

THE EDUCATIONAL, SOCIAL AND POLITICAL STATUS OF WOMEN IN THE PERIOD OF KING AMANULLAH KHAN

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ABSTRACT

A society's foundation is made up primarily of its women. They play a crucial role in the growth of that society and community as a result of their existence and presence at different levels. The presence and involvement of women in politics and culture are crucial in our nation. About half of the population of Afghanistan is made up of women. This stratum is crucial to children's education, family formation, and creating a thriving neighborhood.

However, women's political and social engagement is necessary for reason, ethics, and humanity, but in Afghanistan, this layer has seen significant changes in personal and societal life. Women in our country were denied the right to literacy and excluded from social and political engagement for a very long time, and for the first time since Amanullah Khan, the government has officially granted women access to education and social and political activity. The government at the time established specific schools and hospitals for women and took control of various initiatives for their advancement to promote the growth of more and better women.

The goal of this article is to learn about the educational reality and the level of women's social and political participation during the reign of Amanullah Khan. It was prepared using a qualitative method and the library methodology. The key inquiry in this article is how women's educational standing changed before and after Amanullah Khan, as well as how their participation in social and political activities, factors, and outcomes changed.

Keywords: Afghanistan, Amanullah Khan, and Women.

INTRODUCTION

There are social and cultural issues that affect women in many parts of the world, and as a result, there are occasionally sex conflicts between men and women. Even Socrates, the first philosopher, was told that women are the greatest cause and decline of humanity's problems in the world, and Hegel, one of the famous philosophers of the nineteenth century, was told that women may have culture and taste, but they cannot achieve independent ideas. The case of women's participation in various sectors of education

and work has been controversial from ancient times up to the present, and it has its roots in human history (Panahi, 1386). These concepts and others like them revealed the breadth of the sexist mindset on their own. What thoughts and concepts can we mention from the growth and development of women when the notions of the intelligentsia and educated individuals regarding women are like that? Only Socrates and a few other philosophers express unfavorable views about women; these views may also be found in some religious texts. Women are introduced in Christianity as unqualified; in the ancient Chinese culture, they are accepted like dirty water; in the law of Hammurabi, they are unqualified; in the holy and religious book of the Jews, they are seen as objects and concepts into non-existent beings; in the Torah, they are concepts more bitter than death; in the ancient Greek tradition, women were traded as slaves (Rezaei, 1389). Women in Europe did not have rights until the late eighteenth century. Following the protest of Ms. Olympic de Gong and her comrades, one of the revolutionary leaders of Paris, women were finally able to achieve rights for the first time since the Declaration of Human Rights and the Great Revolution of France in 1791 (Panahi, 1386).

Insofar as they are given the chance to work, participate in meetings, and engage in public discourse, women, as significant members of society, play a significant role in the creation and development of communities. They didn't care that women in medieval society and their pursuits were unappreciated in primitive societies. However, as time went on and the dictatorship and the rulers were overthrown, women all over the world were given the chance to take part in significant social concerns and have been actively working.

Recent years have seen significant social, cultural, and religious transformations in our culture. Modernism's quick technological growth has had an impact on all facets of human life. Women's lifestyles are one of the areas that modernity has an impact on. Whether or not Afghans who lived in a very restricted and traditional society experienced issues because of modernity, there have been some changes in society.

As a crucial component of Afghan society, women have played a significant role in the country's politics, economy, and society at various points throughout its history. This huge stratum has experienced numerous issues over the years, depending on the social and political climate at the time. Most women in this nation have been submissive to the beliefs and laws of their foremothers and lords. Every leader now accords rights to this stratum based on their personal impression because this transition has been so profound. Afghan women fluctuate from having a lot of rights and being so robbed of their fundamental rights that they are unable to live in peace.



In the current context, women in this country have in some way shown their existence in society and the value of their participation in political activities through the establishment of institutions, membership in parties and organizations, civic engagement, contribution to society building, party, and political activities, being mandated by the high-stakes government. Due to their extensive involvement in several activities, they can successfully create society and obtain and realize their rights.

After his father passed away in 1919, Amanullah Khan came to power. Even though Habibullah Khan had power, he nevertheless wasted his youth. Being an informed and well-educated young man, he had a broad perspective on the nation and its destiny. The young king served in his father's administration and belonged to the constitutional movement, which is a widely held belief among all forms of government, including that of kings. As a result, when he came to power, one of his first actions was to consider reforms and modifications in several disciplines. With the creation of the first constitution, he began the fundamental work and changes, and along the road, he brought improvements to various fields. For instance, land reforms, financial payments, agricultural matters, economic self-sufficiency, education, the tax system and the collection of good tax, streamlining the customs system to encourage trade, the publication of official journals, the construction of schools and hospitals for both sexes, the modernization of the army and the recruitment of foreign military professors to instruct the troops, the forced use of birth certificates, etc. In carrying out and adapting his reforms, King Amanullah Khan made mistakes—either intentionally or unintentionally—which ultimately cost him and his administration money. For instance, the army gave him power; but he dissuaded the army from supporting him by easing the strain on the troops and military while only partially tightening and decreasing the organization (Hamsioglu, 2006). Here, it's important to note that the following variables did not account for the reforms and developments under the reign of Amanullah Khan:

1. The nation's unfavorable social, cultural, and political situations.
2. Low literacy rates among men.
3. No long-term application.
4. Lack of personnel
5. Lack of funds.
6. Lack of agreement among the leadership group members.

MATERIALS AND METHODS

The qualitative approach and the information gathered through the library system were preferred for writing this article.



We gathered the materials, examined them, and had a discussion. Here, we consulted recent texts and sources.

EDUCATION STATUS OF WOMEN

Education has been important; practically everyone in society is expected to learn something. Naturally, the idea of required education is almost a reality in emerging nations. There is no distinction between men and women in education, according to Islam, our culture, and most of the world's nations. In addition, women are less likely than males to participate in education in most countries around the world. For instance, research from a few years ago found that in developing countries, 35 percent of females and 48 percent of boys were actively involved in education in high school, with 65 percent of girls and 78 percent of boys attending primary school (Rezaei, 1389). Various reasons, including societal pressure and the predominance of men's and women's ideas, contribute to girls' lack of favorable opportunities to participate in school, according to sociologists of education. For instance, there is a fat mode in many civilizations and nations when it comes to education. In this mode, the majors are sexual reproduction, and the intended careers for women are either teaching and medicine, or these roles are seen as the best by most people. Because of this, society is backward and impoverished, and women are particularly disadvantaged and poor. Women make up about 70% of the world's poorest population, according to Ms. Rezaei (1389), who cited UN figures. This indicates that both the country's women and a lack of literacy are factors in the country's decline.

This has not been resisted by the revered faith of Islam, which has instead urged both sexes to read and study science. Islam is a religion that respects education for all people, as evidenced by the existence of a Sura with the name Qalam and numerous Ayats on the value and importance of knowledge. The Prophet Mohammad (PBU) also emphasized the value of instructing both men and women in many hadiths. The Hadith regarding the value of instructing women is the tiniest example. This topic is not just covered in the books of Islamic scientists; certain Islamic scientists around the world are also concerned with it. For instance, Mohammad Abuh, a pupil of Sayed Jamaluddin Afghan, stressed women's education and claimed that denying education is contrary to Islamic principles in one of their writings (Ramazan, as cited in Panahi et al., 1386). From above, it follows that Islam not only supports but especially prioritizes women's education, and that even forbidding women from pursuing an education is one of the erroneous representations and false interpretations from Islam.



Now, if we want to discuss the number of literate and illiterate women in this nation, we are directly connected with the erroneous and lack of information. It can be assumed that the number of literate women in Afghanistan is extremely low because there are no specific statistics on this subject, and because of poverty, difficulties, and other factors. Due to issues with social, economic, and security in these countries, most women have recently been denied the benefits of literacy. 85% of women in Afghanistan are illiterate, according to reports' data (Salnam-I Ehsaeya, 1383). It is up for debate whether this information is accurate, but the high proportion indicates that women are at the center of this catastrophe.

The status of women is not what it should be in our country. Because the lives of women have been directly impacted by the changes that the nation has undergone over history. Amanullah Khan can be credited as being the first supporter of women's rights in the political history of the country. Because he has worked to advance and realize the human rights of women in our country and implement some reforms. Even though this work contributed to the fall of his kingdom, he has also produced important, generally straightforward, and worthwhile works concerning women. According to Amanullah Khan, a nation's improvement would be reflected in the involvement of women in various activities; that is, as a nation advances, its women get involved in numerous activities and support the men. In a Loya Jirga statement from 1928, he made this assertion. The king said that the nation would not advance until the women were kept in seclusion behind closed doors (Naweed, 1388). The Shah said during a discussion in the Loya Jirga about the status and rights of women: (... I feel it is my responsibility as king to uphold God's will. My responsibility for the morality and knowledge of this country's women, which contribute to your welfare and peace, trumps my obligation to the prostitution-related ladies. My heart, soul, and conscience occasionally struggle with this obligation. I am vividly aware of the tyranny endured by a group of people known as the myrrh-bearers because of the conduct of some church members. I don't want to imply that scholars shoulder a portion of this weight, but I am aware of it myself. May God richly bless individuals who have lived lives devoted to and concerned about God, turning their attention away from the spotlight to consider the changing circumstances (ibid).

The Shah's words make it clear that he voiced displeasure with women's situation and believed that scholars hindered women's advancement and presence in society. He had a hidden viewpoint about the potential of women in numerous fields. The Queen and the King supported women's education. The King introduced universal and mandatory primary education for all through his reforms (Hamsioglu, 2006). However, the



administration went back and changed several of these measures in response to demonstrations and revolutions. For instance, the Shah restricted girls' schooling to the age of twelve following the uprisings and rallies (ibid). The Del Gushah Citadel and Palace Hotel hosted gatherings that the King and Queen staged to encourage women's education and awareness. In a number of venues, they emphasized women's rights to education. The Queen stressed the importance of educating women in her speeches while visiting India (Naweed, 1388). In one of her presentations, she dispelled myths about how Islam views women and condemned those who oppose women's education (Aman-I Afghan: 1307). The Queen maintained that Islam gave women more rights than other religions and underlined the importance of upholding these rights.

Amanullah Khan also highlighted that Islam, the sacred religion, provided scientific knowledge to men while discussing the Code of Conduct at a speech to a sizable crowd of men in Kandahar in 1925. He believed that education was the only way for women to comprehend their religious obligations (Taftesh-I Wulayat-I Qandahar). This talk emphasized the King's viewpoint that education was both a natural and spiritual pursuit, encouraging the spread of religious doctrines. He thought that attaining this understanding might be accomplished through education. At the start of 1920, the country was low of professors, thus Indian teachers at first started teaching new courses. Later, to fill this educational gap, French professors were also hired, and institutions like Amman and Independence were founded (Sistani, 2013). The School of Esmat was founded by Queen Soraya in 1920 AD as a result of the king's initiative to build a ladies' school after seeing the need for a proper educational setting (Sistani, 2013). Mastourat School in Kabul, which was the first girls' school in the city, was established in 1923 AD, contrary to past assertions (Rezaei, 1389).

After the establishment of these institutions, efforts were made to put formerly home-educated ladies into structured classes, and some of them were even sent abroad to study in nations like France, Germany, and Turkey (Kazem, 2005). With a concentration on professional training in disciplines like cooking, sewing, and handicrafts, these educational institutions were specifically created to educate girls. They aimed to boost their self-esteem and sense of responsibility for their society duties (ibid; Naweed, 1388).

Tarzi highlighted the value of educating women, arguing that it was more important than teaching males because of the crucial role that women's education plays. Queen Soraya and Mrs. Tarzi actively promoted women's education by outlining strong arguments and



urging them to engage in a variety of activities, such as education and religion, on an equal footing with males (Naweed, 1388). However, until the king and queen were re-elected in 1926, which resulted in improvements in women's rights and responsibilities, the situation remained unsatisfactory (Naweed, 1388).

Due to their liberal upbringing and ideals, King Amanullah Khan and Queen Soraya were supporters of women's social and political rights. They encouraged women to participate in political, economic, social, and cultural endeavors, which enhanced female engagement both inside and outside of Afghanistan's boundaries (Naweed, 1388). In addition, Queen Soraya emphasized the need of educating women, reiterating their equal rights with males, and emphasizing their crucial role at raising healthy, educated children in a speech at Kherq-I Mubarak in 1925. (ibid).

However, the king's public pronouncements also showed signs of misogyny because he stressed teaching boys more than girls and did not explicitly mention girls. However, the king did recognize the value of educating women, noting the notion that mothers play a significant role in influencing the next generation. In order to defend the notion that knowledge should be available to both men and women, he cited the tradition of the Prophet (Sistani, 2013). Amanullah Khan's daughter believed that without educating women, the country could not guarantee the health and welfare of its future generations. This belief was informed by events in India. As a result, the king stressed higher education and sent all of his children—boys and girls—to school (Sistani, 2013).

Amanullah Khan made substantial efforts to support increasing female school attendance by implementing policies linked to girls' education. In order to aid girls' education, he founded vocational schools for adult women and took control of providing them with clothing, food, cloaks, and books (Aman-I Afghan, 1307). Additionally, King Amanullah created home schools, nursing homes, nonprofit newborn hospitals, and high schools in the European style in the area, along with his proposal for mixed-gender education for kids under the age of eleven (Aman-I Afghan, 1307).

Shah's viewpoint was significantly affected by Mahmoud Tarzi's theories. The writings of Tarzi, which focused on egoism, social consciousness, and historical context, had a profound impact on the king's views. The foundation for building an atmosphere that is favorable for women's social development was created by Tarzi's essays on the value of learning and education for women. Tarzi's opinions were highly esteemed by the king, who preferred them over many other viewpoints.

The educational initiatives for women in Amani extended beyond merely attending school. Some women and girls were actively involved in magazine publication. For instance, the sister of Habibullah Khan Tarzi served as the editor of the first women's journal, "Ershad al-Nuswan," which was published in the Solar year 1300. The publication encouraged families to educate their girls and addressed significant concerns such as women's rights, social issues, and cuisine. Its focus was on education and awareness-related issues (Sistani, 2013; Hamsioglu, 2006). According to a different source, Ms. Tarzi oversaw a publication that mostly addressed issues relating to women's rights, childcare, and other similar topics (Rezaei, 1389; Sistani, 2013).

Girls' schools were temporarily closed despite valiant efforts. However, Kabul's schools eventually resumed operations following the Khost rebellion. At first, efforts were made to enroll girls in the nearby royal school, but these efforts encountered difficulties and ultimately failed for a number of reasons (Beck as cited in Bloom et al Naweed, 1388). Amanullah Khan's overall goal was to improve education since he thought it would result in a progressive and developed Afghanistan with modern educational procedures (Rezaei, 1389). As a result, he put into place a number of policies designed to increase girls' access to school.

SOCIAL STATUS OF WOMEN

Human participation is influenced by a person's social standing and other variables including family status, literacy, social relationships, and so forth. The variables are closely related to each other, and this has a direct impact on the personality of humans. On the other hand, the principle of social development has its roots in cultural development. Cultural development also relates to intellectual development. This process involves people voluntarily participating in social cultural activities. Women's social participation is also subject to their voluntary participation.

Women's participation in social activities has experienced many ups and downs across many nations, for instance, in our neighboring country, Egypt, after much effort and long struggles, finally managed to form a women's organization in its year 1923 and engage in social activities, although it was exclusively for upper class women and for the lives of lower class women. It didn't work. In addition, women's liberation movements have been active in Arab countries such as Syria, Palestine, Yemen, Kuwait, and Tunisia and have participated in anti-colonial campaigns (Panahi, 1386).

As an evident to all, man was created from a man and a woman, and this is also mentioned in the Holy Quran, and Allah



Almighty says that we created you from a man and a woman. This indicates that from creation perspective there was no gender discrimination between men and women, and in many cases they had equal rights. Historically, due to a number of causes, certain societies have not included or had a role for women in society. Women may not have been able to overcome barriers or be more active in society due to their physiological and psychological characteristics. One of the societies where women have been expelled is Afghanistan, in this country, women are deprived of equal rights and privileges with men, and in most cases they are treated as a second gender. Therefore, they have failed to find their place in society and play an important and effective role in society.

From the social science perspective, important factors such as: family, environment, peer groups, education, etc. play a role in the socialization of women, but there are two other important factors that play a role here: a) religion and b) government, the two phenomena are closely related and have agreed upon everything in every way, the same is true of women in society) Yilmaz,2005). But in Afghanistan most of the time religion and government has impeded the advancement of women and their participation in social and political activities, especially before the reign of Amanullah Khan, Afghan women were not part of social and political activities, obstacles have existed and there has always been discrimination and sexism between men and women.

In Afghanistan, for the first time, Article 16 of the Constitution of Amanullah Khan states that all citizens have equal rights and women have the right to clothing of their choice. By incorporating this into the constitution, the issue of equality between men and women was raised for the first time, and women had the opportunity to speak about their various rights, including social rights. Following this article, a group of women or a delegation of women traveled to the United States to attend UN meetings. Although the issue of women's participation in social activities was written into the constitution, the government took further steps to incorporate more women into the process, including the establishment of a Women's Protection Association, initially attended by representatives of Kabul (ibid).

The king has supported and promoted the presence of women in society and their social activities, for example, according to one of the accounts, King Amanullah Khan, during his reign, visited the girls' schools and encouraged them to learn horse riding and fine arts and to learn aviation like European women. The King's statements indicate that he was a supporter of women social rights and their presence in social and cultural sphere. He emphasized that if women had the opportunity; they could and should have the right.

In addition to the latter, a committee was formed under the guidance and chairpersonship of Queen Soraya the First Lady of the country, which aimed to do propaganda for women's freedom (Naweed, 1388).

In the social dimension, women are given social freedoms and thus have the right to participate in parliament and public gatherings, women believed that the Afghan women shall enjoy social rights as women in other countries and shall not be bound by social and cultural restrictions. So Mahmoud Tarzi took first steps in 1921, and published some articles on women in the Seraj ul-Akhbar Magazine and elucidated foregoing (ibid). Given the verses of the Holy Quran and the Hadith of the Prophet, both promote women's self-awareness and engage them in social, cultural and political affairs. It seems that he was thinking on how to make women aware of their social right. He believed for the participation of women's in public life, the royal family, and the women of the king's family in general could play an important role. To Queen Surayya made this statement in a statement about the importance of women's rights.

In short, reforms and changes to the social status of women included: Queen Surayya's presence at government ceremonies and removing the veil, rising the age of marriage for girls to 18 years, and abolishing multiple marriages among government officials (Aman-I Afghan). Some scholars also endorsed the issue of polygamy, for example: Rumi, a prominent scholar did not define the issue of polygamy in Islam as the sexual pleasures of men; the widow is permitted to defend her rights. Yen claimed that Allah Almighty in the Qur'an allowed Majid to marry four wives, so other people and power-holders would not have the right to interfere in family affairs, as well as premature judgment on whether or not a woman's husband was judged above (ibid). Amanullah Khan has also taken the view of the public while prohibiting polygamy. Ask people if you have four wives and each of them has five children, how do you care for them? So it is good to have a lady to handle them properly (Stewart as cited in Blood et al Hamsioglu, 2006). In addition, Queen Soraya's official trips with the Shah and her visits to the royal family and some women of the royal family are all examples of women's participation in social activities. In terms of expanding women's social rights, the King's and Queen's trips to Europe also have implications. They started calling for the presence of women in society after seeing the outside world and the presence of women in different spheres and levels.

King Amanullah Khan continued his reform of women's rights during his government a civil law on marriage and divorce enforced and gave equal rights in marriage, divorce and inheritance, banning underage marriages and marriage with close relatives. She was

given the right to complain in court and the right to choose her husband (ibid).

To co-ordinate affairs and expand women's social activities under Amanullah Khan, the Naw Bahar Support Association was founded in the year 1920 AD by Kobra, the sister of the king, and began its publication in 1920 (Saeidi). Regarding its founding year there are two different views, in another narrative, to encourage more women to become activists for the Protection of Nursing, the two sisters were esteemed by King Amanullah, the Queen Kobra and the Queen Hajera. Twelve women from Kabul have joined it (Sistani, 2013) under the supervision of Queen Surayya (Naweed, 1388). Its purpose was to support and consolidate the position of women in society. Since there is a difference of two years between these two views, it is reasonable to accept the year of the establishment of the association, because in second year the journal of the Society is published. It is more appropriate to do so until the institution is not in place, and its official publication cannot be started, but the association first taught women self-esteem and then encouraged women to stand up in defense of their equal rights with men. It sought to promote widespread propaganda about women's liberation and to prevent backward movements against women.

Ms. Asma Sumayyah Tarzi was in charge of the association's magazine, initially published in two pages. The issues of women and critical issues about their social status were published in the journal for example, the sale of women and forced marriages (Kazem, 2005). Among other things that this association and its members work with at the request of Queen Soraya a special place to hear women's complaints about alimony and beatings and a secret committee was appointed to investigate the situation (Sistani, 2013: 11). In the matter of determining the rights and social duties of women, the scholars disagreed, although it was approved in the Loya Jirga on 1928 of the Niswan Regulations for the determination of the rights and social duties of women (Naweed, 1388).

POLITICAL SITUATION

Women's political participation and rights are among the long-held aspirations of women in this country, and women in Burma have been waiting for their rights to be realized and they have worked hard to achieve this and this right has not been easily achieved. Because women have been protesting in various parts of the world until they have this right and occasionally raise their voices. If you look at the course of law Women's Politics in Developed Countries We can say that women on 1920 in the same democratic and advanced America won the right to vote (Edward, 198), in England after years of



struggle and litigation in the year 1928 (Panahi, 1386 (. Women in France and Japan also gained the right to vote after World War. In Asian countries, especially in our neighboring countries, such as Turkey and Iran has also gained women suffrage in the coming years, and it can be concluded that the issue of women's suffrage is a new and related phenomenon. It is the twentieth century: the level of political participation of women is also linked to political socialization and the level of education of individuals, so that, according to one study, every level of human education increases as their political participation increases (ibid).

Women's movements in Islamic countries have a history of nearly 100 years. In many countries, many movements have taken place. Not only the movements but some scholars of the Islamic world also had a somewhat alarming view on the subject. For example, Mohammed Abduh, a student of Afghan Jamaluddin, was among the first scholars in the Islamic world to address the issue and criticize the backward status of women in Arab countries. She particularly criticized the issue of denying women the right to education, contrary to Islamic teachings. Qasim Amin later wrote a book on the status of women in his book Freedom of Women and criticized the plight of women in Islamic countries (Panahi, 1386).

Although many writings and speeches have spoken of the absence of women in politics and the prohibition of their political and social activities, the issue of women's political rights in recent years has been assumed. A limited number of women have been involved in political and social affairs since the late past. In the very distant past, many women, such as Queen Sultan Razieh, Queen Gohar Shad, Nazu Anna, Soraya Babo Jan, Malalai, and others, have been involved in political affairs for many years and some have ruled (Kazem, 2005). Also after the establishment of the government of adultery and the British invasion of the country a large number of women, such as Mastura Ghorri, Maryam, Mahjubeh Heravi, Aisha Darrani, Amena Fadawi and Bibi Halimah, sister of Mohammad Khan, poet ... And they have raised voices that this is all about political activity and participation, even walking away from home to village and village to village in front of people. Called colonialism (Hasin, 1368). Another rule governing the status of women in family time Sdvzayy complicated and political rights to women not until King Amanullah in 1919 the seat became king.

On the one hand, the Shah was a liberal, on the other hand, his wife grew up in a free and educated family, and her husband was also a supporter of women's social and political rights, so King Amanullah gave women good social, economic and political rights. It has called them into economic,

social, cultural, and political activities that demand the king's attention.

The establishment of the associations was itself the foundation of women's readiness for political activity, and they could thereby prepare themselves for political activity. What the Shah did was to give women formal political rights. Women's political rights and the right to participate in their political activities in the 1924 year of the Loya Jirga Paghman has been raised and legalized (Rezaei, 1389). by establishing it in the election of the third Loya Jirga on August 5 to September 9, Poghman hosts a women's rally of 3 to 5, and it is here that women enter politics for the first time as men's lawyers for men (ibid).

It is clear from the above theories and practices of the current government that Amanullah Khan, as the most liberal and relatively democratic king in the country's political history, was formally granted political support for women in Amanullah Khan's time and that Amanullah Khan himself was a supporter it has been. So women were able to do good and effective work in very little time.

RESULT AND DISCUSSION

Afghanistan has been under British colonial rule for many years, and in many cases it has led the country backward. King Amanullah Khan, who got power in 1919, began a series of reforms to change the country's complex political and social situation, the most important of which was to bring about changes in the social and political status of women. It was the first time in Afghanistan's history that the constitution was drafted, in which the law on equal rights for men and women was mentioned, and for women many social and political opportunities were recognized and their growth was possible.

It is clear from the above theories and practices of the current government that Amanullah Khan, as the most liberal and relatively democratic king in the country's political history, was formally granted political support for women in his time and that Amanullah Khan himself was a supporter. So women were able to do good and effective work in very little time.

Amanullah Khan can be considered as the founder of women's rights advocate in Afghanistan, before him no male politician and no women's rights activist has written about this issue of equal rights of men and women in social and political spheres. Amanullah Khan's work was the beginning of modernizing the state and empowering women to continue to provide for women's growth and development. As a result of the work of Amanullah Khan for the first time, women, schools, hospitals and institutions dedicated to women were built

in Kabul, as well as a role model for women activists and other politicians.

CONCLUSION

Afghanistan is one of the Asian countries with a long history which ruled by various ethnic groups. That is why Afghanistan is called an ethnic mosaic. The country has a population of more than thirty million, about 50% of which are women. Of course, in terms of quantity, women are almost equal to men, but in terms of their effectiveness and role in society, they are much lower than men. The low level of participation of women in different fields has many factors, including lack of attention by leaders and politicians to their growth, lack of favorable social, cultural and political space, lack of attention by rulers, and so on.

Amanullah Khan, himself an educated prince and one of the founders of the Constitutional Movement, advocated for equal rights for men and women, and he has done extraordinary work in this regard, for example: establishing a women's protection association, compulsory schooling, giving equal rights to men in the constitution, preparing for education abroad, granting various social and political freedoms, attending political and cultural assemblies, and so on... Given his initiatives and efforts, Amanullah Khan can be considered the founder of women's rights advocate in Afghanistan. Before no male politician and no women's rights activist has written about this issue of equal rights with women in social and political spheres. Amanullah Khan's work was the beginning of modernizing the state and empowering women to continue to provide for women's growth and development. As a result of the work of Amanullah Khan for the first time, women, schools, hospitals and institutions dedicated to women were built in Kabul, as well as a role model for women activists and other politicians.

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