

Grammatical and Written Feature Of Habib-ul-Islam weekly

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Abstract: *Regretfully, the contemporary history of the country is full of fake and falsification, and continuously the true researchers want to reflect the reality and don't allow those nationalists and illis who intend to pollute our history anymore.*

We all know that in Tyrannical and oppressive system, the history is written by those nationalities who are ruling and governing on people, and the under ruled nationalities do not have history, it means the historians do not write well and true history. Now it is necessary for thoughtful youths to open and clear their eyes to find out the truths from the pages of history and get informed from history.

One of the historical periods in the contemporary history of the country that has been put in ambiguity is the governance period of Habibullah Kalakani! And in this academic title I have tried to scan the cultural and literary situations of Kalakani through "Habib-ul-Islam". Habib-ul-Islam which was published weekly in nine months governance of King Habibullah Kalakani, was expressive to the policies and function of Kalakani

Key Words: *King Habib-ula-Kalakani, a Habib-ul-Islam, Nahzat-e-Islam, weekly publishing magazine, Grammatical and written feature in Habib-ul-Islam weekly.*

1. INTRODUCTION:

The weekly publishing movement began by rule the of Shir Ali Khan, Amir joins publisher of Shams – Al-Nehar weekly magazine and brought Rock Printmaker from the foreign country, it was valuable step in the field of Journalism in our homeland.

After the publication of Shams –al-Nehar weekly, Mahmud-e- Tarzi received permission to publish Siraj –ul-Akhbar weekly from Habib-ula- Khan in 1906AD, but after publishing some issues, Amir stopped the publishing other issues.

In 1911AD the second time Mahmud-e-Tarzi received the permission of Seraj-ul- Akhbar weekly from Amir Habib ula. The weekly publishing was a movement in the beginning of 20 century.

By the time of Habib ula kallakani despite he wan an illiteracy and un educated person, but he liked the youth of his homeland gain knowledge . there for by rule of Habib ula Kallakani published some of weekly such as (Habib-al-Islam, Rahber-e-Islam, and Nahzat-e-Islam).

To this article investigated some grammatical and written features in Habib ul Islam weekly that won't be free of pleasure.

2. Kalakani in target of criticism:

Amir Habibullah Kalakani, son of Aminullah, was born in 1269H in the reign of Amir Abdul Rahman, in the city of Kalakan, and in 1308, by Mohammad Nader, with deceit and subversion, along with sixteen of his companions, were brutally murdered.

According to professor Bakhtari, "In the words of Habibullah Kalakani, the following have been spoken: the leader of the peasant movement, the bandit, the servant of the Prophet, the colonial appointee, the long-awaited king of a royal dynasty, the brave warrior, great cleric and land owner and etc, but sadly no less historian has ever attempted to paint the image of this amazing man as he was, and to analyze the events of the community that propelled the rise of Habibullah Kalakani. Another factor contributing to the ambiguity of Habibullah Kalakani's image is that we are the boys of this land, the most absolute people on the planet! We do not believe in the complexity of the human personality, especially the leaders and rulers, and the multifaceted nature of the events. I have always asked myself and others what would be the unforgivable sin of Habibullah Kalakani who should be blamed and killed, and others whose sins are in the forefront of history, come up innocent(Khalili, 1396).

From the point of view of Mir Gholam Mohammad Ghoobar, an ardent critic of Kalakani "collapse of King Amanullah Khan's monarchy with the establishment of a troubled disturbance government by Saqaw's son (Kalakani), the event in Afghanistan was regarded as a historical catastrophe ", especially in the context of the Afghanistan was

located anticipating that with the collapse of the Amaniyah government and the execution of social upheavals, a plan of continued destruction and destruction would be in place, and it is likely that internal tyranny and foreign colonization would hold Afghanistan back for a long time." (ghobar, 1391,page: 740)

But according to the Dr. Haq Shenas, Amir Habibullah Kalakani is "the first independent king in contemporary history to lay the foundations of a popular revolution, despite being illiterate, and the first man to break the spell of tribal and monopoly governments." And the patriotic experiences did not have the same dealings as others(mohamadi,1397,page"

Najib Mayl Heravi does not regard the emergence of Amir Habibullah Kalakani as a promising movement, but as "Ghubar", he knows the historical catastrophe that created many inequalities and anomalies in the country with his emergence (mayel, hearwey, 1371, page:46)

Dr.Farouq Ansari, with a brief and delicate sociological analysis, believes that "Habibullah Kalakani's main problem was that he belonged to a minority ethnic group in a multicultural country and could not gain popularity because he considered it most of Afghanistan This empowerment of Tajik was a disturbing social fabric in terms of the hierarchy of ethnic power that disrupted the political game court system that was constantly flowing among the ruling branches of government, and thus lost the power of tomorrow. It started and this time not in the name of religion The Shariah bell, in the name of the abolition of an arbitrary outlaw, a disturber of order and banditry, began to flow, and it is interesting to note that those who had previously served this (waist of the Prophet) were now He was called out and all his associates called him a robber and an enemy of Afghanistan! "(Ansari, 1395, page: 169)

According to Professor Khalilullah Khalili in "The Youngman of Khorasan", Habibullah Kalakani was "a rebellious, courageous, decisive young man." From the beginning of his youth, he had been shown signs of courage and valor. He was the assassin and the rebellious against the oppressors, , and humble and obedient for the needy and the widows in need. He listened to the story of the poor and was keen to help them. "He always felt a sense of anxiety and restlessness within himself."(khalili,1396, page:58)

According to Mir Mohammad Sediq Farhang, "Habibullah was a rural man and had the majority of Afghan rural people. In his youth, he was persuasive and content with ordinary gardening and soldiering occupations ... without any cause or mischief for the benefit of the people ... but what attracted him most was his courage and character, and there was her self-confidence and another was piety. Despite being deprived of material blessings during her poor life, when he came to power, he did not use exaggeration. With the exception of formal days, he wore casual and local clothes ate whatever he was present for, and refused homosexuality and philandering. " (farhang, 1391, page:590)

Rahnavard Zaryab compares Amir Habibollah Kolkani with Jacob Yaqoob Lais Saffari in an analytically beautiful article entitled "The Son of a Surveyor and the son of a Phloem," examining and measuring the homogeneity and heterogeneity of the two. From Zariab's point of view, he was, like Yaqoob Lais, a poor man who rose up out of a mud-made home and sat upon the kingdom chair. They respected standing up for the covenant and also hating treacherous compromises and cowardly strife. The lives of both the emirs were simple and unfounded. Both emirs being illiterate. But they lived with piety and decency and were far from guarded and fun-loving, like other kings .(It is worth pointing out that Amir Habibullah Kalakani has stated his motive for revolt against the government of King Amanullah in one of his decrees: I successfully pulled her out of Kabul. "This was my act because of the corruption of the government and the hatred of the people, especially the clerics, by King Amanullah."(mohamadi,1397,page:112)

He was a sensitive and careful person in religious matters. He established religious schools to bolster people's attraction to Islam. Followers of the Tashaio and Hindu and Singh religions freely propagated their religious teachings. Amir treated the followers of all religions alike. The followers of no religion had the right to insult and interfere with the followers of other religions.

3. Press in the reign of Habibullah Kalakani:

The tensional and short reign of Kalakani from the viewpoint of cultural is reputed as the dark and frustrating period by some. In this period existence of less courtier poets, publishing of some publications (Habib-ul-Islam, Rahbar-ul-Islam, Nahzat-ul-Islam, ...), activities of some poets and authors such as Khalili and cultural and literal activities were not seen much(anosha, 1381,page: 328)

It is interesting that in one of the issues of Habib al-Islam (23 Jawzah 1308 H), a poem entitled "The Askari poem" was published in the form of a fivesome (poem) and in eight lines by a poet named "Mirza Shir Ahmad Khan" whose author was "Malek- al-Shara". It reads: "From the poet Shahr Malik- al- shara Mirza Shir Ahmad Khan" (collection of habeb ul islam weekly, 1385, page: 55)

Although at the beginning of the Kalakani's rule, the press was hit and the schools were closed, but Amir and the honest civil servants soon realized these shortcomings and realized their mistakes. In August 1929, several schools became active again, and a school was opened beside the Ministry of Foreign Affairs to teach English, French and Russian.(mohamadi, 1397)

Amir Habibullah Kalakani also allowed the dissemination of several publications in Kabul and some provinces if they followed his policies. Hence, in the period of his nine-month reign (Serious 1307-1308) the following publications were disseminated:

- Habib-ul-Islam instead of Amman Afghan in Kabul
- Rahbar of Islam instead of "Bedaar" in Mazar-e-Sharif
- Moyed Islam instead of "Tolo-e-Afghan" in Kandahar
- Nahzat Habib instead of "Etehad" in Khanabad Kunduz
- Etifaq Islam in Herat
- Al-Eman in eastern Sorkh Road

These print media were required to publish the activities of the new government and to be more religious. (rafhat, 1395, page: 80)

In addition to the above publications, some others were also published by opponents of the Kalakani government, such as "Etihad Afghan" and "Eslah" in the South and "Da Kor Gham" and "Ghairat Islami" in the East. (mohamadi, 1397, page: 392)

Ghobar is convinced that reformists in the court of Amir Habibullah Kalakani tried to give his government a civil status, so they published publications. According to Ghobar, these publications were more about Amir's obedience and endorsement of the previous government.

Ghobar, 1390, page: 729)(

During the reign of Amir Habibullah Kalakani, the language of the press was very much influenced by the ancient Persian prose of Dari and abundance of Arabic words and some of its grammatical practices, which is one of the main features of them, which are not popular today. The arrangement of words in sentences is such that the reader does not feel comfortable reading. Although the sentences carry the message and the concepts are understandable, but because the sentences are not fluent and sometimes inaccurate in choosing the right words to convey the message, the reader is faced with a lazy, light-hearted prose that cannot be felt. Of course, some of the writers of this period (especially Gholam Mohaiudin Anis) were familiar with some of the criteria of modern journalism prose.

3. The journal of Habib-ul-Islam :

Habib-al-Islam began working about a month after the resignation of Enayatullah Khan (the brother of King Amanullah, who had been king for three days after Amanullah Khan escaped!) instead of the Aman Afghan publication. This publication began working and activities from 9 Hout 1307Hand continued till 10 Mizan 1308Hand thirty numbers were issued in total. Habib-ul-Islam was regularly and weekly published on Thursday morning and made available to readers.

To the right of that editor's name and the words, "All editorial and accounting affairs should be sent in the name of publication's office." And "the bureau is authorized to publish and edit articles, and the papers will not be returned." In the middle of the rectangular frame is the name "Habib al-Islam" and above the frame is The verse transl:"grab the string of God , when were not united" (excluding the first two number). On the left side of the box, the annual subscription fee is inserted at home and abroad. Below the name of the publication and the price of the it is specified.

The first director in charge of Habib al-Islam, under the name of the editor, was Ghulam Mohaiudin Anis. The second in charge was Sayed Mohammad Hussein Khan and the third in charge was Borhanuddin Kashkaki. The writers and reporters of the event include two individuals named Mohammad Hashim Shayeq and Mir Mohammad Sharif Khan, as well as Mirza Arab Shah Khan, a contributor. Abdul Samad is still called translator. (mohamadi, 1379, page: 386-389)

Subjects and topics of Habib al-Islam:

- Editorial (Government's View)
- Internal news with description of events
- Public Policy of the World (World News): Direct quotation or translation of Iranian information, London Times, Aurora, ...
- Science and Invention News: Scientific information from the world's inventions and discoveries, which was adapted and translated.
- Religious issues and matters
- Job announcement (government announcements)
- Historical issues (most of Islamic history)
- Tips and advices
- Persian Poetry and Literatures

- Congratulatory messages on special occasions
- Analytical articles to invite national unity and avoid ethnic and linguistic divisions
- Publication of complaints and complaints by the public on various issues
- Publication of various reports

In terms of journalistic components, Habib-ul-Islam had the following features:

- Most of Habib-ul-Islam's articles were compact and useful, meaning that in 30 issues, 22 types of topics have been reflected.
- In those times of war, lack of publicity, inadequate social and economic arrangements this newsletter was published on a certain day!
- In 30 issues of Habib-ul-Islam, 28 reports of war have been published, but the opposition has never used offensive and humiliating words, that is, the authors of the publication have observed the principles and ethics of journalism in critical situations.
- In those difficult times of war and the absence of democracy, 21 complaints have been published!
- In Habib-ul-Islam, Mahshidi and Khurshidi calendars are used, but the Gregorian calendar were not used.
- The printing of religious subjects was an important and fundamental principle, which reflected in each issue a religious subject (prayer, fasting, zakat, ablution,).
- Habib-ul-Islam journalists received the news in two ways: one through official government sources and the other from within the city and polls from the public.
- In numerous numbers of Habib-ul-Islam, memoranda from various provinces such as: Wardak Square, Ghazni, Laghman, Baghlan, Khost, Kapisa, Takhar, Badakhshan, Kunduz, Paktia, Faryab, Herat, Farah, Ghor, Balkh, Bamyan, Sarpul, Samangan, Kabul, Kandahar, Parwan and Badghis have been published. The pledges, which include names (tribal elders, clergy, scientists, judges, and civil and military elders) with their seals, signatures, and thumbs, indicate the popularity of the Kalakani government, as well as the allegiance to the toothache. It is the fabricators of history who call the Taliban a rebellious and northern government! The text of the treatises reflects that the people of King Amanullah had two forms of dissatisfaction: one was dissatisfied with King Amanullah's religions and hatred, and the other displeased with the tyranny and corruption of the king's rulers.
- No photos or images of anyone were printed throughout Habib al-Islam's publication.
- In the Habib-ul-Islam script, there is no theme in Pashto. It may not have been common Pashto at that time, or they did not have Pashto specific letters for typing in the printing press. (that page:380-392)

5. Habib-ul-Islam 's grammatical and written features:

During the nine-month reign of Amir Habibullah Kalakani, thirty issues of Habib-ul-Islam. Fortunately, this collection was published by Saeed Publications in the winter of 1395H in the form of 500 copies and published in 119 pages by Saeed Publications and made available to fascinating cultures.

With a profound reading and scrutiny, one can note the grammatical and written features of Habib al-Islam:

- Use of unfamiliar and underused words: In some Habib-ul-Islam texts, we find less commonly used words. Alongside these obscure words, in some articles, especially in religious articles, we also witness the words 'redhead' and 'doorpost', but few, such as: long, wide, creator, fearful, finder, seeing, hearing, rational, capable, conscious, ...
- Highly used "Tai Tanis": This is done in accordance with Arabic grammar, such as: islamiyya, hadith, maturity, masiyyah, Kharija, shari'ah, al-haze, Markazia, afar, ... Examples:
 - It is a great honor that our Islamic government, especially the first person of our country, wishes to serve this country in accordance with the principles of our sacred religion.(13ص، 1395، 1395مجموعه جريدہ جيب الاسلام، ص13)
 - In the name of peace, they incited the people against their central Islamic rule.(32ص، همان)
 - If he learns from the present revolution in Afghanistan.(33ص، همان)
 - At a time when the conquistadors have brought the Taliban to this throne ...(36ص، همان)
- Use of some literary arrays: In Habib-ul-Islam's writings, sometimes we find some literary arrays, such as rhetoric, simile, metaphor, metaphor, and proverb;
 - Take your life, your livelihood, and the territory of the law ...(9ص، همان)
 - The religion of the saint was celebrated by the religious and the dignified religious.(29ص، همان)
 - As a result of Islamist intentions and serfdom, the presence of the blessed Mubarak is always a result of the wealth and good fortune of every individual.(32ص، همان)
 - A large number of riflemen's rifles were left in the shame field of Nader Khan.(32ص، همان)
 - Such expressions have been expressed by sympathetic and sympathetic icons.(36ص، همان)
 - What an illicit act he was shiner than the sun and whiter than the milk.(37ص، همان)

- Summary: It is a word enclosed twice and this is one of the features of Arabic grammar and does not apply to Persian Dari grammar; ... samples:
 - If Amir Amanollah has lost the cloak of corruption.(17ص، همان)
 - Because in Bamyān I was informed of these actions by the tomb government.(30ص، همان)
 - The situation in Mazar-e-Sharif province and the revolutions and incidents that took place in this province (همان، 77ص)
- Not Marking Observation: In today's prose, marking observance is a principle for the reader to read the text well and understand the concept quickly. In Habib al-Islam, punctuation is not well valued and some of the signs have been used, such as dot, kamea, calla, crescent, dash, exponential, semicolon, and flutter.
- Use of nicknames and attributes: In the records of Habib al-Islam, the name of Amir Habibullah Kolkani and high-ranking government officials are associated with the nicknames and attributes: Amir Mujahid fi Sabilallah, patron of Shari'a Rasulallah, Amir Islam, the caliph of Islam, the Prophet And religion, Amir Rabbi Nawaz, supporter of Islam, Supreme Musharraf, ... Examples:
 - The caliph of Islam today has not endorsed you with much description .(9ص، همان)
 - Other around and around the Islamic method Amir Sahib Ghazi has become a supporter of Islam .(54ص، همان)
 - In the presence of the father of the crown and Amir the owner of Bahador!(55ص، همان)
- Use of Synonyms: Habib al-Islam is full of synonyms and words that have semantic closeness, such as: domination and resilience, resistance and defense, exaltation and analysis, enlightenment, liturgy, prosperity, comfort and rest, Distress and anxiety, Intimidation and gossip, Aggravation and darkness, Distressed, Upscale, Upscale, Pests and stigma, Humility and stature, Disadvantages and apostasy, Majesty and splendor, Majesty and exaltation, Incarnation, Rejection, ... Examples:
 - And the Islamic lineage protects us from all the pests and blessings created by the blessed King of Islam in His Holiness.(13ص، همان)
 - Be modest and easy going.(21ص، همان)
 - Amanullah Khan in the East and West has declared his greatness.(25ص، همان)
 - The new central government in Kabul has joined most tribes.(26ص، همان)
 - So it should be to the extent possible to dispose of it in such a way as to assist time and environment .(45ص، همان)
- Nominal plural: In Habib al-Islam's articles, Arabic nouns are more commonly mashed and sometimes mixed with the suffixes "and" and "it" in Persian; examples: rioters, rulers, revolutionaries, clerics, Khwanin, Muharrin, signatures , Arakin, Telegraphs, Images, Politics, Doctrines, Mosques, Rulers, Words, Owners, ...
- Use of pronouns with suffixes: In Habib al-Islam, besides the personal pronouns "we" and "you" are sometimes combined with the suffixes "and" and "Ian", the common pronoun "self" is also the suffixes of the collector.
 - »Accepted; Examples:
 - Habibullah Khan was accepted by Bamart and his kingdom.(6ص، همان)
 - Muslim children to be educated in the mosques of their former residence by the mullahs of their mosques.(7ص، همان)
 - Young women and girls do not come out of their homes in the markets without proper religious confidentiality. (همان، 11ص)
 - Provided by the Mayan merchants!(13ص، همان)
 - we officials and the remainder of the army Qataghan and Badakhshan.(17ص، همان)
- Persian glossaries that have "G" have not been written with "k" in many Habib al-Islam inscriptions, such as: Kurdish, Akkah, ,Hemaky, Aker, Kurdanid, Takab, Mijandand, Diker, Kirk, Chankal, ...
- Adjective Matching, Number Matching, Number Matching: These are adhered to in Arabic and sometimes found in ancient Persian texts, but today they are not promoted in our grammar. In some of Habib al-Islam's inscriptions, following the Arabic command, these matches can be seen; Examples: Thousands of Shaykhs, Three Houses, Millions,
- Attachment and Attachment Vandas: Most prefixes and suffixes are not inscribed in Habib-ul-Islam 's inscriptions as follows: holes, holes, largest, say, can, cannot, trees, ... sometimes, of course, sometimes: Governments cannot, can, be wireless, without control, ...
- Repeat Words: In some articles of Habib al-Islam, we witness the frequency of some words (noun, pronoun, inflection, ...);

- Let me briefly say that your success and your career, your promotion of Islam in your name, your courage, your valiant soldier's bravery, your willingness to sacrifice your life, the Mojahedin's determination, the MKO's courage, the MKO's courage, and the MEK's greatness. , Mujahideen with Islam Mujahideen with Mujahideen Religious soldier God willing, Mujahideen Rezajavi Mohammad Rasulullah has told you on the day of Eid Saeed Mubarak .(همان، ص9)
- Use of the Yate suffix: In Habib al-Islam's inscriptions, at the end of some words, the fake Yate suffix has been added: Dominance, Muzafferit, Arabism, Islam, Ethnicity, Welfare, Mukhtaritay, ... Examples:
 - Due to Islamist intentions and serfdom. (همان، ص32)
 - So only Nader Khan and a few southerners, the general public, the living nation and all Islamia Afghani people do not accept the sanctity of this religion and sometimes do not go under the slogan!(همان، ص93)
- Past Attachment to: In many of Habib al-Islam's articles, the antecedent of "At" with the words after it has been annexed and its "unpublished" have also been deleted; Examples: Anger, Endurance, Endurance, Survival, Sing, Sing, Coming Soon, Believer, Bashma, Baha'u'llah, ...
- The singular entity and the plural proposition: For the bow and honor of the important persons, the verbs are not summarized;
 - Although Amanullah Khan resisted and defended his rule for a while ... The monarchy was handed over to Commander Enayatullah Khan.(همان، ص2)
 - MrSeyyed Hossein Khan ... the first arm of Amir Saheb's presence.(همان، ص2)
 - ... delivered the following speech.(همان، ص9)
 - If the essence of Ashraf Homayoun were before the day of Nowruz .(همان، ص13)
- Spelling Some Words: Some words in Habib al-Islam's inscriptions are not true to today's spelling, but they were common at the time, such as: Italia and Atilla, Austria, Room and Suite, Alsace, Sixty, Rope, One Hundred, Zukawat. , Salat {Salat: Salat}, Tehran, Diyam, Telegraphs, Prayers, Pets, Servant, Prayer, Armor {Magnum}, ... Examples:
 - The second is pulling the nipple or the like on the nose.(همان، ص6)
 - Former Afghan ambassador to Tehran Abdul Aziz Khan formerly .(همان، ص32)
 - For Ayatollah Khan, the room is now rented in Vaupur (Multan) ... Amanullah Khan himself will be engaged in farming around {Italy}.(همان، ص86)

Failure to observe the word spacing: The spacing of words in many of Habib al-Islam's sentences has not been properly standardized in today's form.

6. Conclusion:

Undoubtedly, the time of the reign of Amir Habibullah Kalakani is a brief, tumultuous period in our contemporary history that has not yet been mentioned by deep-seated scholars.

In the nine-month rule of Kalakani, Habib-ul-Islam was the most important government publication in Kabul, reflecting the views and policies of the government.

This journal published regularly and weekly, totally it was issued thirty times. Fortunately, the collection of this weighty collection was published by Saeed Publications in 119 pages in 119 pages made accessible to knowledge and thought enthusiasts.

In a transient reading, the most important grammatical and written features of Habib-ul-Islam are the use of obscure words, the use of aggregate, the use of tithes, the incorrect punctuation, the use of nicknames, the use of synonyms and the fake suffix "Yat", the use of the collective suffixes. I found the matching of the adjectives and the numbers and the few, the unanimity of the terms, the bringing up of the singular entity and the aggregation, the disregard for the spelling of some of the glossaries and the attachment to the earlier writing of "Ba".

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Meaning of below Arabic word in article is: ‘that page’

همان، ص