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# **Constructing Ethical Communities: A Case of Displaced Afghan Population in Iran**



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**Constructing Ethical Communities:  
A Case of Displaced Afghan Population in Iran**

**Said Muslim Sadat**

**2024**



# Constructing Ethical Communities: A Case of Displaced Afghan Population in Iran

Said Muslim Sadat \*

## Introduction

The migration of Afghans to Iran has been driven by a complex interaction of historical, socio-political, and humanitarian causes, culminating in one of the biggest refugee populations in the area. Iran's closeness to Afghanistan, along with common cultural, linguistic, and religious links, has made it a significant destination for Afghan refugees seeking safety from continuing hostilities. Significant waves of relocation occurred after important events such as the Soviet invasion of Afghanistan in 1979, the emergence of the Taliban in 1996, and the prolonged instability following the U.S.-led operation in 2001. The most current wave of exodus was sparked by the Taliban's return to power in August 2021. These past migrations have changed Iran's demographic structure and continue to pose problems for both Afghan migrants and Iranian authorities.

Iran's attitude toward Afghan migrants has developed with successive waves of migration, showing a balance between humanitarian commitments and internal considerations. While Iran is a member of international accords, including the 1951 Refugee Convention and its 1967 Protocol, the execution of these obligations has been uneven. Afghan migrants confront significant hurdles, including restricted access to essential services, limited legal safeguards, and cases of exploitation and violence. These situations underscore the inadequacies in Iran's legal and humanitarian frameworks, presenting major ethical considerations concerning the protection and integration of displaced persons within Iranian society.

At the foundation of this research is the notion of ethical communities—societies that are built to protect the rights, dignity, and well-being of all persons, especially vulnerable groups like refugees. The ethics of care, which promotes relational responsibility and the moral obligation to protect underprivileged groups, provides a convincing paradigm for addressing the concerns of Afghan migrants in Iran. In addition, Islamic ethics, with its focus on ideas like the "Ummah" (the worldwide Muslim community) and "Amman" (protection for refugees), offers a theological and cultural underpinning for the ethical treatment of migrants. These concepts, anchored in both international law and Islamic tradition, are fundamental for comprehending Iran's responsibility to Afghan refugees.

This study aims to critically examine the intersection of international humanitarian law, Islamic ethics, and the ethics of caring in the context of Afghan migration to Iran. It will study how these ethical frameworks might influence policies and actions that not only protect Afghan migrants

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\* Research Scholar, Mahatma Gandhi University  
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but also encourage their long-term incorporation into Iranian society. This analysing historical migration patterns, the Iranian government's policy responses, and the ethical principles underlying the care and protection of displaced populations, this study seeks to offer a comprehensive approach to constructing ethical communities that uphold the rights and dignity of Afghan migrants in Iran.

## Overview of Afghan Migrants in Iran

**Historical Context:** In the 19th century, Afghanistan and Iran experienced similar historical trajectories defined by foreign interventions and political disputes, mainly involving the USSR and Britain. Iranian intentions to capture Herat and Baluchistan escalated hostilities in the area (Tapper 2009). Following the British exit from Afghanistan in 1841, Minister Yare Mohammad Khan tried diplomatic contacts with Iran over Herat (Morris 1878, p.70). However, communication failures between Britain and Iran in 1855 led to war in 1856, the British invasion of Karuk, and the 1857 Paris peace talks mediated by France, which reshaped Afghan-Iran ties (Jamila 2005 ). Tensions persisted until Reza Shah's reign, with the British probing water issues in the Sistan area in 1905 (Jamila 2005 ). In 1919, Amanullah Khan's independence movement increased links with Iran, resulting in the 1921 companionable pact that stressed reciprocal rights and economic cooperation (Hauner 1982). However, the 1978 communist revolution in Afghanistan, followed by the Soviet invasion, strained ties, with Iran backing the Mujahedeen and criticising the USSR (Hotak 2018).

**First Political Migration:** Afghan migration to Iran has been fuelled by both political and social concerns, including internal power battles between the Sadozai and Barakzai dynasties. The first political migration occurred when Abolfath Barakzai, a significant figure, sought asylum in Iran, leading to the foundation of the Barakzai dynasty with Iranian assistance (Ehsan 2017). During Amir Abdul Rahman Khan's tenure, between 10,000 and 15,000 Hazara families, fearing land seizures and forced relocations, migrated to Pakistan and Iran, illustrating the Shia Hazara community's difficulties (encyclopeadia 2022). In the 1850s, 5,000 Hazara households relocated to Bakharz and Torbat-e Jam, with 15,000 living in Torbat-e Jam by the late 1800s (Ehsan 2017). The Soviet invasion of Afghanistan in 1979 caused a huge surge of migration into Iran. This exodus was unique from prior migrations since it featured collective dislocation owing to the Soviet occupation, resulting in an inflow of Afghan refugees into Iran and Pakistan (Abbasi 2008).

**Waves of Migration:** Between 1979 and 1989, the first wave of Afghan migration to Iran and Pakistan occurred, motivated by resistance to Noor Mohammad Taraki's communist regime and the Soviet invasion. By 1989, 6.2 million refugees had left Afghanistan, with over 2 million heading to Iran (Noor 2006).

Before the invasion, Iran already had a substantial number of Afghan labour migrants. However, the political upheaval in Afghanistan during 1978–1979 provoked significant displacement (Mohammad Jalal 2005). Kabul's population swelled as insecurity worsened, driving many to seek sanctuary abroad (Education 2012).

Iran welcomed refugees with blue identification cards, providing them access to education, healthcare, and jobs. Only 5–10% resided in refugee camps, with most settling in rural and urban regions (Monsutti 2006). Following the Soviet pull-out in 1989, 1.3 million Afghans were returned from Iran between 1992 and 1995 (Abbasi 2008).

The second wave of Afghan migration to Iran started in 1989, fuelled by the struggle between Najibullah and the Mujahedeen. The fall of Kabul in 1992 and the accompanying civil war

led to significant displacement, with many Afghans, notably the urban and educated middle class, fleeing to Iran and Pakistan (Margesson 2007). However, this time, both nations were less hospitable than during the first migration (Katrin 2014).

Iran launched a repatriation program in 1992, and new entrants were issued temporary registration cards. These migrants were commonly referred to as "panahandegan," a phrase conveying a lesser status than earlier refugees (Mitra 2018). Despite the repatriation of nearly 1.3 million Afghans between 1992 and 1995, migration continued due to the Taliban's establishment (Katrin 2014). By 1999, forcible repatriation was considered, and by 2001, further limits on Afghan labour were established, significantly reducing their chances (Rajaei 2000).

The third wave Following the U.S. engagement in Afghanistan and the Taliban's collapse in 2001, the third wave of Afghan migration occurred. In response, Iran barred its borders to Afghans and launched repatriation measures. Two camps were built up in Nimroz province to handle the inflow (Mohammad Jalal 2005). The U.S.-Taliban battle following 9/11 led to the biggest wave of migration, aggravating the humanitarian catastrophe in Afghanistan (Turton 2002).

Despite the obstacles in Afghanistan, Iran escalated its attempts to diminish the Afghan population by raising living expenses and restricting enterprises from hiring Afghans (Katrin 2014). In January 2002, the UNHCR announced the Tripartite Repatriation Agreement, seeking to assist the repatriation of 400,000 Afghan refugees from Iran (Turton 2002). Between 2002 and 2005, nearly 800,000 Afghans returned home with UNHCR's help, including 570,000 spontaneous returns from Iran (Monsutti 2006). However, reintegration issues such as insecurity, restricted employment possibilities, and insufficient social services impeded the process, resulting in a slowdown in returnees after 2005 (Katrin 2014).

The fourth wave of Afghan migration to Iran started in 2005, motivated by deteriorating domestic circumstances and escalating military operations in Afghanistan (Abbasi 2008). Many Afghans sought sanctuary in Iran, avoiding rising turmoil and civilian losses, underscoring the necessity for international measures to resolve Afghanistan's instability (Noor 2006).

The fifth wave began after 2014, following President Obama's decision to reduce U.S. military commitments in Afghanistan. Though approximately 700,000 Afghans returned after 2016, many continued to escape due to persistent insecurity (Modrzejewska 2020).

Finally, in August 2021, the Taliban's takeover of Afghanistan led to a huge rise of Afghan



Figure 1 According to UNHCR the Number of Afghan Population with different Statuses in 2023

refugees fleeing to Iran. According to estimates from Iranian authorities and the UNHCR, between 500,000 and 1,000,000 Afghans sought shelter in Iran during this period, adding to the already grave regional humanitarian crisis (UNHCR, Iran 2023). Many of these immigrants were undocumented,



particularly from metropolitan regions, and sought asylum in Iranian cities with local community assistance. Some were temporarily sheltered in transit facilities, while others were moved to more permanent refugee settlements (EUAA 2022). Before the Taliban's ascension to power, approximately 2.1 million Afghans were already residing in Iran as unauthorised migrants. A headcount by Iran's Bureau for Aliens and Foreign Immigrants Affairs (BAFIA) found that 2.6 million Afghans live unlawfully in the country (UNHCR, Iran 2023). Despite these high numbers, the Iranian government has increased deportations, removing 43,000 Afghan refugees in February 2023 alone (Curtis, 2023). By the end of 2022, it was expected that Iran would absorb an extra 274,000 Afghan migrants.

According to the United Nations High Commissioner for Refugees (UNHCR), the overall condition of Afghan refugees in Iran and Pakistan has reached a crisis stage. Since 2021, an estimated 1.6 million Afghans have migrated to these neighbouring countries, boosting the total number of Afghan refugees in Iran and Pakistan to over 8 million. As of 2023, Iran has the largest number of refugees globally, with over 1 million Afghans entering since 2021. Of the 3.4 million refugees and asylum seekers in Iran, including 2.6 million "head counted" Afghans, the government is currently responsible for hosting nearly 4.5 million Afghan refugees. In Pakistan, an estimated 3.7 million Afghan refugees also dwell. Afghans. Iran is ultimately responsible for providing shelter for 4.5 million Afghans. At the same time, Pakistan needs to cope with an anticipated 3.7 million Afghan refugees (Report 2023).

## **Navigating Iranian Policy: Challenges for Afghan Migrants**

Iran's stance towards Afghan migrants and refugees reveals a complicated and frequently inconsistent approach, determined by internal socioeconomic issues and regional geopolitical developments. Since the first wave of Afghan refugees came in 1979, Iran's strategy has varied between a welcoming posture and a more restrictive one, notably after the conclusion of the Iran-Iraq war and the U.S. military participation in Afghanistan.

From 1979 until 1992, Afghan migrants were awarded "blue cards" (mohajeran), which permitted them to lawfully reside in Iran for an extended duration. This came with some perks, such as free primary and secondary education, subsidized healthcare, and food aid (Abbasi 2008). However, employment was confined to low-paying, menial tasks, and Afghans were barred from founding enterprises or working as street vendors (Rajaei 2000), p. 56). The Iranian government first cultivated a welcoming attitude, referring to Afghans as "brothers and friends," but this goodwill dissipated during Iran's post-war rebuilding, leading to a change in immigration policy (Rostami 2007).

By the 1990s, Iran's emphasis moved from integration to repatriation, partly driven by domestic economic concerns. Iran enacted harsher measures aimed at curbing undocumented immigration, including deportation operations, curtailing social benefits for Afghans, and imposing employment restrictions (Mohammad Jalal 2005, p.16). The creation of the Tripartite Commission in 1992—composed of Iran, Afghanistan, and the UNHCR—accelerated repatriation efforts, although these efforts were hindered by persistent insecurity in Afghanistan (Abbasi 2008).

Despite the repatriation attempts, many Afghans have continued to remain in Iran without legal status for decades. By the late 1990s, Iran's Afghan population remained at over 2 million, despite attempts to lower it via voluntary and forced repatriation (Rajaei 2000, p.12). Deportation efforts accelerated in the early 2000s, with tens of thousands of Afghans deported yearly (Sadighi 2006, p.9). These measures culminated in the "locked door" policy of 2001, when the Iranian



government prohibited any new Afghan asylum applicants from entering the country and escalated deportations of illegal Afghans (Mohammad Jalal 2005, p.16).

One significant critique of Iran's program is its inability to build a comprehensive legal framework for controlling migration. Even after more than three decades, many Afghans in Iran remain undocumented or possess temporary status that makes them susceptible to deportation and restricts access to services. While the Amayesh card system, launched by the Bureau for Aliens and Foreign Immigrants Affairs (BAFIA), has intermittently granted temporary legal status, it has failed to provide a route to permanent residence or citizenship (Mohsen 2006).

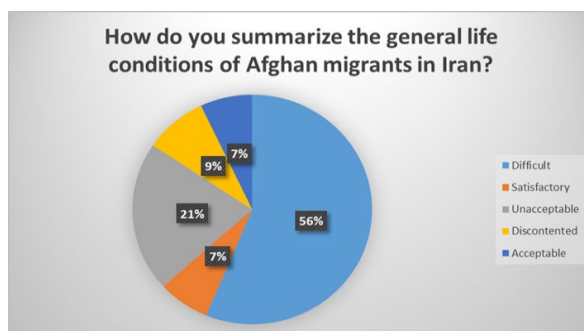
Additionally, Iran's socioeconomic issues, aggravated by sanctions and economic hardships, have led to greater limitations on Afghan immigration. These limits include tougher controls on employment permits, healthcare access, and education for Afghan youngsters. While Iran has shown some flexibility in recent years—such as extending school rights to all Afghan children in 2015—these steps have not addressed the core problem of legal status and long-term protection (Siavoshi 2022).

Following the Taliban's restoration to power in Afghanistan in August 2021, Iran has enacted harsher rules regarding Afghan immigration. Many Afghan individuals were claimed to have been deported without sufficient consideration of their need for international protection (watch 2022). In late 2021, the UNHCR observed a substantial rise in forced returns, with an average of 1,500 to 3,500 daily deportations (UNHCR, IRAN 2021). By March 2022, forced repatriations rose again, with 65% of freshly arrived Afghans being deported (Amnesty 2022, p.14). In 2023, Iranian officials deported hundreds of illegal Afghans and further tightened restrictions, banning even Afghans with temporary work permits from obtaining jobs (D'Souza 2023). Over 328,000 Afghan refugee's feared deportation in the first half of 2023 as Iranian authorities increasingly coordinated with Taliban officials at the border to assist in repatriation (Rahmati 2023).

In 2024, the situation deteriorated with the introduction of the "Expulsion of Afghans is a National Demand" campaign, which was intended to expel the entire Afghan people from Iran. This signified an intensification of anti-Afghan sentiment and increased pressure on Afghan residents to leave the country. Iran's Afghan migration and refugee policy is characterized by transitory restrictions and uneven implementation. While Iran has housed millions of Afghan migrants, its inability to build a clear legal framework and its dependence on repatriation and expulsion have put many Afghans in a vulnerable situation. To solve these issues, Iran would need to develop a more sustainable and rights-based migration strategy, backed by international collaboration and legislative changes. Without these improvements, the continuous marginalisation of Afghan migrants would continue, in contravention of international human rights and refugee law.

**Educational Barriers Faced by Migrants:** Despite the Convention on the Rights of the Child (CRC), Afghan migrant children suffer severe impediments to schooling in Iran. Many are refused admission to public schools or encounter problems obtaining learning materials, limiting their right to education. (Warsaw 2019). In an interview with Afghan migrant worker Maryam on November 17, 2023, she revealed the educational problems experienced by Afghan refugees in Iran. Living in Tehran with her two children, she suffers from the difficult registration procedure for schools, including the necessity for headcount registration and paying fees at several agencies. The financial strain is severe, with Afghan families compelled to pay hefty sums to enrol their children. Maryam noted how administrative and bureaucratic impediments, combined with legal constraints, constitute huge obstacles for Afghan refugees seeking education for their children in Iran.

**Restrictions on Movement:** Afghan migrants face significant restrictions on their freedom of travel in Iran. Many are obliged to remain in defined regions or risk fines if caught beyond these zones, breaching their right to freedom of movement as stipulated in the Universal Declaration of Human Rights (UDHR), Article 13. UN, 1951. Legislation regulating it was enacted by the Iranian government in 2001. Immigration and residency of foreign nationals, especially Afghans in Iran: (Jussi S Jauhiainen 2020, p.22) since 2002, Iran has steadily put limitations on "no-go zones," locations, towns, and provinces where all foreigners, including Afghan and Iraqi refugees, may dwell legitimately. (HRW 2013, p.54), Article 13b of the 1931 Act on entrance into the Union has given birth to this approach. Residence of foreign nationals in Iran, which contends that the GOI will be authorized to reject permanent residence. For reasons of security or public interest, they are traveling in specific sections of the country's health ((EUAA) 2022, p.31). Since 2007, Iran has put numerous limits on foreigners, including Afghans. These restrictions divide Iran's thirty-one provinces into seventeen complete no-go regions and eleven partial no-go areas. These places are widely known as 'Afghan-freeze zones,' reflecting Iran's commitment to improve upon socio-economic circumstances, security, as well as migration control.



**Barriers to Employment Opportunities:** Iran limits the types of employment available to Afghan migrants, confining them to low-wage, and unregulated sectors. This restriction violates their rights under the International Covenant on Economic, Social, and Cultural Rights (ICESCR) and exacerbates poverty within Afghan migrant communities. (Nations 2017).

An article written in August 2022 by Sussan Siavoshi, Professor of International Affairs from Trinity University, Texas, states that employment limitations for Afghan refugees were put in place in 2004. After that, Afghan migrants could choose from only four types of unskilled occupations. (Siavoshi 2022, 4) According to the article on Afghan situations in Iran, restrictions for documented migrants also include Amayesh card holders limited to 87 different employment types covering agriculture, construction, and other professions ((EUAA) 2022, p.65) As a result of labour market needs and to prevent Afghans from displacing Iranian residents, the great majority of these roles are for heavy physical labour. Creating plaster, producing battery acid, excavating, creating bricks, laying asphalt and concrete, loading and unloading vehicles, cutting stone, building roads, mining, and farming are a few examples. Frequently, these jobs are risky in addition to being poorly paid. (HRW 2013, 71) According to MEE, additional industries where Afghan immigrants might find work included lime and brick kilns as well as various positions that involved managing sewage, trash, chemical waste, or fertilizers. (MME 18 September 2021).

**Incidents of Abuse and Violence:** Afghan migrants regularly experience physical and verbal abuse, including beatings and harassment by local officials and residents. These actions, especially targeting women and children, undermine their dignity and contradict Article 5 of the UDHR, which bans torture and cruel, inhuman, or degrading treatment (Warsaw 2019).

**Experiencing Discrimination:** Afghan migrants in Iran face widespread institutionalized discrimination. This includes limited access to healthcare, education, and employment opportunities, contributing to their social exclusion. The Iranian government has failed to adhere to the International Convention on the Elimination of All Forms of Racial Discrimination (ICERD), further marginalizing Afghan communities (IOM 2024). On June 21, 2024, as part of my research on the Human Rights Protection of Afghan Migrants in Iran, I interviewed a 40-year-old Afghan man recently deported after 12 years of living in Iran. He described severe discrimination, stating Afghans were treated worse than animals. Employers withheld wages, and when Afghans asked for payment, they were arrested without due process. His children faced rejection or high fees at schools, and Afghans were denied legal papers, faced constant harassment, and had severe restrictions on their movement. His story highlights the dire discrimination Afghan migrants endure in Iran. For my research on the protection of human rights for Afghan migrants in Iran, I conducted an online survey in August 2023 to gather first-hand information about their actual living conditions. Respondents were asked to share their experiences with prejudice, discrimination, and general treatment in various aspects of life, such as workplaces, access to services, and government interactions. The data provided a clear understanding of the challenges they face, including misbehaviour, fear of deportation, unstable employment, and concerns for safety in both Afghanistan and Iran.

**Denial of Human Dignity:** Afghan migrants in Iran often face dehumanizing treatment, with authorities and civilians failing to recognize their basic human rights. This widespread dehumanization is a violation of the UDHR, which affirms the inherent dignity and equal rights of all individuals.

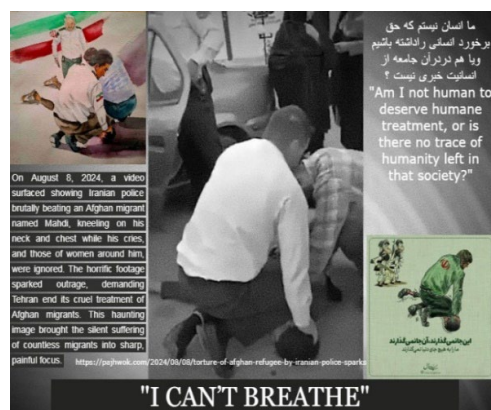
On September 7, 2016, when Iran's Disciplinary Police in Shiraz publicly displayed a group of illegal Afghan migrants in a cage as part of an exhibit titled "Discoveries of Disciplinary Police Missions." This dehumanizing display led to widespread protests from political and social figures, as well as an outcry from Iranian and Afghan social media users. The imagery of migrants being treated as objects for public spectacle underscores the broader issue of how migrants are often depicted and treated in societies that view them through the lens of criminality and otherness (Zahid 2016).

### **Detention, Deportation, and Forced Repatriation:**

**An Ongoing Crisis:** Afghan migrants in Iran face arbitrary detention in overcrowded facilities, followed by forced deportation without due legal process. Violating the principle of non-refoulement under the 1951 Refugee Convention, many are repatriated to unsafe conditions in Afghanistan, exposing them to persecution and violence. UN, Human Rights Instruments, 1951(UN, 1951).



In August 2024, a disturbing video emerged on social media showing Iranian police violently assaulting an Afghan migrant named Mahdi. In the video, several officers are seen kneeling on Mahdi's neck and chest, while his desperate cries—and the pleas of women around him—are completely ignored. The footage reveals the harsh and dehumanizing treatment of Afghan migrants in Iran, with Mahdi's pain and helplessness captured for the world to see. This act of brutality quickly spread online, sparking outrage among viewers and leading to widespread demands for Tehran to put an end to such inhumane treatment of Afghan migrants. The video brought to light the daily struggles faced by many migrants, who often endure violence and discrimination in silence. In this case, the visual power of social media exposed the reality of their suffering, raising awareness about their plight and amplifying calls for justice (pajhwok 2024 ).



## The Ethics of Care and Protection for Displaced Populations

The term "ethics" is derived from the Greek word *ethos*, meaning the character, spirit, or ideals that characterize a community or society. The Oxford Dictionary defines ethics as: (1) a set of moral principles that govern the assessment of human behaviours as right or wrong, good or evil; and (2) the norms of conduct that are accepted about a particular area of human activity (Hasan AL-Aidaros 2013).

Care ethics, established by Carol Gilligan (1982), stresses relational and empathic obligations, emphasizing sustaining human relationships and environmental elements, particularly in situations involving vulnerable groups like displaced people (Edwards 2009). Gilligan compares care ethics with an "ethics of justice," where moral dilemmas are answered by abstract, impartial notions such as fairness and obligation. The focus in care ethics shifts from strict rules to emotional involvement and understanding the complexities of relationships (Gilligan 1982). Care ethics typically grapples with the problem of partialism, prioritizing the interests of loved ones above impartial justice, which causes ethical challenges when balancing personal and general obligations (Beauchamp 2009). Critics claim that impartiality is crucial for ethical decision-making, as evidenced in cases like a teacher offering an unfair advantage to their kid (Singer 2011). While care ethics gives an important viewpoint on personal and relational morality, its departure from principles of justice raises doubts about its larger application to society ethics, notably about fairness to all persons.

One important critique of care ethics is its vagueness. Critics say that care may be exhibited with or without emotional connection, as evidenced in professional care situations. While relational interaction is important to care ethics, certain behaviours done out of care, such as a parent maintaining an excessive schedule for their kid out of worry, could nonetheless be ethically wrong (Allmark 1995).

Care ethics is a moral philosophy that emphasizes social and sympathetic obligations for others, especially vulnerable groups like displaced people. Unlike conventional rule-based ethics, which stress universal principles and abstract responsibilities, care ethics promotes connections, empathy, and responsiveness to particular needs.

Virginia Held attacks orthodox moral theories for disregarding the moral value of human bonds and emotions like empathy, which lead caring interactions. Care ethics advocates for a focus on displaced people's individual needs and vulnerabilities rather than impersonal regulations and rules. (Friedman 2008).

Toronto's (1993) ethics of care proposes a justice-orientated approach, incorporating moral elements including fairness and universality. Unlike Gilligan's concentration on relational care, Toronto's theory assures that care addresses both emotional closeness and social fairness.

Toronto connects care to political systems, emphasizing governments' communal, continuing duty. Her four steps of care—recognising needs, adopting responsibility, delivering care, and evaluating its impact—are vital for ensuring Afghan refugees get effective and fair assistance (Toronto 1993, p.101).

Ethical reasoning, especially through the perspective of care ethics, supports the idea of shared responsibility for displaced people by highlighting relational duties not only to individuals but to communities and governments. Care ethics, as proposed by Carol Gilligan (1982), highlights the role of sympathetic, contextual connections in moral decision-making. In the case of Afghan refugees in Iran, this approach encourages both community and governmental actors to react to the unique vulnerabilities and needs of displaced people rather than addressing them via abstract, impersonal programs. Gilligan's care ethics differ from an "ethics of justice," which promotes fairness through abstract concepts. However, care ethics changes the emphasis to understanding unique connections, noting that displaced groups like Afghan refugees demand a more responsive and empathic approach to help (Edwards 2009). Migrants' personal relationships and specific vulnerabilities necessitate personalized care and assistance. For instance, Afghan refugees, suffering relocation due to persistent violence, deserve more than just legal protection—they need a feeling of belonging, emotional support, and empathy from their host communities and governments.

While care ethics has been attacked for its partiality and emotional bias, as emphasised by Beauchamp (2009) and Singer (2011), it remains crucial for developing compassion. It offers a counterpoint to more strict frameworks of justice by highlighting the moral relevance of human ties. This becomes particularly crucial for displaced people, whose fragile situations necessitate empathetic attention and specialized care. Though care ethics may face obstacles when measured against impartiality ideals, they are critical for addressing the humanitarian needs of Afghan migrants.

Virginia Held challenges conventional ethics for side-lining the emotional components of human interactions, claiming that care ethics concentrates on the needs of vulnerable groups. For displaced Afghan refugees, this approach guarantees that solutions are informed by their individual needs and vulnerabilities, not only by impersonal legal frameworks (Friedman 2008). Hold's criticism underscores the premise that care must be laced with empathy and compassion to properly solve the humanitarian problem of Afghan refugees in Iran. Joan Toronto's (1993) notion of care ethics extends this idea further by including justice ideas, making it more relevant to policy-making and collective responsibility. Toronto provides a political component to care ethics, saying that care must be connected to society institutions, guaranteeing that governments partake in the common obligation of providing care. Her four steps of care—recognizing needs, adopting responsibility, delivering care, and analysing its impact—are precisely aligned with governmental commitments to safeguard Afghan refugees in Iran. Toronto's justice-oriented paradigm ensures that care is not merely about emotional intimacy but also about satisfying the requirements of fairness and universal protection, thus addressing charges of partiality within care ethics.

For Afghan refugees in Iran, ethical reasoning based on these ideas highlights the need for a shared duty that is both community and governmental. While communities may give social and

emotional support, governments must guarantee that legislation is in place to deliver fair, equitable, and effective care. According to Toronto, governments may establish systems that fulfil both the urgent needs and long-term protection of displaced people by merging care ethics with principles of justice, providing a fair and compassionate response to the refugee crisis. This method offers a balanced framework for addressing the vulnerabilities of Afghan refugees, encouraging both empathy and justice in their care and protection. In this view, care ethics not only asks for moral reasoning based on individual connections but also highlights the need for community duty in ensuring that Afghan refugees get the safety and care they need in Iran.

## **Islamic Ethics**

Islamic ethics and morals derived from the Quran and Hadiths: Islamic ethics is described as *akhlaq* (plural of *khuluq*), which implies character, personality, and disposition. The term *akhlaq* has a very close association with the words *khaliq* (the creator) and *makhluq* (the creation). As a result, *akhlaq* implies a healthy connection between *khaliq* (the Creator) and *makhluq* (the creation), as well as between *makhluq* (the creature) and *makhluq* (the creature) themselves (Rahim 2013). Ethics are closely tied to religion (*iman*) in Islam. Strong religion develops strong character, whereas poor faith leads to moral degeneration. The Prophet emphasized that real religion requires loving others as one loves oneself, and cautioned that simple acts of worship without ethical conduct, such as injuring others, might lead to spiritual destruction (Hasan AL-Aidaros 2013). According to Surah Al-Qalam (68:4) <sup>1</sup>in the Qur'an, "And fact, you are of a wonderful moral character."

This verse is addressed to the Prophet Muhammad (PBUH), affirming his exceptional moral character, including virtues like honesty, compassion, patience, and humility. It highlights him as the ideal model of Islamic ethics and righteousness. Hadiths Sahih (Al-Albani) <sup>2</sup>[1] Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "I was sent to perfect good character."

## **Islamic Perspectives on Refugees and Migrants**

Islamic ethics towards refugees are strongly entrenched in the values of *hijra*, human rights, and justice, which prioritise the protection and care of vulnerable persons, regardless of their religion or national origin (Challenges 2012). A fundamental example of this is Prophet Muhammad's (PBUH) movement from Mecca to Medina, where the people of Medina extended hospitality and safety (Al-Bukhari 1997). This historical incident represents a key concept in Islamic refugee protection. The Qur'an and hadith provide a spectrum of ethical obligations for refugees, including protection, charity, justice, and developing self-reliance. Among the various notions that promote the care of refugees and migrants during and after the *hijra*, two major ideals stand out: *ummah* (the Muslim community) and brotherhood. These values stress unity, compassion, and communal responsibility, establishing an atmosphere of inclusion and assistance for all Muslims in any condition and time particularly those displaced.

In addition, certain actions, such as *panahenda* (giving shelter) and *uman* (offering sanctuary), are fundamental components of Islamic ethical beliefs. Acts of generosity, like *zakat* (required almsgiving) and *sadaqah* (voluntary charity), are also vital in aiding refugees, ensuring that their material and emotional needs are addressed, and helping them rebuild their lives with dignity.

- **The Concept of Ummah: Implications for Migrants in Islamic Ethics**

In Islam, equality in the rights and treatment of migrants is highlighted, underscoring that if refugees are given asylum, they are to be treated with the same rights and benefits as the host population. This includes access to jobs, education, freedom of travel, and other civil rights. The Prophet Muhammad (PBUH) created the notion of ummah, which transcended tribal connections and formed a feeling of nationhood based on religion and fraternity. (Al-Bukhari 1997) After the hijra (migration), the muhajirin (refugees) from Mecca were assimilated into the society of the Ansar (hosts) in Medina, encouraging social peace and equality without discrimination (Kraefess 2005). The Prophet Muhammad (PBUH) coined the term ummah, or the collective Muslim community, as a uniting factor among Muslims. This notion is founded in the Qur'an, where the word ummah is used numerous times to describe a community linked by religion, transcending tribal, ethnic, and national barriers. "And therefore we have created you a righteous community (ummah was) that you will be witnesses over the people and the Messenger will be a witness over you." Surah Al-Baqarah (2:143)<sup>3</sup>says.

Describes the Muslim community as a middle country defined by fairness, balance, and moderation. The notion of ummah wasat stresses the moral obligation of Muslims to embody justice and morality, acting as witnesses over mankind, just as the Prophet Muhammad (PBUH) is a witness over them. This verse underlines the ethical need to sustain protection, compassion, and charity, especially in the treatment of refugees and the weak, underscoring Islam's commitment to offer justice and help to those in need.

- **Brotherhood in Islamic Ethics: A Framework for Migrant Support**

Islamic principles primarily encourage brotherhood, love, and compassion, particularly towards refugees. The Qur'an and hadith underscore the fundamental necessity of supporting people in need, reaffirming the concept that our community relationships should be founded on mutual care and assistance. The Qur'an (49:10)<sup>4</sup> reads, "The believers are but one brotherhood; therefore, make peace amongst your brothers and be watchful of Allah, so you may be granted kindness. Emphasizing that all Muslims are linked, like a family, despite their origins or situations. This poem urges togetherness and empathy among community members, particularly for those who are vulnerable. Additionally, the teachings of the Prophet Muhammad (PBUH) mentioned in Riyadh as-Salihin (224) further stress the need to express compassion to others. The Prophet compared the community of believers to a single body, in which one's pain affects all. This example underlines the responsibilities of every person to care for and help others, especially refugees who may be suffering enormous hardships. (Bashir n.d., h.224)In summary, Islamic ethics not only urge kindness and support for refugees but also define it as a moral responsibility founded on the ideals of brotherhood and compassion, generating a culture of solidarity throughout society. In Islam, the notion of ummah (the worldwide Muslim community) transcends geographical boundaries, stressing that all Muslims are brothers and sisters regardless of their location or ethnicity.

Every Muslim is required to help and care for individuals within the ummah, particularly in times of difficulty. This feeling of oneness and brotherhood implies that the boundaries of nations should not be an excuse to abandon one's obligation towards other Muslims, especially when they are in difficult circumstances, such as refugees. Islamic beliefs urge individuals in a position of power or affluence to aid those who are suffering, ensuring that society stays strong and unified. The Qur'an and the Sunnah underscore this notion, asking Muslims to maintain their obligations for others,



particularly the downtrodden and destitute, regardless of where they are. This compassionate obligation embodies the virtues of care and solidarity that underlie the Islamic notion of justice and mutual responsibility.

- **Aman: The Ethical Treatment of Non-Muslim Refugees in Islam**

Islamic teachings highlight the significance of offering protection (Aman) to non-Muslim refugees, underscoring the commitment to defending their rights and dignity. Qur'an, Surah At-Tawbah (Chapter 9), Verse 6<sup>5</sup>. "And if any one of the polytheists requests your protection, then give him security so that he may hear the words of Allah; then restore him to his place of safety. This is because they are a people who do not know." The notion of aman provides a binding responsibility to protect non-Muslims, establishing an atmosphere of coexistence and respect. Even in times of strife, this protection is believed inviolable, underscoring the moral commitment Muslims have to safeguard the rights of all persons, irrespective of their religious views. This inclusive posture not only promotes humanitarian principles but also works to create communal relationships, allowing for mutual respect and understanding among varied groups. By offering safety and assistance to non-Muslim refugees, Muslim communities may exemplify the genuine essence of Islam, which calls for compassion, tolerance, and the protection of vulnerable groups.

The Iranian government's treatment of Afghan migrants and refugees is in striking contrast to the principles of Islamic ethics, which prioritise the protection of the vulnerable, justice, and compassion. Islamic teachings, which are based on the Quran and Hadith, maintain the principles of ummah (brotherhood) and aman (protection), requiring that all individuals receive fair treatment and care, irrespective of their faith or background. Iran's actions violate the fundamental principles of Islamic ethics by neglecting these moral obligations, thereby undermining the spirit of unity, dignity, and justice that Islam demands for refugees and migrants.

## **The Islamic State's Responsibilities toward Refugees and Migrants**

Muslim governments and people possess a huge duty to give sanctuary and protection to migrants. The Qur'an (4:100) <sup>6</sup>urges anyone experiencing persecution to seek protection, stressing that it is a responsibility to give sanctuary without prejudice. Refugees should get material support—such as lodging, food, and clothing—similar to how the Ansar of Medina supported the Muhajirun, as described in the Qur'an (59:9)<sup>7</sup>.

Once given asylum, refugees must have equal rights and advantages, including access to education and work, symbolising the oneness of the ummah, as emphasised by Jamal (2005). Islamic teachings also demand the protection of non-Muslim refugees, assuring them safety without pushing conversion (Qur'an 9:6). <sup>8</sup>The concept of non-refoulment is fundamental in Islamic law, banning the forced return of refugees to danger and enabling them to stay in the host nation as long as required (UN Refugee Convention, Article 33).

Moreover, Muslims are urged to help refugees via philanthropy, including zakat and sadaqah, with the Qur'an highlighting the need to support the destitute (2:83; 4:36; 17:26)<sup>9</sup>. Justice is vital in Islam, requiring Muslims to guarantee refugees obtain basic rights like healthcare and citizenship (Qur'an 4:135)<sup>10</sup>. Supporting refugees in becoming self-reliant is also crucial, borrowing from the historical precedent of the Ansar enabling the Muhajirun to integrate economically (Al-Bukhari 1997)<sup>11</sup>. Overall, Islamic ethics call for brotherhood, compassion, and mutual care, asking communities to aid those in need (Qur'an 49:10)<sup>12</sup>.

Islamic ethics stress justice, compassion, and the protection of vulnerable persons, which directly pertains to the treatment of refugees and migrants. Iran, as an Islamic nation, has an obligation built into these ideals for Afghan migrants and refugees. The Qur'an and hadiths underscore the value of brotherhood (ummah), charity (zakat), and justice (adl), asking Muslim communities to help those in need, regardless of country or origin.

## **Islamic Ethical Responsibilities of (the Islamic Republic of Iran) toward Afghan Migrants and Refugees**

As an Islamic state, the Iranian government has substantial obligations to Afghan migrants and exiles, which are based on humanitarian principles, international law, and Islamic ethics. Primarily, the government must ensure the safety and dignity of those escaping persecution by providing aman (protection), as outlined in the Qur'an and prophetic teachings. This encompasses the assurance that Afghan migrants are not forcibly returned to hazardous conditions, which is consistent with the principle of non-refoulement that is upheld in both international refugee law and Islamic jurisprudence.

Secondly, Iran is obligated to guarantee Afghan migrants access to fundamental rights and services, such as healthcare, education, and lodging, under the principles of justice (adl) and ummah (community). Islamic teachings underscore the importance of treating migrants and refugees with justice, necessitating their integration into society with equal rights and opportunities. The government must facilitate their self-reliance by providing access to employment and vocational training, enabling them to contribute to the host country's economy while rebuilding their lives.

Iran is also required to protect migrants from maltreatment and prevent discrimination and exploitation, thereby preserving their human dignity. As a prominent Islamic nation, Iran must lead by example, nurturing an environment of inclusion and compassion. This involves respecting the diversity of Afghan expatriates, including non-Muslims, and ensuring their rights are protected by Islamic ethics and the Qur'an (9:6)<sup>13</sup>. These responsibilities are not only moral imperatives but also crucial for sustaining Iran's reputation as a state committed to Islamic values and global humanitarian standards.

The policies of the Islamic Republic of Iran in recent years regarding Afghan migrants have shown a clear contradiction with the principles of Islamic ethics and international human rights. From an Islamic perspective, migration is recognized as a religious and practical duty in God's path, just as the Prophet Muhammad (PBUH) and the Muslims from Mecca to Medina were prominent examples of Islamic support and solidarity. In this framework, Muslims are obligated to provide comprehensive support to migrants who are forced to leave their homeland due to insecurity, war, or poverty. The widespread acceptance of Afghan refugees by Iran in 1979 demonstrated the alignment of this policy with Islamic values.

However, in the past two decades, Iran's policies have diverged significantly from these principles. Afghan migrants have been subjected to discrimination, violence, and inhumane actions such as detention, direct shooting, and even forced expulsion. Such behaviours not only contradict Islamic principles like human dignity and support for the oppressed, but they also violate the provisions of the Universal Declaration of Human Rights, which Iran, as one of the signatories, is committed to upholding.

The fundamental difference between Islamic ethics and international human rights lies in the universality of the human rights framework, which guarantees the rights of all individuals regardless of religion, ethnicity, or nationality. In contrast, Islamic ethics place greater emphasis on religious

solidarity among Muslims. However, both ethical systems emphasize the preservation of human dignity and providing essential assistance to migrants.

As a result, Iran's current policies not only call into question its Islamic commitments but also represent a blatant violation of international principles. This contradiction highlights the need for an immediate review of policies and a return to human and Islamic values.

## **Legal and Humanitarian Framework**

Iran, as one of the 48 UN member states that voted to ratify the Universal Declaration of Human Rights (UDHR) in 1948, is obligated to abide by its principles. The Universal Declaration of Human Rights (UDHR), which is based on universal ethics, and human rights requires all member states to safeguard human rights and preserve the dignity of individuals, irrespective of their nationality, religion, ethnicity, or language. Iran has signed a variety of international conventions, each of which necessitates specific commitments to protect human rights. These obligations are not restricted to the UDHR alone.

Iran has additional obligations to refugees and migrants as a signatory to the 1951 Refugee Convention and its 1967 Protocol. These include guaranteeing their safety, adhering to the principle of non-refoulement, and granting them access to fundamental rights, including education, healthcare, and employment. It is imperative to adhere to these commitments to ensure that Iran's policies and practices are consistent with international standards. Consequently, the Iranian government is obligated to provide protection and assistance to refugees, particularly vulnerable groups like Afghan migrants, by both international law and humanitarian values.

Responsibilities under The Universal Declaration of Human Rights (UDHR) further guarantee key protections. Article 2 ensures non-discrimination based on nationality or status, Article 5 prohibits inhumane treatment, and Article 13 guarantees freedom of movement and residence (UN, 1948). Despite this, Afghan Migrants and refugees are facing discrimination, inhumane treatment restrictions on movement and services in Iran.

The legal status of refugees is defined by two international instruments: the 1951 Convention relating to the Status of Refugees and its 1967 Protocol. The Islamic Republic of Iran acceded to the 1951 Convention and its 1967 Protocol on 28 July 1976, with reservations to Article 17 (wage-earning employment), Article 23 (public relief), Article 24 (labor legislation and social security), and Article 26 (freedom of movement) (UNHCR, Refugees in Iran 2024).

Responsibilities under The International Covenant on Economic, Social, and Cultural Rights (ICESCR) guarantees the right to work, education, and healthcare, but Afghan migrants frequently struggle to access these (Nations 2017). Under the International Convention on the Elimination of All Forms of Racial Discrimination (ICERD), Iran must eliminate racial discrimination, yet Afghans face institutional barriers (UN, 1968).

The protection of Afghan refugees in Iran needs powerful legal frameworks and international help to guarantee their rights are protected. Afghan migrants confront problems such as restricted access to essential services, discrimination, and fear of incarceration. Iran, as a member to the 1951 Refugee Convention and 1967 Protocol, is committed to protecting refugees, notably under the principle of non-refoulement, guaranteeing access to vital rights including shelter, job, and education (UN, Human Rights Instruments, 1951).

Ratification Status for Iran (Islamic Republic of)

There are numerous conventions related to international law and human rights that Iran is the signature of that they have ethically those conventions Convention on the Child (CRC) protections for but Afghan often lack access to proper care International particularly with IOM, is critical to addressing these challenges and ensuring Afghan migrants' rights and dignity are upheld (Soken Huberty 2024).



UN Resident Agencies in Iran		
APDIM-ESCAP	UNDSS	UNIDO
FAO	UNESCO	UNRCO
IOM	UNFPA	UNOCHA
UNAIDS	UN-HABITAT	UNODC
UNAMA	UNHCR	WFP
UNAMI	UNIC	WHO
UNDP	UNICEF	

No:	Treaty	Signature Date	Ratification Date
1	UDHR- Universal Declaration of Human Rights	1948	Iran was one of 48 UN member states voting to adopt the declaration in 1948.
2	International Convention on the Elimination of All Forms of Racial Discrimination	8 Mar 1967	29 Aug 1968
3	Convention Relating to the Status of Refugees and its 1967 Protocol	1951	28 July 1976
4	International Covenant on Economic, Social, and Cultural Rights	04 Apr 1968	24 Jun 1975
5	International Covenant on Civil and Political Rights	04 Apr1968	24 Jun 1975
6	Convention on the Rights of the Child	05 Sep 1991	13 Jul 1994

(Database 2024)

Iran has a strong partnership with the UN and hosts around 20 UN agencies that work on humanitarian and development goals. These agencies assist in addressing Iran’s internal challenges, such as healthcare, environmental sustainability, and refugee support, particularly for Afghan migrants. Through these partnerships, the UN helps alleviate the burdens faced by the Iranian government in managing a large refugee population (UN, About the UN in Iran 2024).

Ethical Argumentation and Reasoning in the Iranian Context

Ethics is a universal principle vital for maintaining and strengthening social structures across societies. In the context of migration, reasoning, and argumentation are effective instruments for cultivating ethical commitments that transcend cultural and political barriers. A common language

for addressing migration challenges is provided by universal principles such as human dignity, equality, and respect for the rights of others. Islamic teachings in Iran further reinforce these principles by emphasizing support for refugees and migrants. The Islamic concept of ummah, which refers to the united community and religious brotherhood, emphasizes the moral and religious responsibility to assist those in need, particularly when they share a common faith and culture. Iran has heightened responsibilities to ensure the rights and welfare of Afghan migrants, as insufficient support could undermine its moral standing within the Islamic world, which is because a significant number of such migrants are Shia Muslims.

Shared cultural and linguistic connections further bolster Iran's obligations to Afghan migrants. Empathy, compassion, and mutual support are profoundly ingrained in Persian literature and philosophy. Saadi's famous poem, "Human beings are members of one another..." reflects these shared moral values, emphasizing collective care and support in times of hardship. This cultural affinity between Iran and Afghanistan, along with a shared language, strengthens the ethical obligation to treat Afghan migrants with dignity and respect.

Geographical and historical factors also play a crucial role in moulding Iran's responsibilities. The two nations are profoundly interconnected as neighbors sharing the longest common frontier. The conflicts and instability in Afghanistan have compelled millions of individuals to migrate to Iran, thereby imposing a moral obligation on Iran to assist. Moreover, Iran's historical and political interventions in Afghanistan have contributed to the region's crises, further amplifying its ethical and operational duty to assist Afghan migrants.

Iran's international obligations necessitate that it adhere to ethical standards in its treatment of migrants from a legal standpoint. As a signatory to the 1951 Refugee Convention and the 1967 Protocol, Iran is committed to upholding principles such as equality, human dignity, and non-discrimination. These principles, enshrined in the Universal Declaration of Human Rights, define Iran's obligations to protect the rights of Afghan migrants. Additionally, international financial aid provided to Iran for sustaining Afghan migrants underscores the significance of meeting these commitments.

Despite these ethical, cultural, and legal responsibilities, weaknesses in Iran's immigration policies have created significant challenges for Afghan migrants. The absence of a distinct, consistent policy has led to discrimination, exploitation, and inhumane treatment. Afghan migrants, despite their substantial contributions to Iran's economy, often confront social exclusion and institutional neglect. For instance, their recruitment into groups such as the Fatemiyoun Brigade<sup>14</sup>, with unfulfilled promises of citizenship, highlights ethical and legal failings that undermine Iran's commitments. Addressing these issues requires Iran to align its policies with its moral, religious, and international obligations, nurturing a society that upholds dignity, justice, and mutual respect for all.

Addressing these obstacles requires Iran to combine its moral, religious, and international duties into coherent policies that protect justice and dignity. By facilitating communication among the government, society, and migrants, and by matching its actions with Islamic teachings and international norms, Iran could form an ethical community. Such initiatives will not only improve circumstances for Afghan migrants but also increase Iran's position as a country devoted to humanitarian ideals, fairness, and mutual respect.

## **Challenges : Balance between Humanitarian Commitments and Internal Considerations**

Iran confronts considerable hurdles in combining its humanitarian commitments with internal

objectives. On one side, ethical ideals and international obligations obligate the government to respect human rights and help Afghan migrants. On the other, internal factors such as limited resources, economic stability, and societal pressures operate as hurdles to properly implementing these promises. Historically, Iran has proved its capacity to balance these commitments, particularly with the entrance of millions of Afghan refugees in 1979. That time not only enhanced relations between the two nations but also demonstrated Iran's ability to respect its ethical and legal commitments efficiently.

However, in recent years, the absence of a defined migration strategy and systematic exploitation of migrants have caused severe issues. To overcome these difficulties, the Iranian government must implement clear and durable policies for immigration, utilising international resources and building regional collaboration. Public awareness efforts to promote the rights and contributions of migrants, as well as underlining Iran's moral and religious obligations, might further assist establish a more inclusive and supportive society.

Striking this equilibrium would not only aid Afghan migrants but also strengthen Iran's social stability and international prestige. Failure to respond risks compromising the country's ethical and worldwide standing. By merging public education, sustainable policy frameworks, and international assistance, Iran can meet its duties while developing a society that preserves dignity, justice, and mutual respect for everyone.

## **Conclusion**

In conclusion, constructing ethical communities for displaced Afghan populations in Iran demands a multifaceted approach that hinges on the principles of argumentation and reasoning. Central to this endeavor is the recognition of our shared humanity and the imperative to foster empathy and understanding among diverse groups. Engaging various stakeholders including local communities, government entities, and international organisations in meaningful dialogue is crucial. Such interactions can illuminate the complex challenges faced by Afghan migrants, allowing for the formulation of inclusive policies that uphold human rights and ensure the dignity of all individuals involved.

Furthermore, incorporating argumentation into this discourse encourages critical reflection on existing prejudices and systemic barriers that hinder Afghan migrants' well-being. By facilitating discussions that prioritize ethical considerations, we can move beyond mere compliance with international obligations and work toward a societal framework that genuinely values inclusivity and solidarity.

The responsibility to care for displaced populations is not solely a governmental obligation; it is a collective moral imperative that requires active participation from all members of society. By promoting a culture of empathy, we not only address the immediate needs of Afghan migrants but also enrich the social fabric of our communities. Through sustained commitment to ethical practices and reasoned dialogue, we can construct communities that are not only supportive of displaced individuals but also reflective of our shared values and aspirations for justice, equality, and human dignity.

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## Notes

<sup>1</sup> (وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ)

<sup>2</sup> عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّمَا بُعِثْتُ لِأَتَمِّمَ صَالِحَ الْأَخْلَاقِ.

<sup>3</sup> وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۖ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ ۚ "الرَّسُولُ مِمَّنْ يَنْقَلِبُ عَلَىٰ عَقَبَيْهِ ۚ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَىٰ اللَّهُ ۚ وَمَا كَانَ اللَّهُ لِيُضِلَّ إِيْمَانَكُمْ ۚ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ"

<sup>4</sup> إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

<sup>5</sup> وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّىٰ يَسْمَعَ كَلَامَ اللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُ ۚ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ

This verse from Surah An-Nisa (Chapter 4, verse 100) beautifully underlines the spiritual and practical components of migration conducted for good reasons. It highlights the divine support and certainty for individuals who travel in the service of Allah, whether to seek knowledge, pursue legitimate subsistence, flee persecution, or protect their religion. Such persons are guaranteed protection, nourishment, and the enormous abundance of Allah's creation, underlining that the planet is loaded with chances for those who act with sincerity and purpose.

The passage also gives relief to people who begin out on their trip but are unable to reach their target, emphasising that their recompense is guaranteed with Allah, since it is the purity of desire that retains ultimate worth. This deep awareness of the challenges and sacrifices of migrants elevates their activities to a divine purpose, reaffirming the ideals of forgiveness, kindness, and the great blessings bestowed by Allah. It not only highlights the spiritual virtue of migration but also recognises the tenacity and resolve of people who leave behind the familiar for the sake of greater aspirations.

<sup>7</sup> Translation: "And those who had settled in the city (of Madinah) and embraced the faith before them, they love those who emigrate to them and find no hesitation in their hearts to give them (the Muhajirun) what they need, even though they themselves are in need. They prioritize others over themselves, even if they are in hardship. And whoever is protected from the stinginess of his soul – it is those who will be successful." Qur'an, Surah Al-Hashr (Chapter 59), Verse 9.

<sup>8</sup> Translation: "And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the word of Allah. Then escort him to his place of safety. That is because they are a people who do not know." Surah At-Tawbah (9:6).

<sup>9</sup> Surah Al-Baqarah (2:83), Surah An-Nisa (4:36), Surah Al-Isra (17:26) from Quran.

<sup>10</sup> Translation: "you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is more worthy of both. So follow not [personal] inclination, lest you not be just. And if you distort [your testimony] or refuse [to give it], then indeed Allah is ever, with what you do, Acquainted." Surah An-Nisa (4:135).

<sup>11</sup> Hadith 6018 (in Kitab al-Adab, The Book of Manners): The Prophet (PBUH) said, "He who believes in Allah and the Last Day should show hospitality to his guest..."

<sup>12</sup> "The believers are but brothers, so make reconciliation between your brothers and fear Allah that you may receive mercy." Surah Al-Hujurat (49:10)

<sup>13</sup> verse Qur'an (9:6)

وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّىٰ يَسْمَعَ كَلَامَ اللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُ ۚ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ

This verse emphasizes the importance of providing refuge and ensuring the safety of those who seek protection, even if they are non-Muslims, reflecting the values of compassion and justice in Islam.

<sup>14</sup> The Fatemiyoun Brigade is an Afghan Shia militia formed in 2014, primarily composed of Afghan migrants and refugees living in Iran. Its stated purpose is to protect the shrine of Zaynab bint Ali in Syria and to combat "takfiri terrorists," including the Islamic State (IS). The group is funded, trained, and equipped by Iran's Islamic Revolutionary Guard Corps (IRGC) and operates under the command of Iranian officers.

The Fatemiyoun Brigade has been deployed extensively in Syria to support the government of Bashar al-Assad during the Syrian Civil War. Its activities have drawn international attention, with critics arguing that its formation and recruitment practices exploit vulnerable Afghan migrants, offering promises of financial incentives or legal residency in Iran.

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