌تر به حکومت انجامید.

واژه‌های کلیدی: افغانستان، امان‌الله‌خان، بچه سقا، اصلاحات

۱۰۳-۱۲٤

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050612

EMÂNULLAH HAN

1 GÖKER GÜRSOY, Emanullah Han Döneminde Afganistan için bir rol model: Türkiye, Fırat Üniversitesi, Yüksek Lisans, 2011



From a photo by Fry of Lucknow

Amir Abdurrahman

Amir el Kebir

-Emanullah Han

DOKÜMANTASYON MERKEZI

2

Türkiye Diyanet Vakfı
İslâm Araştırmaları
Kütüphanesi

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AFGHANISTAN

FROM DARIUS TO AMANULLAH

BY

LT. GENERAL SIR GEORGE MACMUNN

K.C.B., K.C.S.I., D.S.O.

COLONEL COMMANDANT THE ROYAL ARTILLERY

nisa traders

6-BROWN GYMKHANA BUILDING, QUETTA (PAKISTAN)

PHONE : 74681-73528

Konu 281-333 sayfaları arasındadır

holiday. The remnants got to Mir Ali Khel, the men mainly without arms, refusing to rally, with five British officers dead and two wounded.

This set the whole countryside aflame, and the Khakars, Mando Khel, and Sheranni were up in every direction. Some of the Zhob Militia surrendered their posts and deserted, but the bulk remained faithful. Wherever possible the smaller posts were drawn in. But the regulars in garrison were mostly young troops with young officers, and some pitiful and disastrous affairs of convoys and parties of recruits occurred before two strong columns from Quetta could be brought to relieve Fort Sandeman, which had been invested and the station burnt. The worst happening was the destruction of a convoy under Major A. W. Gooden, 3/124th Baluchistan Regiment, who was killed, and the severe loss inflicted on a column from Fort Sandeman, which tried to rescue the convoy, under Captain Copland, 3/1st Gurkha Rifles, who was also killed, in which four British officers and fifty-three men lost their lives, and many more were wounded. Several other incidents almost as serious occurred before help arrived, and it was not till the end of July that Zhob was pacified and punishment meted out to those of our own tribes who could be reached. It is to be realised that in difficult mountainous country very young soldiers, and temporary or very young British officers, were called on to meet a better armed and more elated tribal enemy than usually falls to the lot of our most experienced frontier officers and men.

With the retaming of Zhob, the disturbances that followed on the Afghan invasion, Waziristan always excepted, came to an end.

CHAPTER XVIII

THE AFGHANISTAN OF KING AMANULLAH

After the Afghan War · The Peace Treaty · The Stirring World of Islam · Pan-Turk and Basmach The Turkistan Soviets · Development and Progress The Afghan People of To-day · Women, Children, Marriage · Education, Laws, Justice · The Ingredients in the All-Blaze of Afghan Character To-day

AFTER THE AFGHAN WAR

As soon as the Third Afghan War was over, and the Amir had time to repent of his evil in suddenly turning on the allies and protector of his father and grandfather, and to turn from his folly in trying to appeal to Indian Moslems as a triumphant ruler in Islam, it was necessary to negotiate a permanent peace.

The British, tired of war, demanding rest at any cost, and with coffers empty, were not prepared to march to Kabul once again, and that being so, it was necessary to make the best peace that would attain the essential objects. Prestige, as a matter of fact, did not very much matter. Great Britain and her children had been the mainstay of the whole world in the last years of the Great War, and no one knew it better than India, while Russia at the moment was of no account. The young Amir was not all folly, and had undoubtedly aspirations that meant well for the world. His father's services to Great Britain, and enduring loyalty to his obligations, had been of very great value, and it was not too serious a matter even if the whole of Afghanistan were swelling with elation at what was in reality a complete defeat.

What was of importance was that the Afghan kingdom

AMĀNALLĀH (1892-1961), ruler of Afghanistan (1919-29), first with the title of amir and from 1926 on with that of shah. He was the third son of Amir Ḥabīballāh, who was assassinated on 20 February 1919 when Amānallāh was serving as governor of Kabul with control over the army and the royal treasury, an advantage that aided him to succeed in the struggle for the throne against his uncle, Naṣrallāh. Having secured power (an open *darbār* was held on 13 April), Amānallāh proceeded to declare a holy war against the British in India. He was strongly under the influence of the Afghan intellectual, author, and publisher of the journal *Serāj al-aḵbār*, Maḥmūd Ṭarzī (he had married one of Ṭarzī's daughters, Ṭorayyā, in 1914). Ṭarzī's influence worked in the direction of anti-colonialist, anti-British, pan-Islamic, and reformist attitudes; his journal exhorted Muslims to shed western imperialist control and to modernize. The Third Anglo-Afghan War (3 May-3 June 1919) gave vent to these concerns, while the Treaty of Rawalpindi, signed on 11 Ḏu'l-qaʿda 1337/8 August 1919, secured for Afghanistan full independence, including the right to conduct its own foreign affairs. Further negotiations led to the Anglo-Afghan Treaty of 1921.

With independence secured, Amānallāh turned to internal modernization. He inaugurated a comprehensive series of legal, social, economic, military, and political reforms; he was both forerunner and emulator of Ataturk and Reżā Shah. The various legislative and executive measures can be roughly divided into three stages. The first (1919-23) was confined largely to legal codifications; also in this period Afghanistan's first constitution was promulgated (9 April 1923). The second stage (1924-26) dealt mostly with military and executive reforms; a brief third stage (1928-29) sought to emphasize social and religious change. Reforms included the following: The army was reorganized, with military service now based on a lottery. Educational standards were imposed on the religious establishment, the privileges of which were curbed. Tribal subsidies were eliminated, internal customs duties were abolished, and payment of taxes in cash substituted for payment in kind. The first Afghan budget was compiled, import-substitution industries were founded, and agriculture promoted through tax incentives and land reform. Social reforms were inaugurated—by legislation, persuasion, propaganda, or royal fiat. Women were encouraged (not required) to unveil and to participate in public life; polygamy was discouraged, while slavery was legally banned. A strict anti-corruption campaign was launched. Education of both boys and girls received top priority; it was secularized and modernized to include foreign languages and study abroad. Public works programs included roads, bridges, and many public buildings; the first (and only) opera house in Afghanistan and a small railroad linking Kabul with a new administrative capital (Dār al-Amān) were constructed.

In foreign affairs, Amānallāh obtained diplomatic recognition of Afghanistan from most of the major powers between 1921 and 1923 (the United States, due to British influence and lack of commercial or cultural interests there, did not officially recognize Afghanistan until 21 August 1934; a resident mission was not opened in Kabul until June, 1942). Relations with Iran were nominally friendly but rather remote. Those with the USSR were cordial in the 1920s, when the Bolsheviks were asserting authority over the Muslim areas of the former Russian empire; but once they ended Bokhara's autonomy, Amānallāh was disillusioned and relations cooled. In British India officials had difficulty in accepting Afghanistan's total independence, while Afghans bitterly resented British patronizing attitudes. The tribal border areas were a constant source of ferment and trouble, and Amānallāh's public championing of the cause of Indian independence brought added irritation.

Amānallāh's reign produced mixed results. The Afghan economy was greatly stimulated, enabling Afghanistan to pay for its own development program and foreign technicians. Most of the educational reforms were accepted with gusto, especially by the young. The army reforms, implemented by a Turkish military mission, though well-intentioned, were poorly executed and caused disaffection, making the army almost useless during the final rebellion. Religious and tribal resistance was concentrated on those features of the modernization program which curbed the financial and social privileges of the *mollās* and the khans and threatened tribal autonomy. In 1924 the warlike Mangals and allied tribes started a major revolt which was put down with great difficulty. Amānallāh learned little from this close call and proceeded with his reforms. In 1927-28 after a triumphal tour of the Middle East and Europe, he and Queen Ṭorayyā returned even more convinced of the need for rapid modernization. In late 1928 he announced a greatly expanded reform program, but this was interrupted in early 1929 by another major tribal revolt. This time, caught between the Pashtun tribes of the east and the Tajik tribes of the north, Amānallāh's government collapsed. A brief comeback launched from Qandahār also failed. Disillusioned, he fled to Italy in June, 1929; he died there on 21 September 1961.

Views conflict as to why Amānallāh's modernization attempt failed. Many Afghans believe that the revolt was the result of a British plot, but careful research in the secret British files of the period has failed to substantiate this charge, and there is considerable circumstancial evidence to disprove it. A long-accepted theory holds that an inherently conservative, orthodox people revolted in portest against reforms involving women's freedom, an attempt to abolish the veil, an attack on polygamy, educational changes such as coeducation, secularization of the legal codes, and imposition of educational standards on religious leaders. But recent scholarship, working with newly available archives and oral history techniques, rejects this theory, maintaining that the rebellion was a classical tribal separatist movement reacting to the centralizing thrust of Amānallāh's political and economic reforms. The underlying resistance was not to the social and educational reforms but to such threats to the tribal autonomy, the vested interests of the khans, and the inflated privileges of the *ʿolamā* as the anti-corruption drive, the lottery draft, the elimination of tribal and religious subsidies, equitable tax enforcement, and the roads and telegraphs which penetrated tribal areas and brought law enforcers, teachers, and tax collectors. According to this better supported thesis, rebel propagandists justified their revolt by using religious and social rhetoric to arouse mass feelings; the propaganda then became the accepted explanation for the rebellion. But the fact remains that the tribal people who rebelled were the least affected by the social and religious reforms, which were almost entirely urban phenomena. Amānallāh's reign and works are important not only as a prototype of an attempt to modernize a tribal society but also because almost the entire structure of later Afghan modernization has been built on the base which he created.

See also Afghanistan x, xi.

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(L. B. POULLADA)

EIr. c.I (S.9), s. 921-923,
1985 (LONDON)
DOKÜMANTASYON MERKEZİ
1

Author: NAWID, SENZIL
Title: AMAN-ALLAH AND THE AFGHAN 'ULAMA: REACTION TO REFORMS, 1919-29
School: THE UNIVERSITY OF ARIZONA (0009) Degree: PHD Date: 1987 pp: 311
Source: DAI 48/09A, p.2433 Publication No.: AAC8727935
Subject: HISTORY, MIDDLE EASTERN (0333)
Abstract: Aman-Allah's effort to modernize Afghanistan in the first quarter of the twentieth century appears on the historic record as a failure. In this work we have sought to illuminate the nature of the problems that prevented success, especially those arising from the powerful institutions of the day.

The error that was ultimately fatal to Aman-Allah's regime was his failure to appreciate the power of the 'ulama, pervasive in all levels of the culture, allowing them to become his single most effective opponent. This study has concentrated on the relationship between Aman-Allah and the 'ulama during the critical years 1919-1929.

In the beginning Aman-Allah seemed to understand the force that could either support or be activated against him, and tried to work with the 'ulama, drawing their support through Islamic symbols such as jihad and pan-Islamism. The study shows how Aman-Allah initially won the support of the 'ulama by sponsoring the reintroduction of jihad against the British, in which the 'ulama played an important function, and by establishing himself as a major proponent of the pan-Islam movement. The 'ulama were pleased by his approach, with its marked contrast to the anti-clerical attitudes and practices of his grandfather Amir 'Abd al-Rahman. He was able to enlist some of the 'ulama to help formulate and support his reforms. Early in his regime, Aman-Allah had the majority support of the 'ulama.

Despite his early popularity with the 'ulama, however, conflict emerged when Aman-Allah ventured to alter tradition regarding the family and society and to introduce radical modernization in Afghan society. Aman-Allah's attempt to recruit the support of the clergy and the tribal chieftains with whom they shared power was finally thwarted by his efforts at social reform. When government modernization deviated from tradition, a breach opened between state and clergy, manifested in the Khust Rebellion. The rift expanded in 1928 when Aman-Allah moved overtly toward secularization. The diverse elements among the 'ulama were solidified into a unitary force by this common threat. In the end, the 'ulama would no longer grant political legitimacy to Aman-Allah's regime, and with that recognition, it must fail.

MADDE YAYIM[illegible]NDIKTAN SONRA [illegible] 29 OCAK 1997

Emanullah 20 MART 1991

last step in the establishment of policies of "seclusion" *(sakoku)*.

In most of Japan, the *bakufu* was successful in exterminating Christianity, but in Amakusa the surviving believers went underground, preserving their Christian beliefs in highly syncretized form until the modern period. With the end of the proscription of Christianity in 1873, the Amakusa Christians reestablished contact with Rome, but they retain their distinctive syncretic beliefs and practices.

[*See also* Shimabara.]

C. R. Boxer, *The Christian Century in Japan, 1549–1650* (1951). George Elison, *Deus Destroyed: The Image of Christianity in Early Modern Japan* (1973). Ivan Morris, *The Nobility of Failure: Tragic Heroes in the History of Japan* (1976). RONALD P. TOBY

AMANGKURAT I, emperor of Mataram (r. 1646–1677), son and successor of Sultan Agung (1613–1646) and the quintessential Javanese tyrant. He attempted to centralize the administration and finances of the Mataram empire for his benefit but in doing so offended regional interests and deep-rooted Javanese political traditions of consultation, consensus, and the dispersal of economic, political, and military power. One of his main administrative techniques was to murder his opponents. This tyranny precipitated the greatest rebellion of seventeenth-century Java, led by Trunajaya, which broke out in 1674 and culminated in the conquest of the court in 1677. Amangkurat I died while fleeing the capital.

[*See also* Mataram *and* Trunajaya.]

Theodore G. Pigeaud, *Islamic States in Java, 1500–1700* (1976). M. C. RICKLEFS

AMANULLAH (1892–1960), king of Afganistan from 1919 to 1929. During his reign he gained Afghanistan's political independence from Great Britain and launched an ambitious program of modernization, opposition to which cost him his throne.

When his father, King Habibullah (r. 1901–1919), was assassinated in Jelalabad, Amanullah was governor of Kabul. He convinced the army and the power elite to prefer his claim to that of his uncle and elder brothers. In May 1919 he launched a *jihad* (holy war) against Great Britain; although the one-month war was militarily inconclusive, diplomatic negotiations brought about the end of British control over Afghanistan's foreign relations. The Soviet leader V. I. Lenin welcomed Amanullah's anticolonial stand, extended diplomatic recognition, and offered material assistance and a treaty. The Soviet policy of repression in Muslim Central Asia, however, quickly led to friction between the two states. Amanullah soon sought relations with countries that did not seem to have territorial designs on the area; he established ties with France, Germany, Italy, Japan, and Turkey, although he failed to initiate official relations with the United States.

Advised by Ottoman-educated Afghans and impressed by Turkey's example, Amanullah embarked on his own scheme of development. First, he gave the country its first constitution and three times convened the Loya Jirga (Grand Assembly), composed of various segments of the power elite, to ratify his important decisions. Second, he systematized the administrative divisions of the country into a territorial hierarchy of subdistricts, districts, and provinces. The centrally appointed administrators at each level were assisted by a locally elected consultative body. Third, he replaced tax farming with directly collected taxes in cash. Fourth, he tolerated a free press, entrusted the intelligentsia with responsible positions in the government, and spent a major portion of the revenue of the state on the expansion of education.

Amanullah neglected his army, however, and failed to forge a national consensus. In 1924 he overcame a rural rebellion but was unable to withstand a series of revolts in 1929. He was forced into exile in Italy, where he died on 26 April 1960.

[*See also* Afghanistan.]

L. Adamec, *Afghanistan 1900–1923: A Diplomatic History* (1967). Leon Poullada, *Reform and Rebellion in Afghanistan 1919–29: King Amanullah's Failure to Transform a Tribal Society* (1973). ASHRAF GHANI

AMARAPURA, central Burma, Burmese capital from 1782 to 1823 and from 1837 to 1858. Bodawhpaya (r. 1782–1819) ordered construction of a new capital in 1782 because Ava, then the capital, was considered inauspicious as a result of the various coups and bloodletting that had taken place there that year. On 12 May 1783, the entire court and populace were shifted to Amarapura (Pali, "city of immortals"). The palace and its environs were destroyed by fire in 1810 but rebuilt by 1812. Bagyidaw (r. 1819–1837) moved the capital back to Ava in 1823 after another major fire. Tharrawaddy (r. 1837–1846) reestablished Amarapura as the capital in 1837, and it remained so until the building of Mandalay by Mindon (r. 1853–1878) in 1857.

ENCYCLOPEDIA OF ASIA HISTORY, c.1, p.51, 1988, New York

Emanullah Khan

دائرة المعارف بزرگ اسلامی، جلد دهم، تهران، ۱۳۸۰

شامل اخبار جهان اسلام و غرب بود که از تلگرافها، یا از نشریات خارجی فراهم می‌آمد (همو، ۸۸/۱ـ۸۹، ۹۵؛ مایل هروی، همانجا؛ صدرهاشمی، ۲۷۲/۱).

سرانجام، در پاییز ۱۳۰۷ش، در پی شورش و اغتشاش قبایل افغان بر امان‌الله خان و فرار او به قندهار، نشریهٔ *امان افغان* نیز به پایان راه خود رسید و آخرین سردبیر آن، غلام نبی جلال‌آبادی در این گیر و دار کشته شد (آهنگ، ۸۶/۱؛ جویا، ۷۹؛ فرهنگ، ۱(۲)/۵۳۸ـ۵۳۹).

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Dupree, L., *Afghanistan*, New Jersey, 1973; *Iranica*.

فرید قاسمی

آمانُ‌اللّٰه‌خان (۱۲۷۱ـ۱۳۳۹ش/۱۸۹۲ـ۱۹۶۰م)، نخستین پادشاه افغانستان و سومین پسر امیر حبیب‌الله خان بارکزایی که حکومت مشروطهٔ سلطنتی در این کشور برقرار کرد و خود را شاه خواند.

امان‌الله خان از ایام جوانی به طرفداری از استاد و پدر زن خود محمود طرزی و افکار او شهرت داشت. طرزی که سالها در عثمانی زیسته، و عقاید و افکار سیدجمال‌الدین اسدآبادی در او رسوخ کرده بود، پس از بازگشت به افغانستان، همراه برخی نواندیشان و صاحب منصبان تجددگرا مانند امان‌الله خان ــ که از اولین فارغ‌التحصیلان مدرسهٔ نظامی (حربیهٔ) کابل بود و طرزی بدو توجه و علاقهٔ بسیار داشت ــ جمعیت «افغانستان جوان» و نشریهٔ هفتگی *سراج الاخبار* را بنیاد نهاد (اسکینازی، 35, 38, 210, 247؛ فرخ، ۳۷۲/۱؛ آهنگ، «سابقه...»، ۶۶؛ روا، *افغانستان...*، ۳۳؛ هیمن، 24). این جمعیت خواهان تغییرات اساسی در بنیادهای فرهنگی و اجتماعی و اقتصادی افغانستان بود و امان الله خان که محبوبیت و نفوذی میان مردم و اطرافیان امیر حبیب‌الله خان داشت، نمایندهٔ این جریان در دربار پدرش به شمار می‌رفت (آدمک، ۱۴۳؛ غبار، ۷۲۴؛ هیمن، 21؛ فریزر ـ تایتلر، 195). پس از قتل امیر حبیب‌الله خان در ۱۲۹۷ش/۱۹۱۹م برادر او نصرالله خان نایب‌السلطنه در جلال‌آباد به پشتیبانی بعضی قبایل و فرماندهان نظامی به جای برادر نشست (غبار، ۷۴۲)؛ ولی امان‌الله خان بی‌اعتنا بدین‌واقعه، چند روز بعد در ۴ اسفند همان سال سلطنت خود را در کابل اعلام کرد و نظامیان و مردم به حمایت از او برخاستند (همو، ۷۴۲ـ۷۴۳، ۷۵۲؛ آدمک، ۱۴۳ـ۱۴۴؛ *بریتانیکا*، ماکرو، I/176؛ دربارهٔ قتل حبیب‌الله خان و انتساب آن به امان‌الله خان، نک: فرخ، ۳۶۳/۱ـ۳۶۶؛ غبار، ۷۴۲؛ مکمان، 258؛ فریزر ـ تایتلر، 192). نصرالله خان اندکی بعد به اطاعت از امان الله خان تن در داد، ولی امان الله خان او را به جرم همدستی در قتل پدرش به زندان افکند (غبار، ۷۴۳ـ۷۴۵، ۷۴۹).

امان‌الله خان در آغاز حکومت طی اعلامیه‌ای تصریح کرد که هدفش تحصیل استقلال و آزادی افغانستان، تدوین و اجرای قانون و تأمین نیازهای جامعه است و دولت را برپایهٔ «وَ شاوِرْهُمْ فی الأَمْرِ» به مشارکت مردم اداره می‌کند و از همه می‌خواهد به پشتیبانی دین و دولت و وطن قیام کنند (آدمک، ۱۴۷، ۲۹۹؛ غبار، ۷۵۲).

در این زمان احساسات ضدانگلیسی در افغانستان اوج گرفته بود (آدمک، ۱۸۰ـ۱۸۱؛ کلیفورد، ۱۷۵؛ غبار، ۷۵۷) و چون نظارت بر سیاست خارجی افغانستان به موجب قرارداد ۱۹۰۵م در ازای دریافت ۱۶۰ هزار لیرهٔ بریتانیا به آن کشور واگذار شده بود (EI², I/232)، امان‌الله خان در ۱۲ اسفند ۱۲۹۷ش/۳ مارس ۱۹۱۹ اصل استقلال سیاسی افغانستان را به نایب‌السلطنهٔ هندوستان گوشزد کرد و در ملاقات با لرد چِلْمسفورد، نمایندهٔ بریتانیا در افغانستان، بر آن تأکید ورزید (غبار، ۷۵۶؛ آدمک، ۱۴۵؛ «افغانستان، گذشته...[1]»، 113) و چون با بی‌اعتنایی بریتانیا روبه‌رو شد، عملاً سیاستی مستقل در پیش گرفت و اعلام استقلال کرد و اتحاد شوروی نخستین کشوری بود که استقلال افغانستان را به رسمیت شناخت (غبار، همانجا؛ آهنگ، «سه مرحله...»، ۵۲، ۵۳؛ دیتل، ۳۸؛ *بریتانیکا*، نیز «افغانستان، گذشته»، همانجاها). در این زمان جنبشهای ملی گرایانه میان پشتوها و قیام هندیان برضد انگلیسیها، امان‌الله خان را به مقابلهٔ آشکار تشویق کرد و با قوای انگلیسی به جنگ پرداخت (آدمک، ۱۴۸ـ۱۵۲؛ غبار، ۷۵۷، ۷۶۰ـ۷۶۹؛ نیول، 53؛ «افغانستان، گذشته»، 116؛ *ایرانیکا*، I/555)، اما به سبب ضعف سازمان‌دهی قوای نظامی افغانها و برتری نیروهای انگلیسی، کاری از پیش نبرد و فقط در جبههٔ قندهار، محمد نادرخان قوای انگلیسی را کاملاً شکست داد و به عقب‌نشینی واداشت (آدمک، ۱۶۳ـ۱۶۴؛ غبار، ۷۶۸؛ فریزر ـ تایتلر، 195)، ولی امان‌الله‌خان بدون مشورت با نمایندگان مردم و فرماندهان، و بنا به تمایل انگلستان صلح کرد (۱۳ خرداد ۱۲۹۸ش/۳ ژوئن ۱۹۱۹م) و ۲۰ میل از مرزهای هند عقب نشست (غبار، ۷۶۹ـ۷۷۰؛ آدمک، ۱۶۱؛ قس: کلیفورد، ۱۷۶).

دربارهٔ نتایج این جنگ که به جنگ سوم افغانستان ـ انگلستان معروف است، نظریات گوناگون ابراز شده است (نک: همو، نیز *بریتانیکا*، نیول، همانجاها؛ *دائرة المعارف...*، ۳۲۳/۳). آنچه مسلم است، اینکه هیچ‌یک از دو طرف، شکست و پیروزی نظامی مطلق نیافت، اما اقتدار و نفوذ انگلستان در افغانستان خاتمه پذیرفت (آدمک، ۱۶۴). معاهدهٔ صلح میان انگلستان و افغانستان در راولپندی به امضا رسید (۱۷ مرداد ۱۲۹۸ش/۸ اوت ۱۹۱۹م)، اما مسائل مرزی حل نشده باقی ماند و مذاکرات پی در پی در هند و افغانستان به نتیجه نرسید و موجب ناخشنودی قبایل مرزنشین افغانستان شد (غبار، ۷۷۷ـ۷۸۳، ۸۰۶؛ EI²، همانجا؛ قس: آدمک، ۱۸۴، ۲۲۲).

امان‌الله خان پس از کسب استقلال سیاسی و تقویت پایه‌های حکومت خود متوجه خروج افغانستان از انزوای سیاسی گردید و

1. *Afghanistan, Past...*

حسن انوشه, دانشنامه ادب فارسی. : ادب فارسی در افغانستان و
مج.۳, تهران ۱۳۸۱\ ۲۰۰۲, ISAM 137598

معلومات دقیقی که از قبایل افغانستان و رابطهٔ آنان با حکومت داشت، در این‌جا با آزادی و تفصیلی بیش از سراج‌التواریخ به اوضاع و احوال قبایل پرداخته است؛ جلد ششم، از آغاز پادشاهی و فرمان‌روایی امیر عبدالرحمان‌خان تا قتل امیر حبیب‌الله‌خان؛ جلد هفتم را می‌توان به دو بخش تقسیم کرد. مؤلف در بخش نخست، زیر عنوان «شعرای متأخر افغانستان»، به معرفی مختصر بیست‌وهفت تن از شاعران افغانستان، یعنی الفت کابلی، احمد، میرهوتک افغان، بیتاب، عایشهٔ افغان، تاجر، سرور کابلی، شایق، غلام‌محمد طرزی، طهور، عاجز، عاشق، عزت، عشرت، فدوی، فصیحی، قاتل، قاری، مستغنی، محمود طرزی، مجنون، ناظم، نجف‌خان، ندیم، واصل، واسع، واعظ و ولی طواف پرداخته و در بخش دوم، ابتدا به معرفی هشت وزارت‌خانهٔ دورهٔ امانی و سپس، به ذکر شانزده تن از فضلا و دانشمندان افغانستانی و خارجی، به نام‌های امیل زیدان، احمدخان افندی، افضل‌خان، جرجی زیدان، حاجی سید محمدرضا کازرونی، حاجی علی‌کرم‌خان رفیع، سردار احمدعلی‌خان، میرزا رفیع مشکی، میرزا زین‌العابدین‌خان مجیر دیوان، آقا محمدتقی‌خان تاجر افشار، کلنل محمود سامی، محمدعلی‌خان سدیدالسلطنه، نورالدین‌بیگ مصطفی، سید تفتازانی مصری، خزعل سردار اقدس همت گمارده است. در پایان کتاب تقریظات کسانی، مانند علی‌محمدخان، اعتلاءالملک (سفیر ایران)، ملافیض‌محمد کاتب، محمدقاسم‌خان، محمدحسین‌خان، یوسف‌خان (سفیر بخارا)، میان‌بزرگ تاشکندی (سفیر تاشکند) و محمدرضا، مؤلف روضة‌الالواح، آمده است که همگان امان‌التواریخ را از جهت شناخت تاریخ و ادب افغانستان سودمند دانسته‌اند. همه یا برخی جلدهای امان‌التواریخ (از جمله جلد هفتم) در مصر، با عنوان تاریخ مفصل افغانستان به‌چاپ رسیده است. همچنین، جلد هفتم را اخیراً محمداکبر عشیق و نیلاب رحیمی تصحیح کرده‌اند.

منابع: تاریخ جراید و مجلات ایران، ۱۹۸/۲؛ سراج‌التواریخ، مقدمه، هشت؛ فهرست کتابهای چاپی فارسی، ۴۹۲/۱؛ فهرست میکروفیلم‌های کتابخانهٔ مرکزی و مرکز اسناد دانشگاه تهران، ۱۸۰/۳؛ فهرست نسخ خطی آرشیف ملی افغانستان، ۱۰۳- ۱۰۷؛ فهرستوارهٔ کتابهای فارسی، ۵۶۲/۱؛ حاج کاظم یزدانی، «تحقیقی پیرامون زندگی دانشمند و مورخ مشهور افغانستان ملا فیض محمد کاتب»، سراج، سال یکم، شمارهٔ ۲ (زمستان ۱۳۷۳ش)، ص ۱۲۵؛ امان‌الله آذر، «نگرشی بر جلد هفتم امان‌التواریخ»، خیلواکی، پیشاور، ۱۳۶۸ش، شمارهٔ ۴، صص ۶۹- ۸۴؛ نیلاب رحیمی، «نگرشی بر نسخهٔ خطی امان‌التواریخ»، کتاب، کابل، ۱۳۶۰ش، شمارهٔ یکم، ص ۹۰.

برزگر

امان‌الله‌خان محمدزایی (a.mā.nol.lāh.xān-e.mo.ham.mad.zā.i)، پسر امیر حبیب‌الله‌خان، پغمان ۵ ذوالقعدهٔ ۱۳۰۹ق/ ۱۸۹۲م - ایتالیا اردیبهشت ۱۳۳۹ش/ ۲۶ آوریل ۱۹۶۰م، پادشاه افغانستان از خاندان بارکزایی (جمادی‌الاولی ۱۳۳۷ق/ فوریهٔ ۱۹۱۹م/ اسفند ۱۲۹۷ش - دی ۱۳۰۷ش/ ژانویهٔ ۱۹۲۹م). سومین پسر امیر حبیب‌الله‌خان (۱۲۸۹- ۱۳۳۷ق)، پس از دو برادر بزرگ‌تر خود، معین‌السلطنه عنایت‌الله‌خان (۱۳۰۶ق/ ۱۸۸۸م - ۱۲ اوت ۱۹۴۰م) و عضدالدوله حیات‌الله‌خان (-۱۷ اکتبر ۱۹۲۹م) بود. در دورهٔ شاهزادگی سخت متأثر از اندیشه‌های پدر زنِ خود (ثریا)، محمود طرزی، روشنفکر و ادیب برجستهٔ افغانستانی بود و ازاین‌روی، بیشتر استقلال‌طلبان و آزادی‌خواهان افغانستان، در میان جانشینان احتمالی امیر حبیب‌الله، هوادار او بودند و چون امیر حبیب‌الله‌خان کشته شد (شب ۱۸ جمادی‌الاولی ۱۳۳۷ق/ ۲۱ فوریهٔ ۱۹۱۹م)، امان‌الله‌خان که در این هنگام در کابل به‌سر می‌برد و سپاه و خزانه را دردست داشت، در ۲۳ فوریهٔ ۱۹۱۹م / ۱۳۳۷ق/ ۱۲۹۷ش اعلان پادشاهی کرد به‌آسانی در اندک مدتی بر مخالفانی چون عمش، نایب‌السلطنه نصرالله‌خان (-۱۳۳۸ق/ ۱۲۹۹ش/ ۱۹۲۰م) که در جلال‌آباد خود را شاه خوانده بود، چیره شد. وی در ۲۸ فوریه با صدور اعلامیه‌هایی مفصل، خطاب به مردم افغانستان، برنامه‌های خود را شرح داد. چکیدهٔ این اعلامیه چنین بوده است: «ای ملت معظم افغانستان! من هنگام شهادت پدر، وکالت سلطنت را در کابل داشتم و اکنون به اصالت آن، بار سنگین امانت را متوکلاً و معتصماً بالله به‌عهده گرفتم. وقتی که ملت بزرگ من تاج شاهی را بر سر من نهاد من عهد بستم که بایستی دولت افغانستان، مانند سایر قدرت‌های مستقل جهان، در داخل و خارج کشور آزاد و مستقل باشد، ملت افغانستان در داخل کشور آزادی کامل داشته و از هرگونه تجاوز و ظلمی محفوظ و مردم فقط باید مطیع قانون باشند و بس. کار اجباری و بیگاری در تمام رشته‌ها ممنوع و ملغی است. حکومت ما در افغانستان، اصلاحاتی خواهد نمود که ملت و

Enarullah Han

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Stuttgart 1988; Heinz Halm, *Die Traditionen über den Aufstand 'Alī ibn Muhammads, des 'Herrn der Zang'* (Bonn 1967), 47–8; Bernard Lewis, 'Alī b. Muḥammad al-Zandjī, *EI2*; Alexandre Popovic, *La révolte des esclaves en Iraq au III^e/IX^e siècle*, Paris 1976; Alexandre Popovic, *The revolt of African slaves in Iraq in the 3rd/9th century*, Princeton 1999 (concise translation of the aforementioned work, but containing an updated bibliography).

ALEXANDRE POPOVIC

Almaty

Almaty (Russ., Alma-Ata), situated between the steppes of southern Kazakhstan and the slopes of the Trans-Ili Alatau mountain range, was the capital of the Republic of Kazakhstan (formerly the Soviet Socialist Republic of Kazakhstan). Almaty was founded on the site of a Kazakh settlement (called Almaty) as a Cossack *stanitsa* named Zailiyskiy in 1854; it was renamed Vernyĭ ("The Faithful") in 1855. After the region was conquered by the Russians, the small military town became the administrative centre of the Russian governorate of Semirech'e in 1867. In 1871 it was rebuilt on a larger scale on a regular quadrangle plan and developed into a thriving centre of trade, with a population of twelve thousand, including Kazakhs, Dungans (the term used for Chinese Muslims in Central Asia), Uyghurs, Tatars, Russians, and Chinese. In 1911, an earthquake destroyed much of the city but spared the centre and its Orthodox cathedral. In 1921, the old Russified name Alma-Ata was chosen to replace the Tsarist name (Vernyĭ). In 1929 the town became the administrative centre of Alma-Ata Oblast' (administrative subdivision). It later became the capital of the autonomous Kyrgyz (Kirghiz) republic—Kyrgyz was a former name of the Kazakh people—and, from 1936 until independence in 1997, of the Kazakh Soviet Republic. The population increased to 45,000 in 1926 and 230,000 in 1939. The concentration of administrative and economic functions in the city in the post-war period caused a further rapid increase of population to 456,500 (1959), 730,000 (1970), and 1,161,000 (1989).

On 21 December 1991 the charter of the Commonwealth of Independent States (CIS), the successor organisation of the Soviet Union, was signed in Almaty. The first years of Kazakh independence brought urban growth and de-industrialisation. Almaty lost some of its significance when, in 1997, Astana was chosen as the new capital of the Republic of Kazakhstan, but the population reached new highs in 1999 (1,129,356) and in 2006 (1,247,900). Between 1989 and 2003, the proportion of Kazakhs in the population grew from 23.8 to 43.6 percent. When Central Asian ethnic minorities are included, nearly half of the recent population may be Muslims. A new central mosque was constructed in the mid-1990s. Other Islamic institutions include the Nur Mubarak cultural centre (opened in 2001) and the Kazakh-Arab and Kazakh-Kuwaiti universities. The most important educational and cultural establishments in the city are the Academy of Sciences, several universities, and four theatres. The main industries are metal engineering, machine construction, chemical production, wood processing, and textile manufacturing.

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JÖRG STADELBAUER

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