| RESEARCH ARTICLE

Internal Factors Affecting the Emergence of the Existence Cause and Survival of Afghanistan

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| ABSTRACT

Afghanistan is a historical country in that centuries have passed since its civilization and the formation of its government. The most obvious feature of this country is its various natural and human phenomena, and the history of this country, under the impact of geography, has passed wonderful events. The causes of forming this country are geography, race, ethnicity, the role of government, culture, history, threats, government power, the role of people, the impact of religion, language, and loving country. In the time of forming Afghanistan, Pashtons nations constantly ruled this country and the power was concentrated in the hands of (Dorani, Ghalzaei, Barekzai, etc.). The developments in the last four decades, especially after the defeat of the Soviet Union and the forming of the Islamic Mujahideen Government, caused other nations to contribute to the power structure of the government, such as "Tajik, Hazara, Ozbek" besides the Pashtoons. The Pashtoons, because of their 250 years of presence in power, were not satisfied with the presence of other nations. This is why political systems in Afghanistan are unstable, fragile and weak, especially since this country is one of the few countries which have experienced various political systems contributing monarchy system, royal-republic, communist regime, Mujahideen government, Islamic government, Islamic Emirate of Taliban and the secular-liberal regime. The current descriptive-analytic study used different sources such as books, scientific journals, theses, reports and internet sources. In total, these factors are the main reasons: homeland and geographical location, culture, history, religion, language, the role of people, government, loving hometown, loving country, national threats, race and nationality. Finally, the factors of the political thought of government, the space structure of Afghanistan, the military, the role of organizations, the national economy, equality of geographical and social, media and national symbols are the superstructure of Afghanistan's survival.

1. Introduction

The existential cause and survival of countries throughout history have had various causes and factors. A country may be formed on the basis of human culture and factors, or it may be based on geographical and physical factors. Therefore, constant and variable factors play a role in the formation and existential causes and survival of a country. The existence and survival of a country cause its cultural phenomena and characteristics to be separated from other countries and nations, and this causes the nation to become a nation in a country. That country should establish governments for its survival in order to defend the land from the perspective of governments, save the country from the domination of foreigners, and preserve and survive that country. What is clear is that no country on the world map can be formed without its survival factors, so the factors of survival formation and stomachs for maintaining and expanding the survival of a country will be the primary conditions for the survival and sustainability

of that country. The causes of the existence and survival of a country have been of great importance throughout history, so it prompted me to study a thesis entitled Analysis of the Causes of Existence and Survival of Afghanistan.

1.1 The Concept of Country

The country is a human phenomenon and the result of political insight. This concept includes independent political-geographical units that form the most prominent division of the present world. In Persian and in political and legal discussions, the word "state" has been used instead of the word country. From the use of the word state, two general and specific meanings are willed. Its specific meaning refers mostly to the executive branch and the delegation of ministers and sometimes to the entire government. While the state, in general, is approximately equivalent to an independent country or political-spatial unit, it has certain characteristics (Hafeznia, 2016). The root of the word country in Persian has a double meaning. The word kis besides mean groove and boundary, and the suffix war means holder. Therefore, the country is a mixture of these two words and means the holder of the border. Mehrdad Bahar, an Iranian mythologist, believes that the word country is related to killing and means cultivated land. This perception originates from the first time civilization was formed in the fields. By mixing both perceptions, the country considers itself to be an agricultural land that has a visible border and has been developed after the expansion of political meaning (Hafeznia, 2017). The world is divided into political units of a land with certain borders called the country. Each country has three main elements: land, nation and government. Some territories have a governing nation and political organization, but the country is not considered. Political units need sovereignty over the land to become a country. Sovereignty means the exercise of exclusive power over the land and political territory and the non-acceptance and interference of other powers (governments) over the country. In other words, the government has the right to manage its territory without the intervention of other governments (Vesey, 2015).

1.2 Land

The mainland is part of a multi-sectoral political or natural range that is more important and typically larger than other parts. In particular, the term mainland is used in the drawers of the world and is referred to as the part of the land of a country that is considered the main or important part of the country. In political and public literature, the term land may be used to describe political and geographical territories on various subnational, national, and transnational scales, such as the land of Fars province, Saudi Arabia, or African territory. The term soil and earth may also be used in this sense to introduce spatial realms. It should be said that soil is a non-political concept that has an emotional, even sacred, aspect that refers to the homeland. Land is also a non-political concept used on a small scale, such as agricultural land, land, houses, and buildings. However, in political geography literature, the term land is employed to describe the spatial territories of the national level, i.e. the country, in such a way that the land is the physical and geographical context of the country and the place where the interactions of the social life of the nation occur in the country (Vesey, 2015). The land is part of a geographical manifestation that is equal to the physical continuation of the territory of a government. This is the broad physical concept of political support that takes on a governmental structure. This concept introduces the physical width of a political system that is in government, nation, or in part to have some kind of authority, qavam-e-gir (Mojtahedzadeh, 2013). The zone is controlled by a government and recognized by other governments. The recognition of the land by other countries helps to protect the land to a large extent from the aggression and play of other non-resident political individuals or groups in accordance with international rules. This does not mean any threats or attacks on the land. In the last century, many wars and bloodshed have occurred over land and territory, which have also existed under international law. The bloody wars of WorldS I and II, Iran and Iraq, Iraq and Kuwait, India and Pakistan have been over the land issue. The bloody wars of WorldS I and II, Iran and Iraq, Iraq and Kuwait, India and Pakistan have been over the land issue. The sense of excess, power-seeking, realm-seeking and spatial development of the realm by an individual, group, or government has been the character of many wars (Vesey, 2015). The hidden values of the land as the platform of human life and one of the important tools for achieving power among countries and powers are desired. The land is part of the earth's surface space that the individual, human group or government has seized. And it is kept against the claims of others. In addition to political and geographical dimensions, it is also the land of the historical past of society. The historical past carries the transformation of elements, spatial phenomena and spatial structures by human and natural factors that strengthen the feeling of attachment to the place and cultural dimension of the political land. Therefore, the land as a geographical concept has historical, cultural, social and economic values that, along with the elements of government and nation, also have a political burden. The land must now be ordered into the territory of government with legal and internationally recognized borders. It is the realm of areas of water, soil and atmosphere of the earth that extend in a conical depth to the center of the earth (Hafeznia and Scribe, 2017). The land is part of a geographical manifestation that is equal to the physical continuation of the territory of a government. This concept is the physical scope and political support that a governmental structure takes on. This concept introduces the physical width of a political system that is based on a national government or, in part, that has some kind of authority (Mojtahedzadeh, 2013).

1.3 Nation

The word nation is derived from Latin roots meaning common prowess and verbs meaning birth and birth. This word was transmitted from Latin to other European languages. In France, the word "nation" was used in a different way, equivalent to family, descent, roots, and race. This word was also used differently in German. At first, it had its original meaning, but gradually, it was

employed in the concept of people. According to the above definitions, the nation can be considered as a blood group that has a common origin and descent and originates from a single world. This concept was prevalent in Europe from the late Middle Ages to the beginning of the new century (Yazdani and Shams, 2005). A group of individuals who have special and specific material and spiritual ties and are consistent with a special geographical location, an "integrated and separate political land", and who make the sovereignty of an independent state a reality are known as the "nation" of that land or that country. Thus, "nation" and "nationality" are political phenomena that become real in direct relation to "land", and therefore, while they are political debates, they take on a completely geographical aspect (Mojtahedzadeh, 2007). The understanding of the nation, which is a political concept, is defined in different forms. Some theorists consider the nation to be a group of human beings who live in a common territory and land and share a common government and political organization. In this case, by changing the political and military boundaries of a nation, it can be divided into different nations or confusing other nations. Such a definition contradicts the definition of the nation historically and culturally and is considered only a political and economic definition. Another group considers the unity of language, literature, religion and common historical past as a criterion for defining the nation. We know how the word and concept of the nation from which national and nationalism concepts arise are defined completely differently by political theories and, in many cases, class demands, and each political and economic forum considers its appropriate definition to be correct and complete (Ravasani, 2001).

1.4 Government

The government is a group of individuals who have the power to rule over land in accordance with the law. This land can be a country, a state or a province within a country or a region, and it is also one of the main elements shaping the country, the government. Government means individuals, institutions, and organizations that govern a certain range of space and exercise will and power (decision-making, policy-making, and implementation) to govern the nation and the land within the framework of specific borders according to their views. In many sources of political literature in the world, this concept is mentioned in the name of government. The state means not the executive branch but the entire ruling delegation, what has been done in the past in the name of the regime and today in the name of the system in the speeches of political activists (Vesey, 2015). Government is a political institution with a certain level of centrality and claiming government and control over a specific territory. In fact, the government is the vertical dimension of the political structure of the legal organization against the land, the horizontal dimension of which a nation is based on its general will and consent. The survival of the government is tied to sovereignty. It is not possible to govern the land and the nation without sovereignty. Therefore, the government uses the strength and sovereignty entrusted to the nation, which has been carried out in a democratic process, to govern the country, and in this way, it also uses the constitution and its laws. Governments have traditionally played an important role in the survival, emergence and political existence of countries. Today, there are countries in the world whose governments consider themselves one of the pillars of national identity and the cause of regional and political integration and unity. Their citizens are examples of these countries in support of the government (Mojtahedzadeh and Hafeznia, 2008).

2. Government's Political Role in Afghanistan's Survival

Government is one of the most fundamental elements of the emergence, survival and national identity of Afghans in all historical ages. Governments in Afghanistan have come together as a continuous chain, and as far as historical memory helps, Afghanistan is not without a government and is even one of the oldest nations in government; the continuation of this political-historical tradition has become so enamored with the political and social culture of the people that it can even become part of the national identity of Afghans. The ruling states to any extent that affects social justice, historical continuity, guarding the land, paying attention to the people, advancing and advancing science, literature and knowledge, establishing order, security, prosperity and comfort, defending life, property, honor, etc. They gained more emphasis and success, and consequently, they became more eternal in the historical memory of the people and subsequent governments (Dust, 2012). Historical awareness of the continuation of governments and efforts to preserve the country with the people and rulers in ancient times and after Islam has become a political, cultural and historical heritage. Afghan historiography is mainly devoted to the story of the government dynasty. Art, literature, culture, language, economy, army, power, land, etc. All in all, it served the government and the king, imagining the heavenly position of the government and the king in the eyes of the people. It has turned this institution into a sacred and integral phenomenon in Afghanistan's social and political history, and the government, with all the material and spiritual resources, has dreamed of its survival and, ultimately, the country. However, it is well possible to see a direct relationship between the number of times and duration of internal unrest and the weakness of central power in the last five centuries. It should be noted that national and domestic security, especially on the border margins of Afghanistan, has been influenced by numerous sources of bilateral or multilateral tension with neighboring countries, and on the other hand, the strategic environment of Afghanistan, which is exposed to the political geography of countries and surrounding powers, plays a role in attracting and sustaining some insecurity. One of the most important factors that have threatened Afghanistan's existence and survival throughout history is the lack of central power, which has always seen insecurity in Afghanistan, which has challenged Afghanistan's cause and Judy. If Afghanistan had a powerful central government, Afghanistan's existential cause would never be difficult (Farhang, 1992).

3. Central Government's Power and Security in Afghanistan

The concentration of power in the hands of the government is one of the most fundamental political and social characteristics of Afghan society in history. The legitimacy of the Rulers of Afghanistan remained in place only as long as they could maintain their authority by relying on force and power. The absence of a strong central government during the transition periods, the disintegration of the security system in society and the resulting chaos reveal the importance of central power in the survival of the country. This is due to ethnic and religious diversity, spatial dissociation, geographical location, and, ultimately, multiplicity of national threats. This is why the People of Afghanistan have always preferred tyranny to insecurity and chaos (Qazi Moradi, 2001). Practically, at a time of weakness of central power, local power groups not only did not uphold the rights and powers of central power but There is a direct relationship between the number of times and duration of unrest in the country and the weakness of the recent central government (Kamran & Karimipour, 2002). For this purpose, the lower the central government, the more unrest, turmoil, looting, ethnic, local, regional and religious encounters, the influx of foreigners, etc. It has also increased. Of course, sometimes, the government's harsh treatment of the country's elements and components provides the grounds for their crisis at a time of weakness. Perhaps it can be accepted that a strong government can protect the interests of different social groups more than the weak ones, But at the same time, a strong government can distort interests or suppress some for the benefit of others. The tools of political, social, cultural, economic, and military power were all in the hands of the government, and the government controlled the country when it was weakened by discord between different groups and claimants. Suppose this policy was the most important tool in the survival of the government (Bashiriya, 2001). The multiplicity of foreign wars, the defense of the country, and periods of political transition from one government to another or from monarchy to another, creating insecurity and the resulting socio-political tensions have turned security into the most important, basic, and even in many historical periods, into the political aspirations of the people. In today's world, every country is responsible for its own security, and according to this principle, countries seek to increase their power against each other in order to maintain their existence and survival throughout history and to ensure their sustainability as independent country in the region and the world (Mousavinia, 2008).

4. Soviet and American ideological rivalries

The results of World War II led to an end to the competitive geopolitical order between colonial states, paving the way for the creation of a postwar geopolitical order. The emerging order specifically brought about the defeat of the colonial empires, the process of decolonization, and the emergence of the United States of America. It was created as a political, military and economic hegemonic power. On the other hand, the Soviet Union, as one of the winners of the war, sought to expand its influence in the eastern part of Europe and emerge as the other power in the world. After World War II, the United States and the Soviet Union, as two world powers, were united against each other, each placing a part of the geographical regions of the world and countries in their territory of influence. In this period, the geopolitical image focused on competing concepts based on how to organize the international political economy (Atotil, 2001). The United States supported a free international economy between 1944 and 1947. The Soviet Union also opposed the Western-American economic development model and had chosen a model of state-controlled economics based on socialism, and both of them tried to expand their preferred model to other regions and countries of the world regardless of class, ethnicity, race, culture, religion and language, etc. The ideological differences led by the two U.S. and Soviet powers fueled geopolitical and strategic rivalries and gradually formed a new raisin model known as the Cold War, practically dividing the world into capitalist and communist-socialism. He put the countries of the world at a crossroads as to which side to tend to, and the United States and the Soviet Union also tried to attract governments and viewed each other as rivals in this regard, and both presented themselves as rivals based on the relevant ideology claiming global mandates and beyond race, class, religion, and regional interests (Hafeznia, 200). During this period, the world was divided into two modern or developed sections, including two groups of capitalism as the first world and socialist as the second world, as well as the non-modern or underdeveloped and traditional under the title of the Third World. The Third World was actually referred to as resistance to the domination of the dominant U.S. and Soviet superpowers and the possibility of defining different paths to development. However, the superpowers tried to find volunteer governments from within the Third World to embrace their economic and political models. In such a dual competitive environment, everyone with either government was either friends or enemies. In other words, it was either with "us" or by "them", and everyone's status and identity with the state was defined by Cold War relations. Governments were not independent actors. The blob of the perpetrators or brokers was one of the parties to the competition and conflict, which should be the executor of the commercial and political objectives of that superpower. Official organizations such as the North Atlantic Treaty Organization (NATO), the International Monetary Fund and the World Bank on the U.S. front, and the Warsaw Pact and the Joint Economic Cooperation Council on the Soviet Front recognized this confrontation and dream (Hafeznia, 2006). This situation led to the establishment of a bipolar power structure in the world that consolidated and developed its own power bases and imposed a kind of balance of terror on the world based on fierce arms competition, especially nuclear weapons. On the other hand, the two superpowers engaged in military and political interference in order to maintain geopolitical equilibrium and stabilize the world's political map in their territories of influence. During the Cold War, the Soviet Union intervened militarily in its geopolitical region against general uprisings in Poland, Hungary, Czechoslovakia and Afghanistan, And the United States also took political and military measures to suppress armed leftist movements and socialist and nationalist movements in the Third World, for example, Vietnam, Afghanistan, Iran, Latin America, Korea, etc. (Atotil, 2001). America's defeat in the Vietnam War has greatly

undermined the country's wide-ranging propaganda of the Soviet Union and the bloc of communism, and this has provoked a sense of vengeance in Soviet aggression in Afghanistan. Although the U.S. and Soviet rivalries in Afghanistan date back to the past, during the reign of Mohammad Zaher Shah, the competition begins from within the royal court to choose one of these two superpowers. On the one hand, Shah Mahmud Khan, Zahir Shah's uncle, who was appointed as prime minister in 1946, strives on behalf of the West, particularly the United States in Afghanistan, and on the other hand, Mohammad Doud Khan, Zahir Shah's cousin and son-in-law, who was appointed as sadrat in 1953. Before that, he served as Afghanistan's Minister of Defense (1948-1949), working in cooperation and alignment with the Soviet Union in Afghanistan. One of the main factors that played a constructive role in Afghanistan's survival process was the rivalry between the Soviet Union and the United States (Haqjoo, 2005).

5. Regional competitions and the formation of Iran's eastern borders

The rivalries between Russia and Britain and the Ottomans, on the other hand, have had an impact on the formation of the country's borders. During these competitions, Russia seized the northern parts of Iran and imposed new borders on Iran, and the eastern parts of Iran were seized by the United Kingdom to prevent the access of its powerful rival. Russia separated India from Iran, and on the other hand, the Ottoman country used these competitions, and the weakness of the central government of Iran seized the western territory of Iran and imposed borders on Iran in the form of various contracts. After the British dominance of India, the British government's vital resources required a new government between Iran and India. This led to a long period of political rivalries between the two regional powers of Iran and the United Kingdom, which ultimately led to the formation of Iran's eastern borders. This trend formed in Iran's eastern borders is sometimes the geographical manifestation of a number of political motives of the 19th century. First, the bordering role of the Khazima government, the self-ruled emirship in Qaynat and Sistan, which ended in 1937. Unlike most border governments in Iran, throughout its 1,300-year history, it has remained consistently loyal to Iran and its central government and played an important and effective role in the development of the political geography of Iran's eastern territories. Second, the geographical manifestation of the Russian and British political rivalries in the 19th century put a lot of pressure on Iran from the East and the North (Hafeznia and Jan Parvar, 2014). The Safavids also reinvigoriated the government's boundaries without working to establish political foundations and geographical and legal ties between the center and the political peripheries of the country. An effort that was necessary for the deep role of this system of government in the new world. This shortcoming revealed its negative effect when the central government's authority over peripheral governments weakened during the Qajar era. The increase in the role of Russian and British powers during the great game of the 19th century and the position of Iran in southern Russia and the West of Britain (subcontinent) had a profound impact on Iran's political geography. The advanced land-oriented system of the ancient era collapsed due to corruption and corruption It was reshaped into "mahrouseh" or "marginal countries", and during the Qajar era, when the collapse of Iran's land began, it also became the rule of Malik al-Tawafi or "tribal governments". The lack of a strong territorial concept at this time caused parts of the country to be given to neighboring countries. For example, in 1890, Nasir al-Din Shah Qajar gave the 80th Plain to Afghanistan to prove his friendship with the British government (Mojtahedzadeh, 1999). It was in the form of this great game that saw the capture of Herat by the Iranian Niemos in 1856 against their policy in India. By deploying its warships to the Persian Gulf, it occupied a number of Iranian ports and islands in the Persian Gulf, forcing the Iranian government to evacuate Herat. According to the Paris Agreement of 1857, the British forces evacuated Iranian territory, and the Iranian government withdrew its claims to Herat city and recognized Afghanistan's independence. The British government paved the way for interference in Iran's eastern regions and the threat to Iran's eastern borders. The paragraph stated: "In the event that our differences between Iran and the countries of Herat and Afghanistan emerge, the Government of Iran undertakes To refer to the friendly efforts of the British government and the algebraic forces unless friendly efforts are not fruitful." With the ratification and exchange of this treaty in 1858, the British government played a major role in shaping Iran's eastern borders (Alizadeh, 2004). When Russia and Britain's strategic interests in Central Asia and in the west of the Indian subcontinent necessitated the creation of shield zones within the framework of specific geographical-political boundaries between the two superpowers, the work of drawing these boundaries began in 1870. When not only was Iran alien to the geographical and legal complexities of determining new frontiers, but also the ambiguous relations of the center and surroundings, along with the general political weakness of the country, led to the loss of vast lands in Khorasan, Sistan and Baluchestan.   Whenever it was claimed that peripheral governments were independent of Iran, Tehran would be unable to prove any legal or physical proof otherwise. In this way, Iran's eastern borders were determined in the middle of the mentioned provinces of Iran and caused the existential causes of Afghanistan (Hafeznia and Jan Parvar).

6. Russian and British colonial rivalry

Afghanistan has been the target of British and Russian aggression for its strategically sensitive position throughout the 19th century. In the war between The Russians and the British, the main reason for the rivalries and their eyes was that each attempted to influence these important passages between Central Asia and India. Although in the Grechuckoff-Greenville Agreement (1872 CE), Afghanistan was recognized as a British area of influence, the Russians still did not give up the territory and continued their attacks. British politicians concluded that Afghanistan, with a specific geographical location and a strong central government, could be a huge area between the two rival powers (Russia and Britain). And prevent Russia from advancing south. Although the British considered their activities in Afghanistan to be defensive operations, the Afghan nation looked at this great game differently. The

Afghan nation considers these wars and conflicts between Russia and Britain to fight the intervention and aggression of their country. They believe that the goal of the Russians and the British in this struggle is to occupy Afghanistan itself (Candidate of The Academy, 2004).

The main cast of the big game was Ross Vangelis. The area of this great game from London to St. Petersburg and from there to Istanbul and other areas under Russian influence was Vangelis. Despite the size of the area, the game was the center of Afghanistan, Afghanistan became the historic crossing between Central Asia and India, which all the world's conquerors passed through yesterday, and when the game was underway, Afghanistan was a danger to India, and England feared it hard for the Russians not to march this way towards India. The British invaded the Punjab, Sindh and Pashtun areas and stopped near Mount Sulaiman. The Russians became aware of the British advances, and they continued their advances south. In 1839-1840, the Russians attacked Khyveh in Afghanistan, the First British-Afghan War, and Khan Khyveh defeated them. With this defeat, the Russians became concerned that their hands would be cut off from Central Asia, and they began their attacks more aggressively. In 1865, Tashkent, and in 1866, they took Khudzhand. In 1868, they invaded Bukhara and established a new province called Turkestan (Farhang, 2003). A year later, he took Samarkand. The Russians gained from deserts that were 2,000 long and thousands of kilometers wide and stopped at the Amu Darya, and people assumed that another step would be the Russians through Afghanistan. The Russians continued to advance southwards from their territory until 1869, passing through the Caspian waters. The British built resistance strongholds to prevent the Russians from advancing towards India in Afghanistan, and the Rasses corresponded with the British to keep Britain from worrying that we would stop the corruption of the wild peoples in the Central States and do the work of generalizing civilization. So far, from the north, the Russians and from the south, the British evaluated Afghanistan (Ansari, 2002). The superpowers of the time (Ros Vangelis) in the north and south, one located near Amu Darya and the other near Mount Solomon, increased the risk that friction between the two powers would arise. Then there will be a big war in the region. The Russians assumed that the British would take a stronghold in the Hindu Kush mountains, from which they would endanger the interests of the Russians in Central Asia. The British thought that the Russians would cross the Amu Sea and break the Hindu Kush valleys into India, But there was also the hypothesis that the Russians would attack India through Herat and Kandahar. In 1857, the British seriously signed the Second Treaty of Jamrud with Amir Dost Mohammad Khan, under which they removed the Iranian army from Herat. Russian Foreign Minister Berenz Gorchakov sent machine guns to the London authorities, putting pressure on him. In order for the British to accept the Russians' advice on the fate of northern Afghanistan, their views on the Hindu Kush should be considered. The formation of Afghanistan has a colonial origin. It is shaped by colonial thoughts and goals. It is the special geographical location of this land that has marked the philosophy of conflicts and conflicts of major powers throughout history in this region. This is one of the causes of Afghanistan's existence (Farhang, 2003).

7. The establishment of the Hotaki government in Kandahar
The consolidation and continuation of the Safavid rule of Iran in Kandahar province was particularly based on the policy of "instilling hypocrisy.". Since the largest force of people in that province consisted of the electricity of the Boljai Wabdali, the Iranian government's attention was focused on them. Regardless of the fact that between these tribes at the head of the land seizure - located around the disputed qalats and this form He had acquired heritage hostility and his meaningfulness, and the Fyodals of the tribe also confronted each other in order to gain local authority. This competition of the presidents and the khans were not exclusively to throw the ghaleja'i wajdali together but also among their own tribes; the fire was ignited, and every one of their rivals, in any way that could be eliminated, that the Safavid rulers. In order to keep this internal fire warm, he would make concessions and search for the other, and he would suppress anyone who considered him against the Iranian government's exaggeration as the Rulers of Babri repeated the same act. The house of Sultan Loculi Tokhi, the head of the Ghaljai tribe in the Qalat regions, had honored the order of The King of India, Azazi Orangzib, until the century Malik Al-Hasin. And Sher Khan, two of the Khans of the Abdali tribes of Arghsan and the city of Safaham, one of the Safavid governments of the Charter and the "Marza" with the esperance of the cell, and the other titled "Shahzadeh" and "Khulat Fakher" from the government with The Barry of India, and on behalf of the mentioned governments among their tribes, they were active and competing between themselves (Dust, 1980). However, after Shah Hussein Safavi became king of Iran in 1694, Gorgin Khan defeated the Georgian rebellionist who had been defeated by the Safavid and Muslim armies. The government dispatched Kandahar. This person. He had a strong Georgian guard and 20,000 Iranian askars under his command, and when he arrived in Kandahar, he ruled with anger who knew the government. Babri, India weakened and, on the contrary, could not attract the Ghaljai or Abdali khans against Iran, but it was not necessary to be tolerant of the local Khans, especially since Dolat Khan Abdali (Jed Ahmad Shah Baba) had previously driven his other rival, Hayat Sultan Abdali, from the scene and forced immigration in Meltan, and now Khan himself was a powerful tribe that was eternal to preserve. The internal autonomy of the tribe resisted the intervention of the Safavid ruler. Leah Gorgin sought the decisive extinction of the Abdali tribe and asked, contrary to the previous rulers, who relied more on the Eternal Khans of 'Ali despite the Ghaljai Khans, he relied on the Ghalja tribe and brought down the eternal ones. It is through the dispatch of Qashhun that the castle of Dolat Khan Abdali is surrounded by safa city. He arrested and executed himself with his eldest son, Nazar Mohammad Khan, but his two other sons, Rustam Khan and the successful Khan, took refuge in Arghsan of the Abdali tribe (Habibi, 1967).

Gorgin also wanted to eliminate the two men, so he suggested that he officially acknowledge the presidency of his tribe, Rostam, in exchange for his father. As long as he gives his ate brother Zaman Khan hostage. Rostam accepted and sent Zam Khan. Gorgin sent Zaman-Khan Kerman to be there to comment because Gorgin was the ruler of Kandahar and Kerman, and Asma was still the ruler of Georgia. From then on, the werewolf was tolerant for a while to make sure then. He asked for a job and executed him immediately, and subsequently, Bowser spearheaded all the abdalis. He expelled Bedult Khan from Arghsan's interests, exiled them to the lands between Gershak and Vafrah, and gave the lands belonging to the eternal ones to the Ghayyas. The Abdalis were forced to livestock in the plains of Shorabak and Farah and were partially dispersed to some extent in Herat province. Gorgin instead improved his garden and brought his khans closer to himself Waqadut and their rivalry with the Abdalis trusted, but the Gholjai gradually became strongly opposed to Iran's domination of Kandahar. At such a time, a man from the people's lamb-servitious gholjai tribe entered the political scene and later turned out to be a man of great wit and will. This is the freedom-loving and patriotic person of Mirwais Khan. Thus, the Hotaki government had the first centralized power. It was like the existential causes of Afghanistan in Kandahar province, and this process was, in fact, the foundation of a large political and national unit called Afghanistan (Farhang, 1994).

8. The Role of Culture of Religion and Religion

The word culture has been used in various cases (universe, nature and spiritual world). World in Persian The supplier is a coherent whole and alone synonymous with the planet. Combining this word with other concepts brings to mind a coherent whole of the subject, such as the universe, the political world, or the Muslim world. Each component of the cultural world is also a world because they are coherent and have their own specialties; like the Arab cultural world, the cultural world can be dedicated to a part of a country, a country, or a collection of countries. The separation of these cultures, like countries, does not follow certain and acceptable boundaries, but the organization separates them from each other (Mojtahedzadeh, 2009). The customs and culture of the Afghan people are derived from Islamic culture. Afghanistan is one of the countries that strictly adheres to the principles and beliefs of Islam. Islam plays a role in every detail of people's lives, and any social, political, and economic transformation is possible in its Islamic form, and any plan contrary to it is doomed to failure (Aliabadi, 1993).

The characteristics of culture are learning culture, which is caused by a biological, environmental, and historical history of existence. It is human; it is structural; it is immutable; it contains rules; it is a means by which one adapts to his environment. These characteristics play a constructive role in the survival and existential cause of countries. Many of the main elements in the emergence and survival of Afghanistan are language and literature, religion, history, race and ethnicity, etc. They can also reflect the general culture within the current political geography or in the cultural world of Afghanistan. What we know today as Afghan culture is interaction with the environment, reproduction of social relations, individual, ethnic, and national creativity, and the beliefs and aspirations of the Afghan nation throughout history. This culture has been influential or influential in exchange for different cultures, but it has never lost color and is a historical heritage of Afghans converted. It can also be said that one of the factors affecting the existential cause and survival of Afghanistan is its culture, which has played a prominent role throughout history (Farhang, 1992).

Afghans' monotheism and religiousism, both before and after Islam, have given a profound odor to Afghan culture and identity and are an important factor in national survival. It has also played a key role in legitimizing Afghan governments. In terms of A religion other than several thousand Hindus, Sikhs and Jews, the vast majority of Afghans are Muslims, and regardless of their religious tendencies, they make up 99% of the country's total population, ranging from 65 to 70% Sunni Hanafi, 30 to 35% Shia Ashari and a few Ismailis living in different parts of Afghanistan. Combine Ethnic Shiites include Hazara tribes, Sayyid, Qezelbash and Persians (Saadat, 2017).

Religious unity has always been one of the most important and enduring factors of human cohesion and solidarity, and religion is also one of the effective factors in the separation of geographical boundaries. In the twentieth century, more or less, the role of religious factors in decision-making political formations and phenomena that resulted from it continued. Currently, the political persistence of some countries is largely related to the distribution of religion and language (Ahmadi 2011). In a country where individuals are subordinate to tribal groups, Islam is considered a public reference and support for all Afghans. Islam, for all Afghans, is the ultimate arbitral authority and common symbol. Unifying is considered. In sum, it can be said that Islam not only forms the basis of life, the basis of the culture and social manners of the Afghan people, but also a set of teachings and vitalities that explain the horizon of thought, the system of values, and a set of rules of conduct (Roa, 1993).

As we know, more than 99 percent of the people of Afghanistan follow the immortal religion of Islam, and these peoples were among the first nations to accept Islam in the first century and the first half of it. Since then, not only have they never turned their backs on it, but they have sought its help through all their means and were able to sustain historical, scientific, cultural, political and political services. An economy is in the way of its growth and promotion and publishing its tricky teachings in other parts of the world. For example, the armed uprising of Abu Muslim al-Khorasani and his companions eliminated Marwanian rule and transferred power to the family of the Prophet (s) who followed Abbasid rule as well as the scientific and cultural position of

scholars of Balkh, Sistan, Herat, Ghazni, Merv, Ghor, Gharistan, Kabul and others. The points are witnessing the efforts of the Afghan people in this field. Religion is one of the contributing factors to the existential cause and survival of Afghanistan. It has had many influences and has integrated all nationals of the country under the title of religion (Dust, 1996).

9. Conclusion

The results show that Afghanistan has multiple elements in its existential cause and survival and is not summarized in only one factor or limited factors. These elements are of different importance and can appear in different roles and affect the survival of the country. In this study, the causes of the emergence and survival of the country and the impact of each factor in the historical past. To date, Afghanistan has addressed the existential cause of Afghanistan such as (geographical and territorial location, racial and ethnic roots, role and presence of government, public culture, threats, power of government, the role of people, importance of religion, and patriotism each contributed to the causes and factors of Afghanistan's survival and also have been effective in all factors studied in the study, existential cause Afghanistan's survival causes have the greatest impact, and other factors include Afghanistan's spatial structure, the role of the military, international relations, national economy, geographical and social justice, spatial interactions and communications, media and national symbols, which of course the impact of each of these factors is different.

Another result of this study is identifying the underlying and constant factors in the identity and survival of Afghans, such as geographical location factor. Afghanistan's land, public culture, Afghanistan's history, religion, people's role, government, central government power, afghan patriotism and nationalism are national threats and racial and ethnic roots. Afghanistan's spatial structure, the role of the military, international relations, and geographical and social justice are all superstructures and variable factors in the survival of Afghanistan. Although there is a difference between some factors presented in the research hypotheses and the obtained results, and some factors have been identified and added, both hypotheses are confirmed. What was evaluated in this study indicates that national identity and survival factors in Afghanistan are different and influenced by different factors. Diversity in identification elements the emergence and survival of Afghanistan itself have two different consequences; on the one hand, diversity causes different mechanisms for national survival facing the government and people, and with possible weakness in each element at some point in time, other factors cover this weakness, on the other hand, this diversity of areas of cohesion and the unified definition of a coherent national strategy and identity face difficulties makes. The one-dimensional view of elements of national identity by contemporary Afghan governments is to escape this difficulty. The process of this study can be used as a model in identifying and explaining the factors affecting national identity, emergence and survival of Afghanistan.

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