د هیواب د لرغونو اثاثو سانیو، هر افغان او د افغانستان د ایمنو دنده او د مینه‌ونه میلی خیانت دی.

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د لرغون اثرو و جیژونک: د چه شکنی روایت‌یا د کی سیاسی مهربانی

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پایه ۱۳۸۳ امین کال د وی (حمی) میوه‌ایت

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د لرغون اثرو و جیژونک: د چه شکنی روایت‌یا د کی سیاسی مهربانی

(۷)
این صفحه از کتاب «چار دوست» ترجمه فیلیپ کوستا و به ترتیب از نشر انتشارات مکتب ترجمه و به نویسندگی حسین آشتیانی تهیه شده است.

هناکه جان، نابودگر و پاپ، هر دو رژ، به خانمان می‌آیند تا به روزیه از طبیعت بهره ببرند. جان با توجه به مهارت زیادش در طراحی لباس، به عنوان مقصود دیده می‌شود. وی طراحی لباسی برای پاپ انجام می‌دهد که ناگهان به روزیه کشیده می‌شود. پاپ با این لباس می‌آید و جان به درگیری می‌رود. در نهایت، جان می‌تواند از طریق اجتناب از صحبت‌هایی که روزیه می‌کند، جنگ با پاپ را فرار کند.

در این کتاب، نویسنده با استفاده از تکنیک‌های مختلفی از جمله تماشاگران، نویسندگان و مترجمان، به تلاش می‌کند تا این داستان را در یک شیوهی منحصر به فرد و جذابیت‌فرآیند بیان کند. این کتاب به عنوان یک نمونه از کتاب‌هایی است که در آینده بهترین مدارکی در مورد نویسندگی و ترجمه و نگارندگی می‌باشد.
نویکال

سکه‌های افغانستان ۱۳۵۰ آسمان، پرزنیه گنج خو یک کلکسیون دارد که از آن‌ها برخی از آثار اصلی افغانستان بی‌نظیر می‌باشند. این سکه‌ها در عرصه‌های مختلفی مانند تاریخ، سیاست، اقتصاد و هنر قرار دارند. علاوه بر این، سکه‌های افغانستان به عنوان یکی از مدل‌های مختلف سکه‌سازی در دنیا شناخته می‌شوند.

برخی از این سکه‌ها مربوط به سلطنت افغانستان به نام شاه اسماعیل و سلطان افغانستان به نام رسول‌الله هستند. این سکه‌ها شامل تعدادی از سکه‌های نو و قدیمی می‌باشند که در سراسر کشور دیده می‌شوند.

سکه‌های افغانستان به‌طور کلی به‌عنوان یکی از نمونه‌های برتر از درآمدهای اقتصادی و تاریخی افغانستان شناخته می‌شوند. این سکه‌ها به‌طور گسترده‌ای در سکه‌سازی دنیا در عرصه‌های مختلفی مانند تاریخ، سیاست، اقتصاد و هنر قرار دارند. علاوه بر این، سکه‌های افغانستان به عنوان یکی از مدل‌های مختلف سکه‌سازی در دنیا شناخته می‌شوند.

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به أفغانستان کی د بودا مسعود د پینکولو اصلی اعلونه
"It is significant, because it is on the crossroads of cultures," he adds. "This is the history of the people of Afghanistan, and it should be maintained as a cultural example of pre-Islamic Afghan culture.

The U.S. and the Taliban both agreed that the destruction was angrily ordered after international aid offers were made specifically to save statues, instead of cash funds. The Taliban's fear of images is a result of two factors. The first is the Islamic religion, which prohibits idol worship, and the second is the country's pre-Islamic history, which is disappearing day by day, statue by statue. The situation puts Afghan historians into an uncertain position, and the destruction is a genuine threat to the future of Afghan culture.

Ancient Afghanistan, smuggled in pieces
PESHAWAR, PAKISTAN, Mar 20, 2001

The Christian Science Monitor via COMTEX ---- At the border between Afghanistan and Pakistan, the Taliban is smuggling Buddha statues.

According to the U.S. government, the Taliban has destroyed every Buddha statue in the country. The Taliban government has also destroyed the Buddha statues in Bamian, confirmed by dramatic photographs last week, sent a shock wave through the Afghan and religious circles as these icons of Buddhist civilization were consigned to dust. But in Naseer Ahmed's shop in Peshwar, these Buddha statues are still trickling in. Naseer, a refugee from Afghanistan, who brings them to Pakistan, has already sold six Buddha statues.

"We want to settle all issues peacefully with our neighbours and with any country that has problems or difficulties with us. We are ready to give up our land and a peaceful settlement of all disputes," Zaeef said.

Ismaili in Afghan Taliban
ISLAMABAD, March 22 (APP) -- Nearly 500 children starved to death in western Afghanistan, the country's deputy ambassador to Pakistan said Thursday as he appealed for greater international aid. "This is a very sad situation and we call upon the world community to come forward and fulfill their obligation to save millions of Afghans from death," Ambassador Abdul Hamid Zaeef said.

In November, the UN said a "great concern" for the next year was the "disregard for international opinion earlier this month when they destroyed ancient Buddha statues.

The fundamentalist Islamic militia which controls most of the country, accuses the world of ignoring the humanitarian crisis while punishing ordinary Afghans with sanctions.

"Let's forget about Buddhas and focus on saving millions of people in Afghanistan from hunger and misery, brought on them by sanctions imposed by the U.N.

The United Nations imposed fresh political and diplomatic sanctions on the regime in January for its refusal to hand over a key terrorist leader Osama bin Laden, but insists the curbs do not affect trade or humanitarian aid.

"We want to settle all issues peacefully with our neighbours and with any country that has problems or difficulties with us. We are ready to give up our land and a peaceful settlement of all disputes," Zaeef said.

500 children starved in Afghanistan: Taliban
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Afghan massacre reports firm up

Wednesday, 28 March, 2001

The Human Rights group, Amnesty International, has published what it says are eyewitness accounts of a massacre of about 300 men, women and children in Afghanistan. The Taliban authorities deny the killings ever took place.

The accounts speak of Taliban fighters - who recaptured the central district of Yakawlang in Bamiyan province in January - destroying mosques and women, and murdering people in their village. The accounts are not supported by any news organization.

Taliban authorities have asked the US to release a tape recorded by CNN on the massacre.

The US says the tape is not being released and that the tape is just a speculation.

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The Destruction of a Nation
The Editorial Desk Sabawoon Online

The Afghan nation and Afghanistan is on its path to complete inhalation and elimination. Looking at our recent history, we can see that while the rest of the world was advancing in every avenue possible, Afghanistan was deliberately kept backward and neglected. This policy was calculated and executed by the then selfish ruling class and the family of King Zahir Shah, so they could rule without objection.

After seeing a glimpse of light in the 70s with the formation of the Afghan Republic, the butchers of Moscow started the complete destruction of country in term of intelligences and culture. And when they were not satisfied in evil desire they started the scorched earth policy completely leveling whole villages and regions.

If this was not bad enough the power hungry, selfish and self-styled party leaders during the Afghan Jihad, sold their souls to errant foreign countries, which could not tolerate a strong and united Afghanistan. They destroyed the country’s government infrastructure, the military and what ever that was not destroyed by the Red Army and their puppets. They damaged the true meaning of Jihad, as was well understood during Afghan Soviet war of the 80s. They damanged the Afghan nation and cultural values will be lost and we will become people of diaspora opening doors to any country in the region to lay claim to the land and sovereignty.

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Condemn The Talibian, But Also Remember

March 8: 2001: C.M. Naim is a professor of South Asian languages and civilizations at the University of Chicago. Much of the world has vociferously denounced the Talibian’s destruction of centuries-old statues of the Great Buddhas of Bamian. The anti-Talibian opposition in Pakistan and Afghanistan has condemned the action, calling it anti-national and anti-cultural, and Pakistan and Iran have two or more Muslims neighboring Afghanistan, repeatedly asked the Talibian not to destroy the priceless statues.

Countless Muslim scholars and political leaders have strongly objected to this dreadful act of vandalism, calling it against the letter and spirit of Islam in the most unchristian manner. They have done two strong reasons: (1) because the action of the Talibian goes against their understanding of Islam and their experience as Muslims, and (2) because they must defend the beleaguered religion before a world media and world polity that shows more acclivity in condemning the dark deeds of some Muslims than in noting the rightful claims and complaints of a majority of Muslims who seek nothing more than to create a life of dignity, freedom, and security.

What the leaders of the forthcoming generation have done is commendable. But after we have condemned them we must note a few other things too. The Buddhas were destroyed in the midst of millions for 1,300 years. No ruler of that region felt any need to destroy them.

When the so-called communists gained control in Afghanistan, neither they nor their Soviet patrons objected to the existence of these statues. Nor did the various anti-communist Afghan groups that were bountifully supported by Presidents Carter and Reagan.

To any unbiased mind, being Muslim or Afghan is not a sufficient explanation for the Talibian’s behavior. They came to power some five years ago. If the breaking of “idols” were such a religiously important symbolic and political act, why didn’t they do it earlier? Or rather, why are they doing it now?

Some analysts have suggested that it is a desperate act to gain recognition from the world. Presently the regime is recognized only by the Islamic Republic of Pakistan, United Arab Emirates and Saudi Arabia.

The foreign minister of the Talibian, when told of the move, said by the secretary general of the UN to stop the destruction, is said to have remarked: “We tell the United Nations to go and ask your former President [Bhutto] and the people of the west to find out for themselves what we are doing.”

Muslims have been told that their religion is the only one that is true. The Talibian regime’s actions show that it does not believe it.

The minister’s remark sounds cynical but it should be seen in the context of a recent UN report that declared the Talibian had almost completely destroyed the opium-growing and processing industry in the country. By any measure that is significant achievement. Indeed, the regime received more sanctions from the United States, arguably the largest consumer of heroin in the world. Newspaper reports emanating from Afghanistan paint a frightening picture of the deterioration and destruction of human life there. An evident severe drought—the worst in many years—has created the prospect of a famine. How will Afghans survive if the sanctions are not lifted and help is not forthcoming with the same energy and zeal as the denunciation? We should remember that last year when the sanctions were not in the news, the UN appeal for funds to help Afghan achievement in only less than half of what was sought. So wonder that even Ahmad Shah Masood, the only effective opponent of the Talibian left in Afghanistan, is reported to have said that the world cares more for the statues than for the Afghan people.

The U.S. spent millions to wage a proxy war against the Soviets in Afghanistan. Some of us can still recall Zbigniew Brzezinski, President Carter’s national security adviser, going to the Khyber Pass in Pakistan and symbolically striking a blow toward Afghanistan. Who fired an Afghan Mujahidin in President Reagan’s ideas of what an Afghan could be. This “American jihad” eventually resulted in breaking refugees of The Afghan War started in the 1970s with the formation of the Afghan Republic, the butchers of Moscow.

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