

Mohammad Wali Khan Darwazi; The First Liberalist Foreign Minister of Afghanistan (During Amanullah Khan)

Ayatullah Sayedi

Department of History, Faculty of Social Science, Badakhshan University, AFGHANISTAN.

Corresponding Author: ayatullah.sayedi@gmail.com



www.ijrah.com || Vol. 3 No. 1 (2023): January Issue

Date of Submission: 21-01-2023

Date of Acceptance: 11-02-2023

Date of Publication: 21-02-2023

ABSTRACT

History of Afghanistan is marked by conflicts and hostility between kings, sultans, princes and families. Therefore, the correct understanding of this history goes back to the scientific mentality of researchers and analysts of Afghanistan, which indicates scientific neutrality. The main issue of this research is that Shah Mohammad Wali Khan Darwazi has been misunderstood in the non-scientific literature of historical studies, in other words, numerous narrations and different interpretations have made it difficult to recognize this historical figure. Therefore, the central goal of the research is to try to understand it correctly in Afghan politics. Now the question is, what is the place of Mohammad Wali Khan in foreign policy and gaining Afghanistan's independence? The hypothesis of the present study considers Mohammad Wali Khan as the architect of independence and recognizes it as the most important person in ensuring Afghanistan's foreign relations. This research seeks to answer the main question in a historical way and conveys historical findings that would not have been possible without his presence in foreign policy and giving him the position of viceroy. The importance of this research is that it has tried to analyze the role and position of Mohammad Wali Khan in Afghan politics with scientific neutrality.

Keywords- foreign policy, independence, securing foreign relations, national interests, freedom-seeking.

I. INTRODUCTION

Mohammad Wali Khan Darwazi was considered a diplomat by many, a scientist by some, and a fighter by many others. But the truth is that Darwazi was both a scientist, a fighter, and an educated and charismatic politician. In order for this view to be accepted, it is enough to refer to historical documents and see how this man of history lived and to what extent he had political virtue. His desire for freedom, his level of interaction, his behavioral characteristics, his letters, his political ingenuity, all show his high character. Mohammad Wali Khan, while being the head of the aristocracy of the court, also held the position of cultural director or director of the court library and director of information, and during this duty he treated the intellectuals of that time with a special trust. He was an anti-British and anti-colonial person who wanted the progress and development of Afghanistan and he remained in this position until the end of his life and he

was a very skillful, patriotic and extremely brave man. He served in important positions such as Foreign Minister, Minister of War and Deputy Prime Minister Ghazi Amanullah Khan, and also served as the Ambassador-at-Large for the first time. He traveled to European, American, and Asian countries to promote Afghanistan's national identity, independence, and freedom, but it is unclear what role Darwazi played in Afghanistan's foreign policy.

The question now is, what political position did Mohammad Wali Khan have in Afghanistan's political relations? The hypothesis of the present study considers Mohammad Wali Khan as the architect of independence and recognizes it as the most important person in ensuring Afghanistan's foreign relations. This research has historically sought to answer the main question. The importance of this research is in its value neutrality, which analyzes the role and position of Mohammad Wali Khan in Afghan politics.

II. RESEARCH GOALS

1. Examining the political ideas of Mohammad Wali Khan Darwazi, and
2. Examining the political position of Mohammad Wali Khan Darwazi in the court of Shah Amanullah Khan.

III. RESEARCH QUESTIONS

1. What was the perspective of Mohammad Wali Khan Darwazi's political ideas?
2. What was the political position of Mohammad Wali Khan Darwazi in the court of Shah Amanullah Khan?

IV. HYPOTHESES

1. It seems that Shah Amanullah Khan Shah Mohammad Wali Khan Darwazi played a significant role in determining foreign policy.
2. There is a significant relationship between the scientific and theoretical theories of Mohammad Wali Khan Darwazi and the independence of Afghanistan.

V. BIOGRAPHY OF DARWAZI

Mohammad Wali Khan was one of the princes of Darvaz who after the fall of the last Shah Darvaz traveled to Kabul with his father, uncle and a number of relatives during the reign of Amir Abdul Rahman and played a major role in the affairs of Amir Habibullah and Amir Amanullah in the politics of the time. Because in the vernacular of the people of Badakhshan, Mohammad Wali Khan calls the gate "Shah Sahib", "Shah Mohammad Wali Khan". We mean Mohammad Wali Khan. Kabul publications also refer to politicians and writers as "Vakil Sahib" or "Mohammad Wali Khan Badakhshi" and sometimes "Mohammad Wali Khan Darwazi".

Mohammad Wali Khan was the son of Shah Abul Faiz Khan and he was one of the brothers of the last king of Darvaz. At the age of one, scholars believed that Muhammad Wali was a child of God and not an ordinary child, because his eyes had a different shape and color, and his father was suggested to try to keep this prince away from the evils of time and in the field of religious teachings. And prepare a policy for him, because it is evident from his vaginas that he will obtain the throne of the gate kings and a just and cultured king will be born.

The crooked time of the method ends the glorious era of the predecessors of Little Mohammad Wali. His father wanders him with his belongings, sometimes to present-day Badakhshan in Afghanistan and sometimes to Samarkand, and stays in Samarkand for a long time. His father, Shah Abul Faiz Khan, met Amir Abdul Rahman, who was living there as a political refugee at the time, and a number of elders at the gate also met and met with the said Amir.

During the political asylum of Amir Abdul Rahman Mir Jahan Darshah, one of the princes of Badakhshan was displaced in Samarkand and Samarkand was under Russian control at that time and Amir Muzaffar, the king of Bukhara, had no power in it. According to the author of the book "Who is in Afghanistan" written by Dr. Abdul Rahman Khan, Amir Abdul Rahman Khan marries a girl of Mir Jahandar Shah's maids and from her, of course, two children named Sardar Habibullah and Sardar Nasrallah are born and in the history of Afghanistan of course It is not yet known whether Amir Habibullah, King of Afghanistan, and Sardar Nasrallah, on behalf of his mother, are in charge.

At this time, Mohammad Wali Khan met Sardar Habibullah and Sardar Nasrullah, who grew up in Samarkand. Since Mohammad Wali Khan is no more than a child during his father's lifetime in Samarkand, we do not know anything important about him in Samarkand. It turns out that everyone is coming to Kabul, and Amir Abdul Rahman Khan, who inherited allegiance from his grandfathers and the British Maabi, with the cooperation and success of the British, relies on the power in Kabul and becomes one of the most powerful, vampire and executioner kings. History of Afghanistan No one can be found similar to him except Nader Shah (Shahrani, Bitra).

VI. POLITICAL UNDERSTANDING OF DARWAZI

The first 52-member Constituent Assembly of the Constitutional Movement was held at the home of Mir Seyyed Qassem Laghmani, located in the heart of Kabul Bazaar. It was a movement. Darvazi, with the foresight, initiative and patriotism of his allies, played a significant role in the victory of constitutionalism and independence, far from national, religious, regional, linguistic and regional prejudices. He held the national interests in high esteem and hated the national traitors and British colonialism (Bina, 1397). They brought (Sinadliri, 2016: 50)

The end of the Amir's reign and the departure of Britain was accompanied by the victory of the constitution and the acquisition of independence under the leadership of Amanullah Khan. Therefore, the peak of the work and efforts of the constitutionalists with the aim of strengthening relations with other countries was one of the first steps at the top of which the gate began as a mobile ambassador (Pouyan, 2014).

VII. LIBERALISM IN DARWAZI THOUGHT

History proves that the actions and activities of Mohammad Wali Khan Darwazi in various scientific, political and cultural fields have been in the direction of freedom, political development, progress and well-being of the Afghan people. Its presence among intellectuals,

libertarians, and the constitutional movement tells the same story. We should not forget his presence in the court and his closeness and trust building with Ananullah Khan.

The result of this trust and mission of Mohammad Wali Khan Darwazi, makes us know him as one of the true architects and founders of Afghanistan's independence and progress, and we know Shah Amanullah Khan as a pluralist king and a believer in religious, racial and linguistic pluralism. Because according to history, tribalism and discrimination are insignificant and insignificant in his record (Mousavi, 1398).

In this letter, which was written to Shah Amanullah Khan, lofty thoughts appeared:

Letter of awareness in the first Hamal month of 1304 in the name of God Alhamdulillah and Subhanah Al-Azim, Al-Razzaq, Al-Hafiz, Al-Karim and later Mr. Ashraf, Mr. Amanullah Shah, the modern and committed of Afghanistan, the Most High and the following:

I thank God in my hardships for what I have received guidance and sufficiency from him, and I pray to God that, in this vast land, I am satisfied with this small and small place and I have not prayed to anyone but Him. Again, I thank God that he does not weaken my hope and belief in the Imam in the hot and cold conditions of the world. What is a hidden worry and sorrow in my conscience is the understanding that I should not have done something that has harmed a believer unnecessarily, and I have neglected it in the guise of arrogance and pride. In my guilt, I am not so afraid of leaving the obligatory, that I am afraid of leaving my duties and responsibilities towards the deprived and oppressed people of my homeland. They have lost a lot of their rights and none of those in charge and close associates have been able to defend themselves in the system of sultans and owners.

What I mean by disturbing the server's time to attend is not that I miss my inappropriate role and position too much, but if I have learned it correctly, the situation in the work of running the country will go away, and I will smell great anxiety and sadness. arrives...! I have not been greedy for the authority of the country to be within my competence and guardianship, the interest of the country is to consider the power and faith of the person for the position he holds or wants to have. The motive of hostility that comes from power is the destruction of the people and the loss of public interest (Bijanpour, Khorasan Zamin site)

VIII. THE POSITION OF DARWAZI IN AFGHAN POLITICS

Mohammad Wali Khan was appointed Minister of Foreign Affairs of Afghanistan in June 1922, and then in 1924 Mahmud Beyk Khan Tarzi was appointed Minister of Foreign Affairs, and Mohammad Wali Khan was appointed Minister of Defense in 1924 after two years in the Ministry of Foreign Affairs. During Mohammad Wali Khan's acquaintance with Shah Amanullah, the Amir

gained general trust, and this trust was not only based on friendship, but also on his skill, understanding and honesty towards him. Therefore, at the time of his visit in 1928, he appointed Vera as Afghanistan's attorney. Mohammad Wali Khan's term of office was the culmination of his rise to power in Afghanistan. During the nine years of Shah Amanullah's reign, Mohammad Wali Khan worked as the king's lawyer whenever he went to the Bosphorus, and you can see one of those papers in the documents of this book, who chose Mohammad Wali Khan as the king's lawyer instead of him during his trip to Kandahar. He says that in written orders, he should write the word to the order next to his signature, that is, to the order of Shah Amanullah Khan.

In short, Mohammad Wali Khan was a gatekeeper close to Amanullah in every way and the reign of His Majesty Amanullah Khan was a golden period for Mohammad Wali Khan. (Shahrani, Bitā).

IX. THE POSITION OF DARWAZI IN FOREIGN POLICY

The period when Mohammad Wali Khan was at the helm of Afghanistan's foreign policy was one of the best periods in the pursuit of national interests in the country. The Afghan government has begun drafting political agreements between governments to establish good relations with neighboring countries and some countries around the world. Maintaining Afghanistan's policy of neutrality and establishing trade relations for Afghanistan's economic growth were the first plans for the reform of the security system. Shah Mohammad Wali Darwazi was appointed Minister of Afghan Affairs for this task. According to this article, what made the success of the Prime Minister Shah Mohammad Wali Khan Darwazi in drafting political agreements between Afghanistan and the neighboring country and the European government are as follows:

- Shah Mohammad Wali Khan had a correct knowledge of the inner dough of Afghanistan.
- Shah Mohammad Wali Khan had a patriotic spirit, social mission and enlightened idealism.
- He had a knowledge of the rule of the ruling power in the legal framework of Islamic jurisprudence.
- Shah Mohammad Wali Khan considered the inclusion of new policies of the Afghan government in the drafting of political agreements with other states.
- In the context of political agreements and negotiations, he assessed the role of the Afghan government and the public rights of the Afghan people in political and economic relations.
- Shah Mohammad Wali Khan Darwazi, without compromising on the relations between the ruling states, reached a result in favor of the Afghan people by drafting political agreements with Afghanistan, something that Lenin admitted after meeting with him and signing the Afghanistan-Bolshevik Russia agreement.

As a result, we see that for the first time in this land in the late solar eclipse, a large number of different tribes of the Hindu Kush valleys, alongside the Enlightenment, make up their relatively new history, in which some Enlightenment seek a conscious goal. They set their course in the right direction for a bright future with different wills, but in one direction for the positive effects of various ideas from outside Afghanistan with direct levers of passion and deliberation. Afghanistan's policy of neutrality was based on peace and mutual respect within the framework of treaties in international relations. For the first time in the history of this land, the state introduced itself as the first ideological (modernist) force against the people. Afghanistan's backward society is in a relatively early stage of transition, finding its common interests organized by the government and regimes in the face of foreign aggression (Taybi, 2009)

X. THE DARWAZI AND INDEPENDENCE OF AFGHANISTAN

Mohammad Wali Khan Darwazi, as a skillful and intelligent politician, is fully trusted by Amanullah Khan and begins his international travels on behalf of Afghanistan. In April 1919, he was appointed ambassador to Bukhara and left for Bukhara with Abdul Wahab Khan. In June 1919 he went to Tashkent and was informed by President Wilson that Mohammad Wali Khan Darwazi was heading a delegation to the Paris Peace Conference. In October 1919 he went to Moscow to negotiate and sign a treaty of friendship and met with Vladimir Ilyich Lenin and delivered a message from King Mannullah Khan to the Soviet government, in which Lenin welcomed the Afghan delegation: "I am very pleased to see in the red capital of the Workers 'and Peasants' Government, the representative of the friendly nation of Afghanistan, who are oppressed and fighting against the oppression of imperialism." Mohammad Wali Khan asks Lenin: "I extend my hand to you and hope that you will help the whole East to free itself from the yoke of European imperialism."

Shah Mohammad Wali Khan, in his important travels that wished to recognize the independence of Afghanistan, decided to meet the leaders of the United States, London, Paris and Rome. In May 1921, he arrived in Rome, the capital of Italy, and made a second covenant. He arrived in London from the United States on August 8, 1921, accompanied by Faiz Mohammad Khan, Habibullah Khan, and Ghulam Siddiq Khan. Mohammad Wali Khan established a study agreement with foreign countries for the first time and sent a number of young people by ship to France via Mumbai. They stayed. "At the suggestion of Mohammad Wali Khan, the German government agreed to admit Afghan students to a university in that country, and forty Afghan students went to Germany to study, and Amanullah Khan's brother was one of them," wrote Pohand Mir Hassan Shah.

Mohammad Wali Khan successfully returned to Afghanistan in May 1922 and began his internal activities after an extraordinary visit to Afghanistan as the ambassador of the Independent Government of Afghanistan, which was supposed to introduce Afghanistan to the world and announce its independence.

The elaboration and expansion of all aspects of Mohammad Wali Khan Darwazi's travels is beyond the power and wealth of this research. It can be described in a separate book or treatise on international meetings. When Mohammad Wali Khan returned to the country with many achievements, he was praised and supported by Shah Amanullah Khan more than before and gave him important positions (Mousavi, 1398).

XI. CONCLUSION

Afghanistan's history is full of conflicts between kings, sultans, princes and families. Hence, the correct understanding of this history goes back to the scientific mentality of researchers and analysts of Afghanistan, which indicates scientific neutrality. The main issue of this research was whether Shah Mohammad Wali Khan Darwazi was misunderstood in the unscientific literature of historical studies, or whether there are various narratives of it that make it difficult to identify this cultured figure. Therefore, the central goal of the research is to try to understand it correctly in Afghan politics. Examining this issue, we came to the clear conclusion that Mohammad Wali Khan was an influential human being in four dimensions and one of the pioneers of Afghan politics.

- In scientific terms: Shah Darwaz is one of the most knowledgeable and elite figures who has a good understanding of Afghan politics; It has had both internal and external dimensions.
- In the political dimension: This exemplary figure was one of the most active and dynamic men and one of the pioneers of Afghanistan's independence. It can even be called the architect of Afghanistan.
- In the cultural dimension: he was one of the most educated and polite and at the same time the purest man of his time.

As a result, a multidimensional and clear picture of this man in the history of Afghan politics can be presented and he can be recognized as an intellectual politician. An intellectual who died and did not allow his political honor and virtue to be affected by power or wealth.

REFERENCES

- [1] Bina, (1397), Mohammad Wali Khan Darwazi, the representative of Afghanistan's independence, Anis newspaper, available at the following link: <http://dailies.gov.af/anis/>

[2] Bijanpour, Rahmatullah (Beta) Part of the political letter of Shah Mohammad Wali Khan Agah (the last relic of the Gate of the Kings) to Shah Amanullah

[3] The modern king of Afghanistan, Khorasan Zamin site, recyclable at the following link:
<https://www.khorasanzameen.net/php/read.php?id=133>

[4] Pouyan, Behrooz (2014), Vali Khan Darvazi, the representative of the country's independence, the website of the Solidarity Party, can be retrieved at the following link:

<http://www.hambastagi.org/new/fa/category/history/710-mohammad-wali-darwazi-introducing-afghanistan-independence.html>

[5] Sina Daliri, Jamaluddin (2016), Mohammad Wali Khan Darwazi Manifestation of Tact and Freedom, Kabul: Welfare Cultural Foundation

[6] Shahrani, Enayatullah (Beta), biography of Shah Mohammad Wali Khan Darwazi, Aryan site, recyclable at the following link:
<http://www.ariaye.com/dari4/tarikh/darwazi2.html>

[7] Tabibi, Latif (2009) Shaping the New Diplomatic Relations of Afghanistan by Shah Mohammad Wali Khan Darwazi, Herat Letters Website, recyclable at the following link:
http://heratletters.blogspot.com/2009/01/blog-post_1466.html

[8] Mousawi, Saadat (1398), Mohammad Wali Khan Darwazi; The architect of independence, in the politics of civilization, can be recovered from the following link:
<https://madanyatonline.com/8-346/>