

Literary partnership in suffering



Mohammad Kazim Kazimi

In the last three decades, the history of the two neighboring countries Iran and Afghanistan has witnessed ups and downs, but it seems that, in the last several centuries, the two countries have never shared such a similar destiny. A glance at the tumultuous history of the relations between

the two countries from the time of the Safavids to the end of the Pahlavi era, shows that the governments of the two countries, pursuing hostile policies, have often been at war, whether overt military or covert political conflicts. Once Gorgin, the Safavid-supported ruler ruled Ghandhar with oppression and was killed. Once Mahmood Hootaki attacked Isfahan and toppled the Safavid dynasty. Once Ahmad Shah Abdali attacked Nishaboor and destroyed the city. And once the Qajar king Mohammad Shah attacked Herat. Once in the time of the Shah, the two countries fought over the Hirmand river and once the two countries had a cold relationship as they were attached to two different political camps.

But since the victory of the Islamic revolution and the rise of the Afghan people against its Soviet-backed regime, the two nations

found themselves sharing the same goal and the same destiny. Both nations sought an Islamic government; both had to fight the superpowers of the time and both nations had suffered many martyrs. This started a new experience in the relations between the two countries which may be called gham shari-ki (partnership in suffering). This is a common expression in Afghanistan, referring to a group of people who empathize with each other, sharing their sorrows.

This empathy took various forms, from the actual participation of a group of people from one country in the war of the other, to the social relations and cultural and literary activities. In this text, we will only write about the shared experiences in the literary realm. But I must confess that a complete presentation of this partnership in suffering would require a detailed research.

The Jesus like breath of Imam Khomeini changed the way we thought

Mostafa Abdollahi

We were drawn to the war front by the valuable thoughts of Imam Khomeini. We were perhaps too young in those days to understand things the way they were, but it was the Jesus-like breath and the guidelines of Imam Khomeini that drew us to the war front. It was Imam Khomeini who taught us that the war imposed against Iran by the arrogant powers of the world was a war against Islam and Muslims. If Iran is lost, we thought, all Muslims will suffer. We believed among all the countries in the world, Iran was the only truly Islamic republic, a genuine Islamic model that was a gift from God. Today we not only do not regret our

going to the war front, but are proud of the fact. As a Muslim, we believe Iran is a valuable Islamic country whose greatness and power reflects the greatness and power of Islam throughout the world. Today as we see the wise and powerful leadership of Ayatollah Khamenei, we feel that the Islamic revolution of Iran, Ayatollah Khomeini and Ayatollah Khamenei follow the same path that was followed in the past by people such as Seyed Jamal, Abdu and Sheykh Shaltoot. One of the memories of Mr. Jafari concerns his visit with the Martyr Mostafa Chamran and his conversation with him. Before the beginning of Tariq Al-Ghods offensive, I was found this opportunity in Dehlaivieh region to talk to the legendary hero of the war

front Martyr Mostafa Chamran for a few minutes. He asked if I was from Afghanistan. I said yes. He said: "I also fought in Lebanon and several other countries for several years. It is valuable to fight in the cause of Allah. We are proud of you Afghan brothers fighting by our side."

