

**ҒЫЛЫМИ МАҚАЛАЛАР  
НАУЧНЫЕ СТАТЬИ  
SCIENCE ARTICLES**

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<https://doi.org/10.26577/JH.2021.v102.i3.02>**Sayed Khalil Kohi** Bamiyan University, Afghanistan, Bamiyan,  
e-mail: [khalilkohi23@gmail.com](mailto:khalilkohi23@gmail.com)**CRITIQUE OF AFGHANISTAN  
IN THE COURSE OF HISTORY**

Afghanistan is on the path of the history by Mir Ghulam Mohammad Ghoobar. This book is a masterpiece in its own time that has been written as a documentary analysis. This is the first book in the country that was banned by the government after it was published for eleven years. This made the author and his book famous. This book is written in a scientific style, with Shiva literature and documentary analytical method. However, in terms of writing style and literature, there are differences between the first and second volumes. The contents of this book are the history of Afghanistan which covers the distant past to the end of Mohammad Zahir Shah's time. According to the author, the contents of the book are the political history of Afghanistan, not its social history. The author believes that political history can be written separately from the history of neighbors. For this reason, there are a few shortcomings in the study of historical periods in this book. The author has tried to reconcile the past with the political boundaries of today. Therefore, it cannot consider a specific criterion for recognizing past governments. He called the governments of Afghans whose only ancestors were from present-day Afghanistan. It does not consider governments to be Afghans who are both of current Afghan descent and have ruled Afghanistan. The text of the book is decorated with interesting and beautiful analysis. Historical facts are rippling through it. However, I see some shortcomings and undocumented analyzes in it that cannot damage the reputation of the book. The sources used in the book are primary sources. The way of writing the sources has not been treated in the same way. Ghoobar sources are not only Persian or Pashto works but also Arabic, Russian and English books as sources. It seems that the style and method of Afghanistan's writing in the course of history are influenced by the method of the historian Leopold von Ranke, who has a German-style.

**Key words:** Afghanistan in the path of history, Ghoobar, critique, writing method.

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Бамиян университети, Ауғанстан, Бамиян қ.  
e-mail: [khalilkohi23@gmail.com](mailto:khalilkohi23@gmail.com)**Тарих барысындағы Ауғанстанға сын**

«Ауғанстан тарих жолында» кітабын жазған Мир Ғұлам Мұхаммед Губар көрнекті қоғам қайраткері, білікті ауған тарихшысы. Бұл кітап деректі талдау негізінде жазылған өз заманының жәдігері. Ол жарық көрген соң он бір жыл бойы үкімет тарапынан тыйым салынған бірінші кітап. Бұл жағдай автор мен кітапты әйгілі етті. Бұл кітап Шива әдебиеті мен деректі-аналитикалық әдісті қолдана отырып, ғылыми стильде жазылған. Алайда жазу стилі мен әдебиет тұрғысынан бірінші және екінші томдардан айырмашылығы бар. Бұл кітаптың мазмұнында Мұхаммед Захир Шахтың заманындағы Ауғанстан тарихы қамтылған. Автордың айтуынша, кітапта Ауғанстанның әлеуметтік тарихы емес, саяси тарихы жазылған. Автор көрші мемлекеттердің тарихынан бөлек Ауғанстанның саяси тарихын жазып шығуға болатынын айтады. Сондықтан да кітапта тарихи кезеңдерді зерттеуде бірнеше кемшіліктер жіберілген. Автор өткенді бүгінгі саяси жағдайлармен үйлестіруге тырысқан. Демек, ол өткен мемлекеттерді танудың нақты критерийін қарастыра алмаған. Кітап мәтіні қызықты талдауларға толы. Сонымен бірге кітап кемшілігі ретінде атап өтуге тиіс, мазмұнына көп нұсқан келтіре қоймайтын құжаттанбаған талдаулар да баршылық. Кітапта пайдаланылған деректер түпнұсқалығымен және жаңалығымен ерекшеленеді. Губардың

дереккөздері тек парсы немесе пушту тіліндегі шығармалар ғана емес, сонымен қатар араб, орыс және ағылшын тіліндегі кітаптар болып табылады. Неміс стилін ұстанған тарихшы Леопольд фон Ранж әдісін Губардың Ауғанстан тарихын жазу барысында қолданғаны аңғарылады.

**Түйін сөздер:** тарих жолындағы Ауғанстан, Губар, сын, хат тәсілі.

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### **Критика Афганистана в ходе истории**

Автором книги «Афганистан по пути истории» является Мир Гулам Мохаммад Губар, прогрессивный общественный деятель и видный афганский историк. Эта книга – шедевр своего времени, написанный как документальный анализ. Первая книга в стране, которая была запрещена правительством после того, как она была опубликована, в течение одиннадцати лет. Это сделало автора и его книгу знаменитой. Эта книга написана в научном стиле с использованием литературы Шивы и документально-аналитического метода. Однако с точки зрения стиля письма и литературы между первым и вторым томами есть различия. Содержание этой книги – история Афганистана, охватывающая далекое прошлое до конца времен Мохаммеда Захир Шаха. По мнению автора, содержание книги – политическая история Афганистана, а не его социальная история. Автор считает, что политическую историю можно писать отдельно от истории соседей. По этой причине в этой книге есть несколько недостатков в изучении исторических периодов. Автор попытался примирить прошлое с нынешними политическими границами. Следовательно, он не может рассматривать конкретный критерий признания прошлых государств. Текст книги содержит интересный анализ. Однако в ней имеются некоторые недостатки, как недокументированные анализы, которые не могут повредить репутации книги. Источники, использованные в книге, являются первоисточниками. Источники Губара – это не только произведения на персидском языке или пушту, но и арабские, русские и английские книги. Кажется, что стиль и метод письма в ходе написания истории Афганистана схожи с методом изложения историка Леопольда фон Рэнджа, который придерживался немецкого стиля.

**Ключевые слова:** Афганистан на пути истории, Губар, критика, способ письма.

### **Introduction**

*Problem statement.* To the extent that history books and theories of scientists concerning the history books of the country were searched and searched; the history book (Afghanistan on the Path of History) by the late Mir Ghulam Mohammad Ghobar seemed complete, popular, scientific, and well-written to his peers. With this in mind, the book Afghanistan in the Path of History was selected from other historical books of Afghanistan to be evaluated briefly. Historiographical methods are examined in it and historical propositions are criticized and evaluated to the extent of the article. Therefore, the present article seeks to evaluate the book (Afghanistan on the path of history) in terms of using the usual methods of historiography in the dust age and well-known scientific methods and looking at the contents and sources.

### **Materials and methods**

The method used in this research is descriptive-analytical. In this method, first, the theoretical text of the described text is examined, and then it is

analyzed and studied using well-known, scientific, and acceptable definitions.

*Research background.* Afghanistan in the Path of History is the most important and popular book in the contemporary history of Afghanistan, written by the able hands of Mir Ghulam Mohammad Ghobar, the freedom-loving scientist of the country. However, after the publication of the first volume of this book for eleven years, was banned and the people could not get it. This book has been reviewed by many scholars since its release. One of the most important critiques of this book is the introduction and critique of Afghanistan in the course of history from the arrest of Panjshiri, which has been published in ninety-two pages. The Dust Notebook, which is the result of a one-day world seminar, was created in February 2001 at the School of Asian-African Studies, the University of London, to commemorate the 110th birthday of Ghobar. The book was published in Peshawar, Pakistan by Abdul Ghafoor Pouya Faryabi in three hundred pages by Parnian Publications. Another work in this section is the book Why Afghanistan Was Seized in the Path of History by Mohammad Nasir Mehrin, published in 1994 in Hamburg, Germany. Critique and commentary

book on the second volume of Afghanistan in the course of history by A.M. Negargar is another book that has written a review of Ghobar's works. There are also articles by Azam Sistani entitled A Critical Look at Two Volumes of the History of Ghobar and Mr. Najib Sakhi. The former has written a critique of the history of dust and the latter has tried to trace it in his articles. Both sides published their articles in issues 408-422 of the weekly Omid, which is now available online.

### Results and discussion

#### *Application of research results*

The results of this research can once again evoke in the minds of contemporary readers the name and memory of Ghobar, who worked hard for many years and, in addition to the struggle for freedom, wrote the precious book of Afghanistan in the path of history. Examine important aspects, the method of historiography, and historical analysis of that great man and provide it to contemporary historians.

#### *A Brief History of Ghobar*

Mir Ghulam Mohammad Ghobar, who at the beginning of his press career called himself Mir Gholam Mohammad Al-Husseini (Mehrin, 1372: 1), is the son of Mirza Mahboob Khan, who was born in 1276 in Kabul. He studied privately and was interested in studying history, literature, philosophy, and social sciences. Ghobar worked in various magazines and sections of government offices inside and outside Afghanistan from 1298 to 1311 and was imprisoned and exiled from 1312 to 1321. After his release from prison and exile until 1331, he was the representative Kabul residents the National Assembly, the founder and secretary of the Vatan Party, the founder, and owner of the Vatan newspaper.

Ghobar was transferred to prison again from 1331 to 1335, and after being released for 20 years, he lived at home and engaged in political activities, studying and composing. At the same time, Afghanistan's book on the path of history

#### *Afghanistan on the path of history*

The examined version is the book Afghanistan in the Path of History written by Mir Gholam Mohammad Ghobar, published by Kabul State Printing House in 1346. In this edition, the first and second volumes of the book Afghanistan are in the path of history attached. The first volume has 852 ministerial by the names of Afghanistan including a list of sources and an appendix to correct spelling mistakes. The contents of this volume range from the physical form and the distant past of Afghanistan Amanullah Khan's rule and the beginning of Amir Habibullah's rule (Bacha Saqqa).

The second volume is 283 pages, which covers the events of the time of Amir Habibullah (Bacha Saqqa) from the beginning to the end of Zahir Shah. In the second volume, in addition to the mentioned contents, appendices such as brief accidents and the author's works, also include the notes of external sources at the time of the author's death.

Afghanistan is one of the most important and prestigious dust monuments in the course of history. This book has immortalized the name and memory of the dust in the minds of the book's readers and insured it from being forgotten. Afghanistan is one of the most famous books in the history of modern times. This book has scientific contents, regular, written with smooth literature and fluent pen and comprehensive analysis, and is considered to be complete and flawless to some extent. After narrating historical narrations, the author has provided a comprehensive analysis of these narrations. In his analysis, in most cases, he has dealt with the whole in detail and a few others the whole; For example, after a brief and comprehensive account of the time of the Yaftali kings in Afghanistan, he refers to industry in this period and states that "the decline of an industry is illustrated by the thick images of Yaftali coins" (Ghobar, 1346: 1/55). It is possible to summarize the writing that examines the industry of the reign of a dynasty based on a detailed study and general understanding.

For the reader to better understand the favorable or unfavorable situation of the country's history, he completes the results of his analysis by comparing neighboring countries. Explains to the reader what a major difference there is between Afghanistan and its neighbors. What will be the result of these shortcomings in important parts of the country's infrastructure or superstructure in the future of Afghanistan? From the state of education, health, industry to economic status, trade, tax system, and other important issues in this comparison.

#### *Some reasons for the book's popularity*

However, the reason for the fame of this book cannot be considered only related to the contents of the book. Many reasons come together and make this book the most popular book among intellectuals and scientists. Among these reasons, we can mention the author's militant, freedom-loving and poor character. He has spent his life defending constitutionalism against the ruling family. He endured imprisonment, exile, and fragmentation from society, but he did not bow down to the oppressive rulers and demanded the rights of his people. In this regard, he did not compromise with tyrannical rulers. If two powerful rulers of that time, Nader Shah and then Daud Khan,

invited the dust to cooperate with their authoritarian government. Accepting the risk of death and years of imprisonment, exile, and house arrest, he rejected this invitation, which in his opinion was against the interests of the Afghan people (Ghobar, 1346: 2/275).

Rad, the man advised his children to serve the poor in his last note; in his life, he had made serving them his profession, spending his life serving them. His son (Heshmat Khalil) says that one day on a cold winter day, his father gave his topcoat to a man who was shaking violently and was wearing only a worn shirt and pants. He spent the winter without a topcoat because he had enough money to buy another topcoat. Did not have (Ghobar, 1346: 2 / 274-275).

Another reason is that the book was arrested by the then government after publication and was not allowed to be published. The book ban was reflected in a situation in which Afghanistan witnessed a growing number of freedom-loving and freedom-seeking intellectuals. The intense need to study and the anti-authoritarian demands of the popular movements and the banning of the ruling power from publishing the book of the author, who had a long history of freedom-seeking and struggle against tyranny, caused various questions in people's minds and provoked them to access the book. To. Days that passed after the book was banned, the interest of the people increased. Those interested wanted to see what the book contained that had been banned by the government. While this question was not answered by the responsible departments, it remained vague and unanswered, even by the press, and was not discussed as an issue (Mehrini, 1372: 15-16).

This arch added to the book's popularity to such an extent that eleven years later, on June 9, 1978, when the book was released from confiscation; It became hot news, and in one to two days, three thousand copies of this book were sold and there was no book left for the interested people who came on the third day (Naderi, 2009: 2).

Another reason in addition to the content, inclusion, and comprehensiveness of the book. The history of all periods, from the distant past to the last years of the author's life (during the reign of Zahir Shah) is mentioned in the book. Afghanistan in the Path of History is one of the few historical books of Afghanistan that discusses the human life of Afghanistan from the dawn of dawn to the modern era and provides information in the form of scientific analysis of historical narratives.

#### *Overview*

Afghanistan, like any other book in the course of history, has its shortcomings and drawbacks. This

shortcoming has emerged in the scientific sourcing, methodology, analysis, and analysis of material in its current form, periods, or historical debates. It is worth mentioning that this is Afghanistan. A country that still does not have enough resources for writers. Despite the lack of sufficient resources in the country, the author has been able to transfer systematic information in the book of Afghanistan in the course of history, which is considered as the first source and irreplaceable book in the history of this country. Regarding the evaluation of Ghobar book with scientific criteria, citation, and scientific research historiography of today, Ghobar's only words are enough: "It is unlikely that the way of thinking of the distant past will be judged by our souls and our way of thinking and method; It would be more correct to judge ourselves sincerely in the age, environment and the flow of their knowledge and vision to judge our past" (Ghobar, 1346: 1/107).

Due to the difference in time and source methods, there are few things that need to be reminded. For example, the author did not want or did not realize that he was using the book's resources in the same way. Has used different methods in sourcing. In this regard, Ghobar has followed two methods, either numbering the text and mentioning the source in a footnote, or placing the source inside the arc in the text. In terms of writing sources, it has behaved differently. For example, in one place he mentions the name of the book, the year, and the nature of the book, "History of Afghanistan in the era of the Gurganus of India, Kabul 1341" (Ghobar, 1346: 1/307). Elsewhere, he only mentions the name of the book and the page. P. 73" (Ghobar, 1346: 1/323). In some places, in addition to mentioning the pages at the beginning, he has defined the author and his nationality and has included such sources in the book. "Pages 295-92 Political and Social History of Iran by Iranian scientist Saeed Nafisi Published in 1335 Shamsi" (Ghobar, 1346: 1/340) or it is enough to mention the name of the author and the chapter of the book. "Ghazi Atallah's book Chapter of the Shah's Time" (Ghobar, 1346: 1/387) and in one case only deals with the name of the author, cover, and page "Ghazi Atallah, the first volume, page 250" (Ghobar, 1346: 1/515) or only Uses the name of the book and the author "Afghanistan Free Book Store" (Ghobar, 1346: 1/450)

The dust has the upper hand in shorthand. He briefly mentions the less relevant topics, as the writing of Afghanistan in the course of history requires. His brevity does not disturb the meaning and concept and expresses all the contents in full. For example, when he examines a topic called the social situation

in Afghanistan in the tenth to twelfth centuries, he begins with Beyhaqi's writings on the various sects of Islam and briefly mentions the mentioned Islamic sects in two or three pages with their intellectual characteristics. In some cases, in connection with the Islamic sect and the sects separated from each, it has erred due to the scarcity of resources and unrealistically linked one sect to another. He attributes the Qarmati and Ismaili branches to the Mu'tazilite religion and considers them to be derived from the same religion (Ghobar, 1346: 155). The Qarmati Ismaili branch was separated from the Ismaili body by Hamdan Qarmati. While the Mu'tazilites are one of the Islamic theological religions that were established by Wasel Ibn Atta after retiring from the lesson of Hassan Basri, his teacher. Mu'tazilite is a theological and Sunni religion.

It appears from Ghobar's writings that he did not have a good relationship with jurists, religious scholars, and Sufism. He has renounced neutrality in introducing Sufism and has incorporated his belief in introducing this sect. In a text, he considers some of the teachings of the Sufi method as the temptations of the devil and believes that according to the teachings, the devil taught them a new talisman every day (Ghobar, 1346: 1/172).

Ghobar not only considers the jurists along with the feudal system as the cause of backwardness in the country but also does not like the relationship of kings and rulers with religious scholars and considers it as the cause of the cultural decline and the fall of governments on the slope of petrification. (Ghobar, 1346: 1/1839) In this regard, not as a researcher and analyst who has turned to documents and evidence, but tries to show his opposition to the clergy in any way possible. For example, in his analysis of the situation during the conquest of Alisha Qajar in Iran, which was under the influence of Russia, he points out that the British government also put pressure on the Iranian government by paying salaries and rations to the clergy and that government to oppose Afghanistan, especially the attack on Herat. *تتشالو*. As he says in this regard: «The clerics of Najaf and Karbala, who had a great influence on the Iranian community, received rations from India» (Ghobar, 1346: 1 / 503-504). The Iranian government has been influential.

#### *Failure to use a specific criterion for recognizing Afghan governments*

Dust does not have a specific criterion for recognizing historical periods, kings, kingdoms, regions, persons, and other cases. Without categorizing the acceptable criteria, he categorizes the previous governments and considers the

governments as Afghan and the governments as related to the neighbors of this country such as Iran, India, or Transoxiana. For example, he considers the Taherian government, which was originally from Herat and their capital Neyshabur (Ghobar, 1346: 1/87), to be Afghans, while the Samanids are considered by the same criterion – that is, Saman Khodad from the people of Balkh, who later named his children Bukhara as they chose the capital (Ghobar, 1346: 1/98) and occupied many parts of Afghanistan – it is not accepted as an Afghan government but is related to Central Asia. The government of Nader Shah Afshar, who ruled Afghanistan, Iran, and India with Mashhad as its center and was also from Khorasan (Ghobar, 1346: 1/349) and Khorasan has always been considered as part of Afghanistan in the works of Ghobar (same: 325) is not considered an Afghan government. But he accepts the government of Ghazni, which was founded by Alptekin and Sabkatgin, and they were the commanders of the Samanid government and were originally from Trans-Mesopotamia, as the Afghan government. The Khwarezm government does not recognize the monarch who rules Afghanistan, Iran, and Transoxiana as an Afghan government. While explicitly stating in his book that Khorezm is one of the provinces of Afghanistan (Ghobar, 1346: 137: 1), he ruled the various Indian states whose founders were the people of present-day Afghanistan and ruled only in cities of India, such as Qutbiya, Shamsiyah, Ghiasiyah, Khalajiyah, Taghliqiyah, Khedr Khania, Ludiya, Syria, Bangriya and Karani (Ghobar, 1346: 1/133) are considered as Afghan governments that have no other connection to Afghanistan than the main source. The Achaemenid and Greek governments are not part of Afghanistan, while the Nano-Western government recognizes the government formed after Alexander's death by Sardar Dov Dut as the Afghan government.

Although Ghobar has not explicitly mentioned which Afghan government and which occupier government, except in a few cases, he has devised a subtle trick to identify Afghan and non-Afghan governments that the reader can achieve by studying Afghanistan in the course of history. For example, this is clear from the specific terms he uses in his book *Afghanistan in the Path of History* when introducing governments. If he accepts government dust as the Afghan government, he uses the term "Afghanistan during the government of, for example, Ghorī", but if he does not accept government as the Afghan government, he writes "Afghanistan and, for example, the Seljuk government". Recognizing the Afghan government and others. This trick does

not fit into an acceptable criterion but is related to Ghoobar's thought and belief as to which government he considered to be Afghan and which to be non-Afghan.

*Repeating neighbors' claims*

The lack of clear borders and divisions between like-minded countries such as Afghanistan, Iran, Central Asia, and India, which in the past were mostly one country, has left no clear criteria for recognizing governments and personalities. Each country should call the greats of this great nation of their own country, which was later separated from the body of this nation. On the one hand, our nation criticizes the writers of Iran, Turkey, and the Middle East, who consider our famous scientists such as Abu Ali Sina Balkhi, Maulana Jalaluddin Mohammad Balkhi, Abu Rihan Biruni, Seyyed Jamaluddin Asadabadi, etc. Afghans do not consider them Afghans. On the other hand, our famous historian has the same treatment as other scientists. Dust of famous scholars such as Abu Abd al-Rahman Abdullah known as Ibn Mubarak Maruzi, Imam Ahmad ibn Hilal Maruzi, Abu Dawud Sistani Sahib Sunan Abu Daud, Abu Abdullah Muhammad ibn Nasr Maruzi, Abul Hassan Muslim Neyshabouri Sahih Muslim, Abu Abdul Rahman Ahmad Nisaei Sahib Sunan Nisa, 1346: 1/159) Khwaja Nasir al-Din Tusi (Ibid: 202) and ... Afghan scientists are counting.

All these differences and self-proclaimed glories of these countries go back to the fate of these states. Today's countries of Afghanistan, Iran, Azerbaijan, Central Asia, and India have not only had a common government, a common nation, a common religion, and beliefs not only after Islam but also before it. The result of these commonalities is a common history, common honors, and common men. Now that this great nation is divided into many parts, everyone is trying to attribute the honors to themselves. This is the reason why in the history of this great nation, after the separation, there are contradictions in speech and writing. One of the major drawbacks of historians of the same fate is that they have tried to reconcile their present-day names with those of yesterday. That is, they try to validate and judge the past in terms of new political criteria and boundaries. When historical books written in Iran are examined, it comes to the reader's mind it seems that the name of this country has been Iran from the distant past until now and the history belongs to this country. While Iran is the name that has been given to this country recently. (Sykes, 2003: Footnote page 1) Historians of other countries have also written the new name of the neighboring country in history in

a way that seems to have been called by the same name in the past. See, for example, Afghanistan in the Path of History; wherever the name of a western neighbor is mentioned, it says Iran. The name of our country is also mentioned in all historical periods of Afghanistan.

*Proposed solution*

However, Ghoobar believes that the history of Afghanistan cannot be discussed socially without a connection to the history of the countries of the same fate that have formed a single nation with us in the past. The history of these countries as a whole should be discussed socially. He calls this history social history, not political history; Political history, in his view, must be examined separately from others. For this reason, it is reminded that the history I am writing is political. In writing political history in this way, serious cases of historical differences go back to the unity of the government and the country of the past; The solution, then, is that the history of states should not be included as a single mass of state and new political boundaries. The historical letters of this land have been written in the same original form in all historical periods and the method of historiography should be modified from monogram to collectivism as a complementary unit. Writing several thousand years of history with a name that has been given recently and in terms of the borders and governments that have been achieved today not only seems correct but will cause many mistakes. Our country and some neighbors had a common history until 1747 AD. Separating it is not only a political act but also against the principles of historiography (Ahang, 1399: 108)

*Applying a hypothetical name due to the adaptation of history to the current country*

One of the main problems of the country's historians, especially Mr. Ghoobar, is the application of a hypothetical name to the current political borders. Ghoobar has tried to make a name for the country's past and adapt history to it. However, the mentioned names as the name of a country have no historical reality and its application to the country is more like a myth than reality. Many historians consider the letters of Ariana and Khorasan, which contemporary Afghan historians, especially Ghulam Mohammad Ghoobar, sometimes called present-day Afghanistan, to be a political myth. A country called Ariana or Khorasan, with a single center and political organization in the political geography of the region and the world, has never existed abroad (Mesbahzadeh, 1388: 47 and Farhang, Bita: 1/17).

Ariana and Khorasan as an Independent State Afghanistan's hypothetical letters of the distant

past; Based on sources such as the history of Sistan, the Shahnameh of Ferdowsi, the history of Gardizi, the history of Tabari and foreign writers, this great nation of Afghanistan, Iran and Central Asia had a state consisting of four provinces named Khorasan, Sistan, Fars and Azerbaijan (Ahang, 1399: 112).

Ariana is a misnomer for Iran, which is pronounced Greek in Greek, and Khorasan was part of present-day Afghanistan, not all of it. Therefore, it is not possible to generalize the part to the whole and give the name of the part to the whole and call this country Khorasan. Most of the territory of present-day Afghanistan in the past was called Sistan rather than Khorasan. Khorasan had cities such as Balkh, Herat, Neishabour, and Merv. While Greater Sistan included parts such as Kabulistan, Zabulistan, and Nimrozvan. (Ahang, 1399: 113) In terms of examples, except for the whole, Khorasan cannot be the current name of Afghanistan because the two cities of Khorasan, half of which are in Afghanistan, while the center of all three parts of Sistan is located in Afghanistan. Today's Afghanistan includes parts of Khorasan and the whole of Sistan. How can it be called Khorasan at one time? Also, Ghobar claims that Khorasan is the previous name of Afghanistan, but sometimes he forgets this general name and considers Khorasan as a province (Ghobar, 1346: 1/202).

Dusting Afghanistan from Ariana and Khorasan has no purpose rather than to strengthen the connection between the past and present Afghanistan. In this way, he wants to establish the historical relationship of Afghanistan in a logical sequence. But because the name is hypothetical, I feel anxious and lack focus on a name in dusty writings. Wherever he mentions the name of Afghanistan as Khorasan in the distant past, it confuses the reader. He seeks to examine the past by today's standards, matching the political boundaries of formerly dusty governments with the borders of present-day Afghanistan and naming it the new Afghanistan. The new name, even if it is difficult for the reader to understand it, is applied to the past of this land. For example, with Britain's hostile policy towards our country, he reminds us that "British policy is old Afghanistan?!" (Ghobar, 1346: 391) by reading such material, the reader does not understand when this name has been used for this country? When was this country Afghanistan and when was Khorasan or when it was called Afghanistan and Khorasan?

### Reasons for assuming the name

This kind of encounter with history is due to the unrealistic historiography of foreign writers, espe-

cially the British. Because he has witnessed the deviations of British historians and their followers in the history of Afghanistan and touched them with his flesh and skin. The fear of dust is understandable because most historians who do not have enough knowledge and information about the history of the world think that they present present-day Afghanistan as a newly formed and undated country. The two colonial states of Britain and Russia have emerged (although the Hindu Kush, Amu, and Helmand dynasties are exempt from this rule). : ۶/۴)

According to British historians, the history of Afghanistan is based not on historical facts but friendship and enmity. They have praised someone who does not deserve praise and have only been friends with the British, they have blamed those who are good people and have only been bad with the British. In terms of dust, the British are not alone in this, but other historians have rushed to their aid. He criticizes historians such as Feyz Mohammad Katib, Ataulah, and others who, for example, have quoted British historians and their supporters in their books as justifying the defeat of the British in the Second World War in Afghanistan (Ghobar, 1346: 1). 476) According to Ghobar, neighboring historians, like Sayed Mehdi Farrokh, have written false and irrelevant material about Afghanistan in the book Political History of Afghanistan, following English historians. For example, «Afghanistan, before Nader Shah Khorasani has no independent history because the history of this part is mentioned during the reign of the sultans of Iran and India, the independent history of this nation, begins from 1160 to 1747 AD, i.e. after the coronation of Ahmad Shah Durrani as King of Afghanistan» (Ibid.: 477) Ghobar considers the above author's claim regarding history due to the lack of historical information and his false national prejudice. It is noted that he is unable to distinguish between the political history and the history of civilization and culture of the country, while he is incapable of distinguishing between the few politicians and individuals of his nation.

In addition to rejecting the pros and cons of British historians about Afghanistan, the Iranian author's speech is biased and selfish. The nations of present-day Afghanistan, present-day Iran and most of India and Transoxiana have had a common history and common state from time immemorial. No present independent country can attribute all the history of that time to itself and consider another country that has a common history with it without a history and a part of its history. The history and destiny of these countries and nations have been common and they

have had a common history until the formation of the current countries of Afghanistan, Iran, etc.

The reason for the dust in the critique of Mehdi Farrokh's book is that «he studies the history of Iran locally and separately from the history of Afaqi and the currents of the history of its neighbors, and considers Iran as the center of the history of Asia Minor, so his view on history throughout Central Asia is a fallacy. Sophistry is coming» (Ghobar, 1346: 1/478). Dust criticism of the Iranian author is a fact that must be accepted by historians of the countries involved. The history of these nations should be discussed as a single nation and country, not as modern countries that have been occupied for some time, its history has been erased and the next day it has risen and occupied another country.

The method that historians need to consider in historiography from the distant past to the end of Nader Shah Afshar's era is collectivism and considering this great nation as an independent unit. As it is called from the point of view of dust, the method of social historiography. Instead of the new letters of the present independent countries, the names of the provinces that were famous at that time can be used in writing the history of the ancient times. The discussion of the name of Afghanistan and present-day Iran in the past historical periods confuses the reader of the history of this nation and causes him not to reach the historical truth of this land as it should. Instead, naming famous sections and letters such as Khorasan, Sistan, Fars, and Azerbaijan adds to the understanding. Another option that can be taken in this regard is to write the name of Khorasan, for example (present-day Afghanistan) or after mentioning the name of Afghanistan (ancient Khorasan) and the names of other parts in the same way. This method can also be used in mentioning the names of cities and regions in the past if their names have been changed.

### **Common methods in historiography**

Due to the multiplicity of emergence, expansion, and failure of political and social movements in the country and the creation of various political, cultural, social, and economic developments, different views of history have been taken from different angles and corners. These views are divided into intentional, disinterested, critical, flattering, and so on. In terms of writing history, it is divided into three categories: 1- Narrative (memoir, report writing, historical diary and oral memoirs with its various types, etc.) 2- Analytical (research, documentary, fiction, and dictionary) 3- Composite (composed of

any the two methods are divided (Tavakoli, 2004: 1-7 and Sajjadi, 2009: 71-81)

In the method of narrative historiography, different narratives about historical events are told with the inclusion of a series of narrations and documents in full, incomplete, or without documents. The most famous historian of this method is Mohammad Ibn Jarir Tabari (Sajjadi, 2009: 40-44).

In the method of analytical historiography, the historian, along with narration and historical report, mainly combines analysis, analysis, explanation, the study of its causes and results (Sajjadi, 2009: 45). This method is a product of serious centuries

### **Methods of Western historiography**

Although the methods of historiography in the West are the same as the methods in the East, they are nominally different. Western methods to classical historiography have characteristics such as destiny, traditionalism, monarchy, theocracy of flattery, and flattery with a literary style. Documentary historiography such as the style of the German historian Leopold von Ranke, who wrote history based on archival documents and the analysis and explanation of events. Vibri positivist historiography, the author of which sought to debunk history. In this method, experienced practical intuition is needed to achieve the required result. Marxist historiography whose principles are class society and economics. The Annal School of History, the method of French historians in the twentieth century, emphasizes the long history of society. Critical and social historiography can be named (Egres, 2010: 20 onwards)

### **Dust historiography method**

Undoubtedly, Ghobar is one of the prominent figures of historiography in the present era. Ghobar, who has asked the middle and urban class of the society, has studied and participated in political and cultural works with perseverance and enthusiasm. During his youth, he experienced the most sensitive historical period of Afghanistan, which is the time of Shah Amanullah Khan Ghazi, and he held important and important duties in government departments inside and outside the country, distinguishing him from other historians. The record of that conscious fighter in awakening the consciousness of the nation's self-consciousness is pleasing and his whole life is full of criticism of social, national, and governmental corruptions. He is a talented writer who has written the important

and influential history of Afghanistan in the course of history in two volumes and dedicated it to Afghan society.

The method that Ghobar has used in writing history, in his opinion, is “an analysis that relies more on the political history of the country than social history” (Ghobar, 1346: 1 / Preface) because, in his view, the social history of a country cannot be separated from other countries. He also wrote his destiny. Therefore, it should be discussed jointly with Afghanistan in writing the social history of Central Asia, India, and Iran. Ghobar chose the method of documentary analysis rather than argumentative analysis from the usual methods of his time; because in his view, “history is limited to citation and not to the argument” (Ghobar, 1346: 2/58), so Ghobar’s method in writing analytical history is documentary. In this way, historians seek to write history based on documents. Documents are prepared along with explanations and analyzes about the relevant event. This method is scientific in that historical documents shed light on the hidden parts of events, not merely the claims of historians.

The method of dust historiography is influenced by the style of the German historian Leopold von Range. It seems that Ghobar became acquainted with this method during his stay as the Secretary-General of the Afghan Embassy in Berlin and used this method in writing the history of Afghanistan in the course of history. The range was opposed to the old method of historiography, especially the method of Hegel (As Bolt, 1398: 91) because he considered the task of history to judge the past and use it for contemporary human beings in the introduction of his book (History of Roman and Germanic tribes). While Range’s goal was to show what happened in the past. Range sought to understand the political order within the historical context of the time. According to Range, historical periods should not be judged based on pre-determined modern values or ideas but should be tried to be understood based on historical circumstances as they were. Range examines the relationship between the details of history in its entirety, not the other way around. According to Range, the historian should pay attention to the whole part and not the other way around (As Bolt, 1398: 85). Range historiography has been influenced by romantic tendencies. He believed that history was generally a form of novel writing (ibid: 89).

The range is the founder of modern historiography, with a positivist approach based on a variety of sources focusing on political and diplomatic history. This method is visible in historiography. Using this

method, he called his history political history and his method documentary analysis.

According to the method used by Ghobar, the analysis of dust is based on historical documents, not the analysis of Padrehva, which in philosophical terms is called sophistry. Therefore, the history of Ghobar has been written scientifically, as some have called it “an evolved form of a scientific historiography of Afghanistan” (Ghobar, 1346: J2 / 277).

According to the scientific style and method that Ghobar has used in historiography; He should always deal with the facts, not the views and assumptions that influence his writings. But the method of dust document analysis in writing Afghanistan in the course of history is not in all cases according to the Range method. In some cases, he has raised an issue that requires a document but lacks a document or that the necessary documentation has not been used. Because the source that states the content must be inside the text, the footnote of the book, or the end of the chapter when this is not the case.

Differences in style and method of writing the first and second volumes

The analyzes used to differ in terms of style, method, and methods of analysis in the first and second volumes. The first volume is rich in expressive literature, scientific citations, and realistic analyzes. The second volume does not have these characteristics. In this volume, first of all, the author is honored. The only person who is very graceful and shines in the second volume is the dust itself. However, many fighters and intellectuals were equal to or above the dust. When Ghobar is mentioned along with his other colleagues, he is mentioned first. For example, look at pages 248 to 257 of the second volume. It is not the custom of a writer to always put his name at the top of the writing because he has a pen in his hand and writes. Also, he considers himself the first protester against the privilege and monopoly of capital by publishing an article entitled (Our Economy) “The first voice of protest against the writing of anti-privilege and monopoly of capital was the article entitled Our Economy, which was published in issue 51 dated 16 of 1325 Coinciding with October 9, 1946, it was published in the *Islah* newspaper “(Ghobar, 1346: 2/237). The differences between these two volumes have led some to believe that this book is not about the late Ghobar (Negargar, 1379: 5). For clarity on receiving more differences, we can refer to the book of critique and commentary on the second volume by Mr. Negargar.

## Conclusion

Afghanistan in the course of the history of the precious stone of famous historian Mir Gholam Mohammad Ghobar, in addition to other works written in connection with this book, was examined and examined in this article. Once again, it was concluded that our famous historian has presented a important and valuable work to the Afghan society, which in its time in terms of the inclusion of historical periods and documentary analysis; has been logical and unique. However, some points can be criticized in this book that has been discussed in the light of the present article:

1) Afghanistan is well-known country and it's known among readers, especially contemporaries, in the course of history. In addition to the beautiful text, the book's interesting analysis, and the inclusion of the book in historical periods, it owes its popularity to the militant character, author, and confiscation of the book for eleven years after its publication.

2) One of the things that can be criticized in Ghobar's book is the study of the periods, governments, and old situations of the country and its adaptation to the current standards. Ghobar tries to write the current history of Afghanistan from the distant past and to adapt the historical cases of the past to the new political borders. This is where the reader of the book makes a mistake and does not understand what he means.

3) Dust considers some states as Afghans and does not consider other states with the same Afghan criteria. For example, the Taherian and Samanid governments, which both meet the same criteria, have both demanded present-day Afghanistan and their capital is outside Afghanistan.

4) Ghobar method in writing the book Afghanistan in the path of history is a documentary analytical method. Ghobar has relied on documents to analyze past historical periods, although no single method has been used in writing the sources for this book.

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