

**The motivation and the political plan for the formation
of an independent state of Khorasan**



First - the historical reason for the need to form the independent state of Khorasan

The main point is, since 1978, in 30 of the 44 years of war in Afghanistan (from 1992 to 2022), the war was about radical Afghans against Tajiks, Hazaras, Uzbeks and others = non-Afghans! From 1992 to 1994, all of the country's cities were destroyed because of "Afghan" Hekmatyar's war against the non-Afghan government of Rabbani/Massoud. From 1994 to 2001, it was the "Afghan" Taliban's war against the non-Afghan Northern Alliance led by Ahmad Shah Massoud. From 2002 to 2021 "Afghan" Karzai and later "Afghan" Ghani sent non-Pashtun soldiers to the south of the country to fight the "Afghan" Taliban and were secretly killed and ambushed in fake fights. The USA and NATO presence were mainly only on the side in this. Most war actions, killings and destruction were between Afghan-Pakistani Taliban and Non-Afghan soldiers from the national military. So, in fact, all the actual fight has always been the same ethnic war since 1992! And now in the present, since this 1 year (2021-2022), it's again the fight of the Afghan-Pakistani Taliban against the non-Afghan inhabitants of the country.

Second - the political factor for the need to form an independent state of Khorasan

Pakistan will never let a federal Afghanistan become reality. They are afraid because of their own country, where they united Punjab, Sindh, Balochistan,

their part of Kashmir, and Khyber Pakhtunkhwa in 1947. When there would be peace in Afghanistan, the "Afghans" would not be distracted by crises and problems, and then they would want a reunification with Pashtunistan again. It began with Daud Khan who did exactly that from the 1950's to the 1970's. This was the real reason why Pakistan had been so involved in Afghan politics and war for decades. They have therefore always supported radically religious Afghans, so that they stand above the nationalist Pashtuns and live out their nationalist tendencies in Afghanistan rather than in Pakistan. So, there is clearly a problem only between these two side and we non-Afghan Tajiks, Hazaras, Uzbeks and others are the uninvolved victims of this original conflict!

The only solution to this dilemma, is to separate our north-western provinces from Afghanistan's south-eastern provinces, then we will have nothing to do with their problem and we can live in peace. And then let the Afghans and Pakistanis solve their difficulties themselves without us between them. They can create a federal system themselves and unite all their provinces on the Durand Line. We non-Pashtuns have nothing to do with it and will respect their results, but we don't have to die for their underlying root conflicts and politics anymore.

Third - the inevitable social factor in the formation of the independent state of Khorasan

Our people deserve a life of freedom, peace and physical integrity. This is our land and soil, and no other ethnic group has the right to rule over us. What happened in 44 years of war in Afghanistan must never be forgotten and it must never become normalized as ordinary "everyday life" things. So, everything must be done to change this unacceptable situation. Human lives are more important than an idea of a country called "Afghanistan", which has no relevance or meaning to our history anyway. That's why we're not forced to deal and live with radical Afghans. We can separate and we must separate! It's geographically possible (see the map...). But, you have to act fast because the Taliban and Pakistan know that too and they are actively trying to spread their Gypsies / Kuchi and other people from Pakistan all over the north in the provinces to change this still clear ethnic and geographical situation. Also, even if we suddenly end the war without separating our provinces and form a government with the Taliban, it would be unacceptable. These Afghans have a completely different philosophy of life and culture than we do! For them, women's rights mean nothing for example. They don't want them to go to school or have any other rights. That's why we can't sacrifice our children, mothers, sisters und wives for that kind of compromise. They all are a part of our society and we would just needlessly destroy our own community and next generations with this kind of backward ideology of the Afghans. Therefore, we must become our own sovereign state and have our own cultural and political rules there.

Conclusion

There is every indication, that for ending this current situation, which is seriously endangering our survival as people, we must separate this country into two halves! Our men who have been fighting bravely for years should not have died in vain in the fight for our freedom. But we still also welcome all the Pashtuns who have lived peacefully among us in the north-west for generations and have not caused any problems, as long as they accept our Khorasan Persian language and culture. The idea "Afghanistan" is dead. Khorasan is the only way into a new future in peace, coexistence and progress for us in the north-west!

Political Solution

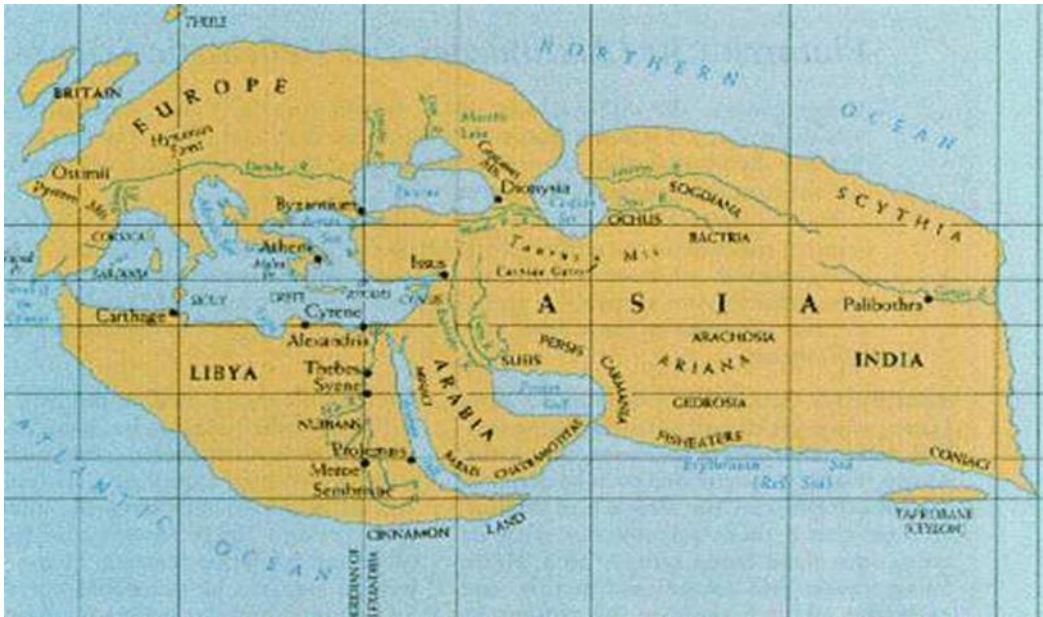
Formation of the independent state of Khorasan and separation from Afghanistan



The first part - the historical factor of the necessity of forming the independent state of Khorasan

With courtesy, hereby the political plan "formation of Khorasan Independent State" and separation from Afghanistan. It is available to the people of this land.

It should be mentioned that the old name of our country, Aryan or Iran, goes back to around the first millennium BC and it was called by this name until the fifth century AD, which includes all the imperial lands: Medes, Achaemenids, Parthians, Kushans and Sasanians (the ancestors of the Tajiks, Persians and Kurds) (1).



A modern reconstruction of Eratosthenes' ancient world map from 200 BC, using the names Ariana and Persis.

Also, the political geography of Eastern Iran refers to the provinces of Samarkand and Bukhara, Kabul and Balkh, Herat, Merv and Neishapur (2), which officially lasted for one thousand five hundred years from the fifth century to the beginning of the 20th century. (3) and until the rule of Amir Abdul Rahman Afghan (1880-1901), this land was called Khorasan.



Approximate map of Khorasan and its four main and historical quarters, which are: Samarkand, Bukhara, Kabul, Nishapur, Merv, Herat, and Balkh (in Persian)

But Shah Amanullah and his foreign minister Mahmoud Tarzi officially changed the name of Khorasan to Afghanistan in 1919, without a Loja Dschirga, in order to register our country with the name of their Afghan ancestors. From that time until now, the government power and sovereignty of "Afghans" to establish a mono-ethnic Afghan regime, and to realize the Afghanization of the system in the garb of Islam, has been carried forward with the utmost intensity in the country.

Although the number of Afghans is only nearly 26 percent of the total population of the country (4) the naming from Khorasan to Afghanistan is defined and interpreted as "the country of Afghans", which highlights the consolidation of the national identity of Afghans and ignoring all the other ethnicities which are the majority of the country.

The rest of the nationalities living in the country: Tajiks, Hazaras and Uzbeks, who all speak Persian, make up nearly 74 percent of the country's total population. (5) They don't have a national identity in this kind of Afghanistan and cannot be established under the Afghan name.

For examining the events of the 275-year political rule of Afghans in Khorasan-Afghanistan, it is necessary to have a brief view of the historical origin of "Afghans" living in our country. Where did this people come from and how they settled in our country as immigrants or invaders. And why in this long time period these people have not been able to experience a peaceful life with the original native citizens of this land.

According to the documents of Abu Rehan Biruni, December 5, 973 - December 13, 1048 AD, the Tajik-Iranian scientist and Indologist writes in his book "Research of Malhand" that: Afghan tribes in the west of India, on the eastern banks of Sulaiman mountains located in present-day Pakistan, lived in huts.

According to Tarikh Sultani (6), Afghans first migrated from the banks of Mount Suleiman located in present-day Pakistan and settled in the suburbs of Peshawar in western India, with the permission of Moinuddin Shahrukh Timuri (1404-1447 AD), the fourth son of Timur-Gorkani, the fourth son of Timur-Gurqani. And from there, over the course of more than two hundred years, they migrated from the country of India and migrated to the lands of Khorasan.

And finally, in 1747 under the leadership of "Afghan" Ahmad Khan Durrani and the instigation of the British East India Company, they attacked Eastern Iran and conquered Herat and Kandahar. In this attack, the Afghans managed to take a small political geography from the eastern body of Iran and later named it Afghan or Afghanistan after their descent.

So, we Persian speakers (Tajiks, Hazaras and Uzbeks) by learning from the political history of our ancestors, think wisely and far-sightedly about the

future fate of our people and our country. Because the continuation of life in a country with such a people and such historical and identity differences, bilingual conflict and militant cultures, we will not get anything other than problems, war, terror, murder and bloodshed, what we all have witnessed so far.

The only way out of all this is to separate ourselves from this group and nation. We must establish our own independent country called Khorasan and facilitate a peaceful life, full of friendship, freedom and coexistence to each and every citizen of our own land.

And we believe that in such better secure conditions, we can have good political, economic and cultural relations with all the countries of the world, including: United States, England, European Union (Germany, France etc.), Russia, China, Turkey, Pakistan, India, Tajikistan, Uzbekistan, Iran, Saudi Arabia, Qatar, and more. In economic relations we can create a good framework for the extraction of underground resources in a safe atmosphere and form friendly political relationships with the advanced industrial countries in the world for the construction of civil society infrastructure in the country of Khorasan.

The time has come for our people to change the fate of their political future with their will and to express themselves and the political strategy to get out of national oppression and rationally examine the motivation for this endless war and conflict between the warring ethnic groups of this country, with pure and true intention.

The political geography of Khorasan lays in the north-west of the country, and includes the following 24 provinces:

Badakhshan, Nuristan, Kapisa, Parwan, Kabul, Logar, Wardak, Ghazni, Bamyan, Daikundi, Ghor, Farah, Zaranj, Herat, Badghis, Faryab, Sarpol, Jawzjan, Balkh, Samangan, Baghlan, Kunduz, Panjshir and Takhar. These provinces can actually form and choose the path of national independence and self-determination.

The Afghan ethnic groups can, with good faith, establish their own country in the political geography of the south-east under the name of "Afghanistan", which would include the 10 provinces: Kunar, Nangarhar, Laghman, Paktika, Khost, Paktia, Zabul, Uruzgan, Kandahar and Helmand.

It has been more than half a century that there are major problems in Afghanistan for the various non-Afghan ethnic groups, despite the fact that they constitute the absolute majority of the country's population, but they have been continuously oppressed and threatened by Afghan nationalism on government level.

We put an end to such a bad omen, ominous and auspicious situation with the rational vision, that through separation of the northwest from the southeast,

Afghans can live in their main regions, and Persian speakers can do their work and life in their region. There is no reason for conflict and war and Afghanistan is only an idea, not a religion. So, we don't have to live together on the same territory when there are obvious and irreconcilable cultural, linguistic and historical differences between us.

We can break up at any time. The political bond between us can be friendly of course, but it is not necessary to be in the same country. Everyone receives their rights in their own country and land. The realization of this solution can satisfy the citizens and rulers of all sides in this conflict.

Human history confirms that the sharing of cultural and linguistic identity, as a symbol of citizenship, plays a constructive role in solidarity and coexistence, togetherness and being side by side of people in a society.

Groups and peoples who have different culture and language in a society are often in conflict with each other and cannot live peacefully. A united country operates best with one culture and one language. This culture and language should come from the people themselves and not be imposed on them like what is happening in Afghanistan for a long time.

History shows that a country cannot work with two official languages. Everyone can speak their own language at home, but at a higher level – in the economic, cultural and political sectors and in public and daily life, and in the media etc., only one national official language should be used.

More reasons for the needed separation of our country into "Khorasan" and "Afghanistan" is as follows:

The majority of people in the south and southeast are Afghans and some Tajiks, all of whom speak Pashto. But the majority of people in the north, northeast, west, southwest and central provinces of the country are ethnic groups (Uzbeks, Hazaras, Tajiks, and some Pashtuns) who all speak Persian.

Some of the fundamental differences in knowledge and culture between Khorasani Persian speakers (Uzbeks, Hazaras and Tajiks) and Afghan Pashto speakers are as follows:

- **Farsi speakers want a democratic parliamentary political system and balanced citizenship rights**
- **Afghans want a centralized single-ethnic Afghan system.**

–Persian speakers are demanding social justice, national solidarity, freedom and peace.

- Afghans do not respect the balance of citizenship rights, the words social justice, national solidarity, freedom and peace are worthless principles for them.

- Human dignity and decency are highly valued in Persian language culture

- In the culture of Afghans, there is basically no mention of the dignity and decency of human beings.

- Farsi speakers are civilized, progressive and adaptable people.

- But Afghans are at war with civilization and have historical enmity with evolution.

- Persian speakers are peace-loving, patriotic, humanistic, and right-minded.

- Many Afghans are not interested in the words of peace, patriotism, humanitarianism and jurisprudence.

- Farsi speakers want equal rights for men and women in the country's constitution

- Afghans do not believe in equal rights between men and women and consider women as their personal property.

-Persian speakers recognize the role of women in doing work and social affairs of society and family.

- Afghans do not recognize the role of women in work and social affairs of society and family.

- Farsi speakers are committed to recognizing the rights of citizens in observing the personal and social affairs of the society.

- Afghans have continuously violated the observance of personal and social affairs of the society and have no obligation to recognize the rights of citizens.

This and dozens of other examples of this kind exist that distinguish the deep cultural and also linguistic differences between these two sides. It is these

fundamental things which separates our way of life and makes a coexistence impossible. That's why a separation is needed.

The second part - the political factor of the necessity of forming an independent state of Khorasan.

Because of Afghan nationalism in our land, this current nation never created an elected system and inclusive people.

Afghan kings, rulers and political leaders have ruled our country, often with the direct help of foreign countries, for more than two hundred and fifty years.

Unfortunately, their political goals have never been to provide peace and security, freedom, independence and national unity. Rather, they have continuously promoted the policy of war and crime and kept the society in fear. They have put forward their political goals, which include destroying the human resources of non-Afghan citizens, weakening the Persian language, and destroying all the values of the ancient culture of this land.

For example: We examine the past and present illegitimate governments of the Taliban, Hamid Karzai and Ashraf Ghani:

In all three periods of Afghan political rule, planned wars were imposed on the people in different ways. Under the pretext of the continuous existence of war and insecurity in the country, the formation of a legitimate and democratic system was deliberately prevented. There was no news about the realization of the approach of the balanced right to participate in political governance. Three times the presidential elections and four times the House of Representatives elections were conducted with shameful and obvious fraud by the regime of Hamid Karzai and Ashraf Ghani Ahmadzai.

The constitution based on the balance of citizen's rights, which guarantees the freedom, happiness and prosperity of the people, was not drafted and registered based on the values of the civil society. Security and stability were not strengthened and consolidated.

The policy of massacring people and serial assassinations of leaders of non-Afghan nationalities under various kinds of oppression was carried out throughout the country in those years.

For example: The planned murder of Ahmad Shah Massoud, the leader of the national resistance movement (Tajik descent), the murder of Ali Mazari, the leader of the Hazaras (Hazara descent), the murder of the late president of the country Burhanuddin Rabbani (Tajik descent), the mysterious death of Marshal Fahim Qasim (Tajik descent), the murder of General Daud, the

commander of the northern zone (Tajik descent), the murder of General Shahjahan Nouri, the commander of Takhar province (Tajik descent), the murder of General Abdul Rahman Seyed Khali (Tajik descent), the killing of the commander of the Panjshir Front, Bahlul Bahij (Tajik descent) and hundreds of the righteous children of this country by the Taliban.

On the other hand, the mono-ethnic Afghan regime aggravated unemployment and deliberately blocked the provision of social life for the people, to break the backs of the poor, unemployed, poverty and homelessness struck people. Also, the media and televisions were under the direct control of the Kabul regime.

Handicrafts and heavy industries and creation of manufacturing factories and national self-sufficiency policy were not among the construction programs of the government.

The government refused to build railways to connect the 34 provinces with each other. It was prevented to pave and create streets and highways throughout the country. And the problem of electrification of the country as a vital solution of the society was not given serious attention too... and so on.

Why did the Kabul government not take such constructive measures to create a new better life with all these possibilities? Because any constructive action that leads to the comfort of the people, progress and development and stability of the society, is not compatible with the culture of Afghan leaders.

Because with the establishment of democratic civil society and security, peace and freedom: the process of the destruction of Afghan traditionalist culture and their mono-ethnic political rule would form and they would collapse and fall from power.

The third part - the inevitable social factor of the formation of the independent state of Khorasan.

As we can see, based on dozens of ugly and anti-moral and humane acts of Afghan nationalism, we Persian-speaking citizens of Khorasani cannot live together with Pashto-speaking Afghans in a political geography.

Because history proves that Afghan leaders are liars and traitors. Their political functions and programs are continuously creating crimes against non-Afghan nationalities. The murders of Tajik, Hazara, and Uzbek leaders and people in the history of their rule, especially in the last three decades, are proof of our claim.

History shows that Persian speakers and Afghans jointly fought against the forces of the former Soviet Union in the fourteen years of their independence uprising (1978-1992). People were thinking that after the victory in the war

and the expulsion of the Soviet army from the country, peace and tranquility would be ensured in the society immediately. But it was seen that the main concept of the war for the Afghan leaders was not the struggle to pull out the Soviet forces. The war in the country would have ended with the overthrow of Najibullah's regime and the formation of Burhanuddin Rabbani's Mujahideen government, but it did not.

Contrary to expectations, Gulbuddin Hekmatyar, on behalf of the Afghan Pashtun people, started a fierce war against the government of Burhanuddin Rabbani of Tajik origin.

After the defeat of Gulbuddin Hekmatyar on the battlefield, the leaders of Afghan nationalism from all over the world: Zahir Shah from Italy, Zalmay Khalilzad, Hamid Karzai, Ashraf Ghani Ahmadzai from America... gathered and under the direct leadership of Pakistan, they jointly established the Taliban group in 1994, which lasted until Burhanuddin Rabbani's government overthrow with the support of ISI-affiliated forces in 1996.

Since then, it has been nearly three decades that the Taliban group has been massacring native and non-Afghan people and creating crimes for the political establishment of Afghan rule in our country.

It is clear from the actions, behavior and intentions of them, that they do not have peace, reconciliation, equality and brotherhood with other non-Afghan nationalities in mind. From the Taliban's recent hostile attack on Panjshir and Andrabha province, the massacre of civilians and the killing of dozens of unarmed youths and businessmen, it was known that these people are still in the realm of brutality and barbarism. We have nothing to do with such ungrateful killers, which are apart from human dignity and decency.

Because the basic strategy of Afghan rulers and leaders in the process of the history of their rule is only to destroy the historical, linguistic and cultural identity of our ancestors. So, we have a mission to stop their inhumane work. and form our independent Khorasan country!

The beginning of the political life of Afghans in the land of Khorasan-Afghanistan was the beginning of misery, war and crime, sorrow and fear and confusion, murder and slaughter, unemployment and hunger, imprisonment, poverty and backwardness of our people, that started from (1747 AD) and that continues in its worst form until today.

We examine some other examples of the history of oppression and crime of Afghan rulers in the process of the last 120 years:

Amir Abdurrahman (1880-1901 AD) Afghan, accepted the British political goals and took over the administration of Kabul. Using this political position,

he started suppressing the liberation movements of Tajiks, Hazaras, and Uzbeks all over the country to consolidate the rule of Afghan nationalism.

Amir Abdul Rahman ordered the killing of all Hazaras. He killed close to 402 thousand families of Hazara people between 1893-1900. (7)

Undoubtedly, the Hazaras were destroyed and plundered with all their economic, human and cultural resources, and most of the productive areas and lands of those people, who were a large population of Bamiyan Tajiks and Hazaras, were robbed and razed to the ground by the military forces of Afghan Amir Abd al-Rahman.

In addition to killing and torturing military men and non-military men, they did not spare women and children and violated the honor of women and girls with complete fearlessness. Boys and girls and even young women were captured and sold as slaves and maids in the cities.

Afghan Amir Abd al-Rahman was not satisfied with killing, torturing and harassing the people of Hazara, and in a very clever and cunning way, he facilitated the conditions of mental and psychological limitation, i.e. the enslavement of the proud and proud Hazara people. And he implemented this goal by creating miserable conditions of forced poverty on the people and forced domestic labor. And on this occasion, with malicious intent, but knowingly, an order from the Amir stating that:

"If the people of Hazar want to sell their wives, daughters and sons to the register and seal of the judge and ruler, as many as the government employees want to buy slaves and maids, they will pay one tenth of the money for the tax." (8)

According to the assessment of the representative of the British government, from July 1892 to June 1894, about (9 thousand) Hazara people were placed as slaves and slaves in the market of Kabul, where they were bought and sold. (9)

Referring to the document that was informed to the center (Kabul) through the judge of Kandahar Court, it was noted that: "Forty-six thousand six hundred and sixty six women and girls were sold and the money was handed over to the government treasury for the purpose of strengthening the government." (10)

With the forced relocation of the Hazara people from their living areas of Uruzgan and Jaghori to Mashhad in Iran and Quetta in Baluchistan,

Amir Abdur Rahman usurped their property, land, using the one-axis lineage policy, according to the separate decree, "twelve thousand Durrani households and four thousand Gholjai households moved to Uruzgan and gave them the lands that were previously owned by the Hazaras." (11)

Unfortunately, this oppressive and inhumane policy of Afghan nationalism is being carried out today as well, first by the clan leaders of Hamid Karzai and Ashraf Ghani Ahmadzai against the indigenous and free-thinking and peace-loving people of this land, and today it's done by the Taliban in various provinces.

The biggest "achievement" of the political rule of the Afghan regime of Hamid Karzai: According to the statistics provided by the United Nations representative in Kabul, the civilian and military casualty figures totaled one hundred and ten thousand three hundred people killed and one hundred and seventeen thousand and eight hundred people wounded and one million citizens of this country have become addicted to drugs.

Also, according to President Ashraf Ghani's own admission, the amount of casualties of army soldiers during the seven years of his rule had reached seventy thousand people. However, in these seven years, how many civilians have been killed or injured in this land, the exact figures are still unknown.

It should be said, that the political relationship of the Afghan Taliban terrorist group, with the political leadership of Kabul led by Hamid Karzai and Ashraf Ghani in the last twenty years, has been like two sides of the same coin and they have carried out their joint political and military work for the continuation and establishment of the monoethnic rule of Afghan nationalism!

Also, Hamid Karzai and Ashraf Ghani Ahmadzai deliberately sent young Tajik, Hazara and Uzbek soldiers to Helmand and Kandahar and other Afghan provinces under the pretext of defending the Kabul government, and in those provinces, with their hypocritical government tricks, many of them got killed by the Afghan Taliban, the so called "blood brothers" of Karzai and Ahmadzai. This process went on without interruption. which has caused the killing of hundreds of thousands more innocent people in our country.

Today, it has been more than a year since the terrorists Taliban came to power in Kabul. The killing apparatus of Afghan nationalism rule under the name of the Islamic Emirate of Talban, as in the past, is a hypocrite. They are killing the indigenous people of this land, and they are trying to torture non-Afghan civilian young man from house to house in Kabul and the provinces, and bring them to death under various pretexts, such as "they're fighting for the enemy" and so on. On the other side for women and girls, there is no mention of education, schools have been closed for them, women are not allowed to go to work for various reasons, sisters and mothers have been imprisoned in closed fences at home. Poverty and misery, unemployment and national oppression have intensified.

Therefore, after that:

Our way of life is separate, our language is separate, our culture is separate, we are geographically and politically separate, the common life of balanced citizens of our rights will be separate, so we must separate.

The fourth part - the national values of Khorasan

National values of the independent country of Khorasan:

It includes the name of the country, type of government, national coat of arms, national anthem, national language of understanding and national resistance flag.

First - Name of the country: Khorasan

The newly formed country of Khorasan will be surrounded by mountains and will have 24 provinces, bordered by Tajikistan (1357 km) and Uzbekistan (144 km), Turkmenistan (804 km), Iran (921 km) to the west, and China to the east (91 km). From the east and southwest with Pakistan about (550 km), from the south and southeast with "Afghanistan" (about 1700 km), and from the southwest again with Pakistan (150 km).

Second - Type of government: Federal Republic of Khorasan

The Federal Republic of Khorasan will have a parliamentary political system that includes: the House of Representatives and the Senate. The ancient city Balkh as the capital and seat for the government is a possibility (as a suggestion).

Balkh is one of the most ancient cities in the history of the world. Its history dates back to thousands of years before Christ and it was the capital of the first Pishdadian kingdom (Kyumers, Jamshid, Hoshang and Tahmures) of Balkh.

Balkh City also was one of the famous provinces of Greater Khorasan in the Middle Ages. In the process of continuous history, Balkh has been the center of science, knowledge and culture and has played a constructive role in the growth and expansion of Persian language and literature.

Third - Darfesh Khorasan



"Darfash Khorasan" is the same Darfash Kavyani. Darfash Kavyani was also called a symbol of national resistance and independence. In the historical texts of our land, there is a reference to the liberating uprising of "Kavah Ahangar" against the overthrow of the foreign bloodthirsty Zahak rule, and the installation of the ancient Balkh Kianian King Feridoon (the ancestors of the Tajiks, Persians and Kurds) on the royal throne. And this cover consists of three colors: purple, red and yellow.

Fourth - Khorasan national emblem (this emblem can vary in the future)



Covering the national emblem of Khorasan The representation of a Shahbaz in three colors is "Shahbaz of the independent country of Khorasan", which is flying towards freedom.

Fifth - National Anthem of Khorasan

I am Khorasan, O mother of the sun of hope and faith

Tanavr (strong) is a wonderful tree in the eastern lap

The soul of the ancestors

The shining light of the judge

You take the names of the famous ones

You are the jewel of the eastern ring

You are a brave, free person

You choose free people

You are an auspicious legacy of the past

You are the creator of Farrukh's culture

Khorasan is my land

Khorasan of my time

My ancient land...

Sixth - the official language of Khorasan: Farsi (Persian)

The Persian language is, the first language of mysticism in the world, the second language of the Islamic world, the second classical language of the world after the Greek language, and also the language of knowledge in the ancient Asian civilization in the process of several thousand years.

The Persian language, since the time of Cyrus the Great - 559 BC, the founder of the Achaemenid Empire, in the process of its over 2500 years, had an intellectual base for the knowledge of sciences:

Theology and the unity of existence, religious and religious knowledge, syntax and rhetoric, philosophy, economics, poetry and literature, music and art, mysticism, algebra, physics, astronomy, biology, medical knowledge, social and human sciences, philosophy of science, history, geography, ethics, chemistry, psychology, cultural anthropology, applied sciences, political sciences, etc. have been placed at the service of the world of humanity.

Now the Persian language is spoken in various countries around the world, and is seen as a language of national understanding, solidarity, and citizenship and it plays a role as an intellectual and social builder among the association of Persian speakers living in these countries.

Seventh - National Resistance Flag, Khorasan Freedom Torch



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