

UDC 327

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INVESTIGATING THE EFFECTIVE CULTURAL FACTORS ON POLITICS (A CASE STUDY OF AFGHANISTAN)

Afghanistan, with a history of five thousand years, is a country that has fostered different cultures, civilizations, ethnicities, languages, religions, and governments in its bosom. The number of these cases has had a great impact on Afghanistan's politics. The multiplicity of ethnic groups with different views and religions with different beliefs has prepared the ground for national differences. Prejudice, linguistic discrimination, and descent have become obstacles to the mutual acceptance of the Afghan people. The believing people of Afghanistan, whose hearts and souls have been enlightened by the holy religion of Islam, respect the religious scholars as the heirs of the noble Prophet and follow them. do Religious scholars in Afghanistan have made great efforts to establish the Islamic system; That is, the Islamist movements of Afghan youth and scholars have had a deep impact on Afghan politics and have led to the overthrow of governments, that are rooted in the Islamic-traditional beliefs of these people.

The sum of these cases has cast a shadow on Afghanistan's political games and disturbed the political stability of the governments. The instability of political structures and the collapse of governments have increased the importance of cultural factors and elements of Afghanistan's politics, and have forced researchers and politicians to search for the factors of disorder in the heart and socio-cultural structure of Afghanistan. The government of Afghanistan men have made ethnicity, language, religion, and direction the right tools to achieve and maintain power. The contemporary history of Afghanistan involves components such as family, religion, language, and ethnicity. The Afghan people's preoccupation with these matters has taken countless opportunities for prosperity and freedom from us. While presenting a detailed description of the cultural factors affecting

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Afghanistan's politics, this article seeks to answer the question of which cultural factors affect Afghanistan's politics based on reliable library sources. The results of this research show the importance of cultural factors such as family, nation and tribe, language, mosques, and religious schools in Afghanistan's policy-making.

Key words: *Afghanistan, culture, ethnicity, language, politics, religion.*

Introduction

Culture as education, refinement, taste, and manners has a deep and obvious influence in a society. Political figures are raised in the most basic cultural component (family) and families have a great influence on them. The feeling of loyalty to the nation, language, religion, etc. is one of the characteristics of these people, which has influenced the politics of Afghanistan. The traditional society of Afghanistan, where the illiteracy rate is rising, is involved in the issues that originated from the cultural beliefs of these people. Throughout history, Afghanistan has not had stable political systems and continuous government, ethnic differences, linguistic superiority, self-righteousness, tensions with Islamic, communist, and democratic beliefs, dragging the feet of religious scholars and mosques in political relations and granting too many privileges to one class and depriving other classes of the society have taken away the opportunities for prosperity and freedom. The power in Afghanistan is based on the dynasty, and the contemporary history of this country has been involved in the tensions between the royal family (Seduzai and Barekzai).

In other words, the main feature of power in Afghanistan has been related to the families that have held political-military power from the address of a nation. Ethnicity and tribe have become the center of disputes in Afghanistan, which originates from the unfair distribution of power to one ethnic group and the deprivation of other ethnic groups. Religion is also the biggest influencing factor on Afghanistan's politics, the armed efforts and intellectual struggles of Muslims and Islamic currents to build an Islamic government involved Afghanistan in long-term wars, have reduced the opportunities for development in this geography. It has been postponed. Finally, in order to find the elements involved in the politics of Afghanistan, which all go back to the cultural beliefs of the people, it is necessary to investigate the positive and negative points of these factors in order to know the factors that have a cultural influence on the politics of Afghanistan. So that we can become the basis for solving these differences. In this research, components such as family, nation and tribe, language, mosques, and religious schools have been investigated and we try to understand the root of these beliefs and help in solving them.

Cultural influencing factors on Afghan politics

Today, the study of culture is actually the study of the gatekeepers of power, the oral legitimacy of official organizations, the social principles that determine art and ideas, and the reproduction of social hierarchies [5, p. 267]. Culture, as a set of values, principles, interpretations, and social and historical teachings in any society, has a profound effect on politics. Culture can determine the values and principles that politicians follow in their decisions. Also, this factor can affect the formation of national identity and interaction with other countries. Also, attention to culture can play a role in the interpretation of policies and public opinions about them. These cultural influences usually change with time changes and social conditions and play an important role in the formulation and implementation of policies. The influence of culture on politics is one of the important and complex topics in the analysis of international and domestic policies. Culture, as a hierarchy of values, institutions, beliefs, and social behaviors in any society, has a profound effect on political decisions and political events. The relationship between culture and politics represents a two-way process in that both politicians are influenced by the cultural values and concepts of their nation in making political decisions, and also culture can be used as a tool

to promote or change political decisions. These cultural influences may be evident at various levels of political decision-making, from domestic politics to international relations. Family, nation and tribe, language, mosques, and religious schools are the most important cultural factors that influence Afghanistan's politics.

Family

A family is a kinship group that has the main responsibility of socializing children and fulfilling some other basic needs. The family is composed of a group of people who are related to each other through blood, marriage, or adoption, for a period of time. They live together for a long time and uncertainly (Kevin, 2010, p. 149). Just as power is based on ethnic and tribal cylinders, it is also based on the family and among the personalities of the royal family (Afghanistan). In other words, the main characteristic of the royal power in Afghanistan, like in most other countries, was its hereditary nature, which was transferred to the eldest son upon the death of the father, and in the same way, it circulated in the royal family while maintaining the relative hierarchy. This stable and prone policy of the royal system was maintained from the beginning until the era of Zahir Shah, but during the era of Zahir Shah, especially during the presidency of Dr. Mohammad Yusuf from 1963 AD (1342 AH), it was for the first time in the political history of Afghanistan that a person outside the family Shahi was elected as the prime minister and the most powerful person after the royal position. This brought opposition from some individuals and groups [11, p. 111].

Nation and tribe

Racial and ethnic conflicts have always played a role in political life and the formation and collapse of governments [1, p. 279]. Nation is a general concept that has characteristics such as language, history, descent, religion, and ways of dressing and dressing; while the tribe is a special concept and is understood in the domain of the tribe, the specialty of the tribe is kinship, gender and age (Sajadi, 1395, p. 40). Ethnic groups first had a religious meaning and were applied to non-Christian groups, but after some time, it took on a racial meaning, now the concept of ethnicity has changed and the racial concept has given its place to a cultural concept [11, p. 47]. An ethnic group is a group whose members have the same cultural characteristics. These features include religion, language, and nationality. The difference between racial groups and ethnic groups is that the members of racial groups are physically similar to each other, but ethnic groups do not necessarily have common features from a physical point of view, rather they have the same cultural characteristics. (Kevin, 2010, p. 403).

The land of Afghanistan is the dividing line between the two races "Yellow and Aryan". It will be natural for the residents of this country to be made up of these two races; Because in the east and north of Afghanistan, all the yellow race lives, and in the west and south of Afghanistan, the Aryan race generally lives, and about 99 percent of the Afghan people are made up of these two races. The Aryans of Afghanistan include various tribes such as Pashtun, Baluch, Persian-speaking Tajik of Herat, Farah, Badakhshan and Nuristani tribes, and Hindus. The yellow race includes ethnic groups such as Uzbek, Hazara, Turkmen, Kazakh, Tatar, and Mongols of Herat and Ghor, as well as a number of ethnic groups in Afghanistan over time. However, the genetic research conducted by the researchers of the University of Portsmouth, England on the racial roots of all Afghan tribes and their research under the title "The racial roots of all Afghan tribes are the same" was published on the BBC website [7, 1393, p. 52]. Afghanistan is a country where different ethnic groups live; Therefore, Afghanistan is a multi-ethnic country, therefore it is considered the 37th country in the world. Faiz Mohammad Katib introduces the country's tribes and clans to its branches and subgroups, approximately 138 tribes and clans [8, p. 102].

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The Afghan government was formed in the 18th century by the crystallization of a tribal confederation in a hereditary royal regime. In 1747, Ahmad Shah Durrani from the Seduzai tribe of the Popelzai tribe led a confederation of the Abdali tribe to conquer the space between Iran and the Indian subcontinent. Following the Seduazi dynasty, another dynasty of Deranis came to power, namely the Muhammadzai clan from the Barakzai tribe, who ruled from 1818 to 1978. The confederation is formed to plan an attack in order to obtain booty through looting or dividing the booty. Political and military forms are the characteristics of tribal wars. In tribal wars, the commander or leader is the representative of his tribe commands his tribe, and defends the interests of his tribe. Some of these tribes – Durrani and Gholjais – always tried to make the central government their puppet. The history of the Afghan government from 1747 to the present day has witnessed the efforts it has shown to achieve autonomy in front of the tribes [3, p. 87]. In fact, politics and government are what ethnicity wants, and ethnicity is the element that politics and government in Afghanistan need. Politics in Afghanistan after 2001 has been ethnic and tribal, which has become the home of ethnic groups due to the deep penetration of the element of ethnicity in the layers of politics and power, government structures, and institutions. The two-way relationship between ethnicity and political power in Afghanistan has such depth and strength that it has influenced the history of government and politics, and the form of power is determined by ethnic identity [10, p. 69].

The ethnic divide in Afghanistan, despite the fact that it has always been an effective factor in political life due to the ethnic and heart-shaped nature of the social structure of this society, but sometimes it was inactive and did not have a serious impact. The non-ruling ethnic groups, which have always had a negative and suspicious view of the ruling ethnic groups and especially the central government, have not had the opportunity to emerge due to social coercion in most cases and only in cases where family conflicts have arisen. The head of power has reduced the compulsion to control political governance, and the activation of these divisions has led to ethnic conflicts and bloody tribal conflicts. If it is said that the power structure in Afghanistan has provided grounds for the intensification of this gap due to the unhealthy and disproportionate stance and treatment of the demands of the non-ruling nations, it is precise because in this structure, while trying to maintain Ethnic identity is social control based on coercion and there has been no reasonable way to control, adjust and organize it. Therefore, ethnic divisions in Afghanistan are one of the main reasons for not forming a national

government in this country. Because many of those who join terrorist groups are ethnic people who are dissatisfied with the ruling group and show their dissatisfaction in this way [4, p. 186].

Language

In the politics and society of every country, language plays a very important role and Afghanistan is a clear example of this fact. Linguistic diversity in this country, with two official languages Pashto and Dari, and a large number of minority languages, is considered a powerful tool for the formation of cultural and political identity. The choice of the official language, the balance between different groups of the society, and the effects of external factors on these choices have and will have profound effects on the politics and conflicts of Afghanistan. This linguistic diversity in Afghanistan is known as a factor affecting the differences and conflicts in the society and politics of this country and is of great importance.

Language is one of the main elements of identity that plays an important role in national interaction. In Afghanistan, however, language has acted as a factor in the breakup of national identity and cultural-political alienation. The multiplicity of languages has fueled national diversity and has become a symbol of political prejudice and cultural incompatibility of citizens. Despite the fact that Dari and Pashto languages have been expressing interaction in this country for years, at the same time, the two languages have caused two cultural boundaries and two sides of political-social differences. The polarization caused by language, in addition to negative effects on social relations between major ethnic groups, has also caused distress to ethnic identities [2, p. 12].

Mosques (Masjid) and religious schools

During the 20th century, Islam has found political and ideological trends in many countries in reaction to Western modernism and liberalism, and in many cases, it has become a political creed and ideology in the form of political parties and movements [1, p. 239]. More than 99 percent of the people of Afghanistan are Muslims. Muslim Arabs entered Afghanistan for the first time to conquer Afghanistan in 642 AD to pursue Sassanid Yazdgerd through the Tapsin Road or in the words of Arab writers, Khorasan Gate, and the people of Afghanistan resisted the Islamic forces for twenty years to 662 AD. The internal situation of Afghanistan, on the one hand, and on the other hand, the good behavior of the Islamic forces caused the people of Afghanistan to surrender, either in front of the Jizya or accepting the religion of Islam. At that time in Afghanistan, there were temples and religions of Zoroastrianism, Buddhism, Shivaism, and Mithraism all over the country, which were promoted by religious clerics. At that time, the plurality of religions was respected in Afghanistan. From an economic point of view, the people of Afghanistan were in a better position than the Arabs and had prosperous and beautiful cities. From the social point of view, the people of Afghanistan were scattered and there were tribal kingdoms and local rulers, and the class gap between the rich and the poor was greater. From the cultural point of view, Afghanistan was familiar with mathematics, astronomy, medicine, and theology, and was familiar with Greek and Sassanid sciences and Indian philosophy, and they used Khorushi, Greek, and Brahminic scripts [7, p. 52]. Now 99 % of the people of Afghanistan are Muslims and only 1 % of the total population are followers of other religions. For all Afghans, Islam is considered the final reference and judgment and a common unifying symbol. In the traditional society of Afghanistan, the concepts of state, nation, and national unity are still in their infancy, and for the vast majority of the people, these concepts are institutions outside the society and a product of alien culture. Only Islamic law is considered as the ruler, judge, and common symbol of the society. In the political aspects of Afghan society, the Islamic Sharia is the only one that can bring people's acceptance to the ruling regime as a legitimizing element of political governance. Islam has played an important role in establishing, stabilizing, and consolidating political sovereignty [11, p. 123].

Undoubtedly, mosques and religious schools in Islamic countries, including Afghanistan, have played an important and tangible role in directing people's thoughts and ideas, especially the educated class, and have always been effective in the social and political developments of this country. In the last

four decades, when the people of Afghanistan were forced to leave their homeland due to foreign aggression and civil wars, and studied in illegal educational and educational centers in that country, after their return to the country, we witnessed several trends in the field of We were different religious and religious groups that some of these attentions have led to the establishment of religious schools with special tendencies, which certainly have played a role in the social and political process of the country and will have their own effects in the near and far future. At the beginning of the emergence of Islam in Makkah, the teaching of religious teachings was carried out individually by the Prophet (PBUH) and these teachings were given only to those who accepted Islam as a result of the Prophet's invitation and based on their own satisfaction. were converted; But after the migration of Muslims to Madinah and the building of Masjid al-Nabi in that city, the mosque became a religious education center (madrasah) and the Messenger of God taught and taught religious sciences at different times, especially after the five prayers and on Fridays and Eids. Muslims paid. This tradition of the Prophet of God remained a legacy for the Companions, and the Companions paid for the construction of mosques and Islamic education after conquering the regions. In Afghanistan, with the arrival of Islam, mosques were established and people engaged in Islamic education and schools independent of mosques in Afghanistan during the Seljuk period, especially Abu Ali Hassan son of Ishaq, known as (Khwaja Nizam-ul-Mulk) born in (408 AH). The foundation was laid. With his personal capital, he built Nizamieh in the fourth century of Hijri, which became famous in history under his name and as Nizamieh, and the most important of them are Nizamieh of Baghdad, Nizamieh of Mosul, Nizamieh of Nishapur, Nizamieh of Balkh, Nizamieh of Herat, Marv, Amol, Gorgan, Basra, Shiraz and Isfahan. At that time, Nizamieh schools had a high position among the scientific centers of the era, Dr. Abdulhasan Zarin Koob says about Nizamieh schools: "Nizamiehs were the centers of scientific activities of the era and their professors were often great scholars of the era. In addition to this point, these Nizamiyeh were the gathering place of all the ancient Islamic countries and the Taliban of knowledge, who used to turn to this place for a long time. These universities were considered among the oldest universities in the world, which had both rooms and apartments for living, and their livelihood was provided. Nizamieh had a library and hospital, a mosque, and a sermon assembly. In these systems, teachers had degrees and appeared with the titles of professor, teacher, and teacher in special clothes, and it seems that European universities imitated it" [6, p. 5–6].

Research findings

I got the following results from the research on the topic (investigation of cultural influencing factors on politics: a case study of Afghanistan):

1. The structure of Afghan society is tribal and traditional.
2. Ethnicity, language, and religion are some of the factors affecting the politics of Afghanistan, which cast a shadow on all developments in this country.
3. In Afghan society, Islam is the most important source of legitimacy for political systems and leaders.

Conclusion

Examining the role of factors such as family, nation and tribe, language, mosques, and schools of religious sciences in influencing the policies of Afghanistan shows that these factors act as foundations for recognizing the national identity of Afghanistan and play an important role in formulating and determining the policies of this country. Family as the primary social unit, nation, and tribe as constituent elements of national identity, language as a means of cultural and social communication and transfer of values, and mosques and schools of religious sciences as centers of religious education, all to strengthen and perpetuate bonds Social and cultural help in Afghanistan. These factors simultaneously and interactively influence the policies and events of this country and continue to play an important role in the formation of Afghanistan's identity and politics.

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ИССЛЕДОВАНИЕ ВЛИЯНИЯ ЭФФЕКТИВНЫХ КУЛЬТУРНЫХ ФАКТОРОВ НА ПОЛИТИКУ (НА ПРИМЕРЕ АФГАНИСТАНА)

Афганистан с пяти тысячелетней историей — это страна, которая воспитала на своей территории различные культуры, цивилизации, этнические группы, языки, религии и правительства. Все эти факторы оказали большое влияние на политику Афганистана. Множество этнических групп с разными взглядами и религиями, с разными убеждениями подготовило почву для национальных различий. Предрассудки, языковая дискриминация и происхождение стали препятствиями на пути взаимного признания афганского народа. Верующий народ Афганистана, чьи сердца и души были просвещены святой религией Ислама, уважает религиозных учёных как наследников благородного Пророка и следует за ними. Приложили ли религиозные ученые в Афганистане большие усилия для установления исламской системы? То есть исламистские движения афганской молодежи и ученых оказали глубокое влияние на афганскую политику и привели к свержению правительств, основанных на традиционных исламских верованиях этого народа.

Сумма этих дел бросила тень на политические игры Афганистана и нарушила политическую стабильность правительств. Нестабильность политических структур и крах правительств увеличили

значение культурных факторов и элементов политики Афганистана и заставили исследователей и политиков искать факторы беспорядка в сердце и социокультурной структуре Афганистана. Люди из правительства Афганистана сделали этническую принадлежность, язык, религию и направление правильными инструментами для достижения и сохранения власти. Современная история Афганистана включает в себя такие компоненты, как семья, религия, язык и этническая принадлежность. Озабоченность афганского народа этими вопросами лишила нас бесчисленных возможностей для процветания и свободы. Представляя подробное описание культурных факторов, влияющих на политику Афганистана, эта статья пытается ответить на вопрос, какие культурные факторы влияют на политику Афганистана, на основе надежных библиотечных источников. Результаты этого исследования показывают важность культурных факторов, таких как семья, нация и племя, язык, мечети и религиозные школы, в выработке политики Афганистана.

Ключевые слова: Афганистан, культура, этническая принадлежность, язык, политика, религия.