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The Historically Significance of Bamyan Province and the Role of Historical Aspects in Today's Situations

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ABSTRACT: Bamyan is one of the historically Provinces of Afghanistan, sits in central of Afghanistan and Bamyan city is the largest town in the central of Afghanistan of Hazarajat, and lies approximately 240 km north-west of Kabul, located in the south of Hindu Kush's mountains and north of Baba's mountains, has cold weather because it's almost semi-mountainous, According to monuments of Bamyan and being some evidences, Bamyan valley was crossroads for caravans of Silk road and the central of Buddhism. Basically; absolutely optimistic, Bamyan should return to ancient historical position.

The Bamyan's city is the national capital and chosen as "Cultural Capital" for South Asia Association for Regional Cooperation (SAARC), many statues of Buddha are carved into the sides of cliffs facing Bamyan city. But, this research paper will try to focusing the geopolitics of Bamyan's city, Buddhas, reconstructions of Buddhas, Shahr-e-Gholghola, and national park of Afghanistan (Band-e-Amir) in Bamyan province of Afghanistan. Unfortunately some of these monuments and historic places destroyed or being some threats for destroying of monuments, for instance; the splendidly of Buddha's statues destroyed by extremist fundamentalists of Islam and here being different ideas about reconstructions of them, but it's a historical fact; never couldn't reconstructions the Buddhas, because here is no being originality and reality. The Bamyan's antiquities and amusement park is a pacific point for people of Afghanistan also a historic key for relationships between Afghanistan and other countries.

Keywords: geographical location of Bamyan province, Shahr-e-Gholghola, sculptures of Buddhas, reconstruction of Buddhas and National park of Afghanistan (Band-e-Amir) in Bamyan.

I. INTRODUCTION

Bamyan city is located near to one of the passages of Hindu Kush Mountains; therefore, the ancient history of this province directly related to traders, pilgrims and discoverers. In the first century BC Bamyan was part of Kushan Buddhist Empire. They used from this location for alliance of India and Central Asia in order to spread Buddhism to north of India, Central Asia and then from Central Asia to far East. This was applicable by traders and soldiers of Kushan Empire along the path.) The oldest documents related to Bamyan city has back to 4th century. However, the first detailed description about this valley of Bamyan was by Chinese pilgrim, Hiuen-Tsang¹ in (630 AD). Furthermore, the recently research about paintings on the walls of caves in Bamyan city have illustrate that the work of art is related to early fifth century.

Also Hiuen-Tsang was the first scholar noted about Buddhas of Bamyan province, (the radio carbon experiment by UNESCO about smaller Buddha"38 meters high" showed that it is relevant almost to 507 AD but the bigger statue "53 meters high" is related to 551AD). Tsang wrote about "golden Buddha views and the precious ornaments of Buddhas that stuns the eye", it showed the Buddhas were light decorated by that time. According to narrations, there were more than 50 thousand temples and several thousand Buddhism's monks were engaged in worship, it is really important because Bamyan was the central of Buddhism². In the early eighteenth century, a Korean pilgrim, Hui -chao, wrote about population of Bamyan province. However, revival of Hinduism in India and spreading of Islam religion from west resulted in declining of Buddhist's cult in India.

¹Xuanzang (玄奘)

²玄奘在《大唐西域记》这样记载了巴米扬的大佛，“王城东北山阿有石佛立像，高百四五十尺，金色晃曜，宝饰灿烂。东有伽蓝，此国先王之所建也。伽蓝东有石释迦佛立像，高百余尺，分身别铸，并合成立”。参阅：玄奘撰、周国林注译：《大唐西域记》，长沙：岳麓书社，1997年，第59页。

Nevertheless India was the homeland of Buda. During eighth and ninth century, Bamyān occupied by caliph of Abbassy and Islam was gradually accepted by people of Bamyān. Many statues and temples were destroyed by Saffarian dynasty of Iran in late ninth century in early tenth century AD.

With the Arab invasion in Afghanistan, Afghans gradually accepted Islam religion. Afterwards, Bamyān changed to a thriving Islamic city. The flourishing of this city destroyed by invasion Genghis Khan in (1221) while its fortress was located on a hill-where today is famous to Gholghola-city. The Mongols looted the peak of the hill and massacred the population of this city. After that called; Share-Gholghla “City of sigh and scream-Gholghola”. After 19th century, Bamyān has once again attracted the attention of global tourists. European tourists including England explorers; Alexander Burnes and Charles Mason visited Bamyān and explained about its famous warlock Buddhas. Moreover, when British army invaded in Afghanistan in (1839-1842), some British were taken as hostages by Afghan Mojahedin and then were brought to Bamyān in 1842. After some negotiations in Bamyān, they were released and went to India with Indian delegations.

After second Afghanistan invasion by British army in (1878-1880), all boundaries of Afghanistan were closed for foreigner explorers until middle 20th century. After middle 20th century most pilgrims from Europe and American came to Afghanistan and then Bamyān in 1970. They visited Buddhas, Ghoghola-city, and Lakes of National Park etc. Best natural views and historical value of Bamyān city were not the only reasons to attract international tourists, but also good security and peaceful environment let them visit the city.

Unfortunately the Buddhas of Bamyān were destroyed after 1500 years by Taliban regime in 2001. They decided that Buddhas of Bamyān should be collapsed because it is absolutely in contrast with religion of Islam.

II. LITERATURE REVIEW

Located in the central highlands of the country, Bamyān Province is one of the thirty-four provinces of Afghanistan (Nielsen, 2005), with mountainous and semi-mountainous terrain. Bamyān province divided in nine districts with the town of Bamyān serving as its capital. Hindu Kush is one of the biggest mountains of Afghanistan; it starts from northeast of Afghanistan and continued until Bamyān valley. (Arez, 2017) In Bamyān, Hindu Kush Mountains separated from Koh-Baba Mountains. (Blänsdorf, 2017) Besides, Bamyān is one of Afghanistan’s agricultural provinces, but, due to mountainous coverage, the weather is so cold for almost six months and has long winter. (Poole, 25 Oct 2019) In Pahlavi-language the ancient name of Bamyān was “Bamycan”, some philologists said it’s related to daybreak and some others noted it’s bright for Balkh province. Also in Sanskrit language said “Varmayana” and in Chinese language “FAN-YAN”. (Nawid, 2016).

In history of Afghanistan for the first time, a woman, Ms. Habiba Sorabi, was appointed as governor of Bamyān province. As a female governor, she governed the city from February 2005 to June 2007. (Document, June 2008) In Bamyān, women have been in good situations from many aspects compare to other provinces of Afghanistan. (Studies, February 2015)

According to BBC news, Bamyān has fewer security problems than other province of Afghanistan after 2001. (EASO, May 2018) Basically, Bamyān was the central of Hazaras parties during the civil-wars (RRT, 5 August 2005) and still it is a center for Hazarajat. They are able to discuss its historical, geographical and social - cultural issues in Afghanistan. (Wily, February 2004) Bamyān city is 2550 meters above from sea level, this province has almost 61863 populations, and it’s the biggest city of Hazarah ethnic in Afghanistan, located 240km west of Kabul. (Shahsund, 2017) Some historical places of Bamyān are; the Buda sculptures with three thousands of caves, Band Amir, Hajer valley, the cities of Gholghla and Zuhak Feruz Bahar, Astupah Kligan, Gaohar Guban, Kafaran and forty girls. (Samoun, 2011)

2015 year was a crucial year for Bamyān province because in this year for the first time, it was chosen as “Cultural Capital” for South Asia Association for Regional Cooperation (SAARC). (Suroush, 8 June 2015) France Alfred Foucher proposed three hypotheses regarding Bamyān: 1- Bamyān is located in the path of important business way and the location between Balkh, Peshawar and Central Asia which is connected to Indian subcontinent. 2- Bamyān is one of the fit stops for pilgrims and explorers. 3- Without doubt the soil of Bamyān is ready for building of monuments; the large walls of Bamyān are the perfect place for digging and making artificial caves and sculpture. (Lorain, 2015)

Bamyān is one of the historical cities of Afghanistan, like the other cities of Khorassan; this city has passed from different circumstances and from various aspects such as political, social, cultural and economical. Moreover, this city had magnificent civilizations like; Zoroastrianism and Buddhism which eventually passed to Islam. In Bamyān city there are lots of inspirational monuments from different periods of time in the past, therefore, if we study about Bamyān we will be able to find answer for many questions related to ancient culture and social situations of Afghanistan as well as other neighboring countries. Unfortunately, the historical information about Bamyān is extremely insufficient, even the basic and important monuments had not been discussed in history at all. Within all monuments in Bamyān, only 15 national monuments registered by Ministry of culture and information in Afghanistan and among them just 8 monuments are registered under

“world heritages cultural” by UNESCO in 2003. Destroyed Buddha statues, Zohak city, National Park, Ghoghola-city and thousands of small and big caves are very famous in Bamyan. Despite that, world tourist population cannot come to Bamyan due to lack of social infrastructure and public security. (Jawidy, 2018).

The first mission of France Alfred Foucher in Afghanistan to signed contract excavations archaeological between the government of Afghanistan and French archaeologists for thirty years in 1922, according to this contract; the archaeological organization of French was the only organization continually attended in Afghanistan. Since then, Bamyan has been a top priority in archaeological research, undoubted it was the first time scientific study about monuments of Bamyan, these scientists reliance to experiences of them and descriptions of the 7th century by Hiuan-Tsang. (Lorain, 2015)

According to historical documents, the cultural destruction of Bamyan started from “Kedar Kings” era which is coincided from the 4th century until the end of the sixth century. “Kedar Kings” or small “Kushanian” were from progeny of “Kushan Kings”, during the gradually weakness of this empire, Kedar Kings came to power and almost protected from manifestations cultural of “Kushan Kings”, When the last empire of “Kushan Kings” dead in 320, Kedar King grow up from Balkh, and his gold coins find it from this ancient city. After that coming through Kabul and went to Bamyan valley and accommodated there. In the past centuries, under the rule of the great Kushans, art School of “Gandhara” spreads from Bamyan, Kapisa and Kabul until Peshawar, it describes the flourishing of art but the central of this school artsy were in “Bamyan” and “Mathura city” located to Atra Pradesh province in India. (Nawid, 2016)

These monuments mixed from components of Indian Art, Grecian, Roman and Sassanid. Bamyan Valley has witnessed the important period of Buddhism and traditional cultural emerging in Central Asia. Furthermore, it passed through ancient regions, ruins of solid and important buildings belonged to Islam era. At the same time Bamyan valley is the contents of world heritages cultural registered in danger because these historian regions are forgotten and some regimes intentionally ruins them. The government of Afghanistan has a little familiar with new concept of tourism and therefore, demanded from UNESCO to protect the historian regions. However, jus Bamyan province has master cultural plan in Afghanistan. (economy, 2019) The mission of UNESCO in Afghanistan is to protect monuments and heritages cultural for stable peace (Kassar, January 2010) generally, central government of Afghanistan not according to Bamyan province than some other provinces after 2001 instance; Qandahar, Herat... (Aywanz, 2006)

The Haji Gak iron mine is located in Bamyan province. It is located to west of Kabul and 130Km far from Capital of Afghanistan, this is the biggest mine reserve after mine copper of Aynak in Afghanistan, located to central fraction of region and the top of pages sub-concordant, the Quiddity is near to stones of proterozoic meta-sedimentary and metavolcanic. Research done in 1960 about Haji Gak mine has showed that there is almost 1.8 billion tons of F⁶ iron 62 percent metals. (Norany, 2014) Afghanistan is an agricultural country. Without huge investment and introducing of agricultural new technology is equal to development for instance potentials of Bamyan province are being of resources water but they couldn't use effectively, growth and development of agricultural products by soil improvement and introducing modified crops. The famous products of Bamyan are potatoes, dairy products and dry fruits. (Development, September 2013).

In this study, geographical location of Bamyan and its historical places and monuments; Shahr-e Gholghola, sculptures of Buddhas, National Park (Band-e-Amir) are explained by using scientific references of geography and history.

a) Gholghola Town (Shahr-e-Gholghola)

Shahr-e Gholghola, 20-minute walk from Bamyan city, stands the remains of Ghurids Bamyan's last stand against the Mongol hordes. Shahr-e Gholghola was reputedly the best defended of Bamyan's royal citadels; it was captured by intrigue rather than force of arms. The citadel of Shahr- e Gholghola built by one of the Buddhist Ghurids dynasty during the Sassanian Period in 6th century. Shahr- e Gholghola was the beating heart of ancient Bamyan, the center of the valley. Most historians believe it destroyed by the Mongols under Genghis Khan, who invaded to Bamyan in 1221 and massacred all the inhabitants. (Foschini, 4 July 2013)

France Alfred Foucher intended to perform an archeological mission in Balkh. The studies about caves and drawings on the walls of the caves in Bamyan give to his wife and André & Yeda Godard, despite being there tough conditions; they could prepare a list from caves and make their paintings. The wife of France Alfred Foucher wrote to her husband on September 28, 1923: “the weather so cold in Bamyan and we suffer greatly during long sessions of painting and drawing in the open air. The view of France Alfred Foucher, extension of the Islamic era is located on the southern slope of the valley but the large Buddhas located on the northern slope of the valley. The city of Islamic era was Ghoghola castle up to the plateaus of Bamyan valley, it means to Fulady and Kakrak spread, especially at the site of the current airport and the village of Sayed Abad, remains of a palace have been found (Lorain, 2015)

The people of Afghanistan have suffered to many aspects; victims, losing of personal property, destruction of cultural heritage, losing of Museums and collections of crafts during the civil wars. (Maison,

2005) According to signed partnership between Oriental Institute (OI) and the National Museum of Afghanistan (NMA) Bert Praxenthaler appointed by UNESCO as the protector monuments of Bamiyan city. (Stein, 2014)

b) Sculptures of Buddhas in Bamiyan

The big temple of Bamiyan created in the center of red hills and limestone's mountains, covering 1.5 km from east to west, at the both sides of temple two large sculptures, measuring 35 and 55 meters high, stands to adorn the temple. Basically this temple was natural; there are many caves for accommodations of pilgrims and monks. Every cave made for specific works. The drawings and paintings, made up of plaster, on the walls of caves are related to Buddhism and explained many stories. Around hundreds of caves were dug inside the mountains and some of them are very specious in which so many people could accommodate for worship or other religious events. Some of the large halls decorated with high porches and thick pillars which had a particular architectural style. It's contrast to Aburrir's view of French artist; not much as to pillars of Ajanta's Indian temple. Generally the ceilings of large halls as a form of domes were decorated with colorful murals. This part of research paper will be more explain about art of imaging; The small sculpture of Buda located at the east part of temple is 37 meters high and 8 meters dug into the mountain. On the other hand the large sculpture of Buda is located to the west part of temple and it is almost 60 meters high and a little more than ten meters dug into the mountain. From structural perspective the back of these Buddhas leaned to mountains, therefore these Buddhas are not completely stands on their feet, but it can be counted as semi-prominent row figures that have three-dimensional properties. There are other examples of this kind of construction in the ancient world, for instance big figures of Amen Hotep III from the famous pharaohs of ancient Egypt and his wife Tiye were created using a similar artistic method. The height of big sculpture in Bamiyan measured 53 meters because two meters of his feet was into the soil in appearance, its actual height is 55 meters but according to some sources it is 53 meters. The high porches of Buddhas were built for their protection against the natural impacts like; snow and rain, and on the other hand it have special beauty. The inner surfaces of these walls of both Buddhas' porches made by plaster and decorated by murals. (Nawid, 2016)

Buddha's statues are the most famous historical monuments of Bamiyan province and attracting thousands of internal and external tourists annually. According to evidences from Buddhist in India, the big temple of Bamiyan in the Kushans period is the central administration for regions temples like, Kabul, Gandhara and north of Indian subcontinent Buddhism. For many people of Bamiyan there was a holy place, therefore, the art method of Ajanta Caves and temples of Mathura city showed, it controlled by Kushans Empire. Before coming of Islam in Afghanistan, the Kushans period had been so famous in the "art of sculpture", the artistic field of "Gandhara" is a good example for this period. (Shanas, 2016) The Buddhas and caves of Bamiyan Valley are a leading agency of the Gandhara School in the Central Asian region. (UNESCO, 5th July 2003) The art of Gandhāra began in the second half of the nineteenth century. (Giovanni, 2012) Initially, Buddhism was denomination but in the Kushans eras "art of sculpture" reached to top level and supported by Kanishka to one of the biggest monarchs of Kushans. There are some magnificent works from this period for example; Buddhas of Bamiyan belong to this era and its one of the Seven Wonders of the World. (Shanas, 2016) If we read the history of Afghanistan, before Islam came to Afghanistan, Buddhism was one of the most important religions in Afghanistan, the evidences of Buddhism religion being in Bamiyan valley approved it. (Hartmann, November 2003)

The Buddhas of Bamiyan, Sphinx, pyramids of Egypt and Ajanta caves in India are considered among the most valuable monuments in the ancient world; but the powerful countries and UNESCO witnessed the destruction of Buddhas of Bamiyan by the Taliban Ulamas council. So, the other hand UNESCO responsible about protect of them. According to Ms. Nancy Dupree's report; she is one of the famous reporters about civilization and cultural history of Afghanistan, at the first place some of the Afghan Talibans were against the destruction of Buddhas and this was the reason for postponing the destruction for a few weeks but due to the pressure by Arab, Pakistani and Afghan Talibans belong to Al-Qaida eventually which decided the Buddhas of Bamiyan should be destroy without any doubt (Nawid, 2016). All over history, demolition and damage of historical heritage have often happened as result of bigot iconoclasm or as 'collateral' factors of armed contrasts. (Francioni, 2003) It is not obvious that who impair the leg of sculpture of Buddhas before 2001. Regarding to resources it was damaged by Aurangzeb during invasion of sixth Mughul emperor in the mid 18th century. (Foschini, 4 July 2013).

That time the Afghan engineers residing in London as well as the other European cities suggested to ambassador of Taliban in Islamabad, they want to cover the Buddhas by cement but it was refused by extremist elements of the Taliban. Furthermore, the Afghan people located in United State protested many times for protection of Buddhas, and they wanted from US should take decision for prevention destroy of Buddhas but it don't had any result, sooner or later this important monuments absolutely destroyed by extremist Islamic parties at march 9, 2001 by Landmine. Destruction of Buddha's statues was a cultural horror of the 21st century; Khan Ali was living in Bamiyan city at that time, he noted: "March 9, is a sad day in Bamiyan history". (Nowroz, 2017)

Michael Semple, a UN official working in Afghanistan at that time, he mentioned “protect from historian sculpture of Bamyán for western powerful countries was really possible, but they don’t showing much interest because the ruin monuments of Afghanistan not important for them.” Also the destroying of Buddhas not simple for Taliban regime; they couldn’t raze by rockets and mortars. The people of Bamyán narrated: Taliban to get help from Arabic experts about ruin of Buddhas but the blueprint of landmine ordered by them. First time, Aurangzeb from India decided destroys the Buddhas of Bamyán because he was fighting with Afghan people, but he could jus defective the Buddhas and could cutting the legs of large Buda in seventeenth century. After that the Buddhas were absolutely destroyed by Taliban in 2001. (Nawid, 2016) The ruined of Buddhas sculpture was the biggest victim in contemporary history of Afghanistan.(Zaken, March 2019)

c) Expressions of opinion and reconstruction of the great Bamyán statues

Here are different ideas about reconstruction Buddhas of Bamyán; some Afghan artists interested these sculptures must rebuild like before 2001, some foreigner artists concerned about renaissance of monuments ancient and emphasize being original For example; Arch international, Technische Universitaet Muenchen and Japan Subculture Research Center.(Norany, 2014) Generally, here are many reasons for reconstruction of Buddhas; giving such information is treasured for new generation of Afghanistan about glorious culture and historical richness of Afghanistan. Also, attract the attention of internal and external travelers and explorers for visit of Bamyán dependant to reconstruction of Buddhas, on the other hand the economically growth up of Bamyán and Afghanistan directly related to increase of tourists.(economy, 2019)

Also here are being some opposing views about reconstruction of Buddhas; some archeologists more emphasis to historical significance it means; the Buddha statues are more valuable than artificial sculptures and they mentioned; the reconstruction of Buddhas don’t have any originality. Therefore, some Japanese and Chinese researchers that Buddhas images should be reflected by laser light at the place of original statues, however, the images will only are visible at nights.(Nawid, 2016)

d) National park (Band-e-Amir) in Bamyán

Wetlands of Band Amir with clear water surrounded by distinct limestone bands and red rocks, it’s one of the nicest landscape in the world. National Park located in Bamyán province -in the west of Hindu Kush Mountains. This place almost located between 225 km to northwest of Kabul and 55km to west of Bamyán city. The wetlands of Band Amir are to a slope valley and have almost 2900 meters high from sea level. These bands located from east to west, and called; Ghulaman, Qambar, Haibat, Panir, Pudinah and Zullfiqar bands. These Bands separated by limestone, the water of these bands have too much calcium; it’s the real reason for clear of water and showing it blue. Each of the wetlands has exclusive characteristics; Band of Ghulaman is reedy and shallow, used by aquatic birds. The band of Qambar is one of the wide bands but sometimes it’s full of water, it’s wet and slough. The band-e-Haibat has shallow depth water, eventually, forming a narrow dam with vertical limestone sides to the east. The band of Panir has wide white creamy surface, soft and undulating. The band-e-Pudinah is very small but connected and surrounded by maze pools and covered with plants. The band of Zullfiqar is wide, deep and without any plants. (Ku, 2017) Afghanistan government signed an agreement with some international organizations about protection of wildlife, environment and recreational areas of Afghanistan; fortunately the national park is also included of this agreement(Workers, 2016)

After the civil wars in Afghanistan, one of the most important things promoted conservation from wildlife and biodiversity because during the Civil-wars were extremely illegal hunting.(Smallwood, July 2011) For the first time it called Band-e-Amir after announced as a national park in Afghanistan by organization tourist of Afghanistan in September 1973, it published by Ministry Justice of Afghanistan. The borders of the national park determinate between (67°05’-67° .20’E) and (34°45’-34°55’ N) by organization tourist of Afghanistan in 1970. But, these borders were unofficially, eventually the map of national park reflected by United Nations Environment Programme (UNEP) in 2003. After the civil war, a work team through of (UNEP) visited from National Park in (2002), they mentioned; the wetlands were the same before 1978 from ecosystem aspect. In the past the worst situations of drought, the wetlands had been water, it seem clean water but no performed test about being viruses yet. It seemed that the limestones of remaining cliffs are intact and the vegetation had changed slightly.(Ku, 2017)

Basically the people and government of Afghanistan, especially the people and local government of Bamyán have more responsible about protect the national park environment and help with relevant global organizations (Akseer, 2017). The UNEP received some threats about environment of national park; vehicles do not remain on designated roads its causes for erosion of soil, throwing trash to wetlands, fishing using by explosives, Marco polo deer extinct and wild goat populations by illegal hunting. Eventually, Band Amir Area mined during the wars between Taliban force and north alliance force (2001-2002).(Ku, 2017) The real menace of Afghanistan is using instead of natural environment for agriculture housing, illegal hunting and eventually eliminating of biodiversity.(Zaher, 31 March 2014)

Since 2002, significant progress has been made in national park. A building built by supported of Asian Development Bank (ADB) for protectors of National Park in 2006. There was an irregular small market after the wars ended, removed in late 2007. Some cleaning was made by cooperation of “Afghan Conservation Corps”. The National Parks Conservation Association (NPCA) formed with cooperation of “Wildlife Conservation Society” (WCS) in 2007.(Ku, 2017)After finishing of civil-war in Afghanistan's related to pacific people of Bamyan, for the first time Band-e-Amir named national park in Afghanistan, but it is slowly changing.(UNDP, FEB 2016)

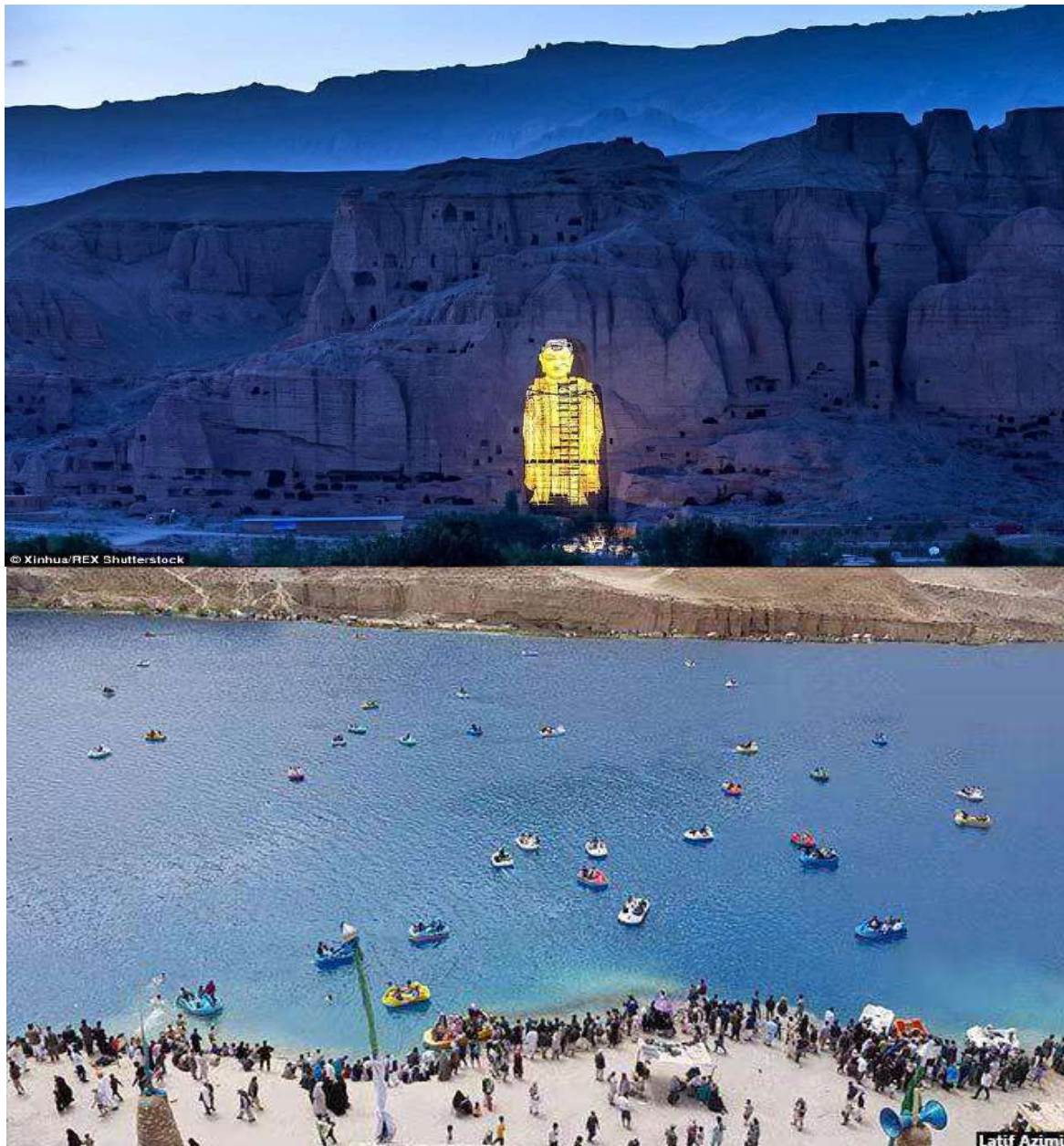
III. METHODOLOGY

The methodological approach of this research paper using from both of primary resource (visits, individual interview with local people of Barman's city, discussing groups, informal conversations, and visits to Bamyan city many times in the different seasons) and secondary scientific sources of information in both of Languages; Persian and English; books, academic papers, reports of foreigner organizations, newspapers, Afghan private medias, consultation with some historians of Afghan universities for scientifically description of monuments.

For this research topic using from analytical-descriptive methods, considering the systematically collect of data, chooses the rational way of research's aim until reaching to real aim of research.







IV. CONCLUSION

Bamyan is a historic Province in Afghanistan; it's a historical key for relationships between Bamyan and other provinces of Afghanistan as well as between Afghanistan and other countries, especially Indian and China. According to monuments of Bamyan and information about ancient history of Bamyan Province relevant to Buddhism era and Silk Road, basically, we can conclude that Bamyan valley was a fit stop for caravans business. However, why Afghanistan couldn't participate to "one Belt One Road Initiative"? Notwithstanding that it all-round benefits for Afghanistan, China, and other countries, according to geopolitics of Afghanistan and Bamyan city as well as natural sources of Afghanistan and Bamyan province. Also participation to (BRI) is one of the most important ways for changing of Afghanistan to industrial country, basically; Bamyan should return to ancient historical position.

An overview of Buddhas, Shahr-e-Gholghola and national park of Afghanistan (Band-e-Amir) in Bamyan province of Afghanistan; the legs of large Buda cut by Aurangzeb in seventeenth century and then destroyed by Taliban regime in 2001. The destroying of Buddhas by Taliban was the biggest victim in contemporary history of Afghanistan. But here being different ideas about reconstruction Buddhas of Bamyan. Shahr-e- Gholghola built by one of the Buddhist Ghurids dynasty during the Sasanian Period in the 6th century and destroyed by the Mongols under Genghis Khan, who invaded it in 1221 and massacred all the inhabitants. Since 2002, significant progress of national park is a nicest place for attract of pay attention of domestic and foreign visitors' in summer.

Bamyan is one of the most important historic places in Afghanistan receiving thousands of Afghan and foreigner visitors in a year. Tourism management is crucial for development economic in Bamyan province, event to other provinces of Afghanistan. One of the most important aims of this study is the significant environmental in Bamyan Province and social concerns that may interfere with the planned project. The main objective of this study is the historical and geopolitical significance of Bamyan province, protect from monuments, environment of national park, and biodiversity.

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