

About the presence of Afghan immigrants in the eight years of sacred defense



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In May 1978, there was a coup in Afghanistan, a coup that overthrew the government of Mohammad Daoud Khan. In the first days of the coup, the name of General Abdul Qader was spread among people. My father as well as two of my uncles who were not aware of the objectives of the coup were very happy and hopeful towards the days ahead. We were also happy, as a result of their happiness. However this happiness soon gave way to anxiety and fear. Very soon the communist nature of the coup conductors was revealed. Difficulties, overnight arresting of scholars, intellectuals, capitalists and influential members of society increased. The communist regime had less than a year of age, when the Islamic Revolution in Iran led by Imam Khomeini was accomplished. With the victory of the Islamic Revolution, hope buds blossomed again in the heart of the Muslim people of Afghanistan. The communist government officials of that time, could not bear the happiness of people and engaged in more opposition and oppression against most people. Little by little, persecutions against the Shiites who had deep devotion to the Islamic Revolution increased. In such circumstances, the Islamic State of Afghanistan was under the military occupation of the former Soviet Union. The Islamic Republic of Iran was the first

country to condemn the military occupation of Afghanistan and to declare supporting Mujahideen who fought against the government of that time and the military occupation forces.

Muslim people of Afghanistan were forced to move to the neighboring countries particularly to Iran and Pakistan to protect their lives and faith. After their arrival in Iran, thousands of Afghan people were settled in different cities of Iran and were incorporated into the social fabric of the country. The shared history, culture, language and religious beliefs of Afghan immigrants have caused their very early cultural identity with the people of Iran. However, all this happened when the Islamic Iran was engaged in the unequal war with the Baathist regime in Iraq. But there is no accurate information and documentation on the first Afghan fighter who enrolled for attending the sacred war in Iran fronts and was dispatched there. Now, 27 years after the holy war, almost everyone knows (by the testimony of the most of Iranian Martyrs' cemeteries, from the Martyrs Cemetery of Tehran, through the Reza Cemetery in Mashhad, the Martyrs Cemetery of Shiraz, Zahedan, Ahwaz, Orumieh, to the small Cemetery of the Martyrs of Khoramshahr in the city of Qom) that many immigrants from Afghanistan have attended in Iran-Iraq war fronts, in various jihad and procurement sections; Mujaheds who started their jihad by filling up sacks of sand for making trenches, or by cooking in the kitchen behind the front line, or as a physician in Shahid Baqaei Hospital in Ahvaz or in operations in the mountains of Iraqi Kurdistan.

I hope the righteous researchers of Iran and Afghanistan be able to take initiatives in this field with the cooperation of officials in order to put an end to the endless roving of Afghan immigrant martyrs the number of which would certainly exceed thousands.