

# Influence of Afghanistan's Constitutionalism and Independence Movements on freedom Movements of India and Pakhtunkhwa

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## Abstract

Although Afghans' struggles for freedom reached a peak in the early two decades of the twentieth century, the spirit of struggles for independence of this nation has even longer historical background. If we skip the old tales and documents of the history, and study the contemporary history of the British Military interference in the region and then Afghanistan, we will be able to observe a history full of Afghans' sacrifices for independence, their casualties, destructions, success, and defeats during the first and second Afghan-Anglo war. In this historical study, we will have the chance to study the great heroes of war, their deeds, sacrifices of the people and the tyranny of the colonial forces which is worth reading.

Why are the first two decades more important to us? Answering this question and focusing on the reasons of this point can help us reach the objectives of this research.

**Keywords:** freedom seekers, freedom movements, colonialization, Constitutionalist, and treaty

## I. Introduction:

At the beginning of the twentieth century (1893 AD), British colonial forces separated one of the most sensitive and important part of Afghanistan from its historical Afghan land for reaching their colonial goals and thus part of a united country and geography became part of British India. The political, military and strategic goals of this conspiracy should be observed differently and the historical-cultural goals should be observed from different aspects. The goals and objectives of British Government can be manifested clearly for which they had paved the way in the Gandumak Treaty before 1893 AD. It shows the strategic depth of the Colonial forces whose factors of insecurity are still strongly felt in whole region.

## II. Methodology

During the first two decades of the twentieth century, Afghanistan's struggles for independence joined the struggles against despotism. If we look at the goals of the constitutionalism movement, we can understand that the constitutionalists also had accurate agenda for Afghanistan's Independence and as well as the struggles against the internal despotism. Innovation and civilized life in Afghanistan, civilized government, national feelings of patriotism and working practically for such national feelings were accompanied by the war for freedom. Therefore, third Afghan-Anglo war should be studied somewhat differently from previous ones.

## III. Discussion

We can not only study the sense of freedom in the remaining geographical limits of Afghanistan, but also some of them spread abroad. First, it spread in Pakhtunkhwa and then in the Subcontinent of India and likewise in the Middle Asia, the said sense of freedom and its extensions are worth consideration. Therefore, we can research about the impacts of the concept of freedom in a wide geography.

In two former struggles (two Afghan-Anglo wars) for liberating Afghan Nation from the British control also fertilized the seeds of freedom in the visions of Indians and other people of the regions, but the political movements of the beginning of the twentieth century further strengthened the thought of freedom.

If we refer to history, we will understand that Ameer Abdurrahman Khan managed to play an active role in strengthening and stabilizing the remaining parts of the country despite of the despotism. However, he was probably more careful with the British across Durand Line. In Seraj-ut-Twareekh book, Mullah Faiz Mohammad's article about

Mulla Paiwanda, who was a strong warrior against British Forces, best describes both his carefulness and fear from British Forces:

#### Rejecting Mullah Pawianda's Request (Incidents of 1317 HQ)

At this time Mullah Pawianda Masaoodi through Hakem Parmal, requested for permission for coming to Kabul, In response of his request, His Majesty said, "Three years ago from today you requested us for coming to Kabul and you came here with a large number of people. The government took permission about your immigration from the English government and told you that that the state and people of Afghanistan, your livelihood affairs by raising taxes of our lands, and providing agricultural land and water for you in order to live a relaxing life in a better Islamic country, but you did not come and regretted for being Muslims. You preferred the promises and pledges of the English to Islam. Now you don't need to come here. Let your houses be destroyed and your wives and children be the prisoners of the English. I may not be there to count each and every consequence of my consultation that I gave you and you rejected. Unfortunately, death will not give us time and you and we may not be there, but the rest of our people will face the consequences. They will have lots of problems".

After the death of Ameer Abdurrahman and during the ruling years of Ameer Habibullah Khan, Despite of his immense carefulness, movements for freedom were established which were not only struggling for the freedom of Afghanistan, but were also freedom torches for India and Pakhtunkhwa freedom movements. Even though Afghanistan was not independent in the foreign affairs, but raising voice for independence had become a slogan of everyone especially the enlightened ones. In "Serajul Akhbar Afghania) showed condolence on the death of Mulla Paiwanda and condemned the thoughts of the British against him: Mahmood Tarzi mentions the sad news in the ninth issue of third year Journal:

"Late Mulla Paiwanda's death is one of the most shocking news for us. Mulla Paiwanda Akhond belonged to "Wazeer" a brave tribe of Afghanistan. He was a respectable personality who had honesty, bravery, nice manners and wisdom. The people of Wazeer considered him a great personality of Afghan Nation. Patriotism, and love with the country were some of his characteristics. In addition to all his nice characteristics, he was loyal, honest, obedient and sincere to the wise and pious King, Ameerul Muslimeen (Serajul mellata wa deen). We grieve for his death and offer our condolences to his family members. May Allah shower him with his great blessings. One thing that is strange and shocking is that Pioneer Newspaper of the English had used some very unfair words against him and has shown pleasure and gratefulness over his death, the newspaper added, "I cannot say whether a person selected by the king would be a choice of the people of Wazeer." Although I do not have enough information about these claims that who would the people of Wazeer prefer to replace him, but I would like to say how immature and irresponsible way of thinking! Wazeer People are a part of the Afghan Nation and are Muslims and have been following the same prophet and Quran from generation to generation. How is it possible that such people will not accept a religious person selected by an honest Muslim king and will follow Non-Muslims reviewers and analysts." (1:458-459)

These two articles about the mentioned warrior against the English colonization can best describe this issue that in the beginning of the twentieth century had such political thinkers who had the same opinions about colonization and had a shared claim for all the people of the region in general.

During the reign of Ameer Habibullah Khan, keeping in touch with freedom seekers of the subcontinent of India and Pakhtoonkhwa further strengthened the struggles for freedom of Afghanistan. When World War One began and people thought the German would probably be the winners of the war, not only the people of Afghanistan, but also the freedom seekers of Pakhtoonkhwa and India were looking forward to the defeat of the English in near future, and after their defeat they could be forced to leave their colonies. Afghanistan's first movement of enlightenment (first and second constitutionalism) was the best fort. "It was the start of freedom struggles in whole region, especially in the Middle Asia and subcontinent of India."

During the World War One, arrival of the German-Turkish delegation was very important because they were accompanied by some of the important figures of freedom seekers of India. One of the freedom strugglers, Zafar Aibak who lived in Kabul has written in his diary: "Arrival of the German-Turkish delegation made us more hopeful because

people in Afghanistan who were against the English were also happy with the arrival of the delegation, but the delegation could not get support of the people who were Anglo-friendly in order to accept their requests.

The English succeeded to sign a treaty with Ameer Habibullah Khan. This was a short contract and both sides approved the treaty that had been signed by the former king (Ameer Abdurrahman). In December, 1904 AD, English delegation came to Kabul and discussed the mentioned treaty with Ameer Habibullah Khan and after three months of dialogues the said short official notice was signed by both sides.

The said treaty saddened the members of Afghan and Indian freedom struggles. On the other hand, the treaty that Habibullah Khan signed with the Germans somewhat showed his sense of freedom. As the Yuri Tikhonov wrote, "Habibullah Khan signed the treaty with the Germans considering the anti-English spirits of his people. The contract was made in a way that signing it enabled the king to continue his neutralism. Besides, the contract signed with the Germans created a hope among (independent Pashtun Tribes) in Southern Afghanistan and British India to declare Jihad against the English in the very near future. All the people were awaiting the alarm of (the holy war) against the English. If the tribe of the Durand Line had revolted, Jihad would have started in all parts of Afghanistan. War against the English would have become a reality without being supported by the intentions of Afghan King. Afghan King noticed this danger and therefore held the largest influential meeting of the Pashtun tribes and religious leaders in Kabul. In the meeting, he once again insisted on his neutralism. In the meantime, he sent a letter to the Pashtun tribes of British India and asked them to show their patience, but also promised them for sending weapons. The King wrote, "We are very happy for you and your readiness for Jihad. The Jihad will start in the coming spring if God is willing. He added at the end of his letter that he would fight against the English when the German Ships came closer to the Indian coasts."

In reality, King Habibullah Khan was not eager at all to fight against the English. As Mrs. Sanzel Naweed said, "He only wanted to make the English government of India cancel their treaty with Russians by Jihad in tribal areas. He contacted Mulla Payenda (Mulla Powanda) who was a follower of AKHONDS (Muslim Priests) of Sawat who had strong influence in Massoods and Wazeers across the Durand Line. By promise of giving him military ammunitions and people, the King persuaded him to fight against the English. In the meantime, several famous religious leaders under the guidance of Pacha Sahib of Islampore who was one of the followers of the famous Mulla Sahib of Hada, declared Jihad in the eastern provinces. Thus, People's enthusiasm and love for Jihad crossed the borders of the country... it was intended that under the leadership of Abdul Qudous Etimadul Daulah a great tribal army will advance to the borders. Also, several religious leaders were engaged in getting people to revolt in the tribal areas. The emotions against the English became so stronger that King Habibullah Khan and his younger brother, Nasrullah were scared that the situation will be out of their control. They, therefore, prevented Etemadul Duwla from taking part in the war. It saddened Pacha Saheb of Islampore and Etemadul Dawla who were immensely against the English. They wrote to the King and his brother that they would resign and never participate in political affairs with them. Actually, Nasrullah Khan had an active role in trafficking thirty thousand weapons through Persian Gulf and India and were transferred into bordering tribal areas through Kandahar in 1907 AD. The weapons were used in Jihad against the English.

It was one of the fundamental goals of the arrival of German- Turkish Delegation in Kabul to motivate King Habibullah Khan to attack British India. In their opinion, it would pave the way for the freedom of Pakhtunkhwa and India and all will start fighting against the English. This will engage most of the military forces of England in war and as Adamic says, the innovation of German's diplomatic relationship with Afghanistan was based on Military aspects. According to this plan Britain would be attacked in India. Afghanistan was the best option to do this which was also one of the fundamental objectives of the delegation's arrival in Kabul.

During the reign of King Habibullah Khan a number of the professional cadres and similarly a number of freedom seekers came to Kabul. Ameer Habibullah Khan was in a special position. If he didn't help these freedom seekers, he would face a serious conflict of the enlightenment and religious groups. If he didn't oppose these people, the fear from the English Government was always there.

Frontier Tribes especially religious leaders forced the king to support their resistance. His reaction toward Jehadi feelings, which were widely supported in Afghanistan, were neutral, saying that he neither supports resistance and nor motivates people to participate in it and will not prevent the people of Afghanistan from taking part in it either. Before

these religious leaders start Jihad, they expected the king to support them. When they received weapons from Sardar Nasrullah Khan, the king's hidden or known support became assured. There was probably a secret agreement between King and Sardar Nasrullah Khan about acts against British. Sardar Nasrullah Khan publicly sent aid to people across the line in those years and the king did not show any reactions against it. According to Olson, "Anti-English efforts were supported by Sardar Nasrullah Khan himself." It is interesting when the Haji of Turangzo and Indian Mujahideen were in anti-English forts, they were supported by Sardar Nasrullah Khan secretly and in the meantime, they were working in the favor of the king in the tribal areas. During World War One among Indian Revolutionaries, Maulana Obaidullah Sindhi decided to live in Kabul and followed the political developments in India from here."

In 1915 Ad, immediately after the arrival of Shaikh -ul - Hind's Student (Maulana Obaidullah Sindhi) in Kabul another new convert Muslim (Maulavi Abdulrahim) who was the elder brother of the famous freedom leader Acharia Karaplani, arrived in Kabul and started meeting Afghans as the representative of Mujahideen of the frontier areas. He also sent weapons and cash to independent tribal regions given by the viceroy, Nasrullah Khan. The representatives of Indian freedom struggle were under strong surveillance of both the government and British Political Agents in Kabul. (83:10 -84)

Relationship between Afghanistan's freedom seekers and Special representatives of India's Independence movement expanded. Struggles against English colonization became stronger in Delhi, other parts of India and Independent tribal areas. "At the beginning of twentieth century, Congress freedom Struggles Movement in India and soon after the beginning of the World War One, Movements of Caliphate and Immigration in 1914 AD, intensely expanded in Indian youth (including Hindus and Muslims. Tribal Pashtuns were a great hope of all the people who wanted freedom because they were against the English colonial politics. They were introduced to Afghan Centers from the the refugees of the independent tribal areas and were escorted till they arrived in Kabul. These people paved the way for the freedom of India and Indian short-term government in Kabul. These movements and their relations with Afghanistan strongly concerned the English. The revolt for freedom that was crushed and named "Ghadar" by the English in 1857 Ad, was expanded. With Shaikhul Hind, Mahmoodul Hassan guidance and instillation a number of Muslim freedom seekers were motivated to expand these movements of freedom nationally and internationally. These groups included Maulana Abu Kalam Azad, Maulana Mohammad Ali Jauhar, Hakeem Ajmal Khan, Nawab Waqarul Mulk, Dr. Mukhtar Ahmad Ansari, Maulana Taj Mahmood Amrooti and others who were secretly working for freedom in the country and Fazal Wahid (Haji of Turangzo), Babri Mullah, Mulla Ahmad Jan Sandaki and later Founder of Divine Servants Khan Abdul Ghafar Khan in Independent Tribal areas, were great and strict strugglers (Mujahideen) against the English colonization in the twentieth century.

With the guidance of Shaikhul Hind, Maulana Obaidullah Sindhi sent (his newly converted Muslim student) to Kandahar through Kwata and with the collaboration of Sardar Nasrullah Khan, Sardar Enayatullah Khan and Haji Abdurraziq Andar, he established a center for Indian freedom seekers and strengthened their relations with the Mujahideen centers in independent tribal areas. A large number of Indian freedom seekers came to Kabul and then they also went to Asian and European countries in order to achieve their goals. Lahore Government College students were also included in this movement who emigrated to Kabul in 1915 AD. Allah Nawaz son of Khan Bahader Nawaz was also a member of this movement who later spied for English intelligence sources and reported them about Real Mujahideen of Indian freedom movement. Kabul turned into a center of Indian freedom seekers. (80:10 – 81)

In those years "Serajul Akhbar-e- Afghania" broadly provided good publicity for the privileges and victory of Germans in World War I. Besides, it published emotional articles which had a serious impact on speeding up freedom Struggles not only in the country, but also abroad especially in India and Pakhtunkhwa. Although the English secretly and non-secretly tried to stop its distribution, but the people of India secretly or openly received the journal. England forced the king again and again to stop the publication of the journal or at least stop its distribution across the Durand Line.

According to confidential intelligence and documents in the archive of British India, the English considered the publication of Serajul Akhbar completely against their benefits and considered it a factor for provoking anger against them. Therefore, they wanted to stop its publication and forced the king to change the form of its contents.

On December 14, 1914, Indian Viceroy sent a letter to Amir Habibullah Khan and complained against Serajul Akhbar's anti-English spirits and requested to ban the publication of the mentioned journal. This letter is kept in the archive of the confidential documents of India. According to the letter:

“ ..... I became aware that a journal called Serajul Akhbar is published in Kabul and has a great deal of inaccurate and destructive items about the war in Europe. The contents of this journal just cast negative impacts on the mentality of people and cannot do anything about the developments in war and the reasons which involved the British Government in the war. I am completely sure that the journal never represents the official statement of your reign, and indeed, it does not represent the feelings of your imperial reign and yours majesty. According to my point of view, it would be very unfair and useless that such newspaper is distributed in India in current situations. Due to inaccurate articles different reactions would develop which may assume that it represents the feelings of your reign. It can develop wrong impacts on the mentality of ignorant people. It may prove that perhaps our relationship is not as friendly as it should be or as I expected it. Believe me that I don't have any eagerness to interfere in the internal affairs of Afghanistan, but as a friend I advise you and I am hopeful that you will make decisions either to stop the publication of the newspaper or make changes in its contents.”

Serajul Akhbar kept on publishing the same contents. British Indian Government avoided insisting again because it could pave the way for violent reactions of Indian freedom seekers. (119:10 – 120)

Amir Habibullah Khan was watching all the publications of Serajul Akhbar and called them to be careful regarding the English. Mahmood Tarzi and his companions were careful for the King, but kept on writing either openly or secretly against the English and conveyed their message to freedom seekers.

Establishing independent short-term government of India in Kabul was one of the shared wishes of Afghanistan and India enlightenment groups and freedom seekers. In Kabul, the leaders of Indian refugees and Turkish Kazem B had received the support of the viceroy, Sardar Nasrullah Khan and held a meeting in Haji Abdurrazaq Andar's house and paved the way for establishing Independent short-term government. Haji Abdurrazaq Andar was the king's and especially Sardar Nasrullah Khan, the viceroy's influential person in Independent Tribal Affairs. In the beginning, it was intended that the short-term government will be established under the leadership of a prince from Kabul royal family, but later Raja Mahindra Partab was chosen as the president, Maulavi Barakatullah as the prime minister and Maulana Obaidullah as the home minister of India. The short-term government was established in Baber Garden, Kabul in the evening of December 1, 1915 AD. (123:11 – 124) Although some researchers show 1916 as the accurate year. (93:10) and (52:12). According to Zafar Hussain, the main goal of establishing the government was to call on different countries and regimes of the world for their support against the English Government. Therefore, they decided to send a delegation to Russia. (131: 4)

After this, the leaders of the short-term government sent delegations to different countries of the world and region such as Turkey, China, and Japan. Unfortunately, the delegation members were arrested by the English and Russian surveillance leaders and agents and could not reach their goals. (124:13 – 125)

On one hand, Indian Short-term government was hopeful that they lit the candle for the independence of the subcontinent of India although it was a basic step, but they were hopeful for it. On the other hand, they were concerned by the hesitation of Amir Habibullah Khan. They realized that he may not support them against British government and the same thing happened.

Although Amir Habibullah Khan had disappointed Indian Community, Maulavi Obaidullah Sindhi had a lot of expectations from Amir before arriving in Kabul. The short-term government had rooted in (heart of Kabul palace) and the king was under a lot of pressure from all the sides. It was considered that all anti-English elements will come and talk about (Indian Short-term Government in Kabul) with India and Germany. The king showed his willingness of support with both the English agents and members of the Military Groups, but in the meantime the English increased their pressure on the King and asked him for help by destroying the held meeting and their plans.” (49:14 – 50)

Although Amir Habibullah Khan had allowed the short-term government of Independent India due to internal pressures, he repetitively recommended it to Indian leaders to do their missions abroad, not inside Afghanistan. (128: 13 – 129)

His fear from the English in this regard was not irrelevant. Germans and Turkish were at the door of India. Freedom seekers' groups merged to form a union and a minor victory of Germans in European forts could cause a great danger for the English colonial goals. It could not only turn Afghanistan freedom imagination into reality, but also can put an end to all the Indian colonies of British Empire.

According to Yuri Tikhonov: " In 1914 Ad-1917 Ad, the incidents on Indian and Afghan borders show that Germany was just trying to use Indian freedom seekers in order to weaken Britain and had succeeded to some extent. The English never moved their military corps from Indian borders because of the revolt threat of the tribal Pashtuns and even they brought more soldiers, who were supposed to fight in Europe, because the need was greater. Soon after world war I, Afghanistan and British relations worsened. It had the same reason as it was in the past: The Strip of Independent Pashtun tribes. In 1914 – 1918 AD, Amir Habibullah Khan urged London to accept the independence of Afghanistan and return the lands of Eastern Pashtuns to them...." (47:15 – 49)

In July, 1917 Ad, (Serajul Akhbar -e- Afghania) pointed to the true fear of the English in the 23<sup>rd</sup> volume of its seventh year and wrote that On the 18<sup>th</sup> of July – London News: .... And British Government seemed to be rather weaker in northern colonies in India than other colonies. Although India was no longer a permanent danger after British -Russia friendship, but due to German – Russia Friendship the said danger became much more serious for the English. Due to long sea route and attack from the north all British military aircrafts failed to prevent them and German soldiers were engaged in making gradual toward the coast of the Black Sea.

From Iran side, it was noticed that German agents were distributing newly made guns to violent people in Iran and Northern mountainous parts of India. On the other hand, some Indian and Afghan people visited Berlin which made the situation of India very dangerous.

The establishment of short-term government of India in Kabul, sending different letters (including the silk letters), and sending their representatives to a number of countries of the world were not successful at all. Through their intelligence groups, the English were trying hard to restrict all the efforts of their enemies especially the expansion and effectiveness of their efforts.

German – Turkish Political Military Delegation failed to motivate Amir Habibullah Khan in order to attack India and that is why they left Afghanistan without any type of success. The failure had a negative impact on the Independent Government of India and were not able to achieve their goals they were hopeful for. At the end of the first world war, Germans were defeated and Russians did not keep their promises with Afghanistan. All these factors concerned the religious and Afghan enlightenment groups and as well as the freedom seekers of India and Pakhtunkhwa. Amir Habibullah Khan was assassinated and the new king Amanullah Khan came to power with freedom slogans. Freedom Struggles of India and Pakhtunkhwa also entered a new stage.

## **Reign of Amanullah Khan, War for Independence**

New emotions for the freedom of India and Pakhtunkhwa

When Amanullah Khan proclaimed his reign after the assassination of his father, he also raised his voice for political independence from the English. He urged the English to recognize complete independence of Afghanistan. When the English became aware of this, first they showed no reaction and then they refused to recognize Afghanistan's Independence. Therefore, the third Afghan-Anglo war began. At the end of the war, long political dialogues were made and finally, the English Government officially recognized Afghanistan's Independence. Gaining the independence did not help Afghan Nation to achieve their goals and hopes of receiving the lost lands of Pashtuns. Therefore, the negotiations were delayed to another time.

Amanullah Khan's reign was actually the reign of constitutionalists and therefore, besides the freedom of Afghanistan, Innovation and development, it also had the freedom suspense/enthusiasm of India and Pakhtunkhwa. Constitutionalism movement included a number of Indian intellectuals especially Indian teachers of Habibia High School and some of them served many years of sentence because of their struggles for freedom. In addition to Afghanistan's freedom, new Afghan Ruler and most new officials were intense supporters of the Freedom of India. It

aroused emotions for political and military movements in people of India especially in all Pashtun areas and Independent Pashtun tribes. A new series of struggles of the religious and national leaders began.

According to Gregorian: "Afghans made themselves ready for the future conflicts. After the war, through the development of Central Asia and spread of religious-nationalist slogans and the distribution of the weapons in tribal strips, they started strong struggle. Afghan nation welcomed these struggles whole-heartedly and raised the hopes of the soldiers and frontier tribes of the country. After the independence, Amanullah Khan assured all his supporters that Afghan-Anglo treaty will never make him apathetic from the fate of Muslims, Afghan Tribes (he meant the frontier tribes) and Caliphate." (286:16/297).

Afghanistan Independence Movement, third Afghan-Anglo war and Afghan's victory in this war generally strengthened the freedom spirits of Indian freedom strugglers especially Pakhtunkhwa and Independent Tribes. The sadness created during the reign of the late king Habibullah Khan not only ended, but it also took a new shape during the reign of Amanullah Khan. Independent Tribes also considered the war to be important for their freedom and that is why they broadly took part in it. Although Afghan Nation, Amanullah Khan, Constitutionals of Afghanistan and freedom fighters and similarly Pashtun Tribes were not able to achieve their goals in this war for freedom which they had dreamed to join those parts with Afghan land separated from it by the colonial English government, but the spirit became stronger. People strongly believed that these goals, which were not obtained this time, can be obtained later.

Concerns of English Government grew larger when a branch of the Indian Congress Party opened in Kabul. This was the first and only branch of National Congress Party of India in a foreign country. The branch opened in 1922 AD and a number of Indian freedom seekers in Kabul became members of the committee. (13:220)

Immediately after the reign of Amanullah Khan and the independence of Afghanistan, Afghanistan became the only hope for all the freedom seekers of India. On the one hand, they considered Afghanistan and Amanullah Khan as powerful leaders in Asia against the English colonization and had a type of spiritual belief in him and on the other hand, they could see a hope for freedom of India in him. Therefore, they were looking forward to new and independent Afghanistan and had related the hopes for their freedom with him. At this stage, a series of immigration of freedom seekers to Afghanistan started.

In this series of immigration, famous Pashtun Freedom Strugglers which also included a youth of that time called Abdul Ghafar Khan. He came to Kabul along with freedom seekers and refugees of India and Pakhtunkhwa and met with Amanullah Khan, Mahmood Tarzi and other important people of that time. He briefly evaluates the situations of that time in his memories and then discusses the realities of the immigration. Here we are going to have look at some of them:

He writes complete series of his immigration to Afghanistan and mentions all the problems the immigrants had faced during the immigration in his book "زما ژوند او جدوجهد" meaning "My life and Struggles". He adds that the immigration series was not practically useful and should not be supported. He states, the immigrants included many agents of the English who were sent to Afghanistan for doing intelligence services. (157:17-163)

Indian freedom seekers considered Amanullah Khan not only the hero of Afghanistan Independence, but also, a strong anti-colonization personality who also had great wishes for the freedom of India. Indian Aziz wrote: "According to the opinion of India, Amanullah Khan in the point of view of his country and people was a manifestation of the spirits whose cherishing and praising is considered first obligation of the deprived nations. "These were the factors whose consequences impressed the Indians and they considered him a wise and intelligent king of the Central Asia and perhaps expected him to support them both financially and morally in breaking the chains of slavery and colonization.

In the process of taking trips to Asian and European Countries, Amanullah Khan first went to India and extended his trip through India. He got a warm reception from the people of India in every region of the country. He was told by the people in different speeches that they all too want independence as the Afghans did.

Political Research proves that "England did not tolerate the regime of Amanullah Khan because they did not want his independence movements to cause the motivation of the Freedom Movements of India. Especially when both Russians and the English considered Amanullah Khan's Caliphate Regime to be a threat for them after the Collapse of

Othmanians Caliphate. Both countries feared revolutions in India and Russian Turkistan. Therefore, they did not support his arrival from Kandahar to Kabul and English Intelligence with the collaboration of Noorul Mashayekh dropped Amanullah Khan's name from KHUTBA (Islamic Sermon) in Dera-e- Ismael Khan and spread propagandas against the king and queen. They started against Amani Regime which resulted in the collapse of second constitutionalism and Amani Regime.

#### IV. Conclusion

Afghanistan seemed a fort of independence and independent life to the freedom seekers of Pakhtunkhwa and India. There were more excellent conditions for freedom in the reign of Amanullah Khan than the reign of Amir Habibullah Khan. During the reign of Amanullah Khan, much work was done for the freedom movement of India in order to keep it active compared to the reign of Amir Habibullah Khan.

The Constitutionalism Party and freedom struggles were effective torches for the separated Pashtuns and all the people of India in the area of raising freedom spirits.

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