



## **Cultural relationship between Afghanistan and Iran during the reign of Amir Amanullah Khan**

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**Abstract:** This study aims to examine the historical context, dynamics, and implications of the political and cultural relations between Afghanistan and Iran during the reign of Amanullah Khan (1919-1929 AD). The method employed involves analyzing historical records and narratives to understand the initial cordiality between Amanullah Khan and Reza Shah, their visits to each other's countries, and the subsequent deterioration of political relations. Despite external influences from global powers that sought to hinder the expansion of political, economic, and cultural ties between the two nations, the shared history and interests of Afghanistan and Iran fostered a strong cultural relationship. This study finds that cultural relations served as a reliable foundation for enhancing overall bilateral relations, often compensating for fluctuations in political interactions. The implications of this research highlight the significance of cultural relations as a means to strengthen and diversify ties between neighboring countries, suggesting that a focus on cultural exchange can yield positive outcomes even in the absence of strong political alliances.

**Keywords:** Afghanistan, Cultural relations, Iran

### **INTRODUCTION**

Culture encompasses a wide range of elements, including habits, customs, beliefs, ethics, and tools that shape a society. It encompasses language, literature, art in all its forms, as well as political and religious ideologies. Every society possesses its unique cultural reservoirs that contribute to its identity and sense of belonging. In the case of Afghanistan and Iran, these two neighboring countries share a multitude of historical and cultural commonalities that bind them together. The cultural ties between Afghanistan and Iran run deep, reflecting their intertwined histories and geographical proximity. Both nations have a rich heritage shaped by centuries of interactions, migrations, and cultural exchanges. From ancient times to the present, Afghanistan and Iran have influenced each other's languages,

literature, arts, and religious and philosophical ideas.

Language, as a fundamental aspect of culture, plays a crucial role in connecting the people of Afghanistan and Iran. Persian, also known as Farsi or Dari, serves as a common language that bridges the communication gap between the two countries. The Persian language has been a unifying force, enabling the exchange of ideas, literature, and cultural expressions throughout history. Literature, another significant cultural domain, has thrived in both Afghanistan and Iran. Persian poetry, with its rich poetic traditions and renowned poets like Rumi, Hafez, and Ferdowsi, has been a shared heritage that continues to inspire and resonate with people from both countries. The works of these poets have transcended borders, forging a cultural bond that surpasses political divisions.

Artistic expressions, ranging from visual arts to music and traditional crafts, also serve as vital connectors between Afghanistan and Iran. The intricate designs of Persian carpets, the vibrant colors of Afghan traditional clothing, and the melodies of traditional Afghan and Iranian music all bear witness to the artistic interplay and mutual influences between these two nations. Religious and philosophical ideas have also played a significant role in shaping the cultural landscape of Afghanistan and Iran. Islam, as the predominant religion in both countries, has been a shared foundation for moral and ethical values. The teachings of Sufism, a mystical branch of Islam, have left a profound impact on the spiritual practices, literature, and music of both nations.

Afghanistan has held significant cultural importance throughout history, particularly regarding the Persian (Dari) language and Islamic religion in the region. This area served as a center for the dissemination of Islam, and its people played a crucial role in spreading the Persian language and Islamic teachings to the Indian subcontinent. During the reign of Amanullah Khan, there was a renewed interest in expanding cultural relations between Afghanistan and Iran, especially following his visit to Iran, which led to a change in approach. The cultural relations between these two neighboring countries have deep roots, shaped by a long history of interactions, border tensions, conflicts, trade, and shared cultural exchanges. Over the centuries, Afghanistan and Iran have exchanged cultural elements, benefiting from the mutual influence of these exchanges. This has resulted in numerous similarities and common characteristics between the two nations, encompassing historical connections, racial affinities, linguistic ties, religious beliefs, and broader cultural aspects.

Both Afghanistan and Iran share a common historical legacy, with their territories serving as crossroads for various civilizations and empires. The ancient Silk Road, for instance, facilitated the exchange of goods, ideas, and

cultural practices between these regions. This historical interconnectedness has contributed to a shared cultural heritage, fostering a sense of kinship between the people of Afghanistan and Iran. Furthermore, the racial and ethnic compositions of the two nations exhibit similarities, with various ethnic groups residing in both countries. The Pashtuns, Tajiks, Hazaras, and Balochis, among others, have historical roots in both Afghanistan and Iran, contributing to a sense of common identity and cultural cohesion.

Language serves as a unifying factor, with Persian (Dari) being spoken by a significant portion of the population in Afghanistan, alongside other regional languages. The Persian language has played a pivotal role in facilitating communication, cultural exchanges, and literary contributions between Afghanistan and Iran. It has served as a vehicle for the transmission of knowledge, literature, and shared cultural values. Religion, particularly Islam, has played a fundamental role in shaping the cultural landscapes of both countries. Afghan and Iranian societies have been deeply influenced by Islamic teachings, fostering similar moral and ethical values. Sufism, a mystical branch of Islam, has flourished in both nations, resulting in shared spiritual practices, music, and poetry. The cultural exchanges between Afghanistan and Iran have been multifaceted, encompassing art, literature, music, and traditional practices. Both nations have produced remarkable poets, scholars, and artists who have contributed to the richness of Persian literature and artistic traditions. Afghan and Iranian music share common elements and melodic patterns, reflecting the historical connections between the two countries.

Based on it, we have fulfilled our citizenship, neighborhood and co-cultural responsibilities. In the discussion of cultural relations and during the presence of Amanullah Khan in Iran, it is better to mention that the newspapers that express the thinking of the intellectual class of the society acted as an example, including the "Tofan Weekly" newspaper, which welcomed and wrote about the presence of Amanullah Khan at that country. Two countries have Islamic culture, etiquette and morals. Historically, there is no difference in language and literature between the two nations, and it was hoped that because both countries are the gateway to India, they will work together to protect themselves in order to eliminate the intrigues of foreign countries. As a result, despite the interventions that were made by the great powers in the affairs of the two countries so that they could not be separate nations from their past historical relation, the mutual interest of the people of the two countries influenced the existing governments, which in the direction of Take important and effective steps to strengthen cultural relations.

## **METHOD**

This article that focus about cultural relationship between Afghanistan and Iran during the reign of Amanullah Khan and Reza shah by the methodic research that is a practical and theoretical research. In this research, it has been tried to describe phenomenon theoretically and describe their usage practically. In this research, I have tried to utilize the latest researches of scholars which have been brought up on using mass media. This article, relying on library sources, intends to deal with the issue of how the cultural relations of the two countries were restarted at this level. Also, this research seeks to deal with the hypothesis that the interest of the two countries in the development of relations caused, in the absence of very wide political relations and the interventions of great powers, cultural relations as the basis and background for the development of relations even in some aspects replaced political relations, which in The later period of other kings expanded greatly.

## **RESULTS AND DISCUSSION**

### **Cultural commonalities of Iran and Afghanistan**

#### **A: Language**

The territory of Persian language and literature has been very wide for a long time and even today it is not limited to the boundaries of Afghanistan and Iran. Especially in the neighboring lands of these two countries, such as Tajikistan the Persian language shares in its cultural and literary heritage and is considered a literary and supplementary language. Many literary celebrities and agents of science, literature and mysticism who wrote their works in Persian have lived in all three lands of Afghanistan, Iran and Tajikistan. During the year of 1970 AD, Persian language was spoken in Afghanistan by more than half of its population and it was considered as one of the official languages of this country. The Persian language in Afghanistan was called (Dari) and it was taught under the same name in educational institutions and scientific centers. And during the reign of Amanullah Khan, a large number of newspapers, scientific and historical works were published every year by the Persian language (Naqavi, 1349: 2).

Although Persian language and Pashto language was also popular and official language in Afghanistan and most of people discussed with those language, the speakers of persian language has never been less than Pashto language. Pashto is one of the ancient languages that has taken and developed material from Indo-European languages and most of the rules of exchanging Iranian sounds are current in it, and it is considered in the eastern Iranian age group, with it matches and is similar, and maybe it is one of the remaining dialects of Northern Saka, whose relationships are more closely related to Persian and indigenous people of Afghanistan like Hazara and also Tajik people (Mile Hervey, 1362: 86).

But what is the difference between Farsi and Dari? Are Farsi and Dari

two separate languages or two different dialects? Is Dari an independent language or not, the dominance of politics over the fate of languages in contemporary history has fueled the debate on separating these two from each other? There are two narratives in Afghanistan: some people believe that Dari is a separate language from Persian, and some people disagree with this theory and say that Dari and Persian are the same language, but the dialects are different. Both narratives have their supporters, but the fact is that some scientific and technical issues cannot be judged by the number of supporters of the same issue. The language that is called Farsi in the official literature of Iran and Dari in the official literature of Afghanistan. But besides that, there are other speakers who do not accept both of them and insist that the name of this language should be called Tajik, these speakers mainly live in Tajikistan and Uzbekistan. What is the reality and how can it be established that these two are separate languages or different dialects? As Najmuddin Kaviani, an Afghan researcher, believes that Fars and Farsi reading were written on the cover of the textbooks printed during the period of Amir Habibullah Khan. Also, according to him, the name of this language was called Farsi in the pages of Shams Al-Nahar, Siraj Al-Akhbar, and Aman-e-Afghan magazines, and in one sentence, the name of the language was in all official documents, contracts, agreements, and decrees of the Persian government, not Dari, but now in Constitution, official schools and official literature of Afghanistan, this language is known as Dari. But some of researchers believe that Persian and Dari are two separate languages. In the books on Dari language and literature throughout history, it has been stated that in the past, some people considered Dari to be associated with "Valley" and "Darbar" and claimed that because this language was the official language of the Arabs, it was called "Dari" in this sense. Various narrations have been published by different experts and authors, for example, Ibn Maqfa Abu Muhammad Abdallah, one of the Iranian linguists of the 7th century AH, believed that Persian and Dari are two separate languages. According to Ibn Muqafa, at the end of the reign of the Sassanid dynasty, two branches of the Persian language were used among the people, which were called Persian (Pahlavi) and Dari (Parsi Dari). Persian or the Pahlavi language (Middle Persian) was mostly used among religious leaders, scholars and people of Pars province, and Dari was used by the people of Madain cities and in the court of Sassanid kings. In the meantime, "Kristen Sen of Denmark and Dinik English people consider the word Dari to be originally "Dehari" and in their opinion "Dehar" is the original name of the land that we know today as "Takhar". They also implicitly insist that these two languages are separate from each other, Dari and Farsi are the same language, and many consider Farsi and Dari to be the same, citing various historical texts, for example, poems by Hafez, Nasser Khosrow, Ferdowsi and other poets. There

are others using Dari and Farsi words. They believe that the reflection of both Dari and Persian words in the poetry of ancient poets shows that both are known to them as the same language. For example, Hafez Shirazi mentioned this language in one of his poems as Persian.

Language is one of the basic elements of national identities, which, with its rich and multifaceted Kurdish work, nurtures the national society in terms of both level and dignity, as well as common concepts and interests. The Persian language has spread from the northeast to Central Asia, also from the east to China and the south to the Indian subcontinent, and from the west to all of Asia Minor and Persian has been the literary and court language of these regions for centuries, although among the neighboring countries, Afghanistan and Iran have the most linguistic unity, and now the official language of both countries is Persian, although Afghanistan also has the Pashto language. These two main and official languages have played a role as two criteria of cultural separation in the national area. "Pashto" is the language that distinguishes the Pashtun people from other ethnic groups. And it is an important element of cultural and ethnic continuity and an effective factor in the distinction and political superiority of Pashtun society. Persian language is the mother tongue of two great Hazara and Tajik peoples who speak different dialects such as: Kabuli dialect, Hazaragi dialect, Badakhshani dialect and Herati dialect. . From time immemorial until now, the issue of language has not created a problem in people's relationships with each other and also in relation to government officials, and the Dari language, which was spoken by almost more than 40% of the people, was the official language and the language of transactions throughout the Islamic period. In Afghanistan, it was considered as a link and unity between different elements of the people. Pashto speakers had also become familiar with that language and even sultans and kings like Ahmad Shah Abdali wrote poetry in Farsi even though he spoke Pashto. Realizing this fact, he maintained the Dari language as the official language and government transactions, and his successors, including Sadouzai and Muhammad Zai, also followed this method. In the era of Amanullah Khan, he established the Pashto Jirga with the aim of raising its scientific and cultural base. This action was mostly positive and constructive. That is, it was helping the growth and development of Pashto without trying to destroy or take away the dignity and rights of other languages of Afghanistan, and for this reason, there was not much opposition and reflection against it (Akhlaqi, 1380: 228-229).

Afghanistan has cultural commonalities with its neighboring country in various fields, each of which has its own culture and special customs. But due to the commonalities and even the historical and cultural unity between Afghanistan and Iran, the relations between these two countries are closer than other neighbors. And has a civilization with Iran, it does not exist. The two

neighbors have a common history, culture, religion and language, and these commonalities are a suitable platform for further interactions and convergence in various cultural, artistic, educational, economic and political fields. But after the separation of Afghanistan and Iran from each other, these two countries, despite all the commonalities from religion to culture and language, could not achieve a real convergence due to various internal and external reasons (Afghan Voice News, 1399, Khabar code: 146270).

Amanullah Khan once said to an Iranian tourist who was honored to be in his presence that "the public should know the document and reason for my spiritual union with Iranians is the Holy Qur'an, which does not need to be explained, and I have presented this document." I can't explain how much I love Iran and Iranians, I love so much and wish that God not forbid Iran, if Iran want me to help I will come to Iran and I will be called and accepted for service at that time. I will come to Iran and do my duty like a soldier with a gun on his shoulder. I am very willing and interested that the people who come here show this friendship to Iran with their compatriots in that country. I am sure that the ambassador of Iran, who has been living in Afghanistan for several years, understood my feelings well, and I am very happy that the first official sent by the Iranian government to my country is a Muslim, pious, patriotic and experienced person, who understands my feelings and passion for his people. Clearly understood, all the Iranians who came here in my era, all of them have introduced themselves with an instinctive honesty and true integrity, especially Zia Homayouni, who is their example. It is fulfilling a duty" (Subman, 1370: 40).

Even though my feelings towards the people of that country and my desire for the progress and excellence of that country have been included and published by most Iranian newspapers and Persian language newspapers, because they have not met me, unfortunately they have not been able to show the reality as it is. and they could not convey my thoughts and conscience to the ears of their people, anyway, we should appreciate such excellent writers whose writings are based on telling the truth, and I am sure that my nation also shares these feelings with me and every person of Iran their brothers know I hope that after the communication, coming and going between these two nations increases, my company and my people will be proven in this feeling. This is a positive reason for my friendship. I consider the border between the two countries to be a waste and I want its progress as much as it. When I hear about the progress of education and its system, I am so happy. It is as if the same progress is taking place in my country. It has been said that Iran's system today has the value and honor of a correct system (Aman Afghan, year 6: 29).

## **B: Myth**

Another important issue that Afghans and Iranians have always paid attention to is calling some poets and historical figures Afghan or Iranian. While welcoming these literary discussions, the Afghan Literary Association said: "Isn't it possible to solve and research without prejudice like any other scientific problem, and follow the research and decision in the preparation and cultivation of tools and cases?" And help each other to solve them? To increase the good relations of the parties; for example, if Manochehri called himself Damaani. Give him to Damghan. On the other hand, myth can be seen in its broad meaning as including stories, legends, shared emotional interests, epics, traditions, happy memories, etc. The myth is the emotional knowledge of the world, which is necessarily or even complementary to the objective knowledge of the universe (Saeedi, 1380: 114). The legends of the Persian language are countless scientists, historians and poets, among their examples are Rudaki, Ghazairi, Asjadi, Asadi, Faizi, Ferdowsi, Ansori, Salman, Sanaei, Saadi, Hafez, and the late poets of the Persian language. And he mentioned the efforts of the mentioned poets in the fields of poetry and speech (Nadvi, 1382: 127).

Common mythology of Iran and Afghanistan is expressed in poetry, literature, music, customs and history. A clear example of common mythology can be seen at a time when there was no geographical border between the two countries. The common heroes between the two countries are quite tangible since that time when there were no geographical borders between the two countries. Abu Ali Sina, Maulvi, Sanaei, Biruni, and Razi can be mentioned among the common honors of the two countries (Yahyaei, 1388: 9).

## **C: Religious commonalities**

Religion is one of the prominent factors of cultural commonality between two nations. As two countries, Iran and Afghanistan always had a strong relationship with each other. This relationship comes from the common cultural foundations between these two countries. According to the standards and common principles that exist between different peoples in the world, these common principles cannot be found anywhere like these two countries. The neighboring countries of these two countries have commonalities with each other in terms of language, culture, and religion. But if we evaluate in terms of customs, traditions, calligraphy, and past history, especially literary and cultural highlights, there are no commonalities as much as these two countries. In fact, it can be said that religion is one of the important factors in the cultural commonality of these two countries (Kazemi, 2018).

There are common religious ideas between the two countries, and by relying on the common religious ideas, it is possible to greatly help to strengthen the commonalities and reduce the differences in the relations



between the two countries, and concepts such as a single Islamic nation and the new Islamic civilization each in turn of cause for understanding and create It to provides more commonality between the two nations. Relations between Afghanistan and Iran have had commonalities such as language, mythology, religion, history, and history of cooperation have resulted in creating opportunities for flourishing in the field of cultural diplomacy. In many cases, it is possible to form common groups between the two nations by relying on these fields of common religion and culture. If there is a good performance of common religious views in the form of training of human resources among the immigrants, it can certainly be used well in the future decisions of the countries which are made by these people (Kohken, 1397: 39).

In the discussion of religious and cultural issues, the two countries were free of tension and were seeking more cooperation, from the employment of Iranian teachers and administrative experts in Afghanistan to the travel of tourists from the two countries and the pilgrimage trips of the caravans, which are an example of a caravan of pilgrims with a number of five hundred people under Sayyed Noor Hossein's presidency entered the territory of Afghanistan through Karam highway and confirmed their existence in the presence of the Afghan Foreign Minister, Sardar Aala, they were honored to meet Amanullah Khan, and the Ministry of Foreign Affairs provided all kinds of means and facilities for the pilgrims. He mentioned that they had left for the holy city of Mashhad from Herat (Aman Afghan, second year: 8).

### **Cultural reforms in Afghanistan**

Amanullah Khan and Reza Shah were kings who came to power in the two countries of Afghanistan and Iran almost at the same time, and considering that the reforms of both kings were opposed and hindered by the communities. The question that arises is what caused the opposition of the reforms against the two kings? In fact, one should look at the cultural similarities and common traditions of the two societies, which led to similar reactions. In this section, efforts are made to address this issue. The rulers in Afghanistan after Amir Abdul Rahman Khan were modernists and demanded reforms, although Amir Habibullah did not have fixed and documented plans for reforms. But Amanullah Khan's reforms were different from others in that country because they had both institutional and social economic features (Adamak, 1377: 112).

Amanullah declared Afghanistan's independence from England without consulting the people and before forming the cabinet. Although Afghanistan was not a direct British colony like India and the British did not lose anything in recognizing the independence of Afghanistan, Amanullah Khan's goal was not only to achieve independence but also to establish his own government.

changed the minds of the people to the other side, which was sensitive and succeeded in this way, the British accepted Afghanistan's independence on November 21, 1921 in the Kabul Treaty between "Henry Dabes" and Mahmoud Tarzi (Vadad Barash, 1394: 24).

Amanullah Khan was not satisfied with the speech of independence and individual freedoms. First, he formed a cabinet in which people such as Mahmoud Tarzi and Abdul Hadi Dawi participated. After that, on the 10th of Hut 1301/March 2, 1923, he formed the Loy Jirga (Grand Assembly) and approved the constitution in 73 items. In that constitution, the powers of the king were limited (Haeri, 1374: 195). In general, the reforms of Amanullah Khan's reign are divided into three stages: 1919 to 1924, 1924 to 1928, and 1928 to 1929. For example, Tarzi was a writer, poet and intellectual during his migration who participated in schools and when he was in Constantinople, and in this way he was provided with the culture and symbols of the European society, and he was also familiar with the modernist movement of Turks (Grigoryan), 1388: 205).

#### **A: The first stage 1919-1924 AD**

In the first stage, Amanullah Khan, in consultation with intellectuals, pointed to fundamental political, economic and cultural reforms such as the drafting of a constitution, the formation of a modern army, reforms in the structure of government, the expansion of schools, sending students abroad, women's rights and the achievement of Afghanistan's independence (Adamak, 2014: 222). Some plan of Amanullah Khan about reforms in Afghanistan are by the following steps:

- 1- Shah Amanullah was popular among the people because he paid attention to the wishes of the people, intellectuals and reformers;
- 2- He worked with the advice and cooperation of intellectuals and constitutionalists. For this reason, he made many regulations and rules;
- 3- Reforms and changes were made in the income and expenses tax system and successes were achieved;
- 4- In the legal field, a big step was taken in Jirga (Assembly) on April 9, 1924 / 20 Hamal 1303 in Jalalabad and then in Paghman, large Jirga (Assembly) between 50 to 70 rules and more were approved; (Vadad Barash, 1394: 25).

#### **B: The second stage 1924-1928**

- This stage begins after the suppression of the rebellion of 1924-1928, which is the beginning of the decline of Amanullah Khan's government. Because he faced religious resistance during the reforms, he was forced to retreat in the Jirga (parliament) of 1929.
- Shah Amanullah was finally forced to retreat under the demands of the

people, which were mostly from the southern people, including banning the education of girls in schools. He accepted individual freedom in personal matters, not in politics and religious issues, and he did not consider having a citizenship certificate as a condition for citizenship, he allowed buying military service (the rich could buy his military service in exchange for money);

- Although he procured a number of military, air and ground weapons and ammunition, it remained incomplete and without technical facilities;
- Under the pressure of the tribal leaders, he was forced to announce a ban on compulsory military service under the Afghan flag after two months; (Vadad Barash, 1394: 27).

### **C: The third stage of 1928-1929 AD**

Amanullah Khan, who gave himself the title "Shah" since 1927, in December of this year with a large number of companions had traveled abroad (British India, Egypt, Italy, France, Belgium, Germany, England, Soviet Union, Turkey and Iran), among these countries were trying to exploit the opportunities of this trip. England and Soviet Union another feature of this stage 1927 to 1928 AD was the psychological change of Shah Amanullah after his return, who unlearned from the resistance of the forces of the southern tribal chiefs in 1924 AH, hastily resorted to transformation and reforms in the European manner. Ghubar writes about this trip that Asmatullah's idea was not the original idea after the trip; Arrogant, forceful, law-breaking, and without expediency, he played the role of an absolute king and wanted to implement European reforms in Afghanistan without considering the beliefs of the people, that is, the newly invented machine of the 20th century with the mechanics of the centuries. (Mohammadi, 1398: 51).

Shah Amanullah had an insane love for the settlement and reforms in Afghanistan, and in fact, the reign of Shah Amanullah was a white chapter in the history of Afghanistan, including the reforms made during this period, according to Rasouli, during the reign of Amanullah Khan, by Mrs. "Sanzel Naveed" A total of 77 regulations were compiled and many of them were approved and enforced For example, there were regulations such as food regulations, tazkira (identification certificate), passport and citizenship regulations, military general punishment regulations, internal military regulations, private and home school regulations, immigrant regulations, marriage, wedding, Syrian circumcision regulations and migration regulations (Rasuli , 1391: 206-209).

In the section on reforms in the field of mass communication, art, literature and education, in the editorial number eight of "Anis" written by Rahman, probably the same Abdul Rahman Ludin, it is written: zealous nation, do not fall under tyranny, do not accept illegal orders and illegal actions.

Really, the freedom of the press was not obtained for free during the era of Shah Amanullah, a lot of blood was spilled until then, and many people were taken to prisons and dungeons and were punished. This report shows that press freedom existed and was growing during the time of Amanullah Khan. It is also stated in Aman Afghan newspaper, "The language of newspapers should be as free as the National Council approves or as stated in the law, and the National Council of Freedoms should develop. More than 21 publications, such as journals, weekly magazines, and radio, were published throughout the country during the ten-year period of Shah Amanullah's rule, with time differences that enjoyed good freedoms (Habib, 1868: 49-50).

Mahmoud Tarzi was one of the people who was effective in creating reforms, in his articles, Tarzi expressed the western concepts of government and national government in the form of Islamic values, and considered Islamic unity as the first condition of the national movement, and hoped that one day the national identity would be freed from the unite ethnic, tribal, sectarian and regional prejudices in the way of progress (Navid, 1388: 58). One of the negative actions of Amanullah Khan was to change the holiday from Friday to Thursday, which was met with opposition because a very important issue was held during the holiday on Friday, which is the obligatory prayer for Muslims. Another negative action that Amanullah Khan did was to discover (remove) the hijab, which did not benefit Amanullah's government. Also, wearing Levi's clothes in the capital and promoting the European greeting (removing the hat and the European Shapoi hat) instead of the Islamic greeting (Mohammadi, 1398: 134-134). Mehdi Farrokh, the ambassador of the Pahlavi government of Iran at that time in Kabul, writes: Amanullah was not interested in religious matters and the statements he made about religion were forced and political. He was very diligent to introduce Afghanistan to a new civilization, even if it was superficial, without apparent depth and to build a reputation for himself (Mohammadi, 1398: 137). Among other social and cultural issues during the reign of Amanullah Khan: social reforms, the introduction of new laws, and the expansion of courts. Justice and judiciary, approval of civil laws instead of old offices and hidden laws and employees, hidden and conservative, who everywhere thought themselves to be the law and above the law, among other reforms of Amanullah Khan, the declaration of freedom of religion, equality of rights and individual freedom, freedom It was civil. In the field of education, Amanullah Khan, who was under the influence of flourish's school of education, understood the importance of school and education be well, and during his rule he helped in its growth and expansion. According to item 68 of the Constitution of Afghanistan, elementary education was declared compulsory and many schools were built. According to many historians, the most brilliant period of Amanullah Khan's rule is its first years (Nazarov, 1380:

357-358).

Amanullah established 322 primary schools, 23 secondary schools and vocational schools in 1924-1928. He also took measures in the health department. Between the years 1924-1927, the cities of Kabul, Herat, Mazar-e-Sharif and Kandahar were connected to each other by telegraph, and telegraphic contacts were established between Kabul-Delhi, Kabul-Tehran, Kabul-Tashkent and Moscow. Amanullah Khan was diligent in reforming and modernizing education and addressed the people during his trip to southern Afghanistan: Schools have been built in all the provinces of Afghanistan, in the places where it is government. According to the educational situation in the south, I have suggested one school for each of your interests. As soon as your children get education, make up for your shortcomings in the field of education and be together with your other brothers who have surpassed you in their mystical affairs. It also states: Anyone who wishes to send their child to schools there for education because the education in Kabul is high, the government accepts and covers their expenses, their parent only pay for going to Kabul and coming to Kabul. This is not mandatory, it is only calculated for your improvement if you want to send your children to education, good or bad (Archive of Lewis Dupree Document Center and Library, Kabul, 1309: unpublished notes of Popelzi).

During the reign of Amanullah Khan that he considered to be the period of various developments in Afghanistan, and including the publication and distribution of written works that have been a means of enlightening the mentality and raising the level of knowledge and awareness of the people, it had a very high position, twenty newspapers and 60 Nizam namah in Persian and Pashto was published and entered into force, and in order to regulate the state of printing and publication of government and non-government newspapers and periodicals, the press regulation was published and entered into force on December 31, 1928 (Girs, 1369: 53-40).

Amanullah Khan's reforms caused many problems in terms of religion. For example, when Queen Soraya traveled abroad with her husband and her sister Noor Siraj, and also her sister-in-law Bibi Khurd (small) agreed in Mumbai to remove their hijab after this time (Rasoul, 1363: 53). According to the sources, "Amanullah Khan said in the statement about the independence of Afghanistan in social issues and the rights of ethnic groups: the people who live inside of the country of Afghanistan and the inside of borders of Afghanistan are all one nation, have one religion and All serve for the word La Ilaha Elallah, Muhammad is the Messenger of Allah. There is no difference between the Uzbek, Tajik, Hazara and Pashtun peoples. You should not allow this kind of division among yourselves, which causes your ruin and ruin. They are all one and the same because of this to pay attention to the health issues of

the people, the government of Amanullah Khan in all provinces and supreme governments had ordered one chapter of the hospital to take care of the health issues of people with any diseases" (Archives of the Lewis Dupree Document Center and Library, Kabul, 1309: unpublished notes Popelzi).

King Amanullah was a reformist, but his reforms were not compatible with the conditions of the time and the wishes of the Afghan people, so his reforms gradually left negative effects. Because in the matter of issuing the command and executing it, it was not done carefully, which means that in some cases, Amanullah was left alone (Hakim, 1390: 16). In Afghanistan, there were two worlds, urban and a rural world. These two constantly influence each other, whether in the form of the gradual and daily dominance of the government apparatus over the rural society and the intrusion of private supporters into this apparatus, or in the form of a hot and extreme cultural revolution, which was commanded by issued above. The era of Amanullah Khan is one of the examples of cultural revolution and reforms that made the mood of the villagers unpopular (Rava, 1369: 27).

### **Cultural reforms in Iran**

The intellectual effects of the constitutional revolution and the presence of a new class of educated people in the Pahlavi government, who believed that the political society should be advanced based on the transformation of traditional culture into modern culture, and in this way, establish the past civilization on a new basis in Iran. The efforts made by the elites in this way were not something that originated from the spirit of Reza Shah's militarism, but it was a reflection of the wishes and ideals of the elites that only way to reach Western culture and civilization was to avoid traditions and religious culture in the society. They thought Iranian. Reza Shah's cultural modernization was summarized into three axes of nationalism, archaism, modernism, and secularization (Alam, 1393: 75).

The decision of the members of the parliament regarding the government's invitation to rebuild the tomb of Hakim Abulqasem Ferdowsi 1922 AD, the civil registry law 1923 AD, the law of one hundred thousand Tomans credit for the expenses of the coronation celebration 1923 AD, item 81 of the general punishment law for insulting the first person of the government 1931 AD Commentary on Article 37 of the Amendment to the Constitution on the subject of the Iranian-origin word 1938 AD, the Law of Converting Months to Persian Names 1923AD, the Regulation of Using the Solar Year instead of the Lunar Year 1306/1927 AD, Using Iran instead of Persia 1930 AD , the imperial greeting and the national anthem of Iran 1935/1314, changes in the names of places and cities in Iran to Persian and ancient names in 1935/1314, The greeting ceremony in the presence of the

Shah in 1313/1934, and the yearbook of Persian language in 1314/1935, the constitution of the Iranian language academy in 1336, and the aforementioned laws and regulations were necessary based on special values, which are mentioned under the title of Iranism and friendship king. Modernism and the weakening of religious values in the interactive function were considered part of the modernization and cultural modernization programs of the Reza Shah Pahlavi government, the deep-rootedness of religious thoughts and value foundations governing the Iranian society was considered a very serious obstacle in the modernization process of the Reza Shah era. In fact, it can be said that Reza Shah's Iranianism was reflected in the following measures (Alam, 1393: 80).

One of Reza Shah's cultural reforms and modernization was reforming the Persian language and trying to clean it of foreign borrowed words, especially Arabic. For this purpose, the Language Academy was established in Iran in 1335. Also, with the expansion and establishment of public schools and the establishment of compulsory education, the establishment of "elderly" night classes to fight illiteracy and the education of the elderly and the compulsion of all government employees to participate in them, a number of Persian literate people were added. Religious schools were restricted and finally closed. In 1328, the Ministry of Education took responsibility for American religious schools, and other foreign schools were required to follow its management method, and in 1340, all these schools were declared. In addition, in 1338, an organization named Parwadesh Afkar (cultivating thought) was established through treatises, public speeches, theater and cinema, newspapers, classic books and general interest books, radio, music, and patriotic hymns. In the same way, he used to nurture and guide public opinion. During the time when Reza Khan was the prime minister, with the approval of the fifth assembly of the Iranian National Council, the solar year, which was used since the constitutional era to carry out government work, and whose beginning was Nowruz every year, was officially accepted, but the origin of the history is still the migration of the Prophet (PBUH) from Mecca to It was Medina, but instead of the Arabic and Turkish names of the months of the year, names with Persian origins were used. Only banks and institutions dealing with foreign countries could use this date (Alam, 1393: 82).

In fact, the nationalism direction of Reza Shahi period started with the name changes and later the names of some cities and provinces were changed. The Association of National Artifacts was opened in 1927A.D. for the registration of historical works and monuments and the collection of exquisite works. In 1927, the exclusive privilege of French archaeological excavations for ancient excavations was canceled and all archaeological excavations were placed under the supervision of the Ministry of Education. The museum was

opened in 1936 and the objects collected in this museum included the works of five thousand years of civilization. In this regard, against the large group of opponents, the supporters of Reza Shah's nationalism were: the new middle class who owed their development to the government's programs and a part of the modernist intellectuals who built the culture and bureaucracy of the absolute government (Alam, 1393: 85). It is worth noting that John Locke spoke of Muslims as a nation of turbans, in Iran during the Qajar period of the mid-19th century, a hat made of lambskin or felt, which was perhaps a sign of the Qajar's Turkmen origin, was the main hat for men. Shahi of Iran replaced the turban (Atabaki, 1385: 185).

After some time, Iranians followed the Turkish hat and turban law. But in the middle of the month of Asad 1927/1306, the government of Iran decided to popularize the "Pahlavi hat", which was like a "French copy" hat, as an official men's hat, and finally, on the fourth day of Jadi 1307/1928, the first dress laws were approved by the parliament. . By the middle of 1931 AD, the government had become so powerful that Reza Shah's clothing reforms were not announced as a law but as a decree. At the beginning of Jawza 1935 / 1314 AD, the king of Iran told the ministers that Iran should be westernized and they are obliged to wear shapur hats (European felt hats) during the opening of the parliament on 16 Jawza. On that day, all the audience participated in the meeting with a western hat and, contrary to the past traditions, they removed it from their heads during the meeting (Atabaki, 1385: 202-195). One of Reza Shah's other reform programs was to change words to Farsi. According to the order of the Prime Minister, a committee was formed to prepare European words that were common and idiomatic in the system in Farsi to be used instead of foreign words (Aman Afghan, Year 5: 30).

One of the characteristics of Reza Shah's government was ignoring the identity of other Iranian ethnic groups such as Turks, Kurds, Arabs, Baloch, Turkmen and others. Applying ethnic discrimination and resorting to violence and militarism to destroy local accents and dialects, customs and traditions that strengthened the national identity of Iranians were not compatible with the claims of the Shah and his agents. Also, efforts were made to change the Persian alphabet to Latin. Taghizadeh insisted on this and believed that changing the Persian script is possible only with the support and use of force at the hands of Reza Shah. Before coming to the throne, Reza Shah used to participate in mourning and religious ceremonies in order to win the trust of the people and get close to the scholars in order to attract public sentiments in his favor. In 1924 he ordered the Ministry of Education to monitor the Sharia and religious materials printed in the press and to prevent the inclusion of materials that are against the Sharia. He also ordered liquor stores and gambling houses to be closed. The changes in clothes were part of the program



of simulating the society and harmonizing the Iranian people with Europe. At first, by using force, he made the brimmed Pahlavi hat customary, and after his trip to Turkey, in imitation of Atatürk, he ordered that the Pahlavi hat be abolished and from now on, the "Shapur hat" should be used, in the year 1928 of the law. Mandatory dress uniform in Iran was approved by the parliament. According to this law, all people, both urban and rural and nomadic were obliged to comply with it, and the punishment for violators was fine or imprisonment. The clothes of each society are different from other societies according to their religious beliefs, culture, national customs and social and climatic conditions. Another cultural reform of Reza Shah was the discovery of hijab. The struggle against the hijab, which became known as the discovery of the hijab, officially began on 1935 and was followed by the use of force and violence. The culture and civilization of the ancient Aryan people had more originality, rationality, morality and spirituality compared to other civilizations of their time. By looking at the sculptures and reliefs in Persepolis, Bistun and other works left from the past, it becomes clear that unlike the popular culture in ancient Greek and Roman civilizations, Iranian women in the past also had hijab and chastity, and after Islam's acceptance of this tradition was also strengthened. The order to remove the hijab, which was issued on a mandatory basis, was met with resistance from the people and religious scholars of different cities. In Mashhad, people gathered and protested in Gawharshad Mosque as a sign of protest (Valaiati, 1391: 91-95). A number of Iranians and foreigners thought that women's freedom began with the discovery of the hijab, but some women themselves did not like the removal of the veil. They covered themselves in a tent and walked around the city anonymously, watching movies and drinking tea. The tent was actually a tool that gave them freedom of behavior. He used to wear chador and said that he understood why Iranian women are attached to chador and no one can say that chador is an obstacle to progress or on the contrary a source of progress (Akio, 1380: 14).

### **Scientific and administrative relations**

Undoubtedly, one of the reasons for the expansion of cultural relations between Iran and Afghanistan was the common language of the two countries. The Dari language was official in Afghanistan throughout the Islamic period, and even Ahmad Shah Abdali wrote poetry in Persian. In terms of education and literacy, even though Iran had not progressed much in the early 20th century, Iran's educational and educational status was relatively better than Afghanistan, that's why during that period, in addition to teaching materials, Afghanistan also sometimes requested to hire Iranian teachers, for example, in 1923 the Afghan government requested Iran to send some

teachers to teach. Also, in 1924 AD, Afghan government officials decided to open a political science school under the supervision of Iran's Ministry of Foreign Affairs, and for its teachers, the plan was to hire two diplomats from Tehran's political school there. Apparently, the Iranian authorities also agreed to that proposal and Mohammad Khan Shibani was one of the Iranian teachers of this school, in the field of teaching materials such as books in 1934 due to the need for medical teaching materials for Afghan students, the Iranian Embassy in Kabul through The Ministry of Foreign Affairs of Iran, when the list of medical books needed by the students was presented to that ministry, they requested the books Then, due to the lack of a budget in this ministry, the Iranian Ministry of Education shared the issue with the government delegation, and the government delegation agreed to the request after studying and examining the approximate price of the book, which was around 2610 Rials (Edavi , 1391: 47-48). According to the commonality of the two nations of Iran and Afghanistan, we believe that the best people and men to cooperate in Afghanistan are our dear brothers, the Iranians, because our language and culture are the same and they do not feel alienated in Kabul. Among the Iranian associates who worked in Afghanistan during that period, one is Ali Akbar Khan Daftari, Mr. Daftari was from a very famous and noble Tehrani family and the nephew of Mr. Mosadeq Al-Sultanet, the foreign minister, and one of Iran's prominent men. Ali Akbar Khan, an Iranian official, was hired as an interpreter for the Ministry of Foreign Affairs of Afghanistan in 1302 AH/1923 AD in the month of Sunbulah, and later he was awarded the rank of legal adviser to the Ministry of Foreign Affairs according to his merit. Jalalabad and Peshawar left for Tehran (Aman Afghan, year 4: 28).

Agha Khan Ashrafi, a political science school teacher, was hired as a legal advisor to the Ministry of Foreign Affairs by the Ministry of Foreign Affairs of Afghanistan on 21 October 1923 AD. Both of the aforementioned people were known as "Daftri" and "Ashrafi" in Kabul due to their merit and honesty, and Mahmoud Agha, one of the first class graduates of the Iranian School of Music, was hired to teach music by the Ministry of Defense of Afghanistan in 1923. He taught a group of military students in the Ministry of Defense with new European principles and later the Ministry of Education hired him to teach music methods and in the middle of the leap month of 1924 he left for Iran again (Vakili, 1396: 200).

## **CONCLUSION**

At the beginning of the rule of Amanullah Khan and Reza Shah, two countries, Afghanistan and Iran, were involved in internal problems caused by the war. For the same reason, the cultural relations between the two countries did not expand much in the beginning despite the provided background. This

research addressed the question of how the cultural relations between the two countries started again at this wide level and how the relations between the two countries expanded. The purpose of this research was to answer this question. Therefore, the historical background of the relations between the two countries until Amanullah Khan came to power is also mentioned. Considering the historical and cultural commonality of the two countries, it is definitely not possible to define the beginning of relations. But it can be said that after the attention of colonial countries like The British and the Russians, especially the British, sought to preserve their colony to India, and played a significant role in Iran-Afghanistan relations. According to the Treaty of Paris in 1857, the British played the role of arbitrator in the relations between the two countries. However, according to the colonial policies, they never sought to resolve the differences between the two countries. Another factor that was influential in the relations between the two countries was the issue of the Helmand (Hirmand river), which after coming to power of Amanullah Khan and Reza Shah and the willingness of both sides to cooperate, the issue of Helmand (Hirmand) was relatively calm until the 1940. Another factor that influenced the relations between the two countries was the border disputes between the two countries, although numerous arbitrations did not resolve these disputes. Until Afghanistan gained independence. Amanullah Khan and Reza Shah established friendly relations. Especially after Amanullah Khan's visit to Iran and later the signing of the Moudat, Wedadiya and Taminieh agreements, and during the time of Zahir Shah, the non-aggression agreement (Saadabad Treaty), the agreement that made two neighboring countries as mutual supporters against the threat of colonialist countries. In any case, the border disputes of the two countries were among the important political issues between the two countries, which were resolved with the mediation of foreign countries, the conclusion of agreements and the formation of commissions, and thus the relations between the two countries continued. Scientific and academic relations also played an important role in expanding the cultural relations between the two countries, and in this regard, the Afghan government had hired teachers, managers and experts from Iran: for example, Ali Akbar Khan Dafteri from Iran in 1302 AH/1923 AD to serve as an interpreter for the Ministry Agha Khan Ashrafi, a teacher of political science school, was hired by the Ministry of Foreign Affairs of Afghanistan on 21 November 1923 from Tehran as a legal advisor to the Ministry of Foreign Affairs. Both of the mentioned people were known as "Daftri" and "Ashrafi" in Kabul due to their merit and honesty.

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