



Review on Afghanistan and Turkey Relations

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Abstract

One of the first resolutions adopted by the Turkish Grand National Assembly (TGNA) Government was related to opening a representation in Kabul, and accordingly a Turkish officer with Afghan origin Mr. Abdurrahman Samadan was appointed as the first Turkish representative to Afghanistan. Diplomatic relations between the two countries were established through the signing of Turkey-Afghanistan Alliance Agreement in 1921. Thus, Afghanistan has become the second country recognizing the TGNA. Turkish Embassy in Kabul whose premises were a gift of King of Afghanistan, Amanullah Khan, was the first diplomatic mission inaugurated in Kabul.

Between 1920 and 1960, Turkey supported Afghanistan's modernization efforts and played a crucial role in establishment of modern state structures and public institutions in the fields of administration, military, culture, education and health. 212 Turkish teachers, doctors, officers and other experts were sent to Afghanistan between 1932 and 1960. The close friendship relations and cooperation between the two countries continued until the invasion of Afghanistan by the USSR. After the end of the Soviet occupation in 1989, Turkey continued to follow closely the developments in Afghanistan, and strived to contribute to peace and stability efforts in this country. Currently Turkey actively supports Afghanistan's efforts in the areas of security, development and capacity building.

Turkey's foreign policy towards Afghanistan is based on four pillars: maintenance of unity and integrity of Afghanistan; providing security and stability in the country; strengthening of broad based political structure in which popular participation is a priority and finally restoration of peace and prosperity by eliminating terrorism and extremism. In line with these objectives, Turkey makes comprehensive contributions to Afghanistan both on bilateral level and through the efforts of the UN and NATO. Contributing to enhancing Afghanistan's relations with its neighbours also constitutes one of the principal aspects of Turkey's policy towards Afghanistan.

In line with this priority, Turkey-Afghanistan-Pakistan Trilateral Summit Process was launched in 2007 and Istanbul Process was initiated with the participation of Heart of Asia countries in 2011. Seventh Ministerial Conference of the Istanbul Process was held in Baku on December 1 st, 2017. Turkey was represented in the said Conference with a delegation headed by H.E. Mevlüt Çavuşoğlu, Minister of Foreign Affairs of Turkey. In this Conference, Turkey assumed the co-chairmanship of the Istanbul Process, for the second time, in 2018. Turkey is co-chairing the process in 2019, as well.

Launched in 2004, Turkey's development assistance program for Afghanistan amounting 1,1 billion Dollars currently is one of the largest assistance programs towards a country. Our Minister of Foreign Affairs announced 150 million Dollars of development assistance to be extended in 2018-2020 at Afghanistan Conference in Brussels, on 4-5 October 2016. Turkey announced its pledge of 60 million Dollars for the sustainment of Afghan security forces at Warsaw NATO Summit on 8-9 July 2016, as well.

In the context of high-level visits, President of the Republic of Turkey H.E. Recep Tayyip Erdoğan paid an official visit to Afghanistan on 18 October 2014 upon the invitation by H.E. Ashraf Ghani, President of the Islamic Republic of Afghanistan. While this was the first visit paid at the Presidential level from Turkey to Afghanistan after 46 years, the Turkish President has become the first foreign head of state to visit the country after the establishment of the new government in Afghanistan.

Upon invitation by H.E. President Erdoğan, H.E. President Ghani paid an official visit to Turkey on 23-24 December 2015.

H.E. President Ashraf Ghani participated in the Extraordinary Islamic Summit Conference on Al-Quds Ash-Sharif, which was held in Istanbul on 13 December 2017 and on this occasion met with H.E. President Recep Tayyip Erdoğan. President Ghani also attended to the Extraordinary Islamic Summit Conference on Al-Quds Ash-Sharif held in Istanbul on 18 May 2018.

H.E. President Recep Tayyip Erdoğan met with H.E. Abdullah Abdullah, Chief Executive of Afghanistan, who visited Turkey on the occasion of the opening ceremony of Çamlıca Mosque in Istanbul on 3 May 2019.

H.E. Binali Yıldırım, Prime Minister of Turkey at that time, paid a visit to Afghanistan on 8 April 2018 and met with H.E. President Ghani and H.E. Chief Executive Abdullah.

H.E. Mevlüt Çavuşoğlu, Minister of Foreign Affairs of Turkey, visited Afghanistan on 16 June 2016. During his visit, the Minister called on President Ghani, Chief Executive Abdullah and held meetings with Foreign Minister Rabbani and Finance Minister Hakimi.

The second round of the bilateral political consultations between Turkey and Afghanistan was held in Ankara on 3 April 2017 between the delegations headed by then-Undersecretary of Ministry of Foreign Affairs of Turkey Ambassador Ümit Yalçın and Deputy Foreign Minister of Afghanistan Hekmat Khalil Karzai.

Keywords: Diplomatic, Recognizing, Embassy, establishment

1. Introduction

Afghanistan and Turkey are two Islamic countries Beyond the 100-year-long relationship that began with King Amanullah Khan, Afghanistan's relations with Turkey have also been controversial, especially since Turkey is considered the legacy of the Islamic caliphate, with Afghanistan also The title of an Islamic State is one of the most important countries in international developments, especially during the reign of Sultan Mahmoud Ghaznavi

and Ahmad Shah Abdali, who had a vast territory But what is at stake here is the new form of diplomacy formally going back to Afghanistan between Turkey and King Amanullah Khan, who Turkey has as a close friend to Afghanistan. Afghanistan and Turkey are also two countries that have deep cultural, temporal, religious and historical roots that have been transformed again by the great global developments and its confrontation with modernity which has entered the new categories of life (modernity). The

world welcomed the West with its open arms and welcomed its continued efforts to institutionalize it in Afghanistan, where King Amanullah Khan (1919-1929) was in charge of Afghan government affairs. It did so by hurling clashes between the two kings in the pursuit of modernizing values that were somehow in line with Afghan culture and tradition. The Turks faced inadequate opposition from the masses, especially the clergy, and were regarded as a serious challenge to modernization in these two geographical areas, although the two kings' in 1923 efforts to continue and institutionalize the modernist phenomena and categories of the era. They have had their good and bad, including when King Amanullah Khan traveled to Asia and Europe with his wife and a number of high-ranking government officials and women and returned to Afghanistan with long-standing culture and traditions 1928. Religious people oppose and initiate the discovery of the veil and insist on its implementation and Deviating from and even fighting against the traditions of the people is a hasty act of negativity that incites the hatred of modernity and slows down corrective action.

On the positive side of this modernist act, King Amanullah Khan can be recalled many things that helped to awaken people's sleeping minds to a new life and to awaken people and provide the basis for the growth of popular opinion. The flag of Afghanistan's independence was waved, the making of Islamism plan, the modern constitution, and the introduction of reforms in many cases from 1919 to 1924 Production etc. which is of particular value in the contemporary world as well, in the fields of modernization. Atatürk did that and it measures that can be the object of comparable at all times.

Although there has been a lot of research in the field of renovation in different fields in Afghanistan and Turkey so far, a comparison of this renovation during the King Amanullah Khan and Atatürk era seems to have been made in both countries. The policy responses to the renovation are in place.

Comparison of Social Reforms

King Amanullah Khan sought laws to unite the different classes of the nation, and he knew nationality to include all societies. As the Afghan people demanded rapid progress, reforms began in various areas. As a result, the first step was taken to regulate government affairs. It was the constitution that was called the constitution in the seventy-three articles for the first time in the history of Afghanistan in the year 1922. The constitution endorsed the country's political independence, and King Amanullah Khan was adopted at the meeting, thus granting a series of civil and political rights to nationals. For example, the right to citizenship was granted to all persons living in Afghanistan without religious prejudice.

All forms of inhuman torture were also prohibited, freedom of religion, freedom of expression, education, prohibition of slaves and slavery, immunity and housing, etc... as provided by the Hindu and Yehud. And permitted the mourning of the Sheya community of Sayed al-Shohada, banned from his father and grandfather, and on the day of his mourning he personally went to Kabul to attend a mourning ceremony in Kabul, and forbade the slaughter of cattle. Contract.

Since then about seventy-five thousand slave women in the city of Kabul have been liberated from their owners' homes, and some of the restrictions imposed on the Hundreds by

previous orders, such as the yellow badge or turban, have been removed. Was. And the abolition of the title and a series of permanent and relative rights of the Mohammad Zahi khans and privileges of the clergy, owners and heads of the Mohammad Zahi tribe were abolished. After that, all the tribes living in Afghanistan were considered equal.

The fact is, however, that King Amanullah Khan for the first time declared that I am only one of the people of my country. There should be no alienation between the Shah and the nation, he must move in the way of progress, pride and reform of the country's social affairs. King Amanullah Khan, as it has played a positive role in the long history of Afghanistan it. But the National Assembly (Loya Jirga) was held for the second time in the month of Cancer in Kabul's capital city (1924/1303). Most of the second house of parliament was composed of clergy, governors, big businessmen in the country of about 700, and they were only defending their class interests, not the interests of the vast masses of the people of Afghanistan, over all the privileges of the clergy, landlords and feudal lords in the first Session. Abad had been abolished again, but in this assembly a handful of intellectuals and human rights defenders were doomed to failure by the majority.

But King Amanullah Khan could not stand it, trying to get a number of people with government numbers together with a number of women to travel to a number of European and Asian countries for seven months to observe their civilization and progress. When they returned from their trip to Afghanistan, a number of conservative clergy and tribal leaders staged riots to maintain their political power, but King Amanullah Khan first eliminated them by the National Army and later launched a second phase of reforms.

To this end, the National Assembly held its third meeting in Kabul on 1928/1307, which was different from that of the previous session the occasion of Sadat clergy, celebrities, intellectuals and women, including women, attending the National Assembly in the capital. However, in the National Assembly, various cases were approved by the National Assembly, including the conversion of the State Council into the National Assembly and the discovery of the veil in the National Assembly. If the power of the clergy, the influential and the tribal chiefs was diminished in this House and the power of the intellectuals and freedom-seekers fell, and in addition, King Amanullah Khan said in his speech: "I am a revolutionary king and I wish the revolution in every way of life in the country. And anyone who is not able to work with him conscientiously, must quit his job, including one representative of Abdul Rahman Khan Loudin, the chief of customs, who resigned from his post in the parliament. It was when queen Soraya fallen down her veil and shredded her veil.

So the old dress went away and the new European-style dress came into play. King Amanullah Khan ordered all people in Kabul to wear trousers, hats, and though the police were standing, he would be fined, and also ordered the women to leave their cloaks, since It was not a religious hijab but it has become a custom among the people since then if a woman is seen wearing a cloak she is forcibly thrown out of the head by the police for the difficulties that King Amanullah Khan faced, In the government reform plans for women's rights, that set woman association in the summer of 1928/1307, and included twelve women and worked together with men. And King Amanullah Khan and

Queen Soraya were offering rational reasons to awaken public opinion in their speeches and speeches, saying:

Queen Soraya for rousing public opinion while giving her speeches and lectures said that women should not be used solely on the basis of the crude notion of sexual intercourse and the means to eradicate all kinds of oppression only in the name of being a woman. He has to be valued. He was then ordered to put up signs on the capital's roads, and writing about a woman with a burqa could not get past that. King Amanullah Khan's second round of reforms, especially in the field of culture, eventually led to his downfall. This led to a decline in public support and the resentment of some clergy and tribal chiefs, as did Mohammad Sadiq Mojadidi Naqshbandi, along with his nephew, Mohammad Masoum Mojadadi. The clergy signed four hundred religious scholars, issued a fatwa of Kafr Shah and then joined the Mangal rebels, but in the end, they were sentenced to life imprisonment and four of the rebel clergy were shot down. On the other hand, the reform of Ataturk was mara rule-making plan, but it showed that Turkey wanted to reduce the clergy and conspiracy of aliens and ethnic differences on one side and build European-style educational institutions, on the other. It encompassed an area of social life. Ataturk and his advisers fought fiercely against Capiola Simon, who targeted foreign nations from the Turkish jurisdiction. The modernization of the judiciary resulted in a division between the Sharia and sub-tribunals, the monopoly of the judiciary by the state, and the centralization of the judiciary. Also, the work of the other was subject to the system of public duty subject to the system of registration and the recognition of officials. At this time, Mustafa Kamal Ataturk made a sustained effort to recapture the clergy; by shifting the Arabic months to Turkey and the lunar year to the year, he took another step in the anti-religious policy of imposing all government offices and institutions. In addition to these reforms, the National Assembly adopted a law on the uniform of men's clothing. It contained 14 articles. According to Article 1 of this law, all male citizens of the country were required to wear the same uniform, Article 2 of the exceptions to this law, which included authorized mujtahids of imitation authorities.

However, the uniformization of men's clothing due to the humiliation of Turkish hats to international hats and the discovery of the veil sparked public reactions and led to popular resistance in its bearers.

Ataturk, like King Amanullah Khan of Afghanistan, claimed that this type of veil was not prescribed for women in the holy Quran and prevented the women's freedom of movement and participation in social affairs, which was why he ordered the removal of tents or the discovery of the veil, Issued. But the activities and actions did not have much impact on the desire to remove the veil among the masses, so it was forced to resort to the veil to enforce it. The country was harassed by unauthorized women on government orders, forcing them to discover the veil and even tearing their tents and masks. Thus, it was like the discovery of the veil in Afghanistan. The phase of denial of religion began in year two, and two months later the caliphate was banned from the date 1924 when the process of de-religiousization in Turkey came to a head with Mustafa Kamal's implicit and explicit policies. In doing so, he limited the power of the clergy and dissolved religious courts and changed some of Turkey's civil law to Swiss law,

which was more progressive than the rest of European law.

Comparison of Culture Reforms

King King Amanullah Khan is in fact the official founder and promoter of Afghanistan's modern education system. In his constitution, the constitution of the state governorate in February 1934 for the first time in algebraic and essential education for the first time It was read in Article 68 of the Nezamnama Constitution: For all elementary education in Afghanistan, the elementary education was required, its degrees and ambiguities set out in a particular Code of Conduct, which should be acted upon as he tried to train

I and Bring out the monopoly of the center and move it to the local towns rather than to Fava To benefit from it, and to benefit the relations of all the people of the nation, and also to open many schools in the center and cities of one another, and to establish all kinds of cultural relations with the friendly countries, and of the compassionate people and lords of knowledge from without; Bringing in the country has contributed to the education and culture of the Afghan people. For the first time in the history of Afghanistan, the Ministry of Education was established in the year 1299/1922, and Sardar Mohammad Sulaiman was appointed the first Minister of Education in the country

In addition to the school founded by Amir Habibullah Khan's father, King Amanullah Khan, other schools were founded in the capital by French and German professors and internal professors. Schools of Independence, Ghazi, Telegraph, Ramsamy, Khari, Architecture, Al-Sunna, Agriculture, Darulolom of Herat, Roshdia of Mazar-e Sharif, Roshdia of Jalalabad, Roshdia Herat and Qhtaghan Teacher Training, Police School, Music, Carpeting, Housekeeping, Driving School, Physics School and more than 322 elementary schools were opened in all of the country's cities. Education grew year by year as it reached 51000 in the year 1306/1927, plus 3000 persons higher education and vocational schools. And by year 1307 about 4832 students finished first period of school and graduated 158 students from kindergartens, also son of Amanullah Khan (Hedayatullha Khan) studied there without any bodyguard. in addition, lunch schools were established in the center and some boarding schools. Girls and Ladies Entered the field of education for the first time in the reign of King Amanullah Khan in the history of the formation and development of education.

The first elementary school for girls in the month of December 1299/1920, called the Ismat school, was established by the Queen with her own money in the city of Kabul, and then the Mastorat school in Kabul was established 1301/1921. students grew to maturity, but in a short time it numbered 34 students and then it was 200 student. At the end of the reign of King Amanullah Khan, some graduates of the school were sent to the countries of Turkey, Germany and France to teach the curriculum of cooking, sewing and weaving, Home-schooling and children's education, world-renowned women's history, and religious issues were among the topics taught but taught Boys 'education was different from theirs, and special textbooks were compiled and published for this school, so up until the last ten years, girls' schools consisted of three elementary schools and one kindergarten school as. In the Year 1307/1928 smallest students of Mastorat school guided to the first and second classes of the theRoshdia and Amania schools, the first of story of the county boys and girls were

sat in side of each other, but this was fiercely opposed by clergy and influential individuals. The school was closed for a while, but when King Amanullah Khan returned to Europe at the end of the year 1307 / 1928 of September, he approved a mixed education of girls and boys from six to ten years old and issued elementary compulsory education for girls and boys. At the end of the reign of King Amanullah Khan, the beginning of the first school year was first of Mizan month, which lasted 10 months, Mondays until Fridays half day was teaching and Thursdays was vocation, providing a specific budget for Afghan education at the time Amir Habibullah Khan was six thousand rupees, now in third place after the Ministry of Defense And raised over five million rupees, in addition to the establishment of cinemas, theaters, public libraries, and the publication of 13 publications and magazines funded by the government during this same period.

At the time, he developed the method used for literacy. This method called Ghazi bade sound or financial sound principles, according to an illiterate person who read and wrote two hours a day in 20 hours could read and write, King Amanullah Khan himself Every night in the Shah Do Shamshira Mosque he went to teach the number of illiterates in accordance with the above principles, after which these principles were also applied to the literacy of the soldiers, so that Ataturk's perfection even after the rise of power against anti-Islamic and Westernization and secularism measures. Attacking Religion That Was a Major Goal of the Westernized Leader Ataturk Ordered in Year 1924 Everything about the past history of Turks and the Turkish empire about Islamic education must be eliminated a law has been issued for its country declaring complete Islamic law anti-Westernization in all areas Girls alongside boys attend a class Two key factors in Turkey's education system emerged. First, the policy of centralization of schools throughout the country led to the Ataturk regime directly interfering with the traditional practices of previous governments in all matters of the country, including education. The smell of empowerment of the western-oriented, pro-Western wing of secularism was generally secular. In the year of 1928 Revised in the Education Organization and Program, imitating France, the intermediate 6-year period, which was then divided into two 4-year periods, divided into the first 3-year periods, the second equal to two years, the third equal to two years. In the year 1307/1928 all the old schools were replaced and new schools started to be replaced.

Also increased funding for cultural institutions. European teachers were hired for schools in the same year that the Student Dispatch Act was passed. The textbooks also evolved and the school curricula became European. It also provided the government with the compilation and printing of secondary school textbooks. There was also a private and foreign school to teach Turkish and English. In addition to the boys' school, the girls' school also received attention, several girls' schools were established in the year 1928; teachers and female students were banned from wearing hijabs, the complex was also designed to rediscover the hijab, and the boy and girl were expected to study until the age of 14 and finish elementary school. And the boys study together. Also, the creation of special schools and classrooms by the Ministry of Home Affairs and state institutions to train its staff was also promoted. On the other hand, the Kuchi plan was adopted in the following year

1308/1929.

As the first Kuchi school was founded in 1309/1930. Ataturk's time, the West Wave didn't even save time. The regime ordered the Turkish language to be refined from all Arabic and Persian words. The work of a government institution called the Turkish Academy of Language went away.

In Afghanistan, various tribes have suffered from the oppression of the heart government. Disruption was rampant throughout the country as King Amanullah Khan came to power and launched a series of renovations to improve the lives of the people, Looters and also prevent foreign intervention, especially Britain, to make Afghanistan a free and independent country in all aspects of life. The government is responsible for rebuilding Afghanistan and Turkey at the head of a dictator military man. In both countries, modernization was carried out from above. All new developments in the Afghan army were brought about by the cooperation of the German and Turkish generals, and the military principles of those countries in the Afghan army. In both countries reinforcement of the military as renovation agents was of particular importance. The presence of military forces in both countries was important to establish without their presence being able to research modernization. The two countries sought to weaken the clergy and traditional society. Both countries' recruitment system was one thing, Ataturk had ordered that all old or traditional things be destroyed.

And Ataturk was in the field of education as they transformed the educational system from mosques to schools, while alienating elementary education and involving girls in education, recruiting foreign teachers, sending out students. Outside, the establishment of new European-style schools, the establishment of girls' schools, and the training of a teacher were among the similar tasks of both kings. Also, King Amanullah Khan and Ataturk are taking the first step towards raising the economic status of both countries in the matter of communication and transportation, namely telecommunications, removing the old ways and shedding new ones. There was a serious focus on various industries and workplaces in order to grow and develop small and medium scale programs in both countries. Also, to encourage industry, exhibitions of both countries' industries were held to Strengthen the country's artifacts and exports. In addition to encouraging industry, exhibitions on both industries are being held to boost the country's artifacts and exports. Industrial and agricultural machinery and their handicrafts are exempt from customs duties for ten years as well capitalism economic growth provided the ground for economic independence in Turkey.

But compared to King Amanullah Khan and Mustafa Kamal Ataturk, it can be said that King Amanullah Khan is sometimes slower than Kamal Ataturk, who sometimes fails to enforce Ataturk's policies while enforcing civil law in Afghanistan. Turkey's launch failed to clash with King Amanullah Khan's clergy or he did not want to push to the point that it seems to have acted more discreetly for the sake of discovering Ataturk's perfection veil and for these reasons, while in Afghanistan it has been marred by violence. Like imprisonment, the fine was beaten, but in Turkey the issue of women's freedom was not so much the freedom of the veil, but the It was an exciting and politically motivated move for women to enter the polls and vote and get nominated. Mustafa Kamal's pain was more successful.

This success was partly due to the social atmosphere and historical context of both countries, as Turkey was a semi-European country for many years. The influence of Western European opprobrium was tangible, and the influence of Pazir had gone down. In military reconstruction, King Amanullah Khan sought to eliminate a number of Ardauras with the task of reducing the number on one hand and hiring young people on the other. Conveniently, it reduced the monthly salaries from Rs 20 to Rs. Five, but ease in the pool. Nutrition, dress them up. Despite objections from clergy, tribal leaders, it almost succeeded as each aforementioned Afghans were then obliged to stay away from their ethnic, tribal and religious affiliations for the rest of their lives. Put in a special context and under new training, and in this way, the army entered and intervened in the Haniz family. In fact, as a symbol of a secular society, the camp became a symbol of the fall of King Amanullah Khan. But in Turkey, military modernization and the military system provided the soldiers with a special Western-style face to life, so that the soldiers, after returning to their homes, were eager to change the situation, though both Ataturk and Amman Allah Khan was a military man, but Ataturk was a national hero who was able to defend his country on the army command, while King Amanullah Khan was used to defend the country and the insurgency of internal movements and sometimes popular movements, with a systematic focus. The politics of Turkey and the lack of personalization of power in the political system of Ataturk never sought his life It was not for himself because his successor, Khanna Khawah, would come from the Republican Party, but King Amanullah Khan, in addition to not believing in the party system, thought he would continue to reign among his family in education in Afghanistan despite new measures and the establishment of schools. In the provincial capital, Vali did not pay any attention to the establishment of universities as Turkey, in addition to the various schools in the capital and the local cities, established universities with law, medicine and engineering colleges, and the establishment of an academy were other important steps that each Degrees play an important role in the evolution of the educational system The Afghan economy was done but in the transport sector, especially the railway construction, it was not completed, while in Turkey the expansion of communications such as rail and air and the development of the telephone network and the start of the state-run radio in 1926 It took.

Conclusion

By the end of World War One 1919, the political situation in many countries in the world had changed. Many powerful colonies gained independence from colonialism and military against colonialism. One of these countries was Afghanistan led by King Amanullah Khan and Turkey. It was Mustafa Kemal Ataturk's leadership who stood up to the enemies of their homeland and achieved independence with great efforts and Afghanistan became a new experience for the people of Afghanistan with the advent of King Amanullah Khan.

From the point of view of domestic policy reform and modernization measures, Amanullah and Ataturk created a different society from the past of Afghanistan and from a foreign policy point of view, Afghanistan also started a new policy. Neighborhood and international launch Ataturk also launched a new policy with neighboring countries and internationally, in fact the most important moves and

reforms in the same period took place. Events can then be the reason for many real political developments. It has been known in Afghanistan and Turkey in the 20th century during these periods Livestock was organized to increase the capabilities of the ruling systems and to create new institutions and institutions. Most of these efforts were made in areas that were close to traditional values or at least incompatible with traditional values and structures of Afghan and Turkish society. However, many reforms and changes during the era of Amir Habibullah Khan in Afghanistan and the Ottomans in Turkey were accompanied by many ups and downs and failed to ponder and bring about major changes in Afghan and Turkish society in the second phase of modernization ideals. The appeal has emerged among bureaucrats and part of the intelligentsia and in the new attitude.

At this juncture, the aspirations of modernization were reflected in the modern ideas and attitudes of its delegates, including the demands of modernization, the creation of a new army, the establishment of military service, the growth of commerce and domestic industry, the creation of transport routes, administrative reforms, and Mali mentioned Arabization of legal and judicial relations and so on. Modernists at this juncture transition from traditional society to a modern society by means of economic growth and expansion of economics and capitalism, cultural transformation and elimination of traditional community values, expansion of Western values in the countries mentioned, as well as the creation of new social classes. However, they did not believe in political transformation and democratic system and emphasized a strong and even authoritarian government as the most important factor in promoting this transition and creating social and cultural changes from above.

The main aim of King Amanullah Khan and Ataturk was to westernize society and to concentrate the power of the central government. Achieve the above goals

It would not have been possible without a coherent and strong integrated army, so the creation of a new camp with the implementation of a public recruitment program resulted in discontent and insurgency in Afghanistan, leading to clerical tribesmen, clerical tribal leaders, but soon The riots were silenced, and in Turkey the policy of forced settlement and disarmament of the tribal and Kuchi tribes, despite their resistance, were shattered. Implementation of the Kuchi settlement policy in their societies led to the destruction of much of their livelihoods and livelihoods. In the end it consolidated private ownership and urbanization. Also important to King Amanullah Khan in social reform was the adoption of a constitution called the Constitution in the seventy-three articles for the first time in Afghan history. Based on which a series of political and civil laws were made for all the citizens of the country, according to which a series of civil and political rights were given to all the citizens of the country. If the right to citizenship was denied to all people living in Afghanistan without religious and religious subordination and any inhumane torture that existed under his father and grandfather. From then on, freedom of religion, freedom of expression, education and right were granted to all citizens of the country. Despite its unity and unity in Afghanistan, it has made considerable efforts to abolish a series of privileges and rights for clergy, tribesmen and tribesmen to enable them to consolidate social equality in a national context, particularly in the field

of uniformization of clothing and clothing. The cover-up and the cancellation of the veil, which resulted in the unveiling of the veil, led to riots and opposition from clergy and various tribes, especially the Mohammedan tribes, which eventually led to the fall of the King Amanullah Khan government, also in Turkey. Before Mustafa Kemal Atatürk Reigned in Turkish Social System Three Most of the landowners were Kuchi chiefs and religious leaders. He took new steps to reform the system and land, thus enacting acts of resistance against the khans and landowners, as well as enacting a constitution that By that the privileges of the clergy and the Kuchis were diminished, and all peoples had their birth certificates, and the elaborate cancellation of the name and family name came from another important work in the social sphere in Turkey was the equalization of clothing and clothing. One of its benefits was that it made the Turks alike and one color, the same difference that eradicated the anger that caused the esoteric divide and greatly enslaved the unity of the Turks. And in the pursuit of that, the discovery of the veiled motive was mocked by some scholars. The Turkish dress was worn by Europeans, which in turn triggered uprisings in Turkey. Despite the limitations faced by governments in Afghanistan and Turkey in the social, economic, and social impacts of the community, the various changes and actions that were organized and implemented in the social, educational, and economic spheres created rapid developments in all spheres. If the expansion of the bureaucratic and bureaucratic system and the increase in the number of graduates of the new schools were absorbed into the state apparatus, which increased the number of civil servants, and as new schools were created and mosques and home education were transferred to the new schools, Girls were also given the right to education and a number of students and students were sent out of both countries to return to their countries of higher education and serve in their communities. In the field of economics in Afghanistan and Turkey, a series of actions were taken as it came to expand the business of countries by regulating business activity within corporate frameworks, weakening private capital and national capital formation, establishing a state-owned bank and opposing the establishment of a private bank, as well as serious consideration. The development of the Air and Grid Operation Network has also taken action. In addition, the construction of new roads has been effective in reducing famine and food shortages in both countries, but remains incomplete in Afghanistan's railways, but remains in place. Turkey extended the rail link from north to south and also created multiple home jobs The two countries provided economic growth. To encourage indigenous industries, the exhibition made the countries' manufactures to reinforce the artifacts and practices of those countries. We were exempt from customs duties for ten years on industrial and agricultural machinery and their handicrafts. As a result, all measures and economic measures were aimed at keeping the Afghan and Turkish economies as independent as possible from the outside.

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