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The Impact of Wish-Zalmayan's Activities on the Awakening of Afghan Intellectuals

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ABSTRACT

In an era characterized by the formidable challenges of political engagement under the leadership of Sardar Shah Mehmood Khan, a group of determined intellectuals coalesced to form the Wish-Zalmayan Party. This collective endeavor witnessed the party's prominent members disseminating scholarly articles through the Angar Gazette, the official publication of the party under the stewardship of Faiz Mohammad Angar. This article undertakes a comprehensive exploration of various facets of Wish-Zalmayan's activities, encompassing its mission, organizational structure, membership requisites, and the provincial branches' activities. Furthermore, this article underscores the enduring relevance of these historical developments. Notably, some leading figures from the Wish-Zalmayan Party went on to establish other political entities. For instance, Noor Muhammad Tarakai founded the People's Democratic Party of Afghanistan, ushering in significant transformations upon ascending to power. Additionally, several offshoot parties emerged from the same intellectual movement, actively participating in the country's political landscape and exerting influence on its political trajectory. Within this context, the article furnishes valuable insights and preliminary analyses. It highlights the role of Wish-Zalmayan in instigating the parliamentary campaign and holding government officials accountable. Their accomplishments are underscored by their pursuit of lofty objectives during exceptionally challenging circumstances, targeting reforms deemed indispensable for societal progress. Their strategy encompassed parliamentary and press campaigns, culminating in the establishment of a structured political organization that successfully galvanized the country's intellectuals to champion peaceful advocacy - a remarkable milestone in Afghanistan's political history.

Keywords: Waish Zalmayan, Parliamentary campaign, Angar newspaper, and Woles newspaper.

INTRODUCTION:

Political movements arose in a number of countries after the Second World War in 1945. Political parties were founded by the intellectuals in many countries, especially those that were in the neighborhood of the Soviet Union. The impact of the new system was great,

and the leading members of the Wish-Zalmayan Party started their activities in the 1947. Noor Muhammad Tarakai and Qayamuddin Khadim drafted the statute of the party, and it was approved by the Congress of the party in 1950. Respect for Islam, king, independence, and national pride; freedom of the press; establishment

of national unity; respect for the national language; respect for the position and rights of women; Pash-tunistan issue; and self-determination of the Pashtuns, among other topics, were encompassed in the goals of the statute. (Mirza Mohammad Ludi, 1392) The terms and conditions of the membership of the movement and the duties of members were also elucidated. The Wish-Zalmayan movement used three paths in their struggle: parliamentary activity, the initiation of the national front, and covert party activity. The Wish Zalmayan found a means for some of the leadership to make their way into the parliament as a consequence of their political action. They persisted in running for office and secured their place in the legislature. After the Angar newspaper was shut down, the Wish Zalmayan developed *Wolis* under the direction of Gul Pacha Ulfat and used this publication to communicate their viewpoints to intellectuals. In Kandahar, the party also launched a journal called *Brother's Voice*, which they used to spread its motto among intellectuals. However, after just two issues, this publication was also outlawed. The monarch was worried about the Wish Zalmayan's activity, but Sardar Mohammad Daud Khan was friendly with Gul Pacha Ulfat, one of their chiefs of staff. This party actively contributed to the intellectual awakening that resulted in some politicians still viewing the Wish Zalmayan movement as the start of Afghan politics today.

Objectives of the study

To assess the contribution of Wish-Zalmayan's actions in awakening Afghan intellectuals. To analyze the impact of Wish-Zalmayan's activities on the activities of Afghan intellectuals.

Questions

Did the actions of Wish-Zalmayan contribute to the awakening of Afghan intellectuals?

Did the actions of Wish-Zalmayan influence the activities of Afghan intellectuals?

Importance

The emergence and evolution of Afghanistan's Wish-Zalmayan Party represent a significant chapter in the nation's contemporary political history. It is a subject of paramount importance, especially for the younger generation, who often lack comprehensive knowledge

about this influential political entity. This article aims to address this knowledge gap and provide a detailed exploration of the party's formation and activities, shedding light on its impact on Afghan society. The Wish-Zalmayan Party's history is rooted in a complex and dynamic political landscape. For many young Afghans, understanding the party's origins and the objectives can be challenging due to the limited availability of information on this topic. Therefore, this article serves as a vital resource, offering insights into the party's establishment and actions, making this significant aspect of Afghan history accessible and comprehensible to the youth. The party's inception and its subsequent activities had far-reaching consequences for Afghan intellectuals and the broader society. As we delve deeper into the historical context, we uncover a multifaceted narrative that encompasses political, social, and cultural dimensions. The Wish-Zalmayan Party, through its actions, played a pivotal role in shaping the political discourse of its time. This article seeks to elucidate the party's contribution to the awakening of Afghan intellectuals. It explores the ways in which the party's activities ignited the intellectual curiosity, sparked political engagement, and fostered a sense of social responsibility among Afghan youth. By examining the party's actions in this light, readers can gain a deeper understanding of the transformative power of political movements and their influence on intellectual development. Furthermore, we will investigate the tangible effects of Wish-Zalmayan's activities on Afghan intellectuals. This includes an examination of how the party's publications, such as the Angar newspaper, influenced the thinking and actions of intellectuals, as well as their role in critiquing social injustice and advocating for change. The article aims to provide a comprehensive analysis of the party's impact, shedding light on the ways in which it shaped the intellectual landscape of its time.

METHODOLOGY:

This research is qualitative in nature and is based on the librarian method, aimed at comprehensively exploring and analyzing a specific issue of interest. This methodological choice involves a rigorous and the systematic approach to gathering and synthesizing information from a diverse range of sources, including

scientific publications, reputable references, and newly published works. The research process adheres to a clearly defined objective, characterized by an analytical orientation, with the subsequent analysis thoughtfully integrated into relevant sections throughout the article. To ensure the highest standards of credibility and reliability in this research, primary data collection involves the meticulous curation of information from scientifically grounded sources. This ensures that the information utilized in the study is not only current but also grounded in established research and scholarship. By incorporating data from these reliable sources, the research aims to provide a comprehensive and well-rounded perspective on the issue under investigation.

Furthermore, the research occasionally incorporates insights obtained through interviews with experienced lecturers. These interviews serve as a valuable supplement to the existing body of knowledge, allowing for a more nuanced understanding of the subject matter. The incorporation of these qualitative data sources enhances the depth and richness of the research findings, contributing to a more holistic examination of the topic. The written presentation of this research is characterized by its fluency and clarity. The language and structure of the article have been carefully crafted to ensure accessibility for a broad readership. This deliberate approach to communication ensures that the research findings are not only academically sound but also easily digestible and applicable to a wider audience. The clarity of the writing facilitates reader comprehension, enabling individuals from the various backgrounds to engage with and benefit from the study's outcomes (Faysal and Arifuzzaman, 2022).

Review of Literature

The history and activities of the Wish-Zalmayan Party are a significant chapter in the political landscape of their time. In the seventh-term election of the National Assembly, Wish-Zalmayan made its presence felt, with a parliamentary group consisting of prominent figures such as Gul Pacha Alfath, Abdul Rauf Benwa, and Faiz Mohammad Angar. Later, this group expanded to include the Abdul Rahman Mahmudi, Mir Gholam Mohammad Ghubar, Khan Mohammad Khasta, and Sayed Mohammad Dehqan, a testament to the party's growing influence (Penjsheri, 1377). One notable

aspect of the party's evolution was its engagement with media. In 1950, Wish-Zalmayan published its program and vision in the Angar newspaper, marking the first time they utilized the media for their activities. However, this venture was short-lived, as the newspaper faced a ban due to an article by the Muhammad Hassan Safi, who staunchly defended the students' union. Despite this setback, the party persevered, establishing another newspaper called Brother's Voice in Kandahar, only to face another ban after publishing two editions. The Angar newspaper, during its existence, featured articles by influential political figures like the Abdul Rahman Mahmoodi, Mir Ghulam Mohammad Gharbar, Noor Muhammad Tarakai, Abdul Rauf Benwa, Ghulam Hassan Safi, Yatim the poet of Pakhtunkhwa, Ahmad Ali Kuhzad, Ali Asghar Shuaa, Ibrahim Khiel Farahi, Zia Qazizada, Noor Ahmad Burdis, Nik Mohammad Paktiany and many others. Woles Newspaper emerged as the second publication associated with Wish-Zalmayan, taking responsibility under Gul Pacha Ulfath. This newspaper carried articles by figures such as Abdul Rauf Benwa, Qayamuddin Khadim, the Abdul Rahman Mahmoodi, Asaad Ihsan, and more, further solidifying the party's presence in the media landscape (Penjsheri, 1377 AH).

The ideological nature of Wish-Zalmayan has been a subject of the debate. Aziz Naeem suggested that the Wish-Zalmayan movement was mainly established by a few Pashtun intellectuals, and it was mostly a Pashtun movement, and we see different variations (spectrums) from red to green there. Means that they did not follow a specific ideology. In other words movement encompassed a spectrum of the ideologies, ranging from red to green, indicating a lack of a specific ideological stance (Tanin, 1384 AH). Mir Muhammad Siddiq Farhang concurred with this view, highlighting the involvement of Pashtun writers in the establishment of Wish-Zalmayan, including Gul Pacha Ulfath, Qeyamuddin Khadim, Abdul Rauf Binwa, Faiz, Mohammad Angar, the Ghulam Hasan Safi, Noor Mohammad Tarakai, Mohammad Anwar Achakzai, and others (Mirza Mohammad Ludi, 1392, AH). Wish-Zalmayan's leadership structure was distinct, with a board of directors appointed by the Congress. Notable figures like Noor Mohammad Tarakai, Abdul Rauf

Benwa, Qeyamuddin Khadim, and Mohammad Arslan served as the initial board of directors. The first congress convened in the house of Noor Mohammad Tarakai, featuring prominent attendees like the Noor Mohammad Tarakai, Abdul Rauf Benwa, Gul Pacha Ulfat, Qeyamuddin Khadim, Siddiqullah Rakhtin, Faiz Muhammad Angar, and Mohammad Arsalan Selmi. Nik Mohammad Paktiany, Gul Shah Safi, Paynda Mohammad Rohi, the Abdul Qudous Parhiz, Noor Mohammad Ponda, Abdul Karim Nazih Uzbak, Lal Mohammad Ahmadi, Abdul Samad Patang, Ghulam Rahman Jarrar, Wali Zalmai, Abdul Hadi Khogman, Shamrad, and Abu Al Hassan. Interestingly, the party had no chairman or secretary (Panjshiri, 1377, AH).

The party's media activities, particularly through the Angar newspaper, played a significant role in the criticizing social injustice, oppression, and bribery. The newspaper was published in 1951; then it was banned and replaced by the Woles newspaper. The Woles newspaper, which was published under the responsibility of Gul Pacha Ulfat, was instrumental in awakening the youth and fostering a sense of political awareness (Ghbar, 1393 AH). The Wish-Zalmayan maintained friendly relations with other parties, reserving its criticism primarily for the ruling class. The National Democratic Party, established by the ruling elite with the guidance of Sayed Zekria to counter Wish-Zalmayan, exemplified the party's stance as a significant political force (Ghubar, 1393 AH). A noteworthy episode involving the Minister of Interior Affairs, Sardar Mohammad Daud Khan, revealed the party's political climate. Khan cautioned the Wish-Zalmayan leadership against allowing foreign mercenaries into their ranks, even expressing confidence that certain members, like Gul Pacha Ulfat, would not resort to violence, even if armed (Farahi, 2002). The impact of Wish-Zalmayan extended beyond politics. It marked a milestone in critiquing political, economic, and cultural aspects of the state, with the Angar newspaper serving as its political voice (Atayee, 1389 AH).

In assessing Wish-Zalmayan, Abdul Hameed Mubariz recognized the significance of the Angar newspaper in the development of democracy. Angar newspaper, which started publishing under the authority and man-

agement of Faiz Mohammad Angar. Noor Mohammad Tarakai was the main administrator of this newspaper, and Abdul Rauf Binwa and Mohammad Bashir Siraj were among the writers, and they wrote articles under the pseudonyms Hallaj and the Shukhak. This critical publication aimed to penetrate intellectual and youth circles and expand its influence nationally. The party even attempted to form coalitions with prominent figures like Dr. Mahmood, demonstrating its desire for broader political engagement. They arranged a big Jerga in Babur Garden, but Dr. Mahmood rejected the coalition because of the limitation of the name of this party, and its exclusivity to the youth, and he preferred to carry on his political activities separately (Mubariz, 1375 AH). Teaching assistant Faryad Afghan underscored the party's self-reliance, the emphasizing its propagation of patriotic ideas without foreign political and economic assistance. The party was financed by members through membership right. The leader of the Wish-Zalmayan movement was Abdul Rauf Binova, and he was entrusted with the responsibility of the publishing a book named Wish-Zalmayan, in which various subjects about the national duties of the youth were considered. The publication organ of the Wish-Zalmayan was Angar, and Faiz Muhammad Angar was its Editor-in-Chief (Afghan, 1384 AH).

Findings

The achievements of the Wish-Zalmayan Party during its time were indeed noteworthy. It's important to recognize that while the party may not have had complete ideological and intellectual unity among its leading members, they successfully established a political entity. This was no small feat given the challenging political climate of the era, marked by a lack of genuine democracy. Despite these hurdles, the party's intellectuals paved the way for a new era of political activism in Afghanistan. In the wake of the Wish-Zalmayan Party's activities, Mahmood and the Ghubar took inspiration and founded the Watan Party. Similarly, the intellectuals who supported the Shah's family established the National Democratic Party. These developments transformed Kabul into a hub of political activity. Although some, like Aziz Naeem and Farhang, the labeled the Wish-Zalmayan Party as a Pashtun movement, it's essential to clarify that their

core mission transcended ethnic boundaries. They championed the well-being of all Afghans, advocating for language equality and equal rights for everyone, as reflected in their party's motto. The perception of the Wish-Zalmayan Party as the primarily Pashtun-centric stemmed from the significant presence of the Pashtun writers within the party. However, their true aim was not ethnic supremacy but rather the pursuit of national unity, economic development, political reform, and improved healthcare for the entire nation. They waged a battle against oppression, bribery, and superstition, not ethnic dominance. Faryad Afghan's assertion that the party was self-reliant, financed through membership fees and donations, underscores the party's independence from external influences. Other political parties could have benefited from adopting a similar approach, avoiding foreign entanglements. Notably, figures like Noor Mohammad Tarakai, Abdul Rahman Mahmoodi, and Mir Gholam Mohammad Ghubar went on to establish separate parties, initiating the first parliamentary struggles. Their actions were undoubtedly influenced by the Wish-Zalmayan Party's inspirational efforts.

The Wish-Zalmayan Party's motto emphasized values such as independence, religious duties, and adherence to religious principles. This resonated with many, leading several other parties to incorporate elements of the Wish-Zalmayan motto into their own platforms. They, too, recognized the importance of upholding religion, culture, and national independence. One of the most significant contributions of the Wish-Zalmayan Party was its encouragement of Afghans to participate in peaceful political struggles. This marked a pivotal moment in Afghanistan's history, as the party actively engaged in parliamentary campaigns and formed a parliamentary group. Moreover, the party played a pioneering role in criticizing the economic, political, and cultural aspects of the state. This marked the first instance of a political party openly scrutinizing these areas, serving as both an inspiration and catalyst for action among other political entities.

DISCUSSION:

From the beginning to the breakdown of the party, the Wish-Zalmayan held parliamentary, press, & political campaigns and struggles, and they encouraged the

intellectuals of the country to participate in political struggles. Based on existing research, it has become clear that the aforementioned movement was an Afghani movement, and they were fighting for the improvement of the lives of all Afghans. Sayed Qasim Reshtia asserts: "When Najibullah Khan became the Minister of Education, he wanted to teach in Pashto in places where Pashto was the mother tongue and teach in Persian in places where Persians was the mother tongue, and Pashto should be the second language, which was more reasonable and fair." The Wish Zalmayan had determined the equality of Pashto and Dari in their motto that both languages should be used equally. Then the Minister of Education, Najibullah, put this into practice in the educational curriculum. Even now, balance should be maintained for the safety of all languages in the country, especially between the two leading languages, Pashto and Dari.

The Waish Zalmayan Party was aware of their sensitivities, which is why the study showed that several parties, such as the Watan Party, the National Democratic Party, the Equality Party, the People's Democratic Party, and others, were formed after the establishment of this party. All of these parties started the parliamentary and press struggle first, and they published their newspaper organs inspired by the Wish-Zalmayan, and many of these parties became famous with the name of their newspapers. All the political movements should fight for Afghanistan's independence, economic development, and national unity, like the Wish-Zalmayan, in order to protect the country from this disaster.

CONCLUSION:

The Wish-Zalmayan party made the parliamentary campaigns, and the press struggled to achieve its goals from the beginning to the end. The party opened the way for political struggle even in the existence of an intellectual alliance, criticized government affairs, and presented special proposals for reform. The Wish-Zalmayan Party called the people of Afghanistan to unity; they demanded the reform of the system so that the country could be saved from misery. There were representatives of every class and caste in the composition of this party, and there were people of different mentalities in this party. Despite this class and mental

contradiction, the party maintained its unity but became weak slowly due to high pressure and political insecurity. That is why Abdul Rauf Benawa resigned without the approval of the party committee. However, this party started a political movement during the presidency of Shah Mehmood Khan and did a lot of work in the press sector. They also encouraged the intellectuals to fight in parliament and opened the way for the country's intellectuals. After the annihilation of this party, many parties were established by the members and opponents of this party, which had a deep impact on the contemporary political situation of the country, and some of them even changed the political situation of the country. As a result, considering the struggles of Wish-Zalmayan and the current situation, the war has no positive effect. All the parties should have a peaceful election campaign and should gain power through the elections and play their effective role in the political history of the country so that the neighbors do not take advantage of the party's exploits.

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CONFLICTS OF INTEREST:

There is no conflict of interest between the authors.

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