

**The Silk Way Weekly**

The Voice  
of The War  
Victims

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# Eradication

A report on the new round of Hazaras genocide  
in Uruzgan

A file on Mass Killing of Urozgan Khas Hazaras

The True Story of Uruzgan Hazaras

Fire under the Ashes; A Report on Urozgan War

Abdul Rahman Hanged defeating and enslaving Hazaras as a medal of honor on his chest

A Soul Hanging on the String of Sadism

●●●

The Graveyard of Freedom of Speech; The Voices of Radios Silenced in Daikondi

Interview with Mohammad Raja, Media and Human Rights Activist in exile

●●●

What remained of Imam Zaman Mosque after the bloody blast in Baghlan

Blast at Mellat Sports Club; Barchi Sports Clubs Were Threatened Before the Attack

Mourning death and the sorrow of poverty; With loans and promises, we treated Majid

Killing Hazaras; A Series Directed By Taliban

Two residents of Lal and Sarjangal Ghor were killed by unknown people

Except Talib, no one has a gun on his shoulder; A report on targeted killing of Hazaras in Daikondi

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47 killed and injured in two attacks in less than a week

# A file on Mass Killing of Urozgan Khas Hazaras



**BY: Dr. Abdullah Shafaei, Legal Analyst**  
**Translated by: Mohammad Rezaie**

1. Over tow years, 7 people have been killed and several people have been injured in Jue Naw. Four people have been killed just in a month, two of them were killed by bullets and a father was along with his son were slaughtered on the Jue Naw to Sia Baghal route, in a Pashtun inhabited area. In some cases the harvests, vehicles and houses of the people have been set on fire and their fruit trees have been cut off. Of course, it is not the whole story, but why such crimes are not stopped? What are the motives behind such incidents? Why the perpetrators are not arrested? People are the victims of such violence but what they can do? Such questions and many more need to be answered. The File of killing Urozgan Hazaras is opened in a time we are at the verge of 100th year of Urozgan Hazaras genocide.

Though the depth of catastrophe is far more than to be explained, we have tried to answer some of the questions by analyzing the situation and at least provide a narration close to reality of the history and the people who are now scattered around the world.

2. The Urozgan public uprising was defeated in September 1892 and Hazaras were massacred with aim to eradicate them and occupy their lands by Pashtuns. However, the amount of brutality and crimes of Abdul Rahman is not comparable with the current killings. Abdul Rahman's crimes are perhaps unique or few in history in terms of extent, continuity, and the level of intensity of cruelty, and depth of tragedy. Abdul Rahman fought many wars but he behaved in none of them as he encountered with Hazaras' uprising. He only did not suppress Hazaras, he destroyed them. He did not do so because of anger but because of hatred. He was not the only bearer of this hatred, but he institutionalized hatred of Hazaras among the Pashtuns. Abdul Rahman theorized Hazaras hatred based

on religious and racial differences in the society of Afghanistan using the mosques and changed it to a social tradition and culture. Based in this hatred, Hazaras were classified as unbelievers and they were dehumanized. As a result, they suffer from discrimination and oppression and classified as second-degree citizens of Afghanistan.

Sideling Hazaras from the public sphere and power could be analyzed and justified based on this theory. Based on this theory chief judge of Taliban in his book, the Islamic Emirate and its systems, says «Presence of minority groups is shameful in Afghanistan and no one expect followers of Hanafi Muslims should serve in the judicial system.

3. Hatred is the outcome of inferiority, jealousy, prejudgment and anger. Hatred on the spirit and soul of a person or a society is precipitated and infiltrated over time and includes the spirit and soul of the hater and turns into a mental complex. This complex becomes very dangerous when it is accompanied by unhealthy education, domestic violence, poverty and unhealthy social and cultural relations. At this stage, the hater looks for a victim to vent their hatred and revenge.

This sociological theory explains why professional murderers and criminal gangs behave this way. While these people are psychologically sick and victim, why do governments support them and the society is silent and even they maybe encouraged? The reason is that the policies of such governments are based on hatred, discrimination and violence. They only can realize their goals in such situation in order

to maintain their dominance and expand their territory and sustain their government. This is what Abdul Rahman did and now Taliban are doing.

4. Why do Hazaras are the victim of such blind hatred? We should look for the answer in history, culture, aspirations and psychological characteristics of Hazaras. According to the history Hazaras have never attacked other ethnic groups to expand their territory and whenever they have been attacked, they have defended themselves bravely. Hazaras were displaced from Kandahar and Tirin because they had not accompanied Nader Shah in attacking on India. Hazaras are usually simple, honest, and hardworking, resilient and love education. They have been able rise again after any storms and catastrophes, and all their properties, and could have used the least opportunities to improve their individual and social status. The pains and sorrows inflicted on Hazaras have been catastrophic, but they have overcome them and have disappointed the agents of such atrocities. The more Hazaras have experienced pain, the more they have been hopeful. Such behavior has caused jealousy of Hazaras' enemies and they feel being belittled by Hazaras. According to a saying, A peacock's enemy is its feathers. As a result, they can't tolerate Hazaras live peacefully and honorably.

5. It is the duty of everyone to use the available facilities to prevent killing and harassment of the innocent people. The duties of those Hazaras living abroad are heavier than others. They should advocate at the international organizations, disgrac-

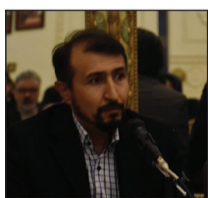
ing the perpetrators of the crimes in public opinion, and sharing them with mass media, empathizing and helping the victims are a number of activities we can do in the current situation. Such activities would be effective to some extent and would increase the price of crime for the perpetrators and their supporters.

6. Systematic and serial killing of Hazaras to forcibly displace them, should raise the alarm bell for other ethnic groups of Afghanistan. They should not be silent against such catastrophes and should stop the blind violence through any means they can. The least thing a free man may do is condemning such crimes committed from Abdul Rahman era to the Emirate era. There is no justifications for Pashtun political, intellectual and artists. Until the public conscience is not incited and takes a stance against the crimes, the complexes of hatred and fire of bias not only will burn Hazaras but they will burn other ethnic groups too.

7. Though Hazaras relatively enjoy good cultural capacity and language to express their pains and advocate for them, they lack proper solidarity, planning and policy making efforts and as a result, they have not produced sufficient results. Hazaras elite are confused and are indifferent towards the current killing of Hazaras. To change the current situation, Hazaras need to boost their internal solidarity and forge a grand strategy to encounter Taliban and stop a genocide which threatens Hazaras. This policy shall also encompass interaction with international community, human rights organizations and the International Criminal Court.



## The True Story of Uruzgan Hazaras



**By: Dr. Amanullah Shafaei**  
**Translated By: Mohammad Rezaie**

There are clear traces showing that Haras are one of the indigenous and main residents of Uruzgan. From the point of view of ecology and anthropology, it can be boldly claimed that Hazaras have lived in this area since the distant past. The evidence shows that until the last two or three centuries, if not the only inhabitants of Uruzgan, Hazaras were the majority. But now they have not only become a minority in their ancestral land, but their existence and survival in Uruzgan is threatened. The rulers before Abdul Rahman Khan,

with the aim of Pashtunization of Afghanistan, opened the migration path of Pashtuns from British India to the southern and central provinces of Afghanistan and changed the ethnic fabric of Uruzgan and Great Hazaristan. However, it was Abdul Rahman Khan, who according to historical sources including Serajul Tawarikh killed between 1892-1893- more than 62 percent of Hazaras in Uruzgan.

Uruzgan was the center of gravity of the ethnic cleansing program of Abdul Rahman Khan's regime, and what happened to the Hazaras of this region cannot even be compared to the worst genocides in history, including the massacre of Jews by Hitler. There are very bitter and painful accounts of the brutality and criminality of Abdul Rahman's army against the main residents of Uruzgan. With the expiry of the confidentiality period of the documents kept in the archives of England, new aspects of Uruzgan's crimes during the period of Ab-

dul Rahman Khan are being clarified.

But what is important is that Abdul Rahman inherited a tradition in Uruzgan against the Hazaras that continued after him. Abdul Rahman Khan's successors, although they did not commit genocide like him, but their refusal to return the lands usurped by the Hazaras and systematic discrimination against them caused the Hazaras to be a weak and inefficient minority in the neighborhood of the Pashtuns - most of whom do not have Uruzgan roots and are from across the Durand border, and have made Hazaras to live in fear and hope. The 1978 communist coup and widespread rebellion against the communist regime changed the fate of Hazaras in Uruzgan. The Hazaras were among the pioneers of the uprising against the communist regime with the hope of removing the dust of historical deprivation from the faces of the later generations of Hazaras. But what happened in the following years was contrary

to that assumption. In 1990, when there was no major power in Uruzgan, the Pashtuns of Uruzgan, with the support of their Kandahari relatives, launched a great war against the Hazaras, which eventually led to the evacuation of some Uruzgan villages from the presence of Hazaras. Many people left Uruzgan and those who stayed became more minority and inferior in Uruzgan. The first period of the Emirate (1996-2001) was another disaster that befell the Hazaras. Uruzgan was the birthplace of the Taliban leader and the second conquered province of the Taliban after Kandahar. The Pashtuns, who still harbored the resentment of the 1990 war, united under the banner of the Taliban against the Hazaras. Harassment of Hazaras reached its peak in Uruzgan during this period. The Taliban forces arrested the Hazaras under false pretenses and took ransom from them or made them to do unpaid work.

More on page 3

# The True Story of Uruzgan Hazaras

For example, the Taliban built the building of Uruzgan Khas district by Hazara prisoners. In this situation, another wave of millennials left the region. The landless Hazaras, whose ancestral lands were handed over to immigrant Pashtuns during the reign of Abdul Rahman Khan, did not want to stay there anymore. But the landowners who had bought back their father's lands from the Uwghans (Pashtuns), abandoned their lands or sold them to the Pashtuns for a small price.

The overthrow of the Taliban regime in 2001 somewhat encouraged the remnants of Uruzgan Hazaras, especially in the center and surrounding villages, to stay. They supported the new system in the belief that it can ensure their security and remove systematic discrimination from them. But this assumption was wrong. Because the central government and foreign forces stationed in Uruzgan soon lost their control over parts of Uruzgan, and these areas once again became a breeding ground for Taliban insurgents. From the perspective of the Taliban, the Hazaras were guilty of welcoming the new system. First, they assassinated famous Hazara people who were accused of collaborating with the Kabul government. Next, they once again created the conditions of the 1990s in harassing Hazaras and blackmailing them. The Taliban militants used to lay mines on the routes of the Hazaras or take the Hazara passengers hostage. In 2008, in a brutal incident, they beheaded eleven Hazara youths who were returning from the center to Baghochar village at Kotel Baghochar in the presence of their mothers and wives. This incident created great panic among the Hazaras. Those families who lived in the surrounding villages left their homes forever. Many of them went to Kabul or Herat and some fled to Pakistan and Iran.

After the Taliban takeover in 2021, the alarm bell has been raised for those Hazaras who live in Uruzgan yet. After the Taliban take over, 17 Hazaras have been killed in

Ju e Naw where only 300 Hazaras families live. In addition to this, their vehicles and harvests have been set on fire at night and hundreds of their fruit trees have brutally been cut off. In a new incident, last week, a nice old was beheaded savagely with his son while passing from a Pashtun inhabited area.

Contrary to all these catastrophic events, a small minority population of Hazaras have resisted against the forced displacement of Hazaras. The real intention of the Pashtuns is to displace Hazaras from the green area of Ju e Naw. But their ultimate intentions is to displace Hazaras from across Uruzgan province in order to assimilate the fabric of Uruzgan population. It is funny that Taliban do not accept responsibility and even sympathize with the families of the victims. Contrary to the vast dimensions of this policy of the Pashtuns, the advocacy of the Hazaras to the international community and the Taliban did not have a positive outcome and Hazaras live in fear

in Uruzgan. Who can believe such crimes happen in an area and no clues are available about the perpetrators of such crimes? There is no doubt these systematic crimes happen under the support of Taliban. Taliban either are involved in these crimes directly or they don't stop the perpetrators of these crimes of killing Hazaras and destroying their properties. A delegation of Taliban recently travelled from Kabul to Uruzgan to assess the situation but they pledged vague promises to the people. After returning the Taliban delegation to Kabul, an old man and his young son were beheaded by local Pashtuns. It seems this policy has a goal beyond these sad and bitter incidents. When putting beside each other the incidents of Uruzgan including attacking on agriculture fields of Hazaras by Kochis, appointing Sunni clerics as members of ulema councils in Hazaraz regions, taking heavy fines from Hazaras for Pashtuns lawsuits, applying sever limitations on Hazaras religious rituals, refusing to acknowledge Shi-

ite religion as one of the official religions of Afghanistan, Calling Hazaras as irreligious people by some Taliban officials, one will reach to a disappointing conclusion. Considering these, we better can understand the policies of Taliban against the Hazara Shiites in Uruzgan. Haras in Uruzgan are in the frontline of war of survival in their ancestral land. They neither have somewhere to go and nowhere to stay. Though there are some measures taken outside and inside Afghanistan to advocate for Hazaras of Uruzgan to the leadership of the Taliban and international community, the future looks darker than anytime. Though it is hard to leave your ancestral land, especially for those whose their all property is only a piece of land to live on, overall, the life and peace of mind more precious than a piece of land. As a result, no one shall criticize the poor Hazaras of Uruzgan if they decide to abandon Uruzgan with Pashtuns in order to survive the great Taliban sedition and the Pashtun racists.



## Eradication:

### A report on the new round of Hazaras genocide in Uruzgan



By: **Khaliq Ebrahimi**  
Translated By: **Mohammad Rezaie**

Let me start from a basic point, it also exactly shows our current situation; The summary of Abdul Rahman Khan's atrocities on Hazaras can be found in the following text: "In destroying the foundations of these irreligious people, so that no trace of them was left around and through the mountains, and their property must be divided between Ghaljaei and Durani tribes, he ordered that the Our victorious Corps public forces must gather in the land of Hazaras from all sides. No one from those misguided clans shall be left alive and be spared" (Kateb, 2014, Vol 3, B1: 934-935).

Kateb has very carefully chosen "destroying the foundations of these irrel-

igious people", because it shows the depth of this sad reality; a reality which is used with some other interpretations. But there is another correlative interpretation that Abdul Rahman has explicitly shown his intention of Hazaras genocide. It says: "Once and for All". Hazaras must be eliminated. It is very important to know that he tied the stability of the government and the determination of Afghanistan's borders with the "crack-down of the Hazaras destruction". But if he achieved the stability of the government, he never achieved the arbitrary determination of Afghanistan's borders. The genocide of the Hazaras was the most important cause of the Amir's weakness and failure to determine the borders arbitrarily, and this still shows the most fundamental failures and the main secret of the crisis of Afghanistan. The repression that Amir had undertaken was not limited to the lives and souls and property of the Hazaras, it was not limited to their past and future, but it also included their houses, castles, crops, trees, streams, settlements, mosques and roads. Amir's destruction included everything in a brutal and insane manner. If the expressions of savagery and madness are used about

the actions of the Amir, it is not because of malice, revenge and anger, because the governments of Russia, British India and Iran - which was called Persia at that time - have repeatedly used these expressions to describe the actions of the Amir.

Anyway, whatever Amir had done about the Hazaras and their existence, now they are evident in the Taliban's behavior towards the Hazaras. Maybe there is a difference in terms of quantity, but there is no difference in terms of quality and nature. In the following objective narratives, we see the same actions and the Hazaras face exactly the same fate.

#### The life of the last survivors of a genocide in Uruzgan

On the morning of August 13th, 2023, when the mostly Hazara residents of Uruzgan Khas "Ju e Naw" region woke up to start another normal day, they encountered a completely unusual scene. Shekar Para apricot trees with their roots in the soil but their foreheads fell on the ground. They were split in half, half in the soil and half on the soil. When they counted, there were more than 390 trees. Enmity with

nature, enmity with trees whose fruit is as sweet as its name, who or who could have done it?

As this event was not the first even, therefore, the residents of Ju e Naw knew the enemy of their lives and properties very well. Two days before this event, Seyyed Mohammad, who was the "Mirab" of Ju e Naw, was severely beaten and injured while performing his duty to take care of the stream. A few days before this incident, Usta Khaliq was attacked while working on his farm and was beaten to death. If his wife did not hear his screams, the attackers would have killed him.

Local sources told the Silk Way Weekly that since the Taliban took control of this area, a chain of pressure and violence has been applied against the local residents of this area, who are mostly Hazaras, by the supporters of the Taliban and the local militias of this group. These sources shared with us the names of 6 residents of Ju e Naw who have been subjected to harassment and violence individually in separate incidents: Asadullah son of Nasser, Seyed Shah son of Seyed Agha,...

More on page 4

# Eradication:

## A report on the new round of Hazaras genocide in Uruzgan

Usta Khaliq son of Ibrahim, Ruhollah son of Mirza, Alizadah son of Zahir and Seyyed Mohammad, who is Mirab or water distributor of Ju e Naw. Five days after cutting down the fruit trees, at 1:00 pm on August 18th, Haji Bostan was attacked by two Pashtun armed men riding a motorcycle while he was performing the noon prayer and was killed on the spot. Local sources told the Silk Weekly that Haji Bostan is the 14th person to fall victim to the ongoing chain of violence in Ju e Naw. Sources also added that two young children of Haji Bustan were beheaded by the Taliban on June 24, 2009, near Baghchar passage along with 7 other Hazara people. Haji Bostan was from Baghchar, and at the end of 2009, when Baghchar was evacuated from a Hazara settlement, he settled in Ju e Naw.

On September 12, Seyyed Amir Alawi was attacked by two people riding a motorcycle a few steps away from the Taliban checkpoint while going to the market and was killed. This time, the people of Ju e

Naw decided to move Alawi's body to Tirin, the center of Uruzgan, and from there to Kabul. The residents of Ju e Naw made this decision after the Taliban group not only did not address their previous complaints, but also ignored and denied the occurrence of murders and chain violence. The Taliban governor opposed moving Amir Alawi's body to the center of Uruzgan, and the residents of Ju e Naw buried him after waiting for two days.

On September 21, Haji Hassan and his son Ali Khan were beheaded while passing through the Pashtun-inhabited area of Uruzgan Khas. Local sources told the Silk Way Weekly that Haji Hassan and his son had loaded their car with fruits to take to Ghazni and sell. They were brutally killed on the way in a Pashtun populated area. With this event, the list of Hazaras killed in Ju e Naw has reached 17 people. Local sources from Khas Uruzgan shared the details and documents of these victims with Silk Way Weekly.

NO	Name	Family Name	Event Location	Date
1	Engineer Azizullah	.	Ju e Naw	2020/05/07
2	Sayyed Ebrahim	Sayyed Yousuf	Ju e Naw	2020/06/29
3	Dr. Habibullah	Amiri	Ju e Naw	2021/07/17
4	Mohammad Taqi	Rohani	Ju e Naw	2021/06/28
5	Hayatullah	Rohani	Ju e Naw	2021/07/24
6	Mohammad Ali	Khoda Rahm	Ju e Naw	2023/02/03
7	Shah Mohammad	Karbalaei Ansari	Ju e Naw	2021/07/29
8	Mohammad Hussain	Mohammad Eshaq Sawati	Ju e Naw	2022/03/03
9	Mohammad Rahim	Haji Ghulam Sakhi	Ju e Naw	2023/01/18
10	Haji Madad	Sharifi	Ju e Naw	2022/01/11
11	Ali Jan	Mirza Rasul	Ju e Naw	.
12	Mohammad Ali	.	Ju e Naw	.
13	Musa	.	Ju e Naw	.
14	Haji Bustan	Lalah	Ju e Naw	2023/08/18
15	Sayyed Amir Mohammad	Alawi	Ju e Naw	2023/09/12
16	Haji Hassan	.	Ju e Naw	2023/09/21
17	Ali Khan	Hassan	Ju e Naw	2023/09/21



Local sources from Uruzgan Khas claim these chain local Pashtuns with the support of the Taliban put under pressure Hazaras and use violence against them to make them abandon this area.

Local sources say that the Hazara-inhabited parts of Uruzgan, including Baghchar, which is the most fertile area in Uruzgan, were evacuated from the Hazara population in 2009 and during the republic under the pressure of the Taliban. In Ju e Naw, where more than 500 Hazara families once lived, now only 200 families live.

In addition to cutting the trees, harassing and killing the inhabitants of Ju e Naw, local sources have reported to the Silk Way Weekly Local Pashtuns have set on fire the harvests of Hazaras, destroyed their houses and set on fire their vehicles at night. So far, 20 residential houses have been destroyed or burned. Three motor vehicles were also burned at night and the local Pashtuns loot people's property and pets every day without fear.

Residents of Ju e Naw, say Pashtuns from "Kote Zabi" tribe, who in the neighborhood of Hazaras, are behind these attacks. They added that Ju e Naw area has been under the Taliban control after the withdrawal of the US and allies forces, and they have paid tax to Taliban and their lo-

cal militia to afford their expense. But this group is negligent in ensuring the security of Hazaras in this area.

Sources say that the Hazaras of Ju e Naw have submitted their complaint and documented report of what happened in this area with the United Nations Mission in Afghanistan (UNAMA) and Richard Bennett, the UN Special Rapporteur on Afghanistan's human rights affairs. A delegation from UNAMA has traveled to this area to investigate the situation of the Hazaras in Ju e Naw and talked with the victims. Richard Bennett has also promised a special review of Uruzgan cases.

It is important to mention that recent wave of violence against Hazaras in Uruzgan coincided with Hazaras genocide anniversary. Abdul Rahman's forces defeated Hazaras and entered Uruzgan 131 years ago.

Abdul Rahman's troops did not spare any violence against the Hazaras, they killed the men and enslaved the women and sold them in the markets of Kabul and Kandahar. They distributed the vast lands of the Hazaras among the Pashtun tribes. What remain for Hazaras, were some areas in Uruzgan Khas which some of these areas were evacuated and areas like Ju e Naw face forced displacement.





## Fire under the Ashes; A Report on Urozgan War

November 6, 2018  
By: Khaliq Ebrahimi

There was a fierce fighting district from October 26 to November 6, 2018, in between ANSF and Taliban in Urozgan Khas.

I and two other reporters arrived in Dunia Big village of Shir dagh district, Malistan, on November 6 on the same day as Asadullah Falah, Ashraf Ghani's Advisor.

Urozgan khas has about 95,000 to 100,000 population, is one of the populated districts of Urozgan province harbored with Malistan district in Ghazni. Its population consists of Hazaras and Pashtuns.

Dunia Big Mosque was identified as the place of the discussions of the president delegation and the local people, locally displaced people and the local authorities. Government soldiers had occupied half of the mosque and the local people and the government delegation were roomed in the other half.

Mirza Mehrian, spoke on behalf of the Shir dagh people. He told the delegation that it was Shir dagh and Malistan people who paid the price of the war. "They provide shelter for the locally displaced people, provide food and water for the government soldiers and support the government troops." He said.

Mehrian asked the government delegation to end the war; because people can not afford the high cost of the war anymore. "I beg the government delegation to fight no more in Shir dagh area." He said.

From the fourth night when Taliban ambushed on Hazara areas in Urozgan Khas, local forces retreated to Shir dagh and Hazara residents of Kandlo and Hossaini fled from the area.

Qurban Ali Ekhlasi, one of the Kandlo elders, told the delegations that he had left his home at night along with his family and had come to Shir dagh; those who remained in the area were killed by the Taliban. "There 5 year old children among the victims to 70 year old men." He said.

Ekhlasi had lost his two brothers in this conflict. He and 27 members of his family lived in an abandoned house in Dunia Big of Shir Dagah. He said he had lost all his belongings; land, house and properties.

He told that when the international forces left Urozgan, they had no access to public service in Urozgan. He asked the government delegation to protect them

and form an interim office in Urozgan to public service.

"I assure you that Afghan government will address the needs of the locally displaced people and compensate their losses." Asadullah Falah, Ghani's advisor, said. He added that new arrangements have been considered to ensure security in Urozgan Khas.

Parallel to the arrival of the government delegation to Shir dagh area, local efforts to put an end to Urozgan khas war led to end the conflict. Local people and Mawlawi Mosafer, one of the local Taliban leaders, had reached to an agreement to end the war and he had agreed the Urozgan khas locally displaced people to return to their homes.

Najibullah, 28, whose brother was killed in this war, was optimistic about the agreement. He believed Taliban were strengthening their influence in Urozgan khas and the government was weaker than past and according to him, agreement on a peace deal was not match meaningful in such a condition.

Najibullah told the audience that only Urozgan khas was under the control of the government; other areas were under the Taliban's control. "Our neighbors, who are Pashtuns have joined Taliban, we were first attacked from their sides." He said.

On November 7, Dunia big was silent. The locally displaced people were waiting to return home; government forces were evacuating their trenches and the presidential delegation had returned to Kabul after assessing the situation.

Though, the locally displaced people of Urozgan khas had left Shir dagh to Jaghori, Ghazni and Kabul, there were many others in Shir dagh; at least two or three families were in one house of Shir dagh yet.

What had forced Urozgan Hazaras to leave their home was the violent treatment of Taliban with the civilians. Azizullah, father of Salman, told us; while Salman was returning back from a party with his family to their home, Taliban had taken him out of his car and had shot and killed him before the eyes of his family.

Ekhlasi added that Taliban have mercy to no one; they even killed two children who worked in a mechanic shop; they had an old man in front of his house and killed a student before Ekhlasi religious school.

The casualties of civilians increased dramatically; those families who were

waiting for their men just heard they had been killed. Sakhidad was killed and his family were not informed yet. Sabr gul, his youngest girl, told that, his father had said I sent you to Shir dagh and will join you soon.

31 people were killed and 7 were injured only from Kandalo and Hossaini villages. And 496 people were displaced from these two villages. The local representatives of the two villages and also the Malistan district officials had verified the statistics.

Forming the local police was the first action taken according to the recommendations of the presidential delegation. On November 8. We saw Hakim Shojaei, a Hazara local commando commanderzgan khas Rig Joy Pashi bazar. He had recently returned to the area based on agreement with Samad Khan, the chief of Urozgan khas intelligence.

Shojaei told me that the presidential delegation had agreed to form a local police army in Urozgan Khas and Samad Khan was in charge of forming it. "Samad Khan asked me to take the charge." Shojaei said.

The agreement was made in a period that Jaghori and Malistan districts were under Taliban attacks. On Aqrab 17, Taliban attacked Jaghori from three sides and attacked on Malistan on Aqrab 18.

Names of Shir dagh, Pashi and Zardak pf Malistan residents killed by Taliban on Aqrab 16, 2018.

### Victims

Hayatullah son of Nase Ali  
Mohammad Hossain son of Chaman Ali  
Khoda dad son of Mohammad Ali  
Salman Hossain

Jan Ali son of Mohammad Jan  
Abdul Hossain son of Mohsen  
Naser Ali son of gholam Ali  
Abdul Hossain son of Ali Rahman  
Mohammad Amin son of Ali Hossain  
Abdul Hamid son of Mohammad  
Baba Wali

Names of the people who were injured  
Gholam Hossain  
Mohammad Anwarana  
Mohammad Hanif  
Eshaq  
Rahmatullah  
Gholam Nabi

Names of the residents of Kandalan, Urozgan Khas residents who were killed or injured by Taliban on Aqrab 16, 2018

Names of the people who were killed

Qambar Ali son of Mohammad Eshaq  
Abdul Khaliq son of Mohammad Esh-  
aw

Ahmad Shah son of Mohammad Nabi  
Abdul Khaliq son of bustan  
Mullah Dawood son of Baz Mohamamd  
Khan Mohammd son of Ali Hamzah  
Jan Ali son of Askar  
Sakhidad son of Khan Ali  
Mohammad Eisa son of Baz Mohammad  
Abdul Samad son of haidar  
Mohammad Reza son of Gholam Sakhi  
Shir Mohammad son of Gholam Ali  
Akhtar Mohammad son of Abdul  
Khodadad son of Nwaroz

Eshaq son of Jami  
Mohsen son of Ali Jan  
Khan Ali son of Ghulam  
Amir Khan son of Shah Hossain  
Eshaq son of Ghulam Hossain  
Sayad Ghulam Hossian son of Sayad  
Safdar

List of the people who were injured  
Dad Mohamamd son of Nabi  
Sayad Mosa son of Sayad Abdul Hakim  
Kamila daughter of Nadir Ali  
Ustad Janan

List of the people who were killed from  
Hasani village of Urozgan Khas  
Ebrahim son of Mami  
Sultan son of Sami  
Shir Mohammad son of Madad  
Mohammad Ali son of Eid Mohammad  
Salman son of Aziz  
Mohammad Ali son of Qambar  
Salman son of Hossain Ali  
Abdullah son of Ghulam Reza  
Amir Khan son of Shah Hossain  
Khadim son of Ghulam Ali  
Mohammad Ali son of Haji Yasin Mo-  
hammad

List of the people who were injured  
from Hasani village of Urozgan Khas  
Esmail son of Mohammad Ali  
Mohamamd son of Jan Ali  
Abdul Razaq son of Cahman

List of the people who were killed from  
Hootqul village of Jaghori  
Ramazan son of Noori  
Mohamamd Ali son of Jafari  
Nasrullah son of Mohamamd Mosa  
Azizullah son of Bashi Nazar  
Mohammad Sadiq son of Sarwar Ali  
Mohammad Esmail  
Ramazan Ali son of Ahmadi  
Ramazan Ali son of Qurbani  
Esmatullah son of Hossaini  
Jawid son of Tawakoli

# Debate on Parde Haftom

## Abdul Rahman Hanged defeating and enslaving Hazaras as a medal of honor on his chest



**By: Dehqan Zahma, Writer and Sociologist**  
**Translated by: Mohammad Rezaie**

**Historian:** It is now clear Abdul Rahman had massacred Hazaras. According to the testimony of Faiz Mohammad Kateb, who has written his works under supervision of Abdul Rahman, It is likely more than 60 percent of Hazaras were massacred during his reign. Abdul Rahman's claims in Taj al Tawarikh is contradicting. On one side he calls Hazaras as brave and hardworking people, on the other hand he called them as load carrying donkey. It is not clear what he wants to say by such controversial claims. But he was very smart. It said he was the author of "Taj al Tawarikh".

**Ordinary man:** Well, it is common in Afghanistan to say jokes about other ethnic groups; Giant Pashtun, Donkey Hazara, Raw Head Uzbek "" and so on.

**Historian:** Yes, I think the book has originally been written in English. It is important that Abdul Rahman has confirmed that work and dedicated it to his name. It is true we have jokes about each ethnic group, but Hazaras neem humiliated more than other ethnic groups.

**Observer:** Yes, based on this we better note that saying jokes about those social groups who have been oppressed is far different from those ones who have ruled the people. But, dear teacher, I asked you this because I assume no social group is "noble" or "hardworking."

**Historian:** Hazaras are hardworking, because they did work as a porter, but they did not beg and do not do so.

**Ordinary man:**

I Knew a Hazara intellectual when I was a youngster. I told him the same thing. Did you know what he said? He said: If Hazaras beg, no one in Kabul will give them charity. They are forced to work. He told me this in Dawood's ear. I was shocked.

**Observer:** Abdul Rahman Hanged defeating and enslaving Hazaras as a medal of honor on his chest. In the history, any conqueror has claimed they had defeated the warrior and courageous tribes. Bias is not only negative, but there is also positive bias.

**Ordinary man:** Amazing! Negative and positive bias. What do you mean by this?

**Observer:** Negative bias is not covered, but positive bias is. For example, All Turks in Germany sell Kabab, so they are lovely and hardworking. Does this reflect the social reality of Turks in Germany? Don't such perceptions show positive bias? Abdul Rahman did not say he forced Hazaras to work as load carrying donkeys, but he said they had been created for such tasks.

**OM:** Very interesting. I just remembered another joke. "If Hazaras take power, they will shove the donkey upside down."

**Observer:** Yes, we should take jokes very seriously. Because they show prejudgments. This joke shows the troubled conscious and fear of the majority ruling class. They know what exactly had happened on Hazaras and they fear if Hazaras take the power, they will do with the majority ruling class the same as they did with Hazaras. Let's continue talking about Abdul Rahman's ear.

**Historian:** well, we know that "Iron man" committed great crimes against Hazaras. He preferred to cooperate with England and secured the Britain interests at the foundations of Hindukush mountain. Nader followed the same policy and it continued until the end of King Zaher Shah.

**Observer:** I read a book recently that says it is necessary to isolate and suppress an element in order to assimilate a community. Hazaras resisted against Kabul for their relative independence and economic interests. They only concluded they had a shared fate when they were suppressed and

massacred. Before they were suppressed, Hazaras were scattered communities, and associated themselves with their villages and valleys. It was after the massacre, Hazaras associated themselves as Hazaras. Do you pay attention? Of course, Abdul Rahman also killed the Pashtuns, but he did not make them slaves. Enslaved by the ruling class, Hazaras social positioning was verified by them. Abdul Rahman Abdul Rahman left a scar on the forehead of Hazaras that will not be erased even in the future. You see, you have to pay a high price to be part of the state.

**Ordinary Man:** Believe me or not, I heard Ashraf Ghani and Karzai, saying: Hazras are Occupying Kabul completely, and they don't give in to anyone.

**Historian:** Yes, Hazaras have many journalists, poets, writers now. Hey shone brightly for a while. I participated in the Enlightenment demonstrations once. I participated in some meetings of them and notice they were very divided. I noticed they agreed to disagree. Worse than this, some of the leaders of the Enlightenment Movement were not honest. What shall I say? I was very disappointed.

**Observer:** After the struggles and pretending to struggle, it was discovered they

had connections with suspicious organizations; they obviously betrayed. Being an intellectual and working with a spy agency is contradicting. Maybe someone says, it is not up to me. I say it is, because it is not a personal issue.

**Historian:** I am reading these days a book by Jalal Ale Ahmad, "On the Service and Betray of Intellectuals." Intellectual and political elites have always betrayed. Ordinary people can't betray. But Hazaras have been suppressed and they should have learnt from it.

**Observer:** Yes, they should have learnt, but didn't. Hazara should have noticed their internal differences in order each head of tribe had not ride on their shoulders. Experience of oppression should have been the circle of their unity and not false blood and racial bonds. Only this could ensure emancipation of the whole society of injustice and inequality. But I would like to say once more: So far, experience have saved no one. Experience saves one only when it is accompanied with knowledge and reflection. You see the experience of oppression has not saved Hazaras yet. We are going away from the topic, but I must say I know Hzaras who do not forgive Khaled hossayni for his novel. To be continued...



#/Reza Frutan

# A Soul Hanging on the String of Sadism



**by: Ruhullah Kazemi, Doctor of Philosophy (Ph.D.) Islamic Studies**  
**Translated By: Mohammad sakhi Rezaie**

**Introduction**

Insidiousness and cunning, like the one that caught Sudabah and was finally killed by Rostam (Shahnamah Ferdowsi), or rebellion against oppression, like what Azada, a Roman maid, did against Bahram, and was immediately killed (ibid), or the love that represents the lover only in death, like Shirin's suicide on the coffin of Khosrow, or the virgin women who bring a Shahrabaz to Jouissance every night; but

in the morning, the blood of virginity and a pious woman who is subdued by sexual desire and is finally stoned to death (one thousand and one nights), or women who were killed because of baseless accusations, like stoning of Farkhonda and burning her alive on the bed of Kabul river by the opiate-wild gangs, and thousands other evidence, it doesn't matter if they crawled from reality to literature or from literature to reality, They are considered to be a specific thing that the category of "femicide" can be falsified and applied to.

Again, these examples show individual strains of "femicide"; However, women and children have been subjected to violence, murder, rape and slavery in groups in secular wars and religious conquests. In the religious conquests in the first centuries of Islam, there were many cases of captivity, slavery, killing of women and children and sexual exploitation of them in different lands of Islam, such as Egypt, North Afri-

ca, Maghreb, Transoxian and Sindh, etc. - except for the countries that surrendered. And they paid jizya - it can be seen. Of course, the understanding and analysis of such ratios as the biological world of women, relies on a set of relationships that have a theological appearance and can be called "the metaphysics of women's life" in Islam. These relationships are mentioned both in the original texts and later in the lives of the caliphs.

I don't intend to discuss such examples in the course of History of Islam, but would like to provide an example which not only in terms of quantity is much more than what has been reported during the Islamic conquests, but according to Kateb Hazara, in terms of quality of catastrophe is deeper than those: The fate of Hazaras women and children in Abud Rahman Khan. War on Hazaras. In addition to metaphysics of Hazaras women, Ideological and racial severity are what make the fate of Hazaras

women and children unique than other examples. In addition to the principles that are called the metaphysics of women's life, the intensity of the ideology of racism is against them. As such, first, we would review the naked body of reality and then would into interaction of religious and racial ideology against Hazaras.

**Racial Sadism**

The reports that we will read, from a psychological point of view, show a kind of excessive and unrestrained sadism that is not only intensified by the hatred that it carries inside; But he has also made hatred and cruelty so acute and blind that he has completely drowned the person in the ruined womb of a clinical psychotic disease. Therefore, as much as the concepts and words used in the ruling discourse of the historical political system are read, they can be considered symptoms of...

More on page 7

# A Soul Hanging on the String of Sadism

psychosis and illness, a kind of madness that covers the collective psyche of a population, no less important than that. However, the reports should be read in such a perspective.

Contemporary historians have written that one of the main reasons for the uprising of the Uruzgan people against the government of Abdul Rahman Khan was the violation of the honor of the Hazara people by the military and civil servants of the government (Farhang, 1371, Vol. 1: 401). After settling in Uruzgan, the Amir's army takes over the sons and daughters of the people, regardless of any conviction or conscience, with coercion and reluctance. Not only that, they rape married women. In this way, people find themselves forced to rise and revolt (Ghabar, 2010, Vol. 2: 487)

## Another historian writes:

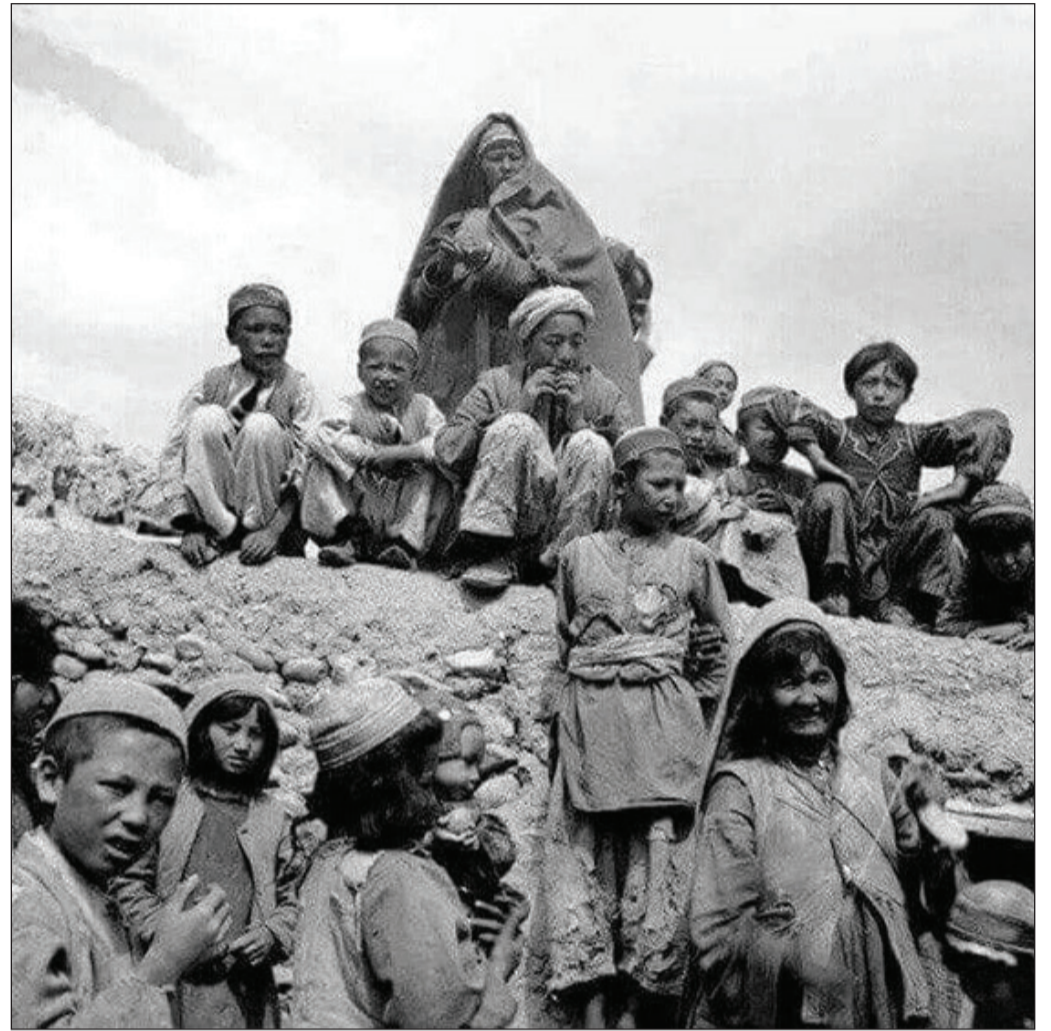
"The true cause of the Hazarajat uprising was that Sardar Abd al-Qudus Khan forced some of the daughters of Hazara Amirs and nobles into sexual intercourse, and the Afaghan army became bold because of this act of its ruler and commander, and because of that Sunni hatred and bigotry and obstinacy With the Shiite congregation, they started assaulting women and girls and even against Hazara boys, and this behavior increased day by day for a year. Apart from the fact that Abdul Qudous Khan did not solve or eliminate these issues, he himself spent more time on the issue of corruption than others. Finally, the barbarians got fed up with life, preferred death over life, disarmed the Afghan forces and rose against Abdul Qudous Khan" (Farrukh, 1371: 403).

These aggressions certainly torment the souls of the Hazaras, but the spark that ignites this fire is the story of Gul Begum nicknamed Shirinjan, the daughter of one of the Hazara leaders, who was violently exposed by one of the officers of the Amir. With the publication of this news, the Uprising of the Hazaras takes a public form, even the leaders who until then worked for the Amir in the way of reconciliation, such as Mir Azim Beig of Shahrstan, join the ranks of the fighters against the government (Farhang, 1371, Vol. 1: 401).

According to the narration of the Kateb in Siraj al-Tawarikh, three soldiers entered the house of a man who had a beautiful wife in Palan valley of Uruzgan, under the pretext of looking for a gun, and tied the man's hands and feet tightly and committed ille-

gal acts with his wife. The man's brother, who became aware, informed some of the oppressed Hazaras of people in pain. They made a pact among themselves and said that it is better to die a hundred times in this life than to see an illegal act with our eyes, but because of impudence, we should wait and not prevent it. They killed those three soldiers. When the people of Darra Palan learned about this incident, they were afraid and believed that government forces would attack them, while they had no weapons to defend themselves; At night, they attacked the armory fort in the center of Uruzgan; They killed all the guards of the armory and took all the weapons that were in the castle (Kateb, 1391, Vol.3, B1: 884 and 885). In the morning, four thousand government troops attacked the fort and a fierce battle took place. When the people of Uruzgan found out, they took themselves to the armory fort and after that the war became general. In this context, Dowlatabadi quotes Faiz Mohammad Kateb and writes: "Although they had accepted defeat against the Amir of Kabul without any great resistance, their army continued to commit many crimes under the pretext of collecting weapons and taxes, so that the sighs and cries of the oppressed has passed the ninth sky. Many people were killed, many women, girls and even boys were raped. This people (Hazaras) were abused so much that the pen cannot express it" (Dowlatabadi, 2004: 58).

The British physician John Alfred Gray, the personal physician of Amir Abdul Rahman Khan, narrates his observations as follows: "Recently in Kabul, seeing a group of Hazara women with bare faces and dirty clothes being passed by a group of soldiers with bayonets become normal. As the war progressed, they became so numerous that His Majesty often rewarded a loyal servant or officer by giving him one or more of the additions to his harem" (Alfred Gary, 1901: 213). Later, this brutality with Hazara slaves turned into a normal social business that was taxed. Some have written: "The government levied a tax of 70,000 rupees on the Hazara slave trade in Kandahar alone" (Kakar, 1973: 9). It should not be forgotten that the Amir's government levied a 10% tax on the Hazara slave trade. Dawlatabadi continues, quoting Faiz Muhammad Katab, in this context: "Qazi Khaja Muhammad Khan sent the amount of 1941.5 rupees to the Amir of Kabul in the end of 1895, only for the tax collected from



the trade of Hazara slaves and concubines in Uruzgan. This amount is about 15-20 rupees for each slave or maidservant (Dowlatabadi, 1384: 114). Let's note that imposing a tax on the sale of Hazara slaves was only one type of tax that was imposed on Hazaras. Other types of taxes were oil tax, millet tree tax, livestock tax, grain tax and also the tax that was received every year under general revenue in cash/money.

Timur Khanov narrated this approach as follows: Emir of Kabul forced at least 8000 Hazara women to work as slaves in Kabul and its surroundings (Timur Khanov narrated this approach as follows: Emir of Kabul forced at least 8000 Hazara women to work as slaves in Kabul and its surroundings (Timurkhanov, 1980: 172). The late Khateb Hazare, however, writes about aggression in different places of Siraj al-Tawarikh. Among other things, he mentions the rape of one of the officers of the Kabul Cavalry on the wife of one of the emirs of Darband Hazara, who was easily released after being caught, and this issue horrifies the Hazaras (Kateb Hazara, 2011, vol.3, B1: 822).

The late Kateb Hazara, however, writes about aggression in different places of Siraj al-Tawarikh. Among other things, he mentions the rape of one of the officers of the Kabul Cavalry on the wife of one of the imprisoned Amirs of Hazaras, who was easily released after being caught, and this issue horrifies the Hazaras (Kateb Hazara, 2011, vol.3, B1: 822). It has also been reported that when Mir Mohammad Reza Big, one of Hazara's great leaders, went to Kabul with some of his nobles and followers hoping to be rewarded for his cooperation and good service with Abdul Rahman's government, he was arrested and imprisoned, contrary to his expectations. And all the children and his family were also taken to Kabul and imprisoned. Other colleagues and supporters of the government who came to Kabul were imprisoned and executed with their families (Kateb Hazara, 1372: 344-345).

Abdul Rahman's troops sexually assaulted Hazara women and girls on a large scale (Farhang, 2010: 402). The Amir sent orders to all the commanders to take any

number of Hazara women and girls they could as slaves through booty, on the condition that they pay khums (one fifth) to the government (Kateb, 2013, Vol. 3, B1: 996). Excommunication of the Hazaras and numerous decrees condemning them had legitimized and legalized widespread sexual assaults on the women and children of the Hazaras, which had turned into an arbitrary social process.

Therefore, thousands of women and girls were raped as slaves, and commanders of the emir, such as Abdul Qudous Khan and other leaders of his army, built harems with the help of Hazara girls and women. Abdul Rahman not only does not prevent this unbridled and naked aggression; Rather, in a letter, he asks Abdul Qudous Khan to send him some of the beautiful girls of Hazara (Kateb, 1393, vol.3, b1, 841 and 889). In this way, "Amir chose fifty beautiful girls as bondswomen for himself and the princes (Farhang, 1380: 402). Sexual assault on married women of Uruzgan's Hazaras caused them to rise again against the government (Kateb, Vol.3, B1: 887-888). To study examples of this horrific sexual assault, refer to the following sources: (Kakar, 1973, P 5, quoted by Mousavi, 2010: 168; Poladi, 2008, 365, 392-395; Mehdi Farah, 1371: 403 and Riazi Herawi, Beta, 3rd edition: 260).

According to the narration of Katib Hazara, Abdul Rahman, based on the decree of open lands of Al-Anouh, hands over the lands of Hazaras and Qazalbashan residents of Chora to the people of Achekzai and Barakzai. The frequent petitions and protests of the Qazalbashan make the Amir to order the Hazaras of Chora to pay the price of their lands. These plundered Hazara people were forced to sell their wives, daughters and sons to pay the price of their land (Kateb 2013, Vol. 3, B2: 956)

Also, the aggressors were given Sharia permission to rape the women and girls of these people as much as they can and through forced pregnancy in the patriarchal society of Afghanistan, disrupt the population structure in the country for the benefit of the aggressors;...

More on page 8



Hazaras in Kandahar-1881.

Jajim Grafix



# A Soul Hanging on the String of Sadism

Because from the point of view of jurisprudence, a person can sleep with thousands of mamluk slave girls without any restrictions and without their permission. The same advice was offered by Mawlavi Abdul Rauf Kakai to Amir Habibullah Khan (Molaei, 2010, Volume 3: 193). According to the estimate of the representative of the British government, from July 1892 to June 1894, about 9 thousand Hazara people were sold as slaves in Kabul market alone (Farhang, 2010: 403). While a large number of others were bought and sold in other cities of the country until 1920 (Poladi, 2008: 403).

With this permit, thousands of Hazara women and girls were sold as slaves (Kateb, 2013, Vol. 3, B2: 212) and there was no house left in Afghanistan unless one or two Hazara women were taken into slavery, even the nomads transferred and sold them to India and other foreign countries (Kateb, 2013, Vol. 3, B2: 955)

Rape against Hazara women started with Abdur Rahman, his sons and his courtiers and reached the lowest classes (Molaei, 2013, Introduction to the volume 3 of Siraj al-Tawarikh: 188). The most beautiful ones were kept in the royal court, in the personal harem of the Amir. The names of some of the daughters of Hazara nobles who were abused and raped by Abdur Rahman Khan, Habibullah Khan, Sardar Nasrullah Khan and their agents, as well as the names of their children, have been recorded in Siraj al-Tawarikh (Kateb, 2011, Vol. 4, B3: 612) Moulai, 2011, introduction to vol. 3, Siraj al-Tawarikh: 189; the same, vol. 4, B1: 265 and also: Vol. 4, B1: 501). On the day of his murder, Habibullah Khan had nearly 200 girls from different ethnic groups whom he sexually abused (Kateb, 1390, Vol. 4, B2: 390).

Abdul Rahman's army was looking for the beautiful girls and women of Hazara prisoners, and as mentioned, some of their leaders had private harems and married women were not safe from their repeated rapes (Kateb, 2013, Vol. 3, B1: 841 and

889). 3, B2, 171; C3, B2: 78)

Mirza Gholam Haidar, a Jaghuri agent, wanted one virgin girl from the Jaghuri people every month, and after raping eight girls in eight months, the Jaghuri people complained to Abdur Rahman, an emir who had a harem himself (Kateb, 2013, Vol.3, B2: 826, and for further reading see: Kateb, 1393, Vol. 3, B2: 322; Vol. 3, B2: 213; Vol. 3, B2: 215; Vol. 3, B2: 212; 1390, Vol. 4, B1: 144; Vol. 3, B2 : 437; Poladi, 1387: 392-395). As a result of sexual assault on Hazara women and girls, a new generation called "Afghan-Hazara" was formed, which changed the ethnic identity of these children in the patriarchal society of Afghanistan (Taimur Khanov, 2012: 273).

In another story, we read that Sardar Abd al-Qudus Khan, the commander-in-chief of the government forces in Uruzgan, took forty-five of the daughters of Hazara nobles, who were distinguished by virtue and beauty, by force and without the consent of their parents and relatives, as female slaves, wives and servants, and lived in pleasure. The other officers of the army also followed their leader and leader, each of them had one or two Hazara girls as wives and servants by their side and enjoyed themselves (Kateb, 1391, Vol.3, B1: 838 and 886). In the book "Afghanistan Events", the late Katb mentioned: "Abdul Qudous Khan himself took the oath of servitude to sixty girls, as well as the remaining officers and leaders, five to five and ten women and girls" (Kateb, 1372, Vol. 3, B1: 243)

At the end of the war, Amir Abd al-Rahman Khan also chose fifty beautiful girls as female slaves for himself and the princes, and made the young sons of Hazara leaders as slaves as part of the court staff" (Farhang, 1992, vol. 1: 402).

Katib Hazare writes about the atrocities committed by Abdur Rahman Khan's troops while collecting weapons: "Many women and girls had their veils of honor or torn... They even put the cat in the wom-

en's underwear and burned their breasts and buttocks with fire to show the weapon" (Kateb, 1372, Vol. 3, B1: 245). And...

## Metaphysics of woman's life

In Islamic culture, women are clearly defined under three basic categories: 1- as privy parts, 2- as a field/producer and 3- as property/ownership. A woman has never been defined in the field of social and public descent; Except for the oddities that cannot make rules. What is mentioned in the Qur'an, especially in Surah Noor, shows the development of the above-mentioned binding framework and sides, which are all located outside the public domain. In addition to the dominance of this framework on the lives of millennial women, other aspects are added to their lives in the 20th century: 1- being a non-believer and 2- being a Hazara ethnic member. The predominance and interaction of these five categories made Hazara women a complete object of lust, rape and slavery. Although the captivity and rape of women have always been used in wars and conquests as a means of humiliating the enemy and a means of subjugating him, but with the quantity, quality, significance and relatedness that is applied to Hazara women in the 20th century of Afghanistan, there are few examples in the history.

Women who are victimized every day in and by our culture also occur in the context and perspective of the aforementioned metaphysics. In the current situation, women are a spiritual coffin that is hung on the string of racial sadism and religious ideology in a lifeless manner that disappears every time. But there is no emancipatory subject except women themselves, no phallus-oriented expectations can be effective except women's own activism, and nothing has thrown them out of the private sphere except education. If there is only one providence left in the fate of women, it will be nothing but education. Only "education" can become the essence and center of their activities and lead them to history

and politics. It is only education that will turn women into political, social, economic and historical subjects and make them dominate their destiny; But it is exactly the basic tool that has been stolen from them.

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# The Graveyard of Freedom of Speech; The Voices of Radios Silenced in Daikondi

## Interview with Mohammad Raja, Media and Human Rights Activist in exile



**SWW: When did Radio Daikondi, the of Voice of Nili, started broadcasting?** MR: Radio Daikondi started its activities in October 2004 with financial and technical supports of Internews Agency, having very few facilities. It had three plastic chairs, a plastic table, one desktop computer, one mixer and a 50-watt transmitter. The studio and administrative office of our radio was in a 7.5-meter shop and we could hardly work there. The shop did not have a window. On one side of the shop there was a welding shop and carpenter shop, and on the other side, there was small shop. We were there for six months and had good, bad and funny moments there. The we moved the studio to a newly built school which did not have students about two years.

**SWW: How many employees and reporters did Radio Daikondi have when it was started?** MR: When the Radio was started, it had four employees, one female employee and four men employees. I was the manager of the radio, there was one technician and two reporters. They fell in love and escaped from Daikondi. As a result, families did not allow their daughters to work at radio stations. However, after two or three years, girls constituted most of our volunteer and contractual employees.

**SWW: What topics were covered on the radio?** MR: Neither me and nor my other counterparts had worked at a radio station. We neither had an experience in this field nor had received any training. We mostly imitated Radio BBC and Radio Farda programs. We were so unprofessional but motivated. After about 8 months, we were invited for a one-week training to Kabul. As we loved working at a radio station and as Radio Daikondi was the first radio that provided an opportunity to work with it in the newly created province of Daikondi, we worked hard to produce different programs and people encouraged us a lot.

Our programs included news, educational programs, entertainment, reactional, political and social programs. Radio Daikondi was the friend of the joys and grieves of the people.

**SWW: Kindly talk a little more about one of the programs of Radio Daikondi which was more popular among the people.** MR: Most of Radi Daikondi programs were interesting and were popular. But one of them which many people have

good memories of it was the socio-amusement program, "Good Morning Daikondi", played with a silent Iranian music and happy and fast retheme. On those days people had bad memories of civil war and were not much compassionate to each other. Good Morning Daikondi tried to foster empathy among them and encourage the people to participate in good governance processes and public works. It motivated and encouraged the people. One People and One Voice, was our motto. Even those people who were not interested in radio programs, they listened this program from beginning to the end. And the youth danced with it. As I managed the program most of the time, the people changed the name of the Radio to "Raja Radio", due to its publicity.

**Did Radio Daikondi only covered Daikondi or it covered other parts of the central highlands?** MR: Daikondi is a mountainous province and short-wave transmitters are not suitable for mountainous areas.

Because the waves can't pass the mountain barriers. As the transmitter of Daikondi was a short-wave 50-watt transmitter, it only covered Nili city and some parts of Gizab, Ashtarlai and Khidir districts.

**SWW: How many employees did you have and how many women working at the radio station?** MR: Radi Daikondi did not have a specific number of employees. On the first days, after it was started, it had four employees. Sometimes, we had totally 20 employees, including volunteers and contractual employees. On the first days, when the radio started working, most of the people did not allow their daughter to work at radio stations due to traditional and tribal beliefs and values. But after three years, in some cases, we had more female employees than male workers.

**SWW: Why did you leave Radio Daikondi and started working as manager of Radio Aftab?** MR: I was the founder and Manager of Radio Daikondi. I had a partner in Daikondi radio, conditioned the partner should not interfere in the work of the manager. All policies, except financial issues, were part of the responsibilities of the manager. My partner was a government employee and he did not like to disclose corruption of the government officials by Radio Daikondi or to criticize them. He was not professional in journalism. But his interference in the professional work of the

radio reduced the quality of its work. As I and most of the employees of Radio Daikondi thought we should report the facts as the collective right of the people, and neglecting the corruption of the government officials was betray to the collective rights of the people, I decided to give my share to my business partner and leave radio Daikondi.

**When I was working in DaiKondi with Radio Nasim, I was threatened by armed groups, especially the Taliban militia. Radio Daikondi and Radio Nasim covered parts of Gizab district the ever stronghold of Taliban. Taliban followed up our programs. Our goal was awareness raising among the people and mobilize their perceptions against the Taliban crimes which the group repeatedly committed on those years in Gizab, Kijran districts and other parts of Daikondi. As a result, we were threatened in written and through phone calls for several times. But I did not think the Taliban terrorist group will take over Afghanistan again. I also faced insults, violence and detention and imprisonment by the local government officials. They opened a case against me, in order to make me leave the scene for them, which is a long story and don't want to discuss it here.**

**SWW: Was Radion Nasim's programs effective? Did the local government of Daikondi pay heed attention to its suggestion on local governance?** MR: Radio daikondi and Radio Nasim changed the perception of the people on many issues. I well remember, Once I had a tough debate with Jan Mohammad Akbari, the second provincial governor of Daikondi. Next day, anyone who saw me, told me, "I was mad", the governor is the shadow of God and representative of the king. Why don't you respect him? You are an ordinary vassal. But after some years, those who criticized me, they started criticizing the governor and demanded their rights from the local government officials. They did not consider the provincial governor and the security command as the showdown of God anymore. So this media could change the perception of the people on human rights, education and participation, accountability of the local authorities to the people, democracy, transparency and many other concepts.

**Why did you join Radio Aftab? How long did you work with it? What programs did you cover by Radio Aftab?** MR: When they wanted to found Radio Aftab, they could not find an eligible person as editor in chief to obtain the work permit. One of the qualifications of the manager was three years' experience in the field of visual, audio and written media. At the time, I was the only eligible person in Daikondi for this position. While I was the manager of Radio Daikondi, at the same time, I was appointed as the manager of Radio Aftab and served at Radio Aftab for 10 months to settle things on the track and then resigned. I was not much involved in program production and was mainly involved in programming and production in order not to face legal issues. Radio Aftab managers and employees were not much successful for lack of experience for three years.

**SWW: Please talk about Radio Aftab programs and how many staff did it have?** MR: At the beginning, Radio Aftab had five contractual and three volunteer staff. Radio Aftab had two business partners and they were mainly focused on income generation without investing on it. They though once the radio started working, it would have income without hard working and investing on it. It continued working for three years but did not have much audience as its two rival radio stations.

**SWW: Checking your background, we found that you had produced political programs of Radio Nasim. When did you start working with Radio Nasim?** I started working with Radio Nasim after two years this radio was founded. At the beginning the partners of Radio Nasim asked me to join it as a partner. As I had a bad experience in partnership at Radio Daikondi, I told them it was better they compete with Radio Daikondi in order to produce better programs. After leaving Radio Daikondi, I joined Radio Nasim.

At the beginning, the local government officials did not pay much attention to our programs and did not consider themselves accountable to media. But then they were concerned about the programs of radios, especially Radio Nasim. For example, when an official wanted to give a speech, they started greeting the government officials, civil society and Radio Nasim.

**SWW: Did you ever face violence by government officials, local armed forces and Taliban while working with Radio Nasim?** MR: When I was working in DaiKondi with Radio Nasim, I was threatened by armed groups, especially the Taliban militia. Radio Daikondi and Radio Nasim covered parts of Gizab district the ever stronghold of Taliban. Taliban followed up our programs. Our goal was awareness raising among the people and mobilize their perceptions against the Taliban crimes which the group repeatedly committed on those years in Gizab, Kijran districts and other parts of Daikondi. As a result, we were threatened in written and through phone calls for several times. But I did not think the Taliban terrorist group will take over Afghanistan again. I also faced insults, violence and detention and imprisonment by the local government officials. They opened a case against me, in order to make me leave the scene for them, which is a long story and don't want to discuss it here.

More on page 10

# The Graveyard of Freedom of Speech; The Voices of Radios Silenced in Daikondi

## Interview with Mohammad Raja, Media and Human Rights Activist in exile



**SWW: Did the radios you worked with were free in their broadcast or the local government censored them?** MR: power is always accompanied with corruption and arrogance, and no official want their corruption to be disclosed or media act against their will in order to make them accountable to the people. We were free in our broadcast. But did not have much free them after we publish something. As already mentioned, we have been impeached, arrested, imprisoned and subjected to violence many times for reporting; But we rarely have given up to censorship.

**Do you remember instances that reporters of Radio Nasim have been threatened or beaten by the then local officials?** MR: Yes, it happened a lot. I and my colleagues have been imprisoned, threatened, insulted and subjected to violence by the local officials. I have been imprisoned and have also been beaten by their men. I and many of my colleagues have experienced such treatments. One of the worst cases happened during the time of time of Masooma Moradi which we were nearly killed. She was one of the most corrupt and disqualified provincial governors of Daikondi. But she was not much her fault; her husband and people close to her were involved in corruption. We published the documents of moral, administrative and financial corruption of her husband and those around her who were involved in corruption. We planned to release these documents; So that Moradi was desperate of leaking all the corruption documents of her office and their evidence through Radio Nasim.

She wanted to force us to be silent by threatening to kill, kidnap, bribe and promise by herself and her people and unknown addresses; But we did not give up. First, she started foolish tactics against the Radio Nasim. Her people, wrote slogans on Radio Nasim at night, insulted us, she made heavy and unproveable accusations against us. Whenever she and those around her took a step in the path of corruption, we followed them with a flashlight in hand. At the same time, a dangerous action was taken against us that could take the lives of several employees of Radio Nasim. One midnight, a hand grenade was thrown on the Radio Nasim with intention to kill us. Fortunately, the hand grenade hit the window fence and did not explode while one of my colleagues was at the studio and two of them were sleeping in the hall. If the hand

grenade has exploded, the studio would have blasted and three people would have been killed in the blast. It was not clear whether Taliban had thrown it or people of the governor. When we complained to the security establishment, they asked for 25 days to investigate the incident and identify the terrorist behind it; But after several years, it was not clear who was behind the attack. The security officials only told us that the provincial governor or his men were not behind the attack.

**SWW: What programs did Radio Nasim run and how many staff it had?** MR: The number of female and male employees were not fixed at Radio Nasim; But it had a colorful presence on this radio. Courageous and creative girls' reporters were trained at Nasim Radion. Policy of Radio Nasim created a conducive environment to develop the talents of its employees, especially the female employees.

Radio Nasim had very diverse programs; news, educational and analytical. Some programs remained stable until the collapse of the republic government the Taliban terrorist group take over, due to their popularity and attractiveness. One of them was conversation-based program run by me.

**SWW: What impacts had the Taliban takeover on Radio Nasim and which programs have stopped since then?** After the Taliban take over, all democratic achievements of Afghanistan were destroyed, and nothing is like before they were including the freedom of press and media. After the Taliban take over, 99 percent of Radio Nasim publications were stopped. Today, Radio Nasim is not able to raise its voice; it is a voice coming from the graveyard of freedom of expression.

**SWW: Taliban closed Radion Nasim and arrested its reporters some months ago. They have recently sentenced Sultan Ali Jawadi to one year in prison. What's your idea about it?** MR: On the first days of Taliban take over, they run over the ordinary people for several times, and one case was killing of a mother and her son which Taliban did not arrest the accused murderer and Radio Nasim published this news. Next day, the Taliban security command insultingly summoned employees of Radio Nasim and threatened them if they broadcast such news again, he will shoot them himself in front of the PGO

square.

First, unfortunately, three months ago three employees of Radio Nasim were insulted and beaten by Taliban intelligence, one of the employees was my former colleague. They were under investigation and psychological torture for six hours and were released on bail. Then they sealed off the door of Radio Nasim and all equipment including smart phones, cameras, and recording tools were seized by the Taliban Intelligence. Over past two years, employees of Nasim Radio have been frequently threatened to death and they have been insulted, beaten and arrested by Taliban.

Second, I have studied journalism at Balkh University and I am a journalist by profession. I have tried to be the voice of the people and make the authorities to be accountable to the people. After the Taliban, take over, many journalists left Afghanistan; but I stayed there and was a means of hope for people of Daikondi. After the closure of Radio Nasim nothing was publicized. Taliban do what they like to do in the absence of free media and free reporters. First, Taliban prosecuted a number of journalists and closed the free media outlets. Taliban have accused Jawadi of several baseless accusations; rebellion against the Taliban government, contact with his former colleagues who are under prosecution, cooperation with media out of the country, reporting moral and administrative corruption of Taliban to the media out of Afghanistan and espionage for foreigners. One year imprisonment is unfair for Jawadi. Nowhere of the world, awareness raising is a crime. The Taliban judge has told Jawadi, "If I had not imprisoned you for one year, and released you, you would be killed." This shows all of those reporters who have been killed over the past two years by unknown armed men, have been killed by Taliban.

**SWW: Why did you leave Radio Nasim and was exiled to Iran?** MR: I didn't come to Iran by my will; I didn't choose it. I was forced to come to Iran due to threats facing in Afghanistan. I was threatened several times by Taliban before they take over Kabul. I knew Taliban wanted to arrest me. At the beginning, as they had announced public amnesty, they asked my colleagues about me directly or indirectly. They Asked Where is Raja and why does he leave the Radio? Tell Raja to resume his work at the Radio and we have no issue with him. After a while, as I didn't show, Taliban interro-

gated my friends and searched my house. They arrested my nephew, who is a farmer, and imprisoned him. Taliban had tortured him viciously. They took money from him by force and made him to buy weapon for them. Ultimately, the Taliban red corps issued a warrant for my arrest. So, I concluded Taliban do not allow me to live in Afghanistan. Thus, I escaped from Afghanistan. If I had remained in Afghanistan, I would have faced a bad fate. Mirza Hasani, Manager of Radio Aftab and a close friend of mine, who was arrested while he was running a way to Iran, by Taliban intelligence and was tortured about five months at the Taliban prison, told me he was just tortured for two weeks to share my whereabouts with them.

**SWW: Is your safety and security guaranteed in Iran?** MR: No! not at all. As I have no residential documents and my visa is not extended. I am an illegal refugee in Iran. When I go out of home, I am not sure I would come back again. I am under prosecution as a criminal by police. It looks as a magic that I have not been arrested by police yet. I am not secure in Iran due lack of residential documents. I neither have psychological security and nor job security. My future is unclear here and I may be deported as all other illegal refugees.

**SWW: Overall, how was the activities of media during the republic government and how much they were influential on decisions of the local government officials?** MR: Freedom of expression and press was one of the most outstanding achievements of the former government at the national and international level, although the post freedom of expression was challenging. I may claim that media had a very positive impact on the local government officials. Because they knew media watch them.

**SWW: As an experienced person in journalism and civil society activities in Daikondi, would you tell us how many media outlasts and journalists were in Daikondi before the Taliban takeover?** MR: Over the 20 years of the republic, several printed media were established in Daikondi but they could not continue their work for a long time; they only lasted for two or three years. The only media which could publish more than 35 volumes was Fariad Daikondi.

More on page 11

# The Graveyard of Freedom of Speech; The Voices of Radios Silenced in Daikondi

## Interview with Mohammad Raja, Media and Human Rights Activist in exile



Other printed media could publish 15 to 20 volumes and then they usually stopped their publishing. During the republic, there were 4 private radio stations, one government Radio-TV station and private TV station in Daikondi. The private TV station of Sabzha could only work for six months, but four private radio stations continued working until the collapse of the republic. After the Taliban takeover, Radio Aftab and Radio Daikondi were looted. Radio Sedae Qaria stopped its publications for a while and started its publications after 8 months silence. Radio Nasim continued its publications under Taliban threats but it was

sealed off and its publications was stopped some days ago.

**SWW: How is the activities of media outlets in Daikondi after the Taliban take over and how many media outlets stopped publishing and how many journalists lost their job and left Daikondi?** MR: As mentioned above, after the Taliban Takeover, nearly all media outlets stopped working and we lost all our achievements, including media achievements. Those who followed up media performance, knew that Daikondi had the most awake and passionate media outlets and journalists. More

than 35 people worked with the four private media outlets of Daikondi. After the Taliban take over only 3-4 people work with the two half-hearted Sadae Qaria and Radio Nasim now; all other journalists lost their jobs and were displaced.

**SWW: As a media activist, would you tell us how many journalists have been arrested and imprisoned by Taliban over the last two years?** MR: Over the past two years, radio employees have been insulted and belittled several times and they even have been arrested for two or three hours. As the latest case, Radio Nasim employees were detained for six hours. Mirza Hassani has experienced the longest period of detention in interrogation, he was imprisoned and tortured more than five months by Taliban.

**SWW: would you tell us one of your memories as a media and human rights activist in Daikondi?** MR: working for more than 19 years in Daikondi with different media outlets, I have many happy and sad memories. My saddest memory is the day that I was not able to run a program on the radio due to life threats and worse than that was leaving Daikondi to protect my life. I left Nili and Radio Nasim with all their sweet memories. I am not hopeful to return back to Daikondi until the terrorist group of Taliban control there.

**SWW: Beside working with three**

**radio stations, kindly tell us about your human rights and media activities in Daikondi?** MR: while I had the opportunity to be employed as an official employee in public administration offices; but I did not apply for such positions. I worked about 8 years as short-term contract employee as press officer with the Daikondi Department of Education. Being employed officially, I was not able to continue freely working as a civil, human rights and media activist. I was the founder of the first audio media outlet, first printing outlet, first human rights activist and civil society activist in Daikondi. From first days of my activities in Daikondi to the collapse of the republic, I continued these activities. I was one of the steadfast colleagues of the Afghanistan Independent Human Rights Organization. I wanted to realize the ideal society; but unfortunately, we lost all our democratic achievements after the Taliban take over.

**SWW: As the last question, how is displacement and migration in Iran?** MR: It passes very difficult; such bitter and difficult that can't explain it. My children can't go to school. The wound of tongues multiplies the humiliation and insults. Though, Iran has welcomed Afghan refugees for more than 4 decades, it has been accompanied with humiliation, insults and wounds of tongue. If my life was not in danger in Afghanistan, I wouldn't have fled to Iran.

# What remained of Imam Zaman Mosque after the bloody blast in Baghlan

By: Khaliq Ebrahimi  
Translated by: Mohammad Rezaei

Deadly blast in Imam Zaman mosque, Pule Khomri the capital city of Baghlan left tens killed and injured

This incident occurred on Friday, around 1:30 PM, when the Hazara Shiite Muslims were praying at the mosque.

The security command of Taliban in Baghlan announced 7 were killed and 15 injured.

The local sources reported more casualties and they accused the security command of Baghlan of reporting the wrong information about the casualties. They said considering the number of the worshippers

at the mosque, the casualties far more than what the Baghlan security command has announced to the media.

Media reported contradicting reports of casualties due to severe control of Taliban at the area and Pule Khomri hospital.

The Silk Way Weekly could identify the identities of 20 people who were killed and 66 injured which the list of the victims have been provided as an annex at this report. A 9-year-old child and 20 men and women were killed in the explosion. The conditions of 13 people who were injured is reported unsatisfactory with severe wounds, the conditions of others have been reported good or improving.

### List of the Victims of Imam Zaman Mosque, Pule Khomri, Baghlan

No	Name	Father's Name	Age	Incident Place
1	Mohammad Naeab Naderi	Haji Nader	23	Pule Khomri
2	Sayyed Damshah Hussainin	Syyed Iqbal	24	Pule Khomri
3	Abuzar Rasuli	Ghulam Rasul	38	Pule Khomri
4	Ahmad Reshad Latifi	Ghulam Yahya	23	Pule Khomri
5	Mohammad Juma Akbari	Ali Akbar	63	Pule Khomri
6	Noorullah Khan Zada	Habibullah	9	Pule Khomri
7	Ali Madad Jafari	Mohamamd Yasin	48	Pule Khomri
8	Salim Sahib Nazar	Habibullah	24	Pule Khomri
9	Sayyed Abdul Hussain Hussaini	Sayed Qurban	-	Pule Khomri
10	Shah Hussain Anwari	Mohammad Anwar	-	Pule Khomri
11	Sayyed Jawid Mousawi	Sayyed Ghulam Nabi	-	Pule Khomri
12	Sayyed Hesam Meraj	Sayyed Meraj	-	Pule Khomri
13	Habibullah Wafaei	Aziz	45	Pule Khomri
14	Mohammad Reza Amiri	Abdullah	-	Pule Khomri

15	Munajat Shah Karimi	Karam Shah	69	Pule Khomri
16	Sayyed Hemmatullah Taimori	Sayyed Safdar Shah	30	Pule Khomri
17	Sayyed Sajjad Rahmati Mousawi	-	-	Pule Khomri
18	Sayyed Ghulam Sakhi Karbalaeei	Sayyed Didar	-	Pule Khomri
19	Sayed Ali Akbar Hussainin	Sayyed Ahmad Shah	-	Pule Khomri
20	Sayyed Sakhi Rahma Sayyedi	Sayyed Jahangir Shah	-	Pule Khomri

### List of the worshippers injured in Imam Zaman Mosque blast, Pule Khomri, Baghlan

No	Name	Father's Name	Incident Location	Residential Place
1	Sultan Ali Noori	Gul Hussain	Islam Qala	Pule Khomri City
2	Mohammad Ali Hakimi	Syyed Abdul Hakim	Islam Qala	Pule Khomri City
3	Sayyed Huaasin Kazemi	Sayyed Delbar	Islam Qala	Pule Khomri City
4	Belal Qasemi	Imam Ali	Islam Qala	Pule Khomri City
5	Asadullah	Khodadad	Islam Qala	Pule Khomri City
6	Mohammad	Mirza Rasul	Islam Qala	Pule Khomri City
7	Ghulam Sakhi	Khan Shirin	Islam Qala	Pule Khomri City
8	Ali Asghar Sayyedi	Ali Akbar	Qul Hamam	Pule Khomri City
9	Sayyed Mohammad Sayyedi	Sayyed Askar	Qul Hamam	Pule Khomri City
10	Sayyed Jawad	Sayyed Iqbal	Chapdaria	Pule Khomri City
11	Sayyed Delawar	Sayyed Damshah	Qeshlaq	Pule Khomri City
12	Farhad Niknafar	Ghulam Haidar	Number 2	Pule Khomri City
13	Ghulam Nabi Moradi	Murad Ali	Islam Qala	Pule Khomri City
14	Sayyed Rohullah	Ali Agha	Islam Qala	Pule Khomri City
15	Sayyed Jawid	Sayyed Shir Agha	Qeshlaq	Pule Khomri City

More on page 12

# What remained of Imam Zaman Mosque after the bloody blast in Baghlan

16	Tawhid Rasuli	Abuzar	Islam Qala	Pule Khomri City
17	Ali Omran Rasuli	Abuzar	Islam Qala	Pule Khomri City
18	Samieullah	Awaz	Islam Qala	Pule Khomri City
19	Sayyed Fawad Nezami	Sayye Noor Agha	Islam Qala	Pule Khomri City
20	Ahmad Resahd Ahmadi	Ahmad Shah	Islam Qala	Pule Khomri City
21	Sayyed Naeim	Sayyed Ali Shah	Islam Qala	Pule Khomri City
22	Mohamamd Qasem Ayyubi	Mohamamd Dawood	Islam Qala	Pule Khomri City
23	Safar Mohammad	Chaman Ali	Karte Khorasan	Pule Khomri City
24	Sayyed Ismael	Sayyed Ali Agha	Islam Qala	Pule Khomri City
25	Sayyed Zaher	Sayyed Ebrahim	Qeshlaq	Pule Khomri City
26	Abdullah	Hussain Ali	Karte Khorasan	Pule Khomri City
27	Sayyed Sarwar	Sayyed Yousuf	Qeshlaq	Pule Khomri City
28	Taimor Shah	Ahmad Shah	Islam Qala	Pule Khomri City
29	Ahmad Reshad	Ahmad Shah	Islam Qala	Pule Khomri City
30	Abdul Basir	Shir Ahmad	Islam Qala	Pule Khomri City
31	Milad	Yahya	Islam Qala	Pule Khomri City
32	Ghulam Yahya	Sakhi dad	Islam Qala	Pule Khomri City
33	Ruhin	Shahzada	Islam Qala	Pule Khomri City
34	Razeq	Mohamamd Akram	Islam Qala	Pule Khomri City
35	Sayed Naeb	Sayyed Ali Shah	Islam Qala	Pule Khomri City
36	Zamen Ali	Sabz Ali	Islam Qala	Pule Khomri City
37	Sayyed Hamidullah	Sayyed Anwarshah	Islam Qala	Pule Khomri City
38	Mir Agha	Sayyed Nooragha	Islam Qala	Pule Khomri City
39	Najib	Mohaammad Ebrahim	Islam Qala	Pule Khomri City
40	Khaliqdad	Karimdad	Islam Qala	Pule Khomri City
41	Nematullah	Ghuma Sakhi	Islam Qala	Pule Khomri City
42	Mohammad Aslam	Mohammad Hassn	Islam Qala	Pule Khomri City
43	Aarsh	Mohamamd Dawood	Islam Qala	Pule Khomri City
44	Sayyed Hadi	Mohamamd Isha	Qeshlaq	Pule Khomri City
45	Mohammad Kazem	Karimdad	Qeshlaq	Pule Khomri City
46	Bibi Gu	Mohaam Ali	Islam Qala	Pule Khomri City
47	Abdul Ghafar	Noor Ahmad	Islam Qala	Pule Khomri City
48	Morsal	Ahmad Jawid	Islam Qala	Pule Khomri City
49	Asadullah	Mirza Nazar	Islam Qala	Pule Khomri City
50	Sayyed Amin	Sayyed Anwar	Islam Qala	Pule Khomri City
51	Fatima	Sayyed Mohammad	Islam Qala	Pule Khomri City
52	Sayyed Amin	Mohammad Akram	Islam Qala	Pule Khomri City
53	Sayyed Noorullah	Sayyed Salam	Islam Qala	Pule Khomri City
54	Shekiba	Ghulam Rasul	Islam Qala	Pule Khomri City
55	Ghulam Nabi	Shahnawaz	Islam Qala	Pule Khomri City
56	Sayyed Habib	Sayyed Shah Hussain	Islam Qala	Pule Khomri City
57	Sayyed Basir	Sayyed Ishaq	Islam Qala	Pule Khomri City
58	Sayyed Mohmmad Hassn	Sayyed Qalandar Shah	Islam Qala	Pule Khomri City
59	Sayyed Sarwar	Sayyed Yousuf	Islam Qala	Pule Khomri City
60	Sayyed Taher	Ibrahimshah	Islam Qala	Pule Khomri City
61	Sayyed Aqil	Mommad Anwar	Islam Qala	Pule Khomri City
62	Sayyed Jawid	Ghulam Nabi	Islam Qala	Pule Khomri City
63	Saleh	Habibullah	Islam Qala	Pule Khomri City
64	Mina Jan	Shah Karim Shah	Islam Qala	Pule Khomri City
65	Rohullah	Habibullah	Islam Qala	Pule Khomri City
66	Sayyed Ali Karimi	Sayyed Shah	Islam Qala	Pule Khomri City

## What do the victims' relatives say?

They complain of the lack of security in Pule Khomri and other areas where Hazaras and the Shiites live in Afghanistan. They urge Taliban to deliver their promise to ensure security of the religious and ethnic minority groups.

On the other hand, relatives of the victims complain of the lack of treatment

facilities at the hospitals of Baghlan and neighboring provinces for treatment of the victims.

Hussain Ali, resident of Pule Khomri says three members of his family were injured and his son in law was killed in the blast. He added private hospitals did not receive the victims and only the one public hospital received the victims.

Hussain Ali said, "I searched all hospitals, they did not accept the victims, the even bandage those who were injured. Only the public hospital which treated some of the victims and transferred others to Kabul and Kundoz hospitals." Hussain Ali added.

Hussain Ali told the Silk Way Weekly that Abdullah, his son, not only was not only severely injured but was deaf in the explosion. He had taken his son to Kabul and treated him in a private hospital.

Mohammad Safar and Mohammad Eisa the tow brother of Huaain Ali were also injured in the blast. Mohammad Safar is hospitalized in a Kudndoz hospital due to severe injuries and burns.

Sayyed Aqil, 30, was at the mosque when the blast occurred. But when he was conscious, he was in the hospital among the people who were inured in the explosion. He only remembers the horrific sound of the blast.

The central hospital of Baghlan did not have enough capacity to accept all the people with injuries, as a result some of them were transferred to Mazar e Sharif, center of Balkh, and some were transferred to Kundoz. Those who were severely injured died on the way.

Sayyed Aqil Shah told the Silk Way weekly that he lost his eardrum in the explosion, his hear was burnt and his head was bleeding. His injuries were treated in Mazar e Sharif hospital but his hearing problem has not been solved.

Ftima, wife of Mr. Akbari, 63, was killed in the blast. "I did not see her. Her nephews brought her from the mosque. May God did not show such time to no one." He said.

Juma, a worker of Karkar coal mine, had gone for Friday prayer to the mosque. Rahman Akbari, nephew of Mohamamd Juma said he was close to the explosion area, and had reached to the mosque at the very moments the blast occurred, in order to take out those who were inured or killed out of the mosque. The mosque was full of the dead bodies.

Akbari and some other people start taking the victims out of the mosque. He did not know his uncle was among the victims, until he saw the dead body of his uncle. He said when he was taking out the dead body of his uncle, his uncle's wife had reached to the door of the mosque. As his arms and legs were amputated and his brain was shattered, they did not want his wife see this.

Rahman added that Fatima was not in a good condition after the death of her wife, her health is not good, and she lives a hard life with her only daughter,19, deprived of education.

## How did it happen

It was about 1:30 PM when the explosion occurred at Imam Zaman mosque on the first street of Siloe shahr Pule Khomri in first district.

Media reported contradicting reports of the type of the incident but have not com-

mented yet.

New York Times reported that a suicide bomber exploded his detonated explosives among the worshipers wthey they were performing Friday prayer.

Euro News reported that according to the local witnesses explosives were implanted among the worshipers at the mosque.

Based on New York Times report, ISKP accepted the responsibility of the attack with publishing the photo of the suicide bomber.

The local people, also reported to media that a suicide bomber approached the door of the mosque and exploded the detonated explosives there.

ISKP has accepted the responsibility of a number of other attacks on Hazara Shiites in Afghanistan.

But Taliban say the groups has suppressed the ISKP and destroyed it in Afghanistan.

## Reactions to the blast

Expulsion on Pule Khomri of Baghlan received wide reactions at the national and international

Mohammad Mohaqes, one of Hazar leaders, wrote on his Facebook page Taliban shall prevent such attacks on Hazaras.

He added "Such attack are part of the plan of the current government or is the result of growth of radical Islamic groups in the country, widely supported by Taliban."

Mohaqqeq urged the UN and Human Rights organizations to investigate the tragic attacks on Hazara Shias of Afghanistan, and press the current government to ensure security of the people of Afghanistan.

Nasir Ahmad Faiq the representative of Afghanistan in the UN, reacted on Pule Khomri suicide attack and said attacking on civilians and worshippers had no religious and rational justifications.

He wrote on X page, "such terrorist attacks are the result of teaching and promoting radicalism at jihadi schools."

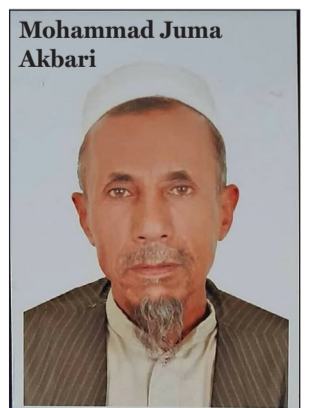
The National Resistance Front in a statement blamed Taliban for the suicide attack on Imam Zaman mosque in Pule Khomri and said it was a false claim that Taliban had ensured security in Afghanistan. They cooperate with other terrorist groups.

Richard Bennet wrote on the X page "Prevention, protection, accountability are needed for Afghanistan Shia population that continue to be targeted."

Amnesty International posting a statement on X said "attack on Imam Zaman mosque shows continuity of attacks on Hazara Shias in Afghanistan."

It added it shows the systematic attacks on Hazara shias in Afghanistan continues at the mosques, schools, sports clubs, passenger vehicles and public spaces.

UNAMA said that they were working on the ground to establish facts about the incident.



Mohammad Juma Akbari

# Blast at Mellat Sports Club; Barchi Sports Clubs Were Threatened Before the Attack



**The Silk Way Weekly:** In continuation of terrorist attacks targeting Hazara Shiite Muslims in West of Kabul, a number of athletes were killed and injured in a suicide attack on 27 October, at Nation sports club.

As the government has always announce the casualties of terrorist attacks on Hazaras, different numbers were announced by the government, media and the people.

One day after the attack, Police spokesperson Khalid Zadran, wrote on his X page in the attack on the Mellat Boxing Club, 4 people were killed and 7 were injured; but media citing the eyewitnesses and the hospitals announced the casualties were far more than 11 people.

Deutsche Welle reported, quoting witnesses of the attack on Mellat Boxing Club 8 people were killed and a number of the athletes were injured. At the same time,

Meanwhile, the Fars News Agency of the Afghanistan section reported the number of dead and 11 injured in this attack. Citing the statistics of hospitals in west of Kabul, this news agency wrote on its website: "Only four dead and two wounded have been transferred to Mohammad Ali Jinnah Hospital. In the same way, Alimi and Amiri private hospitals in the west of Kabul have reported receiving two dead and nine wounded."

Etillatroz wrote the blast occurred in

the sports club when the athletes were exercising. "Between 50 to 70 athletes exercised in the night shift of the club. It was located in four floors building, and three floors of the building have been damaged." It wrote.

Rahim Afzali, trainer of Mellat boxing club who was injured in the attack told the Silk Way Weekly, he has been for one week in the hospitals for his treatment. "I am now discharged from the hospital but have not recovered fully. The wounds have healed; But the burns on my leg have not healed yet and I can't walk." Afzali said.

According to the findings of the Silk Way Weekly, six people were killed and 11 injured in the attack. Four people, including Afzali and his brother were in critical situation after the attack. Naiem, one of the athletes, has been in a state of anesthesia for one week at Mohammad Ali Jinnah hospital. Naiem's health is not in a good condition yet. According to the local sources, one month before the attack, the attackers had threatened all sports clubs in the west of Kabul.

ISIS accepted the responsibility of the attack in Mellat boxing club. Daesh (also known as ISIL or ISIS) terror group released a message through its Amaq website and took responsibility for the attack on November 26. It said 35 people were killed in the attack.

The recent terrorist attacks against Afghan Shiites, especially the two attacks on the Mellat Sports Club and the coaster-type passenger car in the west of Kabul, have caused many reactions, including international reactions.

Following Tuesday evening's explosion in Kabul, Richard Bennett, the United Nations Special Rapporteur for Afghanistan, expressed his deep concern regarding this attack and wrote on his X page: I have received horrific reports of killing and injuring several people in the third blast targeting Hazaras in less than one month. Bennett emphasized the imperative need for "a full and transparent investigation" into the incident, underscoring the importance of identifying and holding the perpetrators accountable for their actions.

Karen Decker, the US Charge D'Affairs to Afghanistan in a message on her X page said empathizing with the victims at Mellat sports club, accessing to justice is difficult for the terrorist attacks in Afghanistan. Afghan people deserve justice and security and we do not allow the terrorists to misuse.

US Department of State in a report on 1 December 2023, said the ISKP was active in Afghanistan. In the report that the activities of the terrorist groups around world in 2023 has been evaluated, it said ISKP conducted terrorist attacks in Afghanistan

including targeting Shiites of Afghanistan. UNAMA also expressed its concerns over attacks, "The last month in #Afghanistan has seen increased violence against Shia Hazara community, in Kabul, Baghlan and most recently in Herat." And called for investigations, accountability for perpetrators, and increased protection for those at risk.

Protection of those at risk, is mentioned by UNAM in a situation that the Taliban group takes no concrete actions to stop terrorist attacks against Hazaras Shiites and even after the terrorist attack treatment facilities are denied from the victims.

In the wake increased attacks and threats in west of Kabul, the normal process of the daily activities of the residents of this part of Kabul, especially the stadiums, have been disrupted and the athletes have faced increasing challenges and deep concerns about continuing to play sports. Mujtaba Mohebbi, an athlete of west Kabul says "No one feels secure now. Athletes play sports in fear. These attacks have negative impacts on the athletes. Such attacks cause the youth to give up their dreams and sports."

Over the last month, two terrorist attacks happened in west of Kabul; one targeted the Mellat sports club and another targeted a coaster type car killing and injuring tens of Hazara people.



# Mourning death and the sorrow of poverty; With loans and promises, we treated Majid

By: Adela Azin  
Translated By: Mohammad Rezaie

It is Thursday, December 7, and the hands of the clock show 6:00PM. Mohammad Nasim, along with his son Mustafa and his nephew Majid, change their work clothes and ride from on a coaster type car, moving from Pul e Surkh towards Pul e Sukhta. They only had worked together in a building in Pulsarakh, the sixth district of Kabul, for four days. When they reached to pul e Sukhta, they rode on another coaster car going to the end of Barchi where they live there. All three of them were sitting together on a chair and before reaching to Mahtab Qala station, In front of Mohammad Ali Jenah Hospital, that the magnetic bomb implanted in the vehicle exploded. Mohammad Nasim and his son were killed on the spot, and Majid, who was still conscious, called Hossaindad Pooya, his uncle's son, and said that the car carrying them had crashed. "Majid personally called me that their car had crashed near the Hospital and come." Pooya told the Silk Way Weekly. After this call, Pooya walks towards the incident site without informing any family member. As soon as he reaches the place, he realizes that this event was not a car accident but an explosion. "I did not inform anyone else; I went there and saw that there was a suicide. I did not see any of them, and I called each of them; But their phone was switched off, I immediately called my father at home." After informing his family about this event, Pooya goes to Ali Janah Hospital, which is a few steps away from the event site. "Later, I went to Ali Jinnah Hospital; We entered the hospital with friends and gave the names of these three people. "After an hour of waiting, the doctors read me the list of victims." Pooya learns that Majid, his uncle's son, is injured and has been transferred to the emergency department of Aliabad Hospital; Mohammad Nasim Heydari, the son of his uncle and Mustafa Heydari, the grandson of his uncle, had died and their bodies were in forensic medicine. He goes to forensic medicine

and then to Aliabad hospital and stays there until 11:00PM. After completing the stages of their medical files, he goes to house of his uncle's son and together with his family, they bury Mohammad Nasim and his son early tomorrow morning. They had certain responsibilities and dreams which wanted to realize them. Mohammad Nasim was 38 years old and had only managed to finish his primary education. His whole life was spent with working; But from the little income he got from it, he sent his children to school and encouraged them to read and write. Mustafa was the second son of Mohammad Nasim and had been working with him for two months. Mustafa was 18 years old and a 12th grade student. He was in school until noon and then worked with his father on the building until the end of the day. Mustafa wanted to study medicine at the university and build a different life for himself and his family. Mustafa was an excellent student of his school and at the beginning of the year, he studied for four months to prepare for the entrance exam and also got high marks in the test entrance exams. His choices were more focused curative medicine, pharmacy and other medical fields. After he started working with his father, Mustafa left the preparatory class and decided to continue it in the winter. But life did not allow him to do that. With the death of Mohammad Nasim and Mustafa, who were the two breadwinners of the family, the four sons and one daughter left by Mohammad Nasim, these days, are literally going through bad times and they don't know how to afford to live.

Gulsoom, Mr. Mohammad Nasim's wife, who is 35 years old, these days, in the grief of losing her husband and eldest son, she has become a recluse, she talks less with others and she pours this burning grief inside herself. Pooya says about her: "Whatever you tell her, she doesn't listen at all." Gulsoom, like her husband, is not literate and in all the years of her life together with Mohammad Nasim, she has been busy doing housework. On the other side of

this bloody event is Majid, whose right leg suffered severe burns, and besides this, his mind has changed so much that he doesn't even know anything about the death of his uncle and cousin.

Majid, who is 26 years old, after a year of searching for a job, it was only four days before he was able to start work; A worker in the building. After being injured in the explosion, Majid goes into a coma for a week and was admitted to the emergency department a few days after regaining consciousness due to the many shrapnel that hit his body. He is now undergoing psychotherapy in Aliabad hospital. Jafar Mohammadi, Majid's brother, lives in Iran with his family, and after learning about Majid's injury, he went to Kabul with the five million tomans he had to take care of his brother. He also lost his fingers while working in Iran. What has caused him to be unable to do anything for his injured brother. The poverty and helplessness of this family forced them to borrow money from their friends and relatives for Majid's treatment. Jafar says: "We have treated him so far with loans and promises providing the grounds for Majid's treatment on one hand and worrying about providing heating facilities at home on the other hand, has turned into sadness in Jafar and has made him more worried about the days ahead as he does not know what awaits them. "Now that the weather is cold, we don't have wood or coal at home. "I wonder how we will keep him warm at home when he is discharged from the hospital."

7 killed, 20 injured in an explosion in Dahst e Barchi

ISIS claimed the responsibility of attacking on a passenger vehicle in Mahtab Qala of Dasht e Barchi.

Daesh (also known as ISIL or ISIS) terror group released a video through its Amaq website and took responsibility for the attack on December 7, Thursday, on Shahid Mazari Road of Dasht e Barchi.

Khalid Zadran, the spokesman of the Taliban command, wrote on his X page an hour after the explosion that the explosion

occurred in a coaster type car and at least seven people were killed and 20 were injured.

Meanwhile, the witnesses of the incident told the Silk Way Weekly that more than 40 people were killed and injured in the explosion in Dasht Barchi, Kabul.

One of the vendors near the scene of the incident says that the explosion occurred when people were going to their homes from the area of the Pul e Sukhta. He added: "The explosion was strong enough to completely destroy the coaster full of passengers."

This witness of the event stated that several motorcyclists who were traveling near the coaster were also killed in this event.

One of the shopkeepers near the scene of the incident also told the Silk Road: "The windows of the shops broke due to the intensity of the explosion, and when we looked at the place of the explosion, there were many dead and injured people who were later taken to the hospital."

According to local residents, this explosion occurred in the evening (Tuesday, 7th December) in Mehtab Qala area on Abdul Ali Mazari Road, in front of Mohammad Ali Jinnah Hospital.

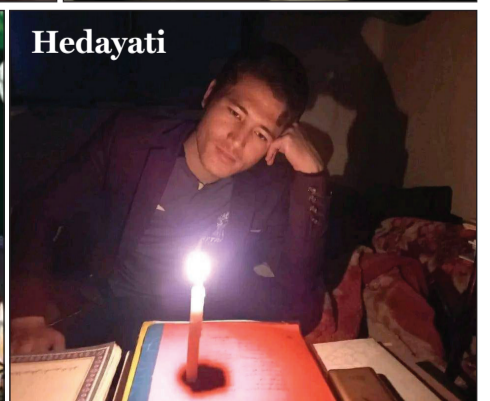
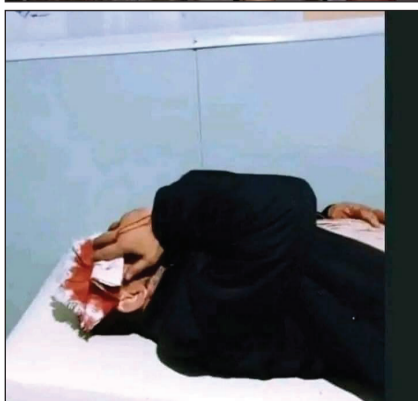
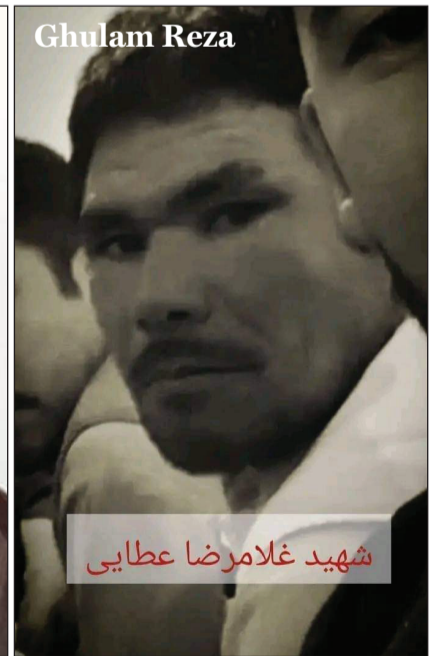
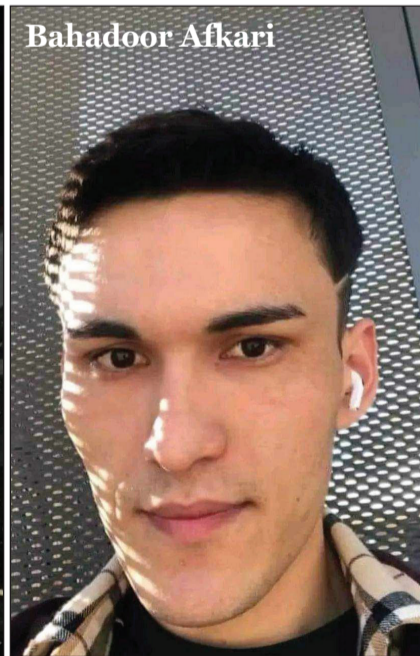
## Thomas West: Attacks on Hazaras must stop

Thomas West, the US Special Envoy For Afghanistan, called on hating attack on Hazaras.

On Wednesday, West wrote on the X social media platform that these senseless attacks on the Hazaras must stop and called for a full investigation.

On Wednesday, West wrote on the X social media platform that these senseless attacks on the Hazaras must stop and called for a full investigation.

Richard Bennett, the UN Special Rapporteur on Human Rights in Afghanistan, said that a thorough and transparent investigation should be conducted to identify the perpetrators of the Dasht Barchi attacks and hold them accountable. He described the attacks as "terrible".



# Killing Hazaras In Herat; A Series Directed By Taliban



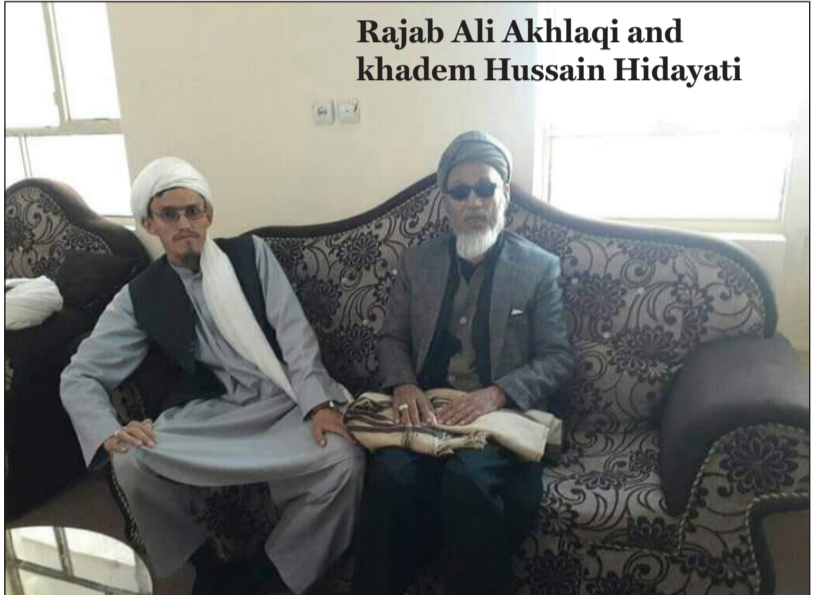
Eid Mohammad  
Eatomadi



Mohammad  
Hussain Hamedi



Mohammad Taqi Sadeqi



Rajab Ali Akhlaqi and  
Khadem Hussain Hidayati

By: M.hossain Faiyaz

Translated by: Mohammad Rezaie

One main Groups behind Killing Hazaras, is Taliban. As before, Taliban has continued the bloody serial killing of Hazaras. The don't directly kill Hazras due to widespread social media, picturing and sound recording because it increases their costs. As a result, they do this under the name of Nomads/Kohis and ISIS.

Taliban with anti-Hazara perception and lack of feeling responsibility to maintain their security, has created a safe environment to kill Hazaras in Afghanistan, planning the attacks under the name of ISIS and then implementing such plans. ISIS deadly attacks including attacking on Kaaj Educational Center, attacking on the mosque of Shiite Muslims in Baghlan, killing and inuring several Hazaras, are a few examples of the outcomes of Taliban inaction to maintain the security of Hazaras. Consequently, the Taliban anti-Hazara approach, attacking Hazaras and forcing them to leave their ancestral lands and homes, encourages other terrorist groups to kill Hazaras fearing no prosecution by Taliban. Undeniably, it motivates the terrorist groups in killing Hazaras.

I have mentioned several events under the Taliban rule in Herat that happened recently, killing four Hazara religious scholars and four ordinary people in Herat.

1. Unknown armed men on October 10, 2023, took out Eid Mohammad, a Hazara Shiite religious scholar, from his home in Enjil district, Herat and shot him. Reliable local sources told the Silk Way Weekly that Taliban had taken out Eid Mohammad Etemadi, the member of Herat Ulema Council, and Imam of Shiite Muslims in Khosh rood village and influential person, and out of his home and killed him.

2. Tow other religious scholars, named Rajab Ali Akhlaqi and Khadem Hussain Hedayati, also were killed by unknown men riding on motorcycles, on No-

vember 23, 2023, in Jibrael town, Herat. A reliable local source reported on the same day to the Silk Way Weekly that Rajab Ali Akhlaqi and Khadem Hussain Hedayati, the Shiite scholars, were killed savagely in Al-Mahdi Jibrael town by unknown armed riding bicycles.

Taliban local officials have not commented on the incident yet. But a number of social media users and political and cultural activists, termed killing Hazara religious scholars as the continuation of "Hazaras Genocide".

3. Killing Hazara religious scholars did not end in Etemadi and Hedayati. Unknown armed men on December, 1, 2023, opened fired on 3 wheeled car in Korae Mili area of Jibrael town in Herat, killing 6. The names of the victims were Mohammad Mohsin Mohammadi, Mohammad Taqi Sadiqi, Awaz and Sakhidad, Hakima and Najiba.

Rukhshnan, publishing this incident on media December 4, wrote, unknown armed men riding on a high-speed vehicle, opened fire on civilians at 12:30PM, Friday, in Kore Milli area in Jibrael Town, Herat. The attackers riding on a white fielder car, with no number plate, opened fire on civilians and run a way. We were not able to identify the number of the attackers and their identities.

According to Rukhshana, Mohammad Mohsin Hamedi, the Imam of Hazrat Abulfazel mosque and Mohammad Taqi, the Imam of Rasul Azam mosue, were residents of Kore Mille area and three other members of a family including one woman, named Najiba, were the residents of Pule Pashtun area and another woman, named Hakima, was from Kore Milli area. Two people were inured and have been transferred to Iran as their health condition was not stable.

Rukhshana added on Friday, Sakhidad Ghulami, the resident of Pule Pash-tun along with his members of family and

two religious' scholars from Shahrak Shohada, went to Shahrak Sabz to meet their relatives there. In the morning, they go to Shahrak Shohada and Jabrael with a three wheeled reksah and the driver has been also their relatives. The a fielder type car watches them and stops them in the end of Shahrak Sabz, joining it to the road, and makes the passengers come down of the reksah.

The occupants of the three-wheeler included Sakhidad Ghulami along with his wife and son, two religious scholars, a woman with her son-in-law, relatives of Sakhidad's family, and including the driver of the three-wheeler, who were eight people in total. According to the source, when the armed men took them down from the three-wheeler, they asked where they had gone and did not allow them to speak and shot them. After shooting Sakhidad and his companions, the armed men return to the Shahrak Sabz in their car. According to the source of Rkhshana the faces of the people who shot the passengers of the tri-cycle were covered.

According to Rakhshana, Sakhidad Ghulami along with his wife and son, Mohammad Mohsin Hamedi and Mohammad Taqi Sadeqi, religious scholars, one woman and another son of Sakhidad's relatives were killed in this incident. Syyed Hossain, the driver of the three-wheeler, who was seriously injured, was transferred to Iran for better treatment the next day, and another son of Sakhidad's relatives, who was hit by a bullet in his hand, was discharged from the hospital.

The Taliban in Herat also said that six people were killed and two were wounded in this attack.

Rukhshana reported that after the latest incident, a number of Taliban officials, including Hayatullah Mohajer Farahi, the deputy governor of the Taliban for Herat, went to Jebrael town and assured to provide security and prevent the recurrence of

attacks and assassinations of Shiite clerics. **Reactions to the attack on three-wheelers in Herat**

The attack of 1 Decemebr, on Hazara citizens in Jabreel town of Herat caused a lot of reactions in the cyberspace and many mourned the loss of their loved ones in this event.

Reza Nateqi, one of the Facebook users who lost his brother-in-law Mohsin Hamedi in this incident, wrote to his niece that Mohammad Hossain, his niece, is still very young and he desperately needed the support and shadow of his father over his head. "Mohammad Hossain Hamedi today put his last support to the torn body of his father and said goodbye. This farewell is so bitter for me that it has set my whole being on fire; But the only thing that relieves my pain is God's promise that the martyr's blood will not dry."

Nateqi added, Mohammad Mohsin Hamedi was an innocent religious student and a religious young man; but unfortunately, he was killed by the dark hearted terrorists at the door of his home. "His young orphans, are missing him as Ruqiai and Sakina. We wonder what to tell them."

Amir Ehsani, another Facebook user and one of Mohsen Hamedi's friends, wrote: "I came to Herat a few days ago, I called to say hi, he was very happy; With the same witty and sweet nature, he said: "Sweet, it is fine, you have come. I will definitely come to see you soon." But unfortunately, I didn't have the opportunity to see him."

Mohammad Reza Alami Laali, a social activist and one of Mohsen Hamedi's friends, wrote that he was one of his friends during his religious student days and a passionate and generous youth. "While he was a religious preacher, he supported footsal teams and sports activities with the few facilities he had. "Unfortunately, today the dirty hands of merciless killers shot him with a bunch of innocent people in Herat."

# Two residents of Lal and Sarjangal Ghor were killed by unknown people

**Silk Way Weekly:** Unknown people have killed two residents of "Siyasang" village, Khamshor region, Lal and Sarjangal district of Ghor.

These two people were killed on Tuesday of this week – November 7 - while they were on their way home from their workplace.

The press office of the Ghor Police Command also published a newsletter yesterday saying that two residents of "Siyasang" village of Lal and Sarjangal district were killed by unknown armed men with a rifle.

It is stated in the newsletter that this incident is under investigation and its perpetrators are under investigation.

Local sources, who do not want to reveal their identities, told the Silk Way Weekly that these two people, named Ghulam Hussin, son of Hussain Bakhsh and Asif, son of Ahmad, from Siah Sang village in Beg Ali Suflla valley, had gone to work and on Tuesday afternoon they were returning to Siahsang on a motorcycle.

Sources add: "Before this, two other people were also moving from the same area, namely Bom Siya kharag, towards Beg Ali. They saw that the motorcyclists in Ablaq leopard clothes were coming from Pushte Lor [Imaqha area] from Navah, which is called Naveh Qabarghah, going towards Sya kharak."

These sources also say that Ghulam Hossain and Asif were killed by the same two people riding a motorcycle, and after this incident, they returned to Pushte Lor. According to these sources, this incident happened at 04:00 on Tuesday, November 7. One day after these two people were killed, travelers on that route saw two bodies lying on the road. Then, the travelers inform the people and people from the nearby villages transfer the bodies to the village of Siahsang.

A number of residents of Lal and Sarjangal, by publishing pictures of the victims on their Facebook pages, say that the killing of these two people is the continuation of the "targeted killing of Hazaras". They say that the victims were plaster workers and had no personal enmity with anyone; But they were killed because they were Hazaras and they were moving towards Lal from the border area of Dowlatyar Ghor district.

One of the Facebook users, who introduced himself as a resident of the victims' village, wrote: "Ghulam Hossain, the son of Hossain Bakhsh along with his brother Asif, who were killed in Bom Sya kharak of Sarjangal Paeen, were calm and poor workers who only cared about their work and affording their families."

A number of media have written, quoting their sources, that "Ghulam Hossain

and Asif have been killed by Taliban forces; Because they have seen people in military uniform at the scene."

Hazara residents of Lal and Sarjangal district of Ghor have been attacked and killed many times before on the route of Lal and Firuzkoh, the center of Ghor. In 2013, fourteen Hazaras, including a bride and a groom, were shot on this route. The

local officials of the republic period had blamed the Taliban forces for shooting the Hazara passengers.

in 2021, when the Taliban forces increased their attacks on the security forces of the former government, four Hazara travelers were shot while returning from Firuzkoh city to Lal.



# Except Talib, no one has a gun on his shoulder; A report on targeted killing of Hazaras in Daikondi

**By: Esmat Altaf**

**Translated by: Mohammad Rezaie**

In continuation of targeted killing in areas where Hazaras live, two suspicious murders occurred on 19 November in Daikondi. Dawood Wahdat, former police officer of the republic government and Musaddeq Ghaffari, a student, were the two victims. Wahdat was killed in front of his house in Nili city the center of Daikondi and Musaddeq was killed on Nili-Pato road. Only two

weeks ago, Jan Mohammad the resident of Pato district was shot killed in Chalbak passage. Several other people have already been killed in Pato district.

In this report, we have provided details of the murders citing the local sources and relatives of the victims. However, these events happen silently and are forgotten very soon.

On Sunday evening – 19 November, 2023 - unknown people killed Dawood

Wahdat at the gate of his house in the city of Nili, the center of Daikundi, in front of his wife and young child. According to Wahdat's relatives, unknown people first called him and told Wahdat he said had to come out from his home for something; When Wahdat opens the gate, they shoot him in the head and they get on a motorcycle and they escape the scene. Dawood Wahdat son of Allahdad was born in 1987 in Iran. He studied until grade 8 in Iran.

After he returned to Afghanistan, he continued the school Sangtakht district. Then he joined Police Academy and completed a short time education course and was graduated as a sergeant. Then he continued his education at Naser Khosrow Institute of Higher Education and received his bachelor's degree in law.

He married two times; his first marriage was not successful and he divorced his wife. He married again in 2010 and had three children, two daughters and one son, from his second wife.

After returning from Iran, Wahdat taught at Sangtakht wa bandar and then Barghass high schools. After he was graduated from Police Academy in Kabul, he started his new job as a police officer. He served for awhile as the head of building and construction of Daikondi Police Department and then served as the head of internal security of Miramor district. After the Taliban take over and general amnesty announcement by Taliban, Wahdat resumed his job in the Police Department of Daikondi as a security officer.

On 14 October 2023, Wahdat posted his photo taken in Charchina district of Urozgan and had also posted a poem which had said he had copied it. And in this photo, he is wearing a black pakol hat and his thick black beard has grown up; Almost a must. He has a long nose and almond eyes; His

thick and narrow black eyebrows resemble the tail of a snake; His gaze is tilted to the right, as if he is staring at something in the distance. The sky behind him is dusty and gray and the ground behind him is barren and desert, without any plants or trees. He is wearing a cement-colored white salwar kameez, his scarf is also made of the same fabric, and his waistcoat is the same color as his white salwar kameez, with white stripes. The poem he published begins as follows: "If we are summarized from head to toe, we will be a handful of dirt/ which could be a brick in the wall of a house/ or a stone on the side of a mountain/ or a bit of sand at the end of a sea/ maybe soil from a pot/ or even dust on a window/ But they chose us from among these/ for the end/ for honor/ for humanity..."

Now after three months Wahdat is a handful of dirt and it is not clear on the side of which mountain he is buried. He thought he was chosen "for the end/ for honor/ for humanity..." But in the system, he served, none of these existed. The only thing which is valuable to those involved in this structure is ethnic and racial nervousness, hatred and meanness, and dogmatism and selfishness.

2. Musaddeq Ghaffari, 25, was the resident of Daikondi. He was shot killed on 19 November in Daikondi. He was born in 1998 in Qakhor village of Pato district, Daikondi. He was graduated from a high school in Qakhor and studied engineering at Kapisa university. He was graduated in 2023. On Sunday, 19th of Nov 2023, around six o'clock in the evening, when he was on his way home, Qakhor village of Pato district, Nili city, he was shot by unknown people at Temzan passage. This incident happened near the Taliban checkpoint. Authorities of Taliban police has taken no action to arrests the perpetrators yet. More on page 17





# Except Talib, no one has a gun on his shoulder; A report on targeted killing of Hazaras in Daikondi



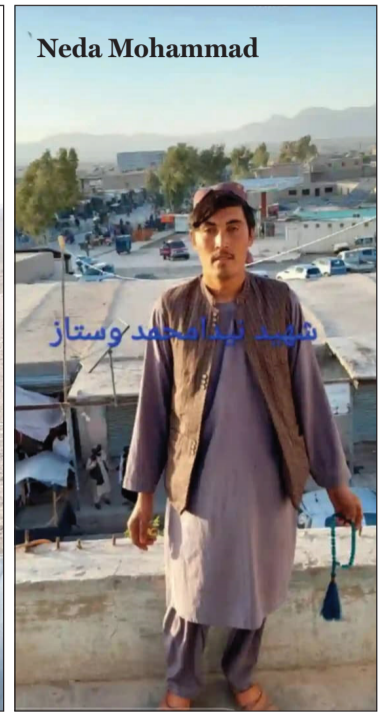
Dawood Wahdat



Mossadeq Ghaffari



Dawood Wahdat



Neda Mohammad



Abdullatif



Jan Mohammad



Alizada

According to Musadeq Ghaffari's relatives and relatives, he had no personal or family enmity with anyone. He had not even worked in the government and military institutions, to be the source of his enmity. He had just finished his studies at the university and had dreams for him; Dreams that remained unfulfilled forever. One of Ghaffari's relatives says that they do not suspect anyone for his murder. Because Ghaffari was not a quarrelsome or troublesome person. "Neither we nor Mossadeq have any conflict or enmity with anyone." According to Ghaffari's relatives, the Taliban administration in Pato district, while this incident happened within a few steps of the district's security command, did not take any action to identify and arrest the perpetrators.

Mohammad Zaman - fake name- one of Ghaffari's friends, told the Silk Road weekly: "I have known him for 20 years. He was an educated and moral young man. I did not see his inappropriate behavior with anyone. He was not in contact with military personnel and political groups, to be an excuse for his murder. He was killed innocently." When I ask him about the motive and impact of such crimes and murders, he sighs and says: "When someone like Mossadeq, without any crime or bad background, is shot on the road, that too within a few steps of the Taliban military base, it is obvious who is the killer and what is his

motive? He had no other sins, except for being a member of Hazara ethnic group." According to Mohammad Zaman, the Taliban will pursue these crimes if they are not complicit with the killer, or if they themselves are not involved in these murders. "Not only the Mossadeq case, but also in fact that no murder cases are being pursued in Daikondi and there is no sympathy for their families, everything will become clear." Mohammad Zaman adds; With the strictness of the Taliban, no one can dare to put a gun on his shoulder and follow the path of others, or go to his house and shoot him, then hang his gun around his neck and go to his house. "This is not possible at all. Apart from the Taliban, no one has the courage to shoulder a gun today." About the impacts of such incidents on the people, "the people, especially the residents of Qakhor district, are very disappointed; nobody can travel from this route individually. They are frightened of the targeted killing incidents under the Taliban. He said. "People ask who will be the next person?" and there is authority Hazaras go to and share their concerns with. Today, Hazaras are such easily killed as someone kills a chicken." Zaman said.

The case of Musadeq too has not been pursued by the Taliban authorities as many other cases of the targeted killings in Daikondi and other provinces of Afghanistan which Hazaras are killed in the same way.

As the people have access to no legal institution, their voices will not be heard too. They are sad and disappointed and even do not share their sorrows with the media outlets.

Safar Mohammad, fake name, is the resident of Pato district, he shared some other murder cases with us as the following:

3. Jan Mohammad son of Sultan, the resident of Wars district, Daikondi, was killed on October 27, 2023, in Chablak passage, Shahrستان district, by unknown men.

Alidad, fake name, a resident of Pato district, told the Silk Way Weekly, "Jan Mohammad was innocent and worked in Shahrستان district. He was killed on his way to work when was killed by unknown armed men in the day. He was 35." According to Alidad he had enmity with no one. He was not the member of no political party and group. His fault was he was a member of Hazara ethnic group. While sadness and dissatisfaction is seen on his face, he adds, "during this one year, about 7 to 8 people have been killed in Pato district in the same

4. Abdul Latif son of Akhtar Mohammad, was born in 1995, and was a resident of Pato district. He was killed on 27 November, 2023, in Katdir Lureshew village, Pato. He was an ordinary person and had no relations with the political parties or

armed groups.

5. Neda Mohammad son of Din Mohammad, born in 1995, was the resident of Pato district and was killed by unknown armed men on 26 June 2023, in Pir Anjir Lureshew village, Pato district.

6. Masuma daughter of Sayyed Reza resident of Tagawdar village, Pato district, was killed on March 3, 2023. She killed herself because a Taliban commander wanted to marry her by force. Alidad said, "Masuma killed herself as Shirin Hazara did. But she did not marry with a Taliban commander. Shahabuddin son of Haji Shadi wanted to marry her by force. But she refused it." According to Alidad, the villagers tried to make Shahabuddin to change his mind but he insisted on marrying her, and finally Masuma killed herself.

7. Local sources told the Silk Way Weekly that on December 19, 2023, Mohammad Ishaq Alizada was shot killed by unknown men in Surma village, Nowor district, Ghazni.

Alizada was a farm and livestock and was appointed as the representative of Surma village at the local office of Taliban in Nawor district. He had four children.

Although, Taliban have detained two people in relation to this incident, but the local sources told media that Alizada has been killed by Taliban.

## 47 killed and injured in two attacks in less than a week



Five people named Taqi Alizadah, Mohammad Raihani, Abdul Hossain Heydari, Najibullah Parsa and Khadijah Panahi were killed in an explosion on the evening of the January 11 on a mini bus in Dasht-e- Barchi.

**The Silk Way Weekly:** 25 people killed and wounded as the blast targets on January 6, in a min bus in Dasht-e-Barchi, Kabul.

Khalid Zadrán, a spokesman for the Kabul police chief, wrote on his X page people were killed and 14 were wounded. UNAMA wrote on it X page «At least 25 members Hazaras community were killed and injured in the explosion.»

According to the local residents the incident happened in Qala-e- Nazer neighborhood of Kabul.

Different numbers of casualties were reported on social media. A number of Facebook users, published the names of four victims; Taqi Alizadah, Mohammad Raihani, Abdul Hussain Haidari, Najibullah Parsa and Khadija Panahi. After 5 days, there was a deadly explosion on January 11, at the entrance of Barchi Business Center in Dahst-e- Barchi of Kabul.

Sources from the scene of the incident told the Silk Way that a magnetic mine

embedded in the corridor of Barchi Center and near a cashier's booth exploded. Sources add that after the explosion, many people fell to the ground, including some money changers, some of whom were in serious condition.

Although there is no specific number of victims and injured in this explosion, preliminary statistics show five dead and 17 injured.

Dasht-e- Barchi hospitals have shared a list of the injured in this explosion on social networks and media, based on which, 12 wounded have been transferred to Alami Hospital, seven wounded to Amiri Gharb Hospital and three wounded to Imam Zaman Hospital in Dasht-e- Barchi.

Wounded at Alami Hospital; including Mohammad Zahir, son of Nizam Ali; Abdul Sattar, son of Hossain Bakhsh; Sardar son of Hossain Dad; Freshta, daughter of Khodayar, Wali, son of Rahim; Malak, daughter of Seyyed Nafs; Razia, daughter of Seyyed Nafs;

Golchaman, son of Didar Ali; Sakineh, daughter of Ahmad Shah; Saleha, daughter of Ali Ahmad; Sabera, daughter of Mohammad Shah; Ali Reza, son of Mohammad Jawad.

The wounded at Amiri Gharb Hospital include Reza, son of Mirza Hossain; Hamid, son of Abdullah; Mohammad Asif, son of Gholam Rasul; Ziagol, daughter of Mirzahosein; Mohammad Sadeq; Mohammad Nader and another person whose identity has not been determined.

The wounded of Imam Zaman Hospital include Mohammad Taqi, son of Ahmad Hossein; Rahmatullah son of Mohammad Nabi and Nargis, daughter of Nikqadam.

The ISIS group has taken responsibility for the explosion of on a caster-type passenger car; However, no group has yet claimed responsibility for the explosion in Barchi Center.

### Reactions

The two recent explosive attacks in Dasht-e- Barchi have also caused reactions from the citizens and UNAMA. The day after the explosion on Custer's

passenger car in Dasht-e- Barchi, UNAMA wrote on its Facebook page: «UNAMA calls for an end to targeted attacks against civilians, greater protection of the Afghan Hazara community, and accountability for the perpetrators of such attacks.»

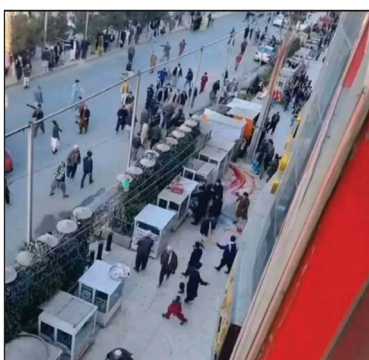
Mohammad Mohaqeq, the leader of the Islamic Unity Party of Afghanistan, announced the increase in the number of victims of the explosion in the Caster passenger car as more than 13 civilians killed and more than 10 injured in the attack.

Mohaqeq accused the Taliban of preventing the reflection of statistics and real details of the recent attacks on Hazara and Shia citizens of Afghanistan. Nasir Ahmad Faiq, head of Afghanistan's Permanent Mission to the United Nations, said that the increase in targeted attacks on Shiites and Hazaras is questionable.

The day after this event - Friday, 11 January - Faiq wrote in his X user account that these attacks are carried out while the Taliban always say that security and stability have been consolidated in Afghanistan.

He added that Afghan men, women and children, in addition to poverty, unemployment, violation of privacy and basic rights and lack of access to quality education, «suffer from the lack of security and mental and physical peace.»

Faiq also said that unfortunately the situation in Afghanistan is getting worse day by day.



Abolfazl Karimi was killed in the explosion of 12 January in a commercial market in Dasht-e- Barchi.

