

The role of the Afghan journal Siraj Al-Akhbar in achieving independence

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Abstract: *The beginning of a new period in the country's cultural and political activities was marked by Siraj al-Akhbar Afghanistan, Afghanistan's second newspaper, headed by Mahmoud Tarzi, a cultural figure, an influential political and revolutionary figure and the father of the Afghan press.*

Through following objective and educated methods, Siraj al-Akhbar published and propagated principles of democracy and freedom, and this practice was not just against the wishes of Britain; it was beyond the ability of the government of Amir Habibullah Khan. The reporting of news was considered by Tarzi to be the only successful weapon for protecting the nation and enlightening public opinion.

"In this regard, Abdul Hai Habibi writes:" ... Outside the world, all the silk letters of Mahmoud Tarzi were read by the people and opened the eyes of the slaves, for instance: In February 1917, General Korapatkin, the ruler of Tsarist Russia in Turkestan, sent a telegram to the Russian ambassador Tomiski, who was in India, saying that the issues of Siraj al-Akhbar had been released in Bukhara and in Turkestan, and that his writings had triggered anti-Russian and British feelings among the people; thus, "He forced the Emir of Afghanistan to change his propaganda policies" should be the British Indian government (Esmatollahi, 1382, p.30).

The situation in Afghanistan at the time demanded Mahmoud Tarzi, in his journalistic practices, to build enlightenment, notoriety, and a hurricane. "Tarzi did not calm down, rebelled against domestic tyranny and international colonization, and went against both with the pen's weapon; publishing the theme" It is enough to search in the plains, "the poem" Caught Nightingale, "also the poem entitled" It was not bad, "articles that last Afghanistan, Asia must be of Asians, unite Muslims, Popular homeland, homeland Real, civilizational ideology and hundreds of other articles and themes that not only led to the awakening, enlightenment and development of constitutionalism in Afghanistan, but rather organized, inspired, and encouraged the neighboring countries and the region's warriors, constitutionalists, and libertarians.

Key Words: *Siraj Al-Akhbar Afghani, Independence, Movement for Freedom, Mahmoud Tarzi, Indian Bertani, Amir Habibullah Khan and Abdul Hadi Davi Davi.*

1. INTRODUCTION:

In general, the century of social and political revolutions, uprisings and protests started in the autonomous Islamic countries in the nineteenth century and took place in reaction to the aggression of the European colonial powers; in Turkey, for example, in the first half of this century, military and constitutional reforms were introduced, A reform movement and struggle started in Iran in the second half of this century; although these movements did not do what they wanted to do, the founders of the "Rashid Pasha" and "Medhat Pasha" movements in Turkey and "Mirza Taghi Khan" in Iran failed and vanished; but they paved the way for a civil, political and cultural revolution.

In the same way, and at the same time as these revolutions and revolutions in Islamic countries, the way for change and changes became smooth and desirable in Afghanistan in the second half of the nineteenth century. Undoubtedly, one of the founders of this revolution (revolution) was Allama Seyyed Jamaluddin Afghani in our country, Afghanistan, who had traveled from 1855 (1857 AD) to India, Iraq, the Levant and the Hijaz for almost three years and studied European sciences. And there was a new ideology emerging. (Raheen, 1386, p. 35) who awakened the zealous Muslim nation of Afghanistan and guided the road of new life that led to the road of happiness, prosperity and excellence for our religious and Muslim people; that is, Allama Seyyed Jamaluddin Afghani joined Amir Dost Mohammad Khan's court in 1857 AD and entered Amir Shir Ali Khan's court after the death of Amir; Needless to mention, the Afghan court residence of Sayyid Jamaluddin Afghan was at a time when Amir Dost Mohammad Khan and Shir Ali Khan given internal security and a house of war, And he did not have time to pay heed to the thoughts and proposals of Sayyid; however in Shir Ali Khan's second term, when Amir succeeded in securing the country and pushing his rivals and had the chance to change and change, a number of citizens and political interests exacerbated ties between Amir and Seyyed Jamal al-Din. Have broken down.

In any case, Allama Seyyed Jamaluddin Afghani studied Amir Shir Ali Khan's forehead and felt his desire to leave Afghanistan and decided to leave the country, and on the day of Amir Shir Ali Khan's farewell at the Bala Hesar Citadel in Kabul, in a long note he had written, he proposed his meeting, ideas and reform and development programs to Amir And with an open forehead, Amir agreed and vowed to enforce it.

"In the same manner, he is seeking to introduce reform programs in Afghanistan, based on the recommendations of Allama Seyyed Jamaluddin Afghani and also the new concept that Amir Shir Ali Khan had acquired from British India after returning from British India, who had traveled to India at the invitation of" Lord Mayo.

In either case, whether the reform proposal of Seyyed or the reform proposal of Amir Shir Ali Khan, it is believed that at least the social and cultural situation in Afghanistan at that time demanded the publication of a publication in which Amir, along with others, Social, Administrative, The publication in 1873 of a weekly newspaper, Shams al-Nahar Kabul, Afghanistan's first publication, which was one of Afghanistan's highest-ranking newspapers, was announced. National and international, and we may say, this was the newspaper which in those days introduced Afghanistan to the outside world, and on the contrary, the Afghan people were introduced to the outside world, It was the latest science and the European intellectual and technological revolution that our people were able to hear about. (Esmatollahi, 1382, p. 103)

The newspaper Kabul Shams-e-Nahar continued to be written until 1295 AH, which was 1878 AD. For a long time since then; that is, until 1906, when it was 28 years old, Afghanistan did not have a newspaper and its rulers sold it and did not adhere to the British order in this persistence, the nation was again dominated by the science and cultural recession. (Saham, 1354, p. 51)

Thus, after the death of Amir Shir Ali Khan, Yaqub Khan's reign lasted no more than a year after which Amir Abdul Rahman Khan ascended the throne; no publications were released during his 21 years in office, Amir Abdul Rahman Khan shut his mouth and broke his pens, and he was oppressed and rioted during his rule, and a flood of Indo-British press with colonial material It overflowed Kabul. (Esmatollahi, 1382,p. 106) In his book Afghanistan in the Direction of History in the region of Mingard, Ghulam Mohammad Ghobar: "... India's superstitious press and mythological treatises and theories-like a flood in Afghanistan and the country's young generation to return to fortune Direction, illusion, and darkness lead us" (Mahan, 1394, p. 650)

In this way, in the tyrannical regime of Amir Abdul Rahman Khan, the light lit by Amir Shir Ali Khan to empower public opinion with the publication of the Shams al-Nahar newspaper, and in the light of which the people of Afghanistan witnessed the Gothenburg world, will be extinguished. They were robbed of the blessings of newspapers or publications for 21 years under the reign of Abdul Rahman Khan. "(Mahan, 1394, p. 107)

Hence, after the death of Amir Abdul Rahman Khan, the political and military control of the country was taken over by his uncle, Habibullah Khan. As a result of the country's favorable cultural and political condition, he initiated a number of cultural changes in addition to his other civil programs. A newspaper named Siraj Al-Akhbar Afghanistan and Siraj Al-Akhbar establishes itself and disseminates information and news of the region, which, although briefly remembering the publication and non-publication of Siraj Al-Akhbar Afghanistan, Siraj Al-Akhbar Afghanistan newspaper in dimensions, effects and effectiveness, will briefly research and discuss its:

So before I research the newspapers of this period, it is important to note that the base of education and culture named Habibieh High School in 1903 and the elementary school, electronic press, printing and printing etc. were put in Kabul for the first time in the history of Amir Habibullah Khan. Along with these changes in society, A modern printing house with a 'typographic' character was used in addition to the traditional stone printing house (lithography). Furthermore, at this point in history, the modern Enlightenment movement was created; that is, the imperial constitution. In three organisations, the late Gholam Mohammad Ghobar outlines the practices of these intellectuals: They included individual intellectuals beyond the Habibiyya court and high school, and the more these practices intensified, the greater the solidarity among the three components, until some of the intellectuals of the Habibiyya school distanced themselves from the court and individual intellectuals.:' The first core was the life of court liberals; that is, the slave of the children; The National Secret Society, which sought to create a constitutional monarchy and achieve independence, came together and bolstered them. Setting up the Siraj al-Akhbar Association was one of the essential activities of this constitutional process. (Mahan, 1394, p. 50-51)

Using a set of rules, instruments and accurate, effective and systematic forms of researching the facts have been used in this study. A documentary-library approach that uses reliable sources and old and new books is the methodology used in this study.

2. LITERATURE REVIEW:

The history of the Afghan press and the history of the Afghan media are decorated with brief references and paragraphs on the role and impact of this newspaper in gaining independence on the pages of each of these works; concerning the journal 'Siraj al-Akhbar Afghanistan' as the second newspaper in Afghanistan in 1911, several books under the titles; There is, however, full and detailed work on the positive impact of the Siraj-ul-Akhbar Afghani

newspaper on the independence of the country, in various dimensions, both in the achievement of independence of the country and the role of the Siraj-ul-Akhbar Afghani in the awakening of liberation movements in countries. The neighborhood and the area have not been adequately studied so far. Here are a few examples of some of the works published on the topic:

'The Book of the Journalism Journey in Afghanistan,' written in 2009 by Pohand Mohammad Kazem Ahang, who writes on page 8 of the book: Allameh Mahmoud Tarzi added thousands of methods, lines, paragraphs or articles to his so-called Afghan, in such a way that democracy and construction were included in the call. Each of these writings removes bricks from its own lifetime and shortens the lifetime of colonizers and colonizers by years, and the colonizers and their servants were not happy with this in itself.

Similarly, in her book "Mahmoud Tarzi and Sadruddin Eini," published in 2016 on page 26, Dr. Dina Mohseni, a professor at Kabul University of Education, writes: "Siraj al-Akhbar Afghanistan" begins its work, all of which led to the emergence in the first years of the twentieth century of a cultural revolution among Afghan intellectuals, one of whose aims was to familiarize the Afghan people with the advances of developed countries. The sense of freedom and liberty of the country was, on the other hand, in the hands of foreigners. In his novel, Tarzi and Siraj al-Akhbar, published on page 9 of his novel in 2007, Bashir Sakhavarz also writes: Siraj al-Akhbar Afghani had a great influence on the awakening of the region's anti-colonial spirit.

3. Siraj Al-Akhbar of Afghanistan

It should be noted that, through the great efforts of a group of elites and constitutionalists (National Secret Society), the Siraj Al-Akhbar Association was founded. According to a number of cultural figures, the second publication of the nation 'Siraj Al-Akhbar Afghanistan' was founded on January 22, 1906, equivalent to January 1906 in order to print, disseminate and disseminate its cultural activities and to publish information and events in the country. After the first issue was published, Siraj Al-Akhbar Afghanistan was confiscated and stopped printing.

Therefore, concerning the publication of the Siraj Al-Akhbar Afghanistan newspaper as the second printed publication under the guidance of Mawlawi Abdul Rauf Kandahari, after Shams Al-Nahar newspaper and after (33) years of science and cultural stagnation, assassination and repression of the press in the region, there is a contradiction; some assume that the first issue was a contradiction; (Habibi, 1363, p. 58)

Therefore, not only do some acknowledge the physical life and publishing of the Siraj al-Akhbar Afghanistan newspaper, but only one issue and a split since (33 years); Bell insists that this newspaper did not exist and did not shine with the same name and sign in the sky and in the Afghan press at any date and time. (Raheen, 1386, p. 122)

Taking into account the variations between the publication and non-publication of the Siraj-ul-Akhbar newspaper in Afghanistan, the following question would be sufficient: the first-hand narrator of the recent text of the well-known Afghan scholar, scholar and historian, the late Habibi, should not be denied or approved. From this news, in order to provide simple and appropriate information for those who are interested in the history of the Afghan media. (Raheen, 1386, p. 123)

4. Afghania Siraj Al-Akhbar Journal

Therefore, if the Afghan Siraj-ul-Akhbar newspaper was written or, according to others, it was not printed under a typewriter at all, in both cases no publication was written in Afghanistan until 1290 AH / October 1911 AD, during this time the people of Afghanistan remained silent. In particular, the country's young and liberty-loving strata had a large share in the country's political affairs and cultural activities; including a group of valiant and valiant Afghan warriors, including Mahmoud Tarzi, under the banner of the Afghan Brotherhood, felt responsible for bringing political liberty and cultural development. This youth group took notice of the cultural innovations of Iran, Turkey and other countries and wished to introduce them in the country.

The popular ambitions of the people and the government of Afghanistan had created an environment in which everyone felt the need to publish a newspaper in Afghanistan's political and cultural space. The conditions, of course, were not straightforward, basic and natural; but at the head of Mahmoud Beyk Tarzi, the position of Afghanistan's freedom-loving youth, Amir Habibullah Khan, son of Amir Abdul Rahman Khan, was prominent in this regard thanks to the tireless efforts of Mahmoud Tarzi, who had ample written expertise and total familiarity with the political classes of neighboring countries, including Turkey. Finally, on the night of the holy month of Ramadan, under the twigs of the garden of the royal citadel, on October 16, 1211 A.H., a newspaper called "Siraj al-Akhbar" was requested by the Afghan press to begin shining in the sky. (Raheen, 1386, p. 124)

Needless to mention, the Siraj al-Akhbar newspaper was written under the name of Siraj al-Akhbar until the sixth issue of the first year, since a newspaper by the same name was written in British India; that is, Siraj al-Akhbar was published, so that after the sixth issue of the first year, in order to differentiate from this newspaper, the word Afghanistan was added at the end of the newspaper name, which had shone in. "The founder and editor-in - chief of the Siraj Al-Akhbar newspaper, Allameh Mahmoud Beyk Tarzi, based his journalistic work and struggle with the following

words:" It is obvious that the news is the language of kingdoms and nations in this era." "It has been developed, and there is currently no government or ethnic group of social committees other than the wild and primitive tribes that do not owe it. (Ahang, 1388, p. 76)

In reality, Siraj al-Akhbar Afghanistan marks the beginning of a new era in the country's mass media operations. At this moment in the history of the world, where journalism has been the center of major changes in Afghanistan's media and political arenas, Siraj al-Akhbar Afghani has deliberately propagandized libertarian and democracy principles and concerns by embracing journalistic approaches. While Siraj al-Akhbar Afghani is the second most experienced journalist in Afghanistan, the management of Mahmoud Tarzi forced this newspaper to be written according to international standards and based on the values of journalism. To restart the Afghan news, Tarzi, a strong critic of colonialism, used his cultural and political stance. "Muslim fundamentalists were actively criticizing European imperialism and believed that improvements in the social and political system of Islamic nations, including Afghanistan, had occurred." In his writings, he argued that education on Western values was not the general view of Muslims. The papers of Mahmoud Tarzi were also attributed to Afghanistan and other Islamic countries ' political freedom from European oppression ... "(Esmatollahi, 1382, p. 59)

As Mahmoud Tarzi wrote in one of Siraj Al-Akhbar Afghani 's posts, "Nectar has given as much knowledge and news as possible to the minds of its scholars." (Esmatollahi, 1382, p. 110)

Regarding the journalism of Mahmoud Tarzi, it was said that if, on the one hand, the journalism of Mahmoud Tarzi was respectable, on the other hand, it would be sacred; on the other hand, it would be a risky affair if, on the other hand, he supplied his compatriots with news and information, and on the other. On the one hand, when the sun did not set in his country, he fought against the great colonial powers of the time, and on the other hand, he advised the rulers of the time directly and indirectly, and it accelerated and mobilized the independence seekers and libertarians in their struggle; as we read in a section of the article confiscated by the British in Hay Ali al-Fallah: Afghanistan, which is said to be the body of courage and devotion. It should be considered Afghanistan, which is said to be the monument of religiosity and security. He is an Afghan who has always been proud of spilling his blood, honors and glory in order to maintain his national glory, in the way of his national freedom and liberty, in the way of liberating his patriotic glory ... (Habibi, 1363, p. 116)

On July 21, 1914, Allama Pohand Abdul Hai Habibi, based on secret records held in the National Archives of India, wrote: "Therefore, in September 1914, WHHaily, Chief Commissioner of Delhi, wrote to Sir Eharles Property, Chief Criminal Officer of Delhi:" Since the dialect of Siraj al-Akhbar Afghani is totally against our interests, it should be prohibited from importing and circulating it. That is why the Viceroy of India asked the Emir of Afghanistan not to print those articles in December 1914 AD, and the Emir agreed to do so, but the newspaper's Pan-Islamic accent did not change, and Rumi Saleh's Pashto poem in the April 16, 1915 issue. Kandahari, which was completely based on the message of Islamic unity, was released and said that the infidels were not at war with each other completely and would be killed (Mahan, 1394, p.38); One of the regions was also allocated to the Foreign Ministry by the Russian Tsarist Emperor. As Mirza Yov, a professor at Dushanbe University, writes a thorough study of the themes and papers of Siraj al-Akhbar, he writes: To be very conscious of the power and position of Siraj Al-Akhbar, and in case of need of a rat; also to prevent it from entering the Tsarist lands; "In their fight for national freedom, economic development and popular culture, these themes inspire the revolutionary movements of the Asian nations." (Hashemi, 1384, p. 16)

The nightingale trapped in this poem is not a nightingale who gives in to imprisonment in a cage and rejoices with the cage's water and seeds; Bell, this nightingale battles and sacrifices to fulfill his true ideal, which is independence and emancipation from the yoke of bondage, singing in the last moments of his death:

(Ahang, 1388, p. 272) شکست بال و پر در هوای آزادی هزار شکر که گشتم فدای آزادی

More than 30 stories written in Siraj al-Akhbar, Afghanistan, are being protested by the British, and Amir Habibullah Khan is being reprimanded and reprimanded, according to documents in the history of the Afghan press. Habibullah Khan has also consistently warned Mahmoud Tarzi not to write anti-colonial and British political articles. 'When the Turkish delegation arrived in Kabul, when the German delegation of Von Hentig and Vied Hentig and Nieder Mayer arrived in Kabul, Allameh Mahmoud Tarzi published a theme on the freedom of Afghanistan in Siraj al-Akhbar; Amir Habibullah Khan in Stalif, angered at the publication of the post, sent the following message: I think Niedermayer soap worked for Janet, I work with you, Mahmoud Tarzi told the Siraj al-Akhbar workers, Afghanistan, after getting this letter, While Amir Jabibullah killed me, I drank it, even though Habibullah Khan came to Kabul and said nothing to him, but Mahmoud Tarzi reacted through Siraj al-Akhbar Afghani to Amir 's reaction. In Siraj al-Akhbar Afghaniyya, the author wrote: "This news is Afghan news, not German news, not Austrian news;" In Siraj al-Akhbar Afghaniyya, the unknown wrote: "This news is Afghan news, it is not German news, it is not Austrian news; rather, it is meant and intended to represent Afghans and the Islamic world and it has no other intent" (Mahan, 1394, p. 41)

5. Research Outcomes:

In this article, after much research and insight, the researcher finds that since its establishment in 1911, "Siraj Al-Akhbar Afghayeh Newspaper" has been produced with the specific purpose of enlightening, raising awareness and awakening the minds of the people of this nation, especially the youth. It has emerged and begun publishing. This enlightening publication's editors try to educate thirsty Afghans by taking long and challenging paths to their goals and aspirations, which are the lessons of patriotism, the search for freedom and the learning of new and modern sciences and technologies. In various ways and by introducing and publishing various genres and genres in this newspaper, Mahmoud Tarzi and Abdolhadi Davi and others have tried to illuminate the minds of the people and awaken them and give them mobility and power to stand against British colonialism, which is the light. The anti-colonial themes of the 'Siraj al-Akhbar Afghanistan' newspaper have had such a poor and deadly impact on British officials and the then ruler of Afghanistan, Amir Habibullah Khan, that some of the contents of this newspaper have also been censored. Despite the threats at Bar and Amir Habibullah Khan caused by British pressure, Allameh Mahmoud Tarzi continues his revolutionary work and struggle, publishes his awakening words and themes without fear, and he said that we may and we find that the British oppose almost more than thirty articles in the Siraj al-Akhbar Afghani newspaper; Eventually, the newspaper will achieve its great ideal, which is the freedom and independence of our beloved nation, Afghanistan, with revolutionary work and struggle. We may say that the "Siraj Al-Akhbar Afghani" newspaper has not only left its position and power in the awakening and mindset of Afghans; instead, the citizens of the Indian subcontinent, Central Asian countries, and other neighboring countries, including Iran's and the region's constitutionalists, have been awakened from their slumber, and these nations have also risen up against the British colonial regime. The Tsarist emperor of Russia also instructed the foreign ministry of one of its territories to be informed of and to prevent the entry into their territory of the "Siraj al-Akhbar Afghani" newspaper's power and position. A summary of the writings of Mahmoud Tarzi in the Siraj al-Akhbar newspaper in Afghanistan shows how the dark clouds of colonial rule over Afghanistan, on the one hand, and the internal repression of the people, on the other hand, were exhausted in those years; In his journalistic activities, the situation demanded Allameh Mahmoud Tarzi to publish insightful materials and create a storm surge. Neither did Tarzi calm down, rebellious against domestic tyranny and international colonialism, and went against both with the pen 's sword, blinding the smoke of the articles of Mahmoud Tarzi.

6. CONCLUSION:

Thus, by publishing useful and awakening content, as we read in history, the zealous, courageous, Muslim and revolutionary people of Afghanistan split the chains of bondage, slavery and servitude toward British colonialism, producing bravery, patriotism and epics on the hot fronts themselves; as they took missionaries, missionaries and empire to their knees, they also shone in the field of culture and prehistory. Afghan journalism's father, and his literary friends, such as Abdul Hadi Davi and Abdul Rahman Ludin, etc. The time blinded also the neighbouring countries and the region, from the past of the country to the distant ones. In the course of his revolutionary and emancipation movements, Mahmud Tarzi wrote comments and articles: "Asia must belong to the Asians, the liberty of Asia and Africa, Afghanistan and the riches of prosperity, war and peace, the ideology of civilisation and the true sound, the modern homeland, the political homeland What is a Muslim? What have we been and what have we become? Sleep in the dark, the unity of Islam, the freedom of Afghanistan, the external obstacles to the education of Afghanistan, how competent and pro-government? "

May I say it's confined or limitless to science? And the articles of the colonialist newspaper Siraj Al-Akhbar Afghani that the newspaper readers and the people with the feeling of this country, while awakening and enlightenment, guidance and direction, liberty, work and struggle and free secretary and taught his voice that the call for patriotism And he called for democracy, development and freedom from foreign countries; It spread across the Orient, until the West and its empire rocked, and eventually the first expression of liberty emerged from this heart and bore fruit' (Farhadi,1355, p. 111)

Therefore, the British political pressure to publish Hay Ali Al-Fallah and his other poisonous articles and poems in collusion with Tsarist Russia made the British, Habibullah Khan and the court angry and unloving towards Allama Mahmoud Tarzi; if Mahmoud Tarzi was forced to move the Siraj al-Akhbar Afghanistan office from a government car to a private house in collaboration with Aman al-Akhbar Afghanistan The difficulties of the newspaper were therefore many, and one of the main difficulties was political pressure; if, as a result of these difficulties, the publication of the first issue of the eighth year of Siraj al-Akhbar Afghani had been postponed from 15 Asad to 15 Mizan. As a result, the last issue of the 27th Qus of Siraj al-Akhbar Afghani, the sixth of the eighth year, was not published. Thus, Allameh Mahmoud Tarzi 's cultural work, political struggle and independence were completed. Finally, Siraj al-Akhbar Afghani said all he had to say about the pain of the homeland, all he had to say about nationalism and liberty, and all he had to say about ignorance, ignorance and superstition. "Allama Mahmoud Tarzi worked with special enthusiasm on the issues for the benefit of the community and the nation, and for the benefit of the land and the homeland." (Saham, 1354, p. 96)

Thus, under the direction of Abdul Hadi Davi Davi, the Siraj al-Akhbar of Afghanistan came into being with the highest cultural fervor and vanished without a fuss, and was later replaced by another newspaper called "Aman Afghan" It should also be remembered that the Siraj al-Akhbar Afghanistan newspaper paved the way for the next era, an era of stability and the creation of free and private media and the inclusion of women in the Afghan press, the Amanullah Khan era.

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