

Afghan martyrs and the definition of "Neighbor then the house"



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Those who made a shield of their life and came from Afghanistan for protecting religion to Iran and theaters, after seeing "Pure Islam" under the bullets, missiles and bombs of disbelievers hatred. And how fine they "did" this "duty". In these radiant papers, we recount the spiritual and heroic presence of Afghan martyrs, in each of which there is a lesson to be learned. As their every breath praises God and their every single step is a step towards the heaven. Their clear and mystic look. Their definition based on the teachings of Islam, their devotion to Imam as a spiritual leader who had to be obeyed, considering Iran as the symbol of monotheism, defense of its borders was obligatory for every human being, alongside wise sayings and spiritual wills as well as calling to the family and his countrymen and all Muslims' attention Iran's circumstances, and that in these circumstances not only we should not expect much from Islamic Republic of Iran but we are obliged to be ready to help it with full force, among other things brings into our attention a system of reproduc-

tion of an advanced religious perspective which must be and example for all duties. Duties the aim of which is the "Freedom" of mankind. I've seen the spirit of faith as well as the peak of belief in Afghan mujahideen brothers' words. I saw the glory of iconoclasm in the lethal awe of these mujahideen. I saw a martyr who shouted his "peak of purity" so that the world would know that a young Afghan with all his pride comes to Iran for defending Iran from another country thousands of kilometers away from the front so that the world would know that being a Muslim has such a grand meaning.

Yes, cross-border lines cannot thwart mankind of doing his duties if one has faith in Martyrdom. They came along, fought and died to retell us and all human beings the lesson that we are not only responsible for "the house" but for "the neighbor" too, and sometimes it becomes "Neighbor then the house" and prioritizes defending the "neighbor", and Afghan martyrs by receiving this exulted message, even in the time of the invasion of the Red Army to their country, considered defining Iran as their religious and strategic duty, and became martyrs by engaging in this duty, and today this book is still open in Syria, Iraq, Yemen, Lebanon, Palestine and the call of "O Muslims" is heard aloud everywhere. The book is open, the open tradition becomes "tradition" again, "Hal man Nassir" is heard and "the garden gate of martyrdom is wide open". Therefore any one who wishes to engage in this tradition can enter it by saying: In the Name of God

Why is that so?



Seyed Hassan Mobarez

May be an unknown name for many readers of this memo, and so may be the fact that during the eight years of this war there were many Afghan soldiers who were martyred beside Iranian soldiers. Although this is not a hidden or confidential issue and few records, documents and statistics are available at the Martyr Foundation, many people are not aware of this fact. Why is that so? By raising this question, the reader may ask why it is necessary to know this issue after all.

Why did Afghan immigrants participate in the Sacred War? What is more remarkable in conversation with some Afghan veterans and martyr families is that they have traveled to the battlefields in order to obey the religious commanding of Imam Khomeini. This is a very important aspect of the issue. If the readers of these lines ponder more, they would certainly find other responses which call to attention subjects such as cultural commonalities etc. At the end of this memo, I would like to call into the writers', researchers' and producers' attention that today's Fatimid Afghan Army in Syria, is composed of the same Afghan martyrs of yesterday's holy war. Let them not remain unknown.