

Role of Afghan Women in War against British

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Abstract: The presence of Afghan women in Afghan society in major national and local decision-making is faded and often marginalized. But they have a key role in the production and processing of resources that are unfortunately deprived of ownership. On the contrary, in issues such as conflict, Afghan women are present on the battlefields and stand on the train with their men in a single row, fighting with their enemies and defending their country. With the end of the war, their role does not end, but they are also involved in more serious decisions related to the war.

One good example of this can be remembered in the nineteenth and twentieth centuries, that Afghan women have played a key role in the solution of local conflicts in Afghan tribal society and, through the Jirga and the Soviets, have made peace with the warring factions and ultimately. Ends of strife, war, and hostility have become essential. Therefore, in this article, citing the archives and historical sources, efforts have been made to

express the role of Afghan women in War against the British and to investigate their activities.

Keywords: Women, British, War, Afghanistan, Afghans, Kabul.

Introduction

During the dark period of the nineteenth century, especially in the second half, the black wings of British imperialism darkened the Afghan atmosphere. As the struggle against the British began, the era of Afghan heroes and fighters began to shine. Not only were the kings involved in this anti-colonial struggle, but all the people, both men, and women took part in it and fought bravely. In addition to delivering groceries to fighters, the women also seized war ammunition and swords and encouraged the youth to chant and fight epic poems. So, the role of women in the war against the British was extremely important. However, the presence of women as an active element in Afghan society has been called into question and the government has always chanted slogans about their political activities. However, the presence and role of women in these wars were quite evident and had their own form of boiling, which I shall describe as follows.

General status of women

Throughout the history of social life, all people in Afghanistan have been transformed by foreign forces, especially colonialists, and have had profound effects on different sections of society. If a brief

look at the status of women, especially when the vanguard of government and government was broken by the outbreak of patriotic wars against foreign forces, it completely eroded social security. Equally men and women were inevitable to endure the calamities of the day. However, women were more frequently subjected to psychological torture than men. If the killing of her husband, son, father and mother ... would make Afghan women cry every day. Therefore, women at this historical juncture were experiencing bitter times, and the underlying cause was the imposed wars that had taken over all the peace and tranquility of the Afghan women from the internal rulers.

Historical evidence has shown that Afghan women are generally men's deputy during wartime and brought supplies to the men on the battlefield to provide them with an opportunity to survive. Women, who were often held in secret in the past, apparently gained more power during the war and temporarily freed themselves from the clutches of Chadari or burqa. They did their duty freely and played an extremely vital role in all Afghan and British wars, and participated in battlefields in the form of veterans and veterans (2:1).

According to Jamaludin Afghan, "Afghan women cover themselves in the cities, but in the desert and in the rural areas, women appear in the community without respect for their faces, having intercourse with men and holding men in their arms. And they danced in a happy circle together "(1: 2).

Given the honor and religious status of Afghan women in Afghan society, the British were sometimes interested in using women as a means to their colonial advantage. One example is a woman in Bamyan who was a botanist, carried out intelligence activities in Britain. Stall, Patterner, another British spy, sought to marry the daughter of a local singer, who failed to do so (2: 1).

The presence of women in the first and second Afghan-British Wars

War against the aggressors has a special place among the Afghan people and this spirit is intertwined with tribal traditions and tribalism. The proclamation of War is made by the people of Afghanistan in accordance with national unity and invites all men, women, the elderly and the militant youth to participate in this sacred affair. Women, for their part, encourage men to participate in War and write epic poems, many of which are found in archives and history books.

If you look at historical sources about War, you can get a lot of evidence about the power and efforts of women in War against the British, and even in some cases, women were in step with men and made great honors. They have. Before tribal leaders form War council in Kabul to fight the British, in the first Afghan-British war the third sister of Amir Dost Mohammad Khan, the daughter of the late Mohammad Khan's grandson Haji Jamal Khan, who fought in the history of Afghanistan's national liberation struggle against colonialism - also known as Madad Khan's mother - during the British first invasion of Afghanistan, she fought bravely against the British colonists.

She hugged the Koran, went village to village, acknowledged every village she reached, and, for the sake of it, expressed the disadvantages of colonial domination and their oppressors. Nurture the patriotic feelings of the youth. Special in this work, she launched a large campaign against the British in Kabul, Parwan, Kunar, Laghman and Jalalabad provinces and played a key role in encouraging

Minister Akbar Khan to fight the British. Until the first Afghan-British War, it did not sit still and continue its work. She had begun War at a time when men were not yet ready for War (source).

According to Muhan Lal, "Madad Khan's mother, Sardar Abdul Rahim Khan, went to the mountain people's house day and night, tied in their garments and won the support and cooperation of the people for Amir Dost Mohammad Khan." It was in the end that the British wrote a letter to Mir Darwish Khan asking for his help in resolving the case. As Muhan Lal adds: "We asked Mir Darwish Khan to support the brave King backed by the British" (2: 1-6).

This woman increased her efforts when Amir Dost Mohammad Khan escaped to Bamyan, but managed to stay in Kabul when she went to Bukhara and fled secretly to Peshawar after the Amir and her family surrendered to the British (2: 1). ;).

Another factor that led to the first Afghan-British war was the issue of women. A handful of junior-level military officers and British army men who were either unmarried or had not brought their wives to Kabul or some with their wives to Kabul; The prostitute girls in Kabul hid their relationships. The prostitute's daughters traveled to the New England suburb of the north of the city and the officials' homes in the city, under the guidance of their speculators. Obviously, this move was not hidden from the public, and the news of it made the public's fierce fire more concentrated, which attracted a number of Mujahideen to the anti-British fronts (2: 1). To make matters worse, women in the cities have also been raped on several occasions, causing more Afghans to rebel (6: 1).

Brans himself was a man of fun, he had just arrived. His home was considered to be the hospitable home of Kabul, and it is no accident that the officers he prepared were fascinated by young officers. As for his hobbies, Brans was freer in Kabul than in India and had the image of a good-looking person (2: 1)

The courage of Afghan women in World War I is that at the height of the Kabul wars, a group of British supporters led by Fatah Jang son of King Sheja, Sharif Khan and Usman Khan sought courtiers near Sheja to help Brans rescue him from the Afghan fighters. Hundreds of soldiers marched to Brans' house, cable women attacked auxiliary forces through boiling water and jugs, preventing them from moving through the alleys of Kabul. Thus, women in the national uprising against the British made their contribution to the battle of confrontation. Abdul Hamid Kashmiri, the owner of the "Office of War Letter" who was at the time of these events, also mentions this situation (Source).

Dusting back on the aforementioned issues, Dust recalled the first Afghan-British war, "that women were rolling over the walls over British troops." He also notes that "at this and that time, five women escaped from the monastery to the city and alleys of Kabul to escape the British invasion and to claim their share in the war" (2: 1).

Women also played a key role in peacebuilding in the First Afghan-British War. The British based in Kabul, however, called on McNotan to come to a compromise. On this basis, McNotan approached the courageous King on December 1 and asked King Shej to come to Qashl and travel to India with him. But the King Sheja refused, because three days before his request, two representatives of the resistance and the Ghazese (warrior fighting against infidels) had come to him and had asked him

to leave England. In the meantime, the King Sheja was asked to join in Mujahidin Army Camp. They also offered to marry the daughters of Sheja king to eliminate old dissent.

During the British escape from Kabul to Jalalabad, a large number of British women were captured by Afghan mujahidin led by Commander Akbar Khan. But Afghan women and Afghan men welcomed them as a guest. But when General Palag came to avenge the blood feuds of McNatan and his subordinates, the British unfortunately did not pity the wounded Afghan children, children and women and massacred those captured in the area of Estalif (2: 1).

In the second part of the Afghan-British War, we can mention the role of the Afghan woman, which triggered the war against Britain. Its apparent cause was Ayesha's intervention, Amir Shirali Khan's favorite lady in the case, the Crown Prince. The latter pressured Amir Shirali Khan to succeed Prince Abdullah Jan, who was unable to run the Crown Prince's office, making the death of Amir impossible in the pursuit of foreign policy with the British (2: 1).

In Kabul, the crown prince's parents were also considered a cover-up after the death of his son for various personal reasons. Prior to the assumption of the power of Yaqoub Khan in political affairs, the Queen was trying to fail her son Yaqoub Khan in the administration of political affairs. Yaqoub Khan also confiscated his cash, which was (160000) Bukhari gold coin and (12000) Russian gold coin, the name of Ratska, which he had deposited with his son-in-law, Commander Mohammad Hashim Khan. In addition, Amir, against his will, pressured his mother to marry Commander Yahya Khan. However, the crown prince's mother, Ayesha, encouraged King David to launch a revolt against the British ambassador. Unhappy with the emir, Dawood Shah Khan addressed the troops in the remuneration section to obtain his remuneration from his wife, whose ambassador was the British ambassador to Kunar. This was unacceptable to the troops and the result of the war with the British resulted in the killing of the British ambassador and their companions (2: 1).

Amir Abdul Rahman Khan quotes the people of Kabul in his memoir: "When Ayesha, the noble Amir Shirali Ali, gave Dawood Shah Khan in exchange for provoking the people against the Kunarian, they killed him and the government of Yaqoub Khan (1: 1) Thus, from the outbreak of the Second War, women were still considered an important factor in the war against the British.

During the Second Afghan-British War, women were born as soldiers, guerrillas, war facilitators, war promoters, and leaders. As in Kabul, on the fourteenth day of December, on the fourteenth day of December, on the day of the Asmayee mountain, about four hundred women gave water to the Ghazeses, including four of them martyred (1: 1-6). Sayed Qasim Rishtia writes, "It is astonishing for women to get up with water-filled blacks and their six-hour resistance" (2: 1). The presence of four hundred Afghan women to conquer British settlers in the Asmayee Mountains and their six-hour resistance show the strong physical strength of Afghan women. Eighty-three women being martyred in these six hours are a sign of the courage and patriotism of the Afghan woman.

In other cases, Afghans have made good use of women's honor and religious standing in Afghanistan in the war against the British. As in the occupation of the Asmayee Mountains by the British, the work which provoked the men's feelings in the battle to capture the Asmayee Mountains from the

enemy was a reminder of the Mujahideen "not to be a Muslim who does not go up the mountain to capture England and is a divorced woman." One who fights with guns and other weapons "(1: 1).

But as an army, Afghan women attacked the Fourteenth District of Onchi Village Gardens on 11th November and in the four mills and forty columns of rooftops with pitchers and switches to the English Army passing through the alleys and gardens. These lioness and heroic women terrified the British (2: 1-6). The reason for the resistance of these women was the lack and lack of weapons of war in Afghanistan.

Following the testimony of Ghazi Osman overthrow Osman Khan Safi in the northern corner of the Asmayee Mountains and the British capture of the MJA's trenches, the elderly women provided support and assistance to the Mujahideen (1: 1). The persecution of General Roberts and his human rights abuses have moved more people and warmed patriotism. Even so cruel was it that the British parliament was forced to remove Roberts from Kabul. That is why the strong presence of men and women in this battle can be the reason.

Before the Mujahidin attack on the British before the Mujahideen invaded the British, the invaders used a political trick to exploit the presence of an Afghan woman. "The British wanted in Kandahar to delay the arrival of aid from Kabul, so Sardar's mother Kandahar Governor Mehr Dell Khan and Kandahar Governor Sherali Ali Khan, the mother of the Barackians, formerly known as the British Commander-in-Chief of Kandahar, had called her the mother of the old woman and made her a commander. Ayoub Khan, brother of Muhammad Yaqoub Khan, sent to Herat and asked Ayoub Khan for forty days The British gave a deadline to leave Kandahar and surrender to the city without a war. Ayoub Khan accepted the intercession and mediation of women. "Although to the detriment of Afghans, it shows that Afghan women played a key role in the warfare. Of course, this role has been recorded nationally and locally in Afghan history (2: 1).

In some cases, women have undermined the unity of the general practice of the struggle against the British. One of the reasons why Barekzai's tribal chief Mir Afzal Khan's governor of Farah did not support Ayoub Khan in the war against the British was opposition to Ayoub Khan's mother, Hajera. Hajar was one of the trusted and trusted women of the shrine of Amir Shirali Khan, although Ayoub Khan was also Barakzai, but was denied the support of his tribe because of his mother's opposition. Also, Kandahar Governor Shirali Khan did not support Ayoub Khan in the Mayand war, but instead cooperated with Britain, since he was a supporter of the late Ayesha's mother, Crown Prince Amir Shirali Khan. She was opposed by Ayoub Khan and Yaqoub Khan as a result of her family's opposition, and the British took good advantage of the opportunity (2: 1).

In the qualifying section of the Afghan-British War, women were given the same title as men. However, before the war, they were never considered equal to men, and no woman was given the nickname. While women who participated in the war against the British became known as "Ghazi Ade" and worked hard to provoke men into the war. As the thrilling tale of Abdullah and Zohra of Kabul mystic lovers is famous. It was also known that Afghan women would go to the battlefield at night, cutting off the heads of the dead and killing the wounded and those fighting. For example, the name of

Malalai, the heroine of the Afghan hero, who, with her voice, set the direction and direction of the struggle to victory (2: 1).

Commander Ayoub Khan asked his relatives at the end of the May and War, "Who was this young lady that sings short poem at the right time? Replied him, she was Malalai one of Ahangaran Kashak Nakhod Village. We buried her near to the mytered men's grave. Here is her short poem below:

If you do not martyr yourself in Maiwand

I want God to keep you ashamed of yourself forever

If Do martyr yourself in Maiwand

I will come to you and hang my red burqa on your grave by myself

When the name is taken from the conqueror of Maiwand, Ayoub Khan, at the same time, Malalai is also mentioned. Malalai not only fought bravely, but reunited the disillusioned youths and the disintegrated troops, preparing the enemy to attack and conquer them, and he himself was sacred in this way.

Another hero of the era is "Gul Narah Ade", who is the daughter of Solaiman and the granddaughter of Saber Khan, who played a key role in the war against the British on a plan to attack the Darwish area near the bridge of modern-day science. In the same war, he was wounded and later recovered, but in another attack, he was fatally wounded and was martyred (1: 1-6).

Another major difference between the previous situation of women and the current situation in Afghanistan is that the level of awareness of women was not just about the center and the urban areas - women-only fought in the center (Kabul) against the British - but in Kandahar just after the long wars, Mohammed Akram Khan was arrested by General Nat and thrown on the ball, his wife burst into flames and mounted on her husband's spear, raising the banner of the fight, and the leadership of the Corps of 5 assumed control of him and resisted the British. This shows the level of awareness and love of the Afghan woman outside the borders of Kabul at the time (2: 1). However, today the presence and activity of women in society as an active social, economic and political element is acceptable only in Kabul.

The fortune-teller is another name of an Afghan-British war veteran who, after her husband was imprisoned in a raid on a prison jail, destroys two British, one Indian and one British, and the British imprison her. In cooperation with the northern militants, Mastura, the daughter of Mir Baby Khan Kohmadi, distributes food to other women in the northern Kabul region for food to the mujahideen and brings them to the battlefield (2: 1-6). Even a number of women in support of men sold their gold and silver ornaments to help fight the British, and this cooperation was instrumental in strengthening the MAC's finances (2: 1).

In Logar province, Ghazi Ade's daughter, Habib Aka, originally from Solaiman Khel Katawaz, shouldered a gun after the death of her husband and son, moved from Mujahideen's second Logger Shrine to Logar's happy area, take the four mills later on to Fourteen and Aliabad Mountain. There were many other heroic women on her train. The struggle for the independence of the country called for numerous women into the arena of anti-colonialism, in which some became the hero and epic creator of history (2: 1).

Amir Mohammad Yaqoub Khan's mother and wife, who were respectively the daughter of Saadat Khan Mohmand and Sardar Yahya Khan, became active after the Yaqoub Khan was taken over by the British and sought to infiltrate the Afghan commanders. In this way, they consumed a great deal of money and incited them against the British. This act led the British to banish them to India. It is known that the mother of Yaqoub Khan devoted all her efforts to provoking the Afghans and, along with mujahideen leaders such as Mohammedan Wardak and Mullah Musk Alam, inflicted a wave of religious sentiment on the path of restoration of son or grandfather's monarchy. To serve him.

Religious scholars were instigating people at the time of foreign danger, who insulted and humiliated your non-Muslim foreign powers. These kinds of provocations were also common during the Second Afghan War. The British, who had obeyed the First Afghan-British War, refused to give up their Afghan women during their stay in Afghanistan. They expressed this caution because of their bitter experience of the First Afghan-British War, in which they were reacting strongly to the attraction of women. During the Second War, the only issue of political honor was the respectful transfer of Yaqoub Khan's family after the general uprising in Kabul to Shirpur, which excited all the people. It is also evident that Khadija, the mother of Prince Crown Prince Abdullah Jan, also plays a key role in the uprising against Keyounari (2: 1-6).

In the second Afghan-British war in Mawand, the time for prayer was over, the judges at the last stage read the rhetoric and it was concluded that whoever turned away from the field before being conquered would be a divorced woman (1: 2).

Prior to the Third Afghan-British War, women also played a key role in preparing political groups. For example, Halima was noted to have played a key role in the First Constitutional Movement launched against Britain and tyranny. According to the story of Sardar Abdul Rahim Khan, who was one of the main financial supporters of the movement, he also plotted the assassination of Habibullah Khan, a pro-British emir, but failed (2: 1). In the course of writing his poems, he has taken note of the freedom and independence of the country and has always composed poems in this regard (1: 1).

Women were used by colonial spies for their sincerity and goodwill. If so many spies in the face of Malang Majnoon and ... in the cities and even in the royal court of Afghanistan they would have spiritual power. Amanullah Khan's mother had told one of these English militants who had come to power after Amanullah Khan's ((Habibullah Khan comes to power)) (1: 1-6)

The men fighting in the battle with the British had great respect for the British women, and the British women were fascinated by the morality of the base. As American Doppler Marquis and anthropologist Drew on the British Retreat Line in the 2nd year, two British women who were the wives of British officers and converted to Islam in two quaint villages the captive Afghans got married. According to the narratives of the people, these women did not separate from their Afghan husbands despite the opportunity to return to England (2: 1).

After the Third Afghan-British War, with the political independence of the country, Amanullah Khan came to power and the constitution and constitution enforced, a series of civil and democratic freedoms was publicly declared to society at the time, in which work for Minimizing women's rights also came to life. However, the Mastora school had not yet been promoted to a high school, which, with an

internal upheaval, became part of the British Master Plan against social progress in the Black reactionary state and prevented women from attending government and government (2: 1).

The role played by women in the post-Second World War Afghan-British florics is prominent. If one reads carefully the chapter of resistance literature in Afghanistan, it is clear that the role of women is portrayed as key. As stated in the following verses, the period of war with the British and the presence of women are noted:

The uprising is assumed to be proper and common

To each man, woman and younger

Martyrdom is the ways of good people

War is obligation to Muslim

In order to take a look on upraising force

There is elders and youngers

To see all the fighters

The following poet mentioned in a different definition from famous men's Ghasese to the women's Ghases as below:

To see religion and faith

To see women Ghases

To see the end

Where ever there is lines of Ghases

Some of Ghases are women

Its definition is endless

War is obligation to the Muslims

It's the fighting days of women lions

It appears knives and swords

Freedom is proud of women

To see women martyrs

To see religion and faith

To see these Ghaseyans

To see bride and grooms

To see this crowd all over

To see happiness of calmness

Conclusion

The presence of women in anti-colonial wars in the country was reflective and, in proportion to the rule, patriarchal and feudal relations that prevented the full presence of women in the country, women still courageously embraced the patriotic religion they were carrying. And they did it. There is also evidence that women in the culture of the country are highly valued by men and that the Afghan man is willing to defend his honor against a foreigner by sacrificing his life. The narrow point is that the enemy women respected and respected the Afghan fighters. In general, women have been men's patriots,

companions, companions, and men in times of war, giving men unforgettable answers in men's proportions, to which history attests.

In the fight against British colonialism, Afghan women were not only soldiers, health care workers, murderers, food preparers, and oaths to fight the enemy, but also the mother, sister, and wife whose war took their son, brother, and husband. It had made him long sad. But Afghan women have always stood in the forefront of the present struggle, with men aware of these problems, and have fought this rugged line. May the soul of all martyrs of independence and freedom be cherished.

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