

INTELLECTUAL GIFT

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INTELLECTUAL GIFT

COLLECTION

A compilation of research, articles, and scholarly contributions from various esteemed Islamic writers, distinguished religious scholars, analysts, and researchers, offering insights into a broad spectrum of religious, historical, and political subjects.



It examines the contemporary political landscape, particularly within Islamic nations, exploring ongoing political dynamics, the malevolent strategies and schemes orchestrated by global infidel and crusader forces against Muslims, potential crises, challenges, rivalries, modern fitnas, ISIS, and other emerging false ideologies, movements, and phenomena.

(Volume: 3)



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AL-MIRSAAD'S PERIODIC COMMENTARY

Afghanistan–Pakistan Relations: A Military Circle Behind the Strife

Last evening, Pakistani fighter jets conducted airstrikes on the Barmal district of Paktika province near the Durand Line, marking a clear violation of international laws and human rights. This incident occurred while a Pakistani political delegation, led by Sadiq Khan, Pakistan's special envoy for Afghanistan, was in Kabul engaging in discussions and negotiations with Afghan government officials. The airstrike once again highlighted the dominance of a specific faction within Pakistan's military over the civilian government.

While Pakistan's political leadership is striving to enhance relations through diplomatic channels, a circle within the military continues to contradict these efforts by inflicting harm upon innocent civilians. This demonstrates the hypocrisy, illegitimacy, and recklessness of this particular faction, which has unfortunately become a recurring trend. This particular circle prioritizes its personal interests over the welfare of the nation and its citizens, taking actions that not only breed instability in the region but also bring about international censure, disgrace, and internal turmoil for Pakistan and its populace.

Through the attack on Afghan territory, this circle has made it evident that it intends to impede any earnest, positive, and authentic endeavours toward peace and reconciliation in the region. Disrupting negotiations between the TTP and the Pakistani government was another instance of the faction's successful disruptions. Military officials who advocated for peaceful conflict resolutions faced unfounded accusations, forced exile, or unjust imprisonment.

The casualties of this recent attack encompassed numerous refugees displaced by military operations in Pakistan who had sought asylum in Afghanistan. In response to Pakistan's concerns, Afghan authorities had established refugee camps distanced from the Durand Line and relocated many refugees there. However, targeting innocent civilians

on Afghan soil is not only unethical and unlawful but also a blatant violation of international norms.

The actions of this military faction reveal its belief that war and instability are essential to its survival and economic interests. Deliberately executing such attacks undermines the economic progress of both Afghanistan and Pakistan, dragging both nations into further conflict.

These activities indicate the circle's lack of desire for peace and stability in the region at any cost. If peace prevails, their military and political significance will diminish, and their war-based economy will suffer.

Pakistan's current internal situation reflects the consequences of these policies. The country is grappling with severe political and economic crises, largely due to this faction's interference in every domain. It treats the country as its private estate, where weakening political leadership, imprisoning opponents, censoring the media, and oppressing or disappearing citizens have become routine practices.

Both Pakistan's politics and economy have fallen victim to the failed strategies of this circle, causing immense harm to the public and even depriving them of their basic rights.

The assault on Afghan territory further reveals how this faction exploits foreign aggression to divert attention from its domestic failures. Such actions not only isolate Pakistan internationally but also contribute to regional instability and ongoing conflict.

In furtherance of bolstering their war-driven economy, this clique adopts policies that may enrich military leaders but further impoverish and destabilize the nation and its people. Consequently, Pakistan is now increasingly viewed as an irresponsible actor on the global stage—one lacking respect for the rule of law, human rights, and international norms.

Over the past decades, the military has manipulated Pakistan's domestic and foreign policies to serve its interests, besmirching its reputation and undermining opportunities for regional peace. Attacks on Afghan soil, whether under the pretext of combating supposed

threats or other excuses, are part of this faction's policies aimed at safeguarding their economic interests—despite the loss of thousands of innocent lives.

The Pakistani public must ask how long this military faction will be allowed to pursue such irresponsible policies. When will a system emerge that values human life and upholds international laws?

The Pakistani public must ask: How long will this military faction be allowed to pursue such reckless policies? When will a system emerge that truly values human life and respects international law?

The people of Pakistan must recognize that this military clique actively obstructs efforts to foster stronger ties between the two nations. It fosters distrust and manipulates public sentiment to advance foreign agendas within Pakistan and the region.

Afghanistan is now under strong leadership capable of delivering effective and bold responses to any aggression. No attack or incursion by Pakistan will go unanswered. If the region is pushed into conflict due to Pakistan's irresponsible military policies, the consequences will be borne by the people of both nations.

There is still time for the Pakistani public and political leadership to take this issue seriously and restrain the destructive interference of this unchecked military faction. Doing so will ensure the protection of Pakistan, Afghanistan, the region, and the world from the dangerous repercussions of their actions.





First Chapter

Illustrious Personalities of the Ummah



The Life and Struggles of the Martyr Hafiz Mansoor (May Allah Accept Him)

Only stars shine in the darkness; among the magnificent creations of Allah Almighty, these celestial bodies glitter on the horizon of the earth, guiding the wayward and travelers to their destination.

Indeed, only those individuals can benefit from their brilliance—those whose hearts have been illuminated by the light of divine guidance. The glow emanating from these purified and enlightened souls becomes a torchlight for others in times of confusion and darkness. Among such radiant figures was the noble martyr, Hafiz Zainullah, more widely known as Hafiz Mansoor (may Allah accept him), whose life, knowledge, and struggle represent a luminous chapter in the story of the Islamic Ummah.

1 Birth and Early Life

Hafiz Mansoor (RAH) was born in 1375 Hijri Solar (1996–1997 CE) in the noble and God-fearing household of the late Sorgul in Baba Qala, a village in the Band-e Chak District of Maidan Wardak Province, Afghanistan. From his earliest days, he was nurtured in an environment of faith and sincerity, which sowed the seeds of future greatness in his heart.

2 Religious Education

His foundational education began in the village mosque under the supervision of the local imam. He later moved to the area of Kabul's Fifth District to pursue the memorization of the Holy Qur'an at the renowned Ubayy Ibn Ka'ab Religious Seminary. There, he completed his Hifz and received his Dastarbandi (graduation turban for Qur'anic memorization). He subsequently continued his studies in Islamic sciences, reaching the level of Sughra Dars—the elementary stage of the traditional religious curriculum.

3 Struggles and Jihad

Alongside his religious studies, Hafiz Mansoor (RAH) joined the ranks

of the Mujahideen in the Shenayz Valley of Saydabad District, a bastion of resistance and martyrdom. He enlisted under the leadership of Al-Hajj Mawlawi Muhammad Nabi Khalid (may Allah protect him) and fought alongside the martyr Amir Gul Qureshi (RAH), a commander known for his valor and high standing on the enemy's most-wanted list. Throughout his jihad, Hafiz Mansoor consistently sought to enhance his military capabilities. In addition to theoretical training, he emphasized physical preparedness—engaging in rigorous exercises to ensure that he and his fellow Mujahideen remained sharp, vigilant, and battle-ready. His contributions in every operation were marked by courage, discipline, and a deep sense of responsibility. I myself am a witness to his steadfastness, tactical insight, and repeated acts of sacrifice on the frontlines.

In addition to his battlefield engagements in Wardak, Hafiz Mansoor also played a key role in Kabul alongside Hajji Hamdullah Haidar (may Allah protect him), supporting guerrilla units and overseeing the supply and transportation of military resources to urban Mujahideen. Moreover, he undertook repeated missions to Nangarhar Province to fight the deviant Daeshi Khawarij—a foreign-backed group that emerged under the guise of jihad but was created to undermine Islamic movements. He fought courageously on these frontlines as part of the Mujahideen's determined efforts to eliminate this treacherous threat. Senior commanders often requested his deployment for specialized operations due to his bravery, integrity, and unwavering resolve. Despite the difficulty and danger involved, he always responded with enthusiasm, strong will, and deep conviction.

His moral character matched his battlefield prowess. Hafiz Mansoor was known for humility, compassion, and deep bonds with fellow Mujahideen and local civilians alike. He served others with sincerity, treating them as lifelong companions. His presence in Patankhel village of the Shenayz Valley, where he resided with Ustad Dur Muhammad and Ustad Muhammad Jawed, was cherished. During Ramadan, he would lead Taraweeh prayers and complete Qur'anic recitations in the local mosque. His ethics—marked by integrity, selflessness, and

unwavering dedication—were as vast as the impact of his deeds. The singular aim behind all his sacrifices, efforts, and lifelong struggle was to establish the divine law of Allah on earth and to help build a pure and just Islamic system.

4 Martyrdom

Martyr Hafiz Mansoor was actively involved in numerous operations throughout Saydabad District. His commitment also took him repeatedly to the rugged terrain of Nangarhar to participate in the struggle against the deviant Daeshi Khawarij—a foreign-backed group created to weaken Islamic movements and global jihadi efforts.

As Daesh forces collapsed under continuous and effective operations by the Mujahideen, the occupying coalition resorted to direct military support for them—including airstrikes and night raids targeting the Mujahideen frontlines.

During one such raid on 24 Aqrab 1397 Hijri Solar (November 15, 2018) in Wazir Tangi, Khogyani District, Hafiz Mansoor was martyred alongside several comrades in an airstrike while heroically repelling an enemy assault in defense of Islam.

5 Remembering His Character: Personal Memories

Recollection by Engineer Safiullah:

"During Ramadan, after completing the Taraweeh Qur'an recitation, he would organize a celebratory gathering for scholars, Mujahideen, and village elders. Locals would gift him clothes, which he would then personally distribute to the families of martyrs and the needy. He would say, 'Engineer Sahib, please start the car and bring the clothes from the guesthouse,' and we would deliver them together."

His Brother's Account of His Burial:

As mentioned earlier, his family lived in Kabul. Shahid Hafiz Mansoor had made a will to be buried in the graveyard of Patankhel village in Saydabad, beside his martyred comrade Farid Ahmad (a.k.a. Kochi). However, due to the insistence of his mother and brothers, he was ultimately buried in Kabul.

His brother recounts:

"There was a high-ranking security official living in our neighborhood.

I approached him for assistance to ensure that the funeral proceedings wouldn't be disrupted. It was the peak of summer and extremely hot, and the martyr's body had not yet arrived from Nangarhar. The officer replied, 'Try to bury him quickly without a full funeral. The body may have decomposed due to the heat.'

I responded, 'If he is truly a martyr, his body will be preserved. If not, then it will be as you say.'

He scoffed and said, 'These are just myths of the mullahs. Everyone's body decays, especially in 45°C heat like Nangarhar's.'

When the body arrived, I called him. Upon seeing Hafiz Mansoor's radiant and preserved body, he burst into tears and sobbed uncontrollably—silently acknowledging the honor and reality of martyrdom."

May Allah accept his martyrdom and elevate his ranks in Paradise. Ameen. of a beloved son, brother, and warrior.



Martyrdom is the gate to Paradise — kissed by the feet of the brave! It is that exalted status which, after the prophets, the truthful, and the righteous, holds the highest rank. The blood of a martyr does not fall to the ground; rather, it perfumes the Throne in the presence of Allah. The Qur'an testifies that the martyrs are alive, provided with sustenance, and they rejoice in the blessings that Allah has prepared for them. Martyrdom is the sacrifice of a single moment... and the honor of eternal triumph!



A Brief Glimpse into the Life and Achievements of Martyr Mullah Muhammad Mansoori (May Allah Accept Him)

Mullah Muhammad Mansoori (may Allah accept him) hailed from the Shuraba village in Murghab District, Ghor Province. He was born in 1993 (1372 Hijri-Shamsi) into a devout and religious family.

Early Education:

Commencing his initial studies in 2005 under the guidance of the imam of his village mosque, Mullah Mansoori embarked on a journey of knowledge and enlightenment. In 2006 and 2007, he sought further education in Faryab Province. Subsequently, between 2008 and 2010, he pursued studies in Kabul, followed by educational endeavors in Peshawar and Quetta in 2011 and 2012.

Despite encountering poverty and adversity from an early age, Mullah Mansoori's unwavering determination and perseverance enabled him to overcome challenges and attain the highest levels of religious education with remarkable diligence.

Beginning of Jihad and Preaching:

In 2012, Mullah Mansoori officially commenced armed jihad and preaching with the aim of ending the American occupation and the resulting turmoil. He was a devout and fearless preacher who despised humiliation and openly chose the path of jihad.

He was often saddened by the disunity among Muslims and lamented their inability to unite against a common enemy. He was especially grieved by those who opposed jihad and its participants.

Despite the challenges, Mullah Mansoori remained steadfast in fulfilling his religious and spiritual responsibilities, tirelessly engaging in da'wah. His message of love and sincerity resonated in mosques, gatherings, and other venues.

It would not be an exaggeration to say that Mullah Mansoori was one of the true mujahideen and sincere members of the Islamic Ummah. He dedicated his youth to jihad and the struggle against occupiers. He was a man of noble character and exceptional qualities, making his life

worthy of reflection and admiration.

The lives of such individuals should be remembered, and their sacrifices should serve as a guiding light for future generations, inspiring them to follow in their footsteps and take pride in the achievements of their predecessors.

His Roles in the Islamic Emirate of Afghanistan (IEA):

Within the Islamic Emirate, Mullah Mansoori assumed several pivotal roles, including:

- ❶ Director of the Commission for Murghab District
- ❷ Director of Preaching and Guidance in Murghab District
- ❸ General Supervisor of Four Districts (Charsada, Murghab, Dolatyar, Lal wa Sarjantal)
- ❹ Deputy for Economic Affairs in Ghor Province
- ❺ Special Representative of Manba-ul-Jihad

His jihad and military activities extended beyond Ghor Province, encompassing Sar-e-Pul, Faryab, and Jowzjan provinces, although most of his efforts were concentrated in Ghor.

The Narrative of His Martyrdom:

The account of Mullah Mansoori's martyrdom commences when ISIS forces arrived at the village of Raghsakan in Murghab District and established a stronghold. This presented a formidable obstacle to the mujahideen of the Islamic Emirate. Led by the provincial governor, Hajji Mawlawi Abdul Qayum, the mujahideen initiated operations to eradicate this menace and drove ISIS combatants towards Darzab District in Jowzjan Province.

Subsequently, Amir-ul-Mu'mineen Sheikh Haibatullah Akhundzada ordered the officials of four provinces to carry out extensive operations against the insurgents. These operations inflicted significant losses on ISIS fighters.

Following nearly 20 days of intense combat, in 2018, Mullah Mansoori attained martyrdom in a bombing orchestrated by ISIS insurgents in Darzab District. The explosion occurred shortly after the Fajr prayer, granting him the exalted status of martyrdom.



Second Chapter

Modern-Day Khawarij



«Defaming the Caliphate: The Role of ISIS»

Author: Aziz Azam

Modern occupation, equipped with the full power of contemporary technology, material resources, and tools of ideological warfare, has descended upon the Islamic world like a devouring serpent. With long-term strategies spanning decades—some even stretching across half or a full century—its goal has been to strip the Muslim Ummah of the spiritual values that once elevated it above others, safeguarded its dignity throughout history, and freed it from the bondage of man-made laws and worldly subjugation.

Tragically, these nefarious schemes have been carried out with the backing of the Church and major Zionist corporations, using so-called Muslim leaders who had long been groomed through Western propaganda machines. These individuals were crafted to appear beloved in the hearts of their people, while in reality, their loyalties lay elsewhere. If they deviated from their assigned roles or failed to execute the imposed agendas, they were swiftly removed—often through military coups or orchestrated public uprisings.

One of the most glaring examples of such treachery was the overthrow and eventual martyrdom of Egypt's elected president, Mohamed Morsi, at the hands of the Egyptian military led by the pro-Western general Abdel Fattah El-Sisi.

In parallel, individuals educated in American universities indoctrinated with secular legal systems, administrative doctrines, and international political frameworks—were presented as suitable candidates for leadership in the Islamic world. Stripped of Islamic identity, they became tools for intelligence and occupation projects, furthering the ambitions of foreign powers.

Another dark component of these malign strategies has been the use of takfiri and Khariji groups, often supported by Western intelligence agencies. Historically, such factions have risen in rebellion against

manifestation of this trend is ISIS (the so-called "Islamic State in Iraq and Syria")—a Khariji group that was empowered and weaponized in the heart of the Islamic world.

With the backing of American intelligence, ISIS embarked on a systematic campaign to obliterate Islamic values, destroy mosques, desecrate religious symbols, and eliminate authentic scholars. Behind their so-called religious mission lurked horrific realities: financial corruption, sexual exploitation, looting of historical artifacts, and widespread atrocities. These crimes, well-documented on social media platforms such as YouTube and amplified through the Daeshi Khawarij' own propaganda networks, were not incidental—they were part of a broader plan to hijack Islam from within. Among the additional strategies and instruments employed by the occupiers through the Daeshi Khawarij were the following:

1 The Caliphate and the Caliph: A Sacred Concept Abused

This brings us to the most critical aspect of our discussion: the abuse and distortion of the concepts of Caliph and Caliphate by ISIS. These terms hold deep spiritual and historical significance in Islam. Every human being is considered a vicegerent (khalīfah) of Allah on earth. In a true Islamic Caliphate, national borders and artificial divisions between Muslim countries dissolve—leaving Islam as the unifying identity and sole boundary.

To prevent Muslims from ever realizing this noble vision, Western occupiers deliberately fabricated ISIS in Iraq and Syria—presenting it as an "Islamic State"—to tarnish the very notion of the Caliphate. Then, mimicking that experiment, they introduced the Daeshi Khawarij in Afghanistan to threaten and destabilize the genuine Islamic Emirate (IEA). Under the sacred banner of the Caliphate, ISIS committed acts of savagery and terror that bore no resemblance to Islamic values. Rather than uniting the Ummah, they served the geopolitical interests of the occupiers, deepening divisions among Muslims and fostering hatred toward the idea of a unified Islamic leadership. Their aim was clear: to vilify the Caliphate so thoroughly that future generations of Muslims would recoil from even desiring it. This, indeed, was and remains the

core objective of the occupiers.

The ranks of IS-K are filled with the most disreputable and detested figures—those rejected by society, who then sought refuge under foreign occupation in pursuit of power, wealth, and influence. In return, they sold the name of Islam for personal gain. In shā' Allāh, their vile ambitions will never succeed.

Many of the youth who joined their ranks were enticed by deceitful, masked leaders promising grandeur, purpose, and reward. These young men looted public wealth, violated the dignity and honor of innocents, and perpetrated unspeakable crimes in the name of the Caliphate. All for the sake of war spoils and inflated salaries offered by hidden foreign hands.

These are not the soldiers of Islam—they are the pawns of occupation. Their atrocities, committed under a sacred banner, have defamed the most cherished ideals of the Ummah. Yet the flame of true Khilafah remains untouched by their treachery, preserved in the hearts of the righteous, awaiting its rightful reestablishment on the foundations of justice, knowledge, and piety.

In continuation of the schemes employed by occupiers and their proxies to undermine Islam from within, ISIS and similar Kharijite factions served as potent instruments of division, distortion, and destruction. Several strategic tools were deployed through these entities to fracture Muslim unity and discredit authentic Islamic movements.

2 "Good" and "Bad" Muslims: A Manufactured Divide

Western and non-Muslim intelligence agencies strategically categorized Muslims into so-called "good" and "bad" groups to foster division within the Ummah. Those who adopted Western values—such as secular worldviews, modern lifestyles, clean-shaven faces, and Western attire—were labeled "good Muslims," regardless of their weak adherence to Islamic teachings. In contrast, devout Muslims who strictly adhered to Islamic practices, including women in hijab and men committed to religious rituals, were marginalized as "bad" or "radical Muslims."

This dichotomy was not only a psychological tool but also a political

weapon. By rewarding conformity with promises such as citizenship or social mobility, they incentivized deviation from Islamic identity and vilified those who remained committed to Islamic principles.

3 Funding the Khawarij and Spreading Fitna

The creation and empowerment of Khawarij-style groups and the deliberate propagation of fitna represented one of the most dangerous tools of intellectual and covert warfare. Through manipulation and material temptation, Muslims were drawn into ideological traps that diluted their sense of honor, jihad, and independence—eventually making them perceive resistance as extremism or even suicide.

The emergence of ISIS under the guise of the "Islamic State" in Iraq, Syria, and later in Khorasan (Afghanistan) stands as a striking example of this deception. These groups were heavily funded and supported to defame the true image of Islam and disrupt indigenous Islamic movements. However, the Mujahideen of the Islamic Emirate of Afghanistan (IEA) dealt them a decisive defeat—so profound that even international powers now acknowledge their eradication.

4 Fueling Sunni-Shia Conflict

Another divisive tactic was the deliberate incitement of sectarian strife between Sunnis and Shias. Backed and sponsored by regional and international actors, ISIS was instrumental in exacerbating these tensions. The Daeshi Khawarij, supported by the former Republic regime, carried out heinous attacks on mosques, seminaries, and religious gatherings in Kabul and across the provinces—slaughtering innocent worshippers, including women and children.

These atrocities persisted unchecked until the Islamic Emirate of Afghanistan reestablished control, restoring stability and halting the wave of sectarian bloodshed.

5 "Radical" vs. "Moderate" Muslims

The artificial division of Muslims into "radical" and "moderate" camps was another calculated strategy of interference and occupation. Civil organizations and foreign-funded political parties were established to label devout and vocal Muslims as extremists—particularly those who actively defended their faith in the sociopolitical sphere.

Meanwhile, Muslims who confined their practice to personal rituals and avoided engagement with issues of Islamic governance were branded as "moderates."

This deliberate polarization served to create hostility between Westernized Muslims and traditionally devout Muslims, weakening any collective Islamic resistance to foreign influence.

6 Promoting a Passive Philosophy: "Nonviolent Islam"

While the occupiers funded and armed Khariji factions like ISIS to commit brutal violence under an Islamic banner, they simultaneously promoted a philosophy of nonviolence to the broader Muslim population. Through this contradiction, legitimate jihad was rebranded as terrorism, while true Islamic resistance was delegitimized.

They understood that armed jihad—when waged responsibly, with knowledge and within the framework of Islamic law—remains the most powerful means to achieve independence and establish authentic Islamic governance. Hence, promoting pacifism among the masses served their broader goal of weakening Islamic resistance from within.

7 "Civilized" and "Modern" Islam: Secularizing the Faith

The idea of separating religion from politics originates from post-Renaissance Europe, where a corrupted version of Christianity was deemed incompatible with governance. While this may have been necessary for the West, it has no place in Islam, which inherently integrates spiritual and political life.

Regrettably, some Muslim leaders—swayed by Western ideologies—internalized this secular worldview. They labeled Islamic governance as outdated and established regimes based on Western-style republicanism, hypothetical elections, and civil nationalism. These models are fundamentally at odds with the holistic and divinely guided political philosophy embedded in Islamic teachings.

"Modern Muslims," as praised by the West, are often those who mimic these secular paradigms—adopting democratic institutions in form, but stripping them of their Islamic essence. Meanwhile, genuine Islamic systems, grounded in divine law and the principles of justice, are labeled as archaic or extremist.

« ISIS Fails to Take Root in Afghanistan »

Written by: Bahir Afghan

In today's world, extremist groups such as ISIS present a threat to Islamic nations, particularly to the Islamic Emirate of Afghanistan (IEA). This group, striving to establish a self-proclaimed caliphate based on its unique interpretation of Islam, seeks to legitimize itself through violence and terrorism across various regions.

Afghanistan, which has been plagued by crises in recent years, has experienced widespread ISIS activities. However, assessments of the current situation and statements from senior officials of the IEA suggest that ISIS lacks a foundation among the people and government of Afghanistan, with the group's decline becoming apparent.

Anas Haqqani, a senior member of the IEA, recently expressed in an interview with Al Arabiya that ISIS holds no influence within the Islamic Emirate and its ideology has not impacted any members of the IEA.

His remarks not only highlight the Islamic Emirate's success against ISIS but also demonstrate the leadership's wisdom and commitment. The IEA's members understand that ISIS's presence in Afghanistan only increases instability and insecurity, providing no religious or national benefit to the country or its people.

Furthermore, these statements demonstrate that the Taliban, as Afghanistan's rulers, have distanced themselves from extremist ideologies like ISIS and are striving to consolidate their rule and establish security in the country. Consequently, ISIS, as a foreign and opposing entity, cannot find a foothold within Afghanistan's governmental framework under Taliban rule.

Obstacles to ISIS's Influence in Afghanistan:

In contrast to other nations, Afghanistan presents significant challenges to ISIS's penetration among its population.

Reasons for These Obstacles:

1 Rich Religious and Cultural Heritage

Afghanistan's deep-rooted religious and cultural traditions, combined with its extensive experience in unique social and political transformations, render it resilient against extremist and violent ideologies. The Afghan people, for the most part, do not align themselves with extremist groups and have learned from their past experiences to resist foreign and terrorist entities.

2 Lack of Social Legitimacy

Although ISIS has made efforts to establish a presence in certain areas, it has been unsuccessful in gaining social legitimacy or public support. Most of its activities in Afghanistan have been limited to suicide bombings and minor operations, which have frequently failed or been promptly countered.

This underscores that ISIS not only lacks internal support but also struggles to pose a sustained or widespread threat to the leadership of the IEA.

A Key Factor in ISIS's Swift Decline:

One of the primary reasons behind ISIS's rapid decline has been the actions taken by the Islamic Emirate against the group.

The Islamic Emirate of Afghanistan (IEA) has consistently conducted military and security operations against ISIS in various regions. These operations have significantly diminished ISIS's operational capabilities and disrupted its active networks. Furthermore, the IEA has suppressed and, in numerous cases, eliminated ISIS activities through effective governance and power management within the nation.

This indicates that ISIS currently not only lacks influence within Afghanistan's governmental structure but also that its threats have been greatly reduced, making the group's future in Afghanistan appear bleak.

Conclusion:

It can be deduced that ISIS lacks deep roots in Afghanistan and is merely a temporary threat. Due to the absence of public support and the security measures implemented by the Taliban, ISIS is in decline. While the group has sporadically managed to carry out terrorist

attacks, it lacks the social legitimacy and public endorsement required for sustainability in Afghanistan.

Through its prudent decisions and security strategies, the IEA has not only countered ISIS but is also committed to establishing stability in the nation. It seems that in the foreseeable future, ISIS will be entirely eradicated from Afghanistan's political and security landscape.



The brave Mujahideen and special commando forces of the Islamic Emirate of Afghanistan have decisively crushed the Kharijite Daesh group through complex and effective operations, eliminating many of their key leaders, commanders, and fighters. As a result of this pressure and organizational disarray, Daesh has lost its ability to exert influence and expand, and their corrupt and terrorist objectives now face weakened resistance. In shā' Allāh, this strong struggle of the Islamic and jihadi forces will continue and ultimately lead to the complete defeat of Daesh.



« ISIS and Its Hostile Stance Towards » Jihadi Movements

Written by: Aboud Balkhi

ISIS maintains a false and extremist position towards global jihadi movements, categorizing the majority of them as deviant and supporters of non-believers. The organization justifies its confrontations with groups such as the Islamic Emirate, Jabhat al-Nusra, al-Qaeda, Hamas, al-Shabaab, Ansar al-Islam, and Tehrik-i-Taliban Pakistan based on its extremist beliefs. Furthermore, ISIS considers the killing of Mujahideen to be justified.

Outlined below are the assertions made by Daeshi Khawarij, which they utilize to rationalize their conflicts against Mujahideen:

1 Position Against the Islamic Emirate (IEA)

ISIS accuses the Islamic Emirate of focusing on establishing a national government in Afghanistan, rather than adhering to ISIS's ideology of terror and brutality under the banner of a global caliphate. Therefore, ISIS deems it a duty and their responsibility to combat the IEA.

However, the Islamic Emirate, from its inception, earnestly battled against corruption and malevolence, thwarted the fragmentation of the nation, eradicated tyranny and oppression, enforced security, and instituted a comprehensive Islamic framework. Afterward, it resisted occupation for two decades and reinstated the Islamic system in Afghanistan, ensuring stability once again.

2 Position Against al-Qaeda

ISIS considers its organization to be the sole legitimate Islamic caliphate and asserts that all Muslims are obligated to pledge allegiance to it. It perceives al-Qaeda as deviating from the primary goal of establishing a caliphate and reproaches it for operating exclusively in limited regions, contrasting with ISIS's advocacy for a global caliphate.

Additionally, ISIS censures al-Qaeda's approach as "soft," accusing it of forming relations with non-Muslim nations and supports a strategy

based on political and prolonged efforts. Al-Qaeda focuses on gaining the backing of ordinary Muslims prior to launching attacks, whereas ISIS demands a focus on violence and physical confrontation without regard for public approval.

In truth, al-Qaeda has demonstrated itself to be a significant movement in awakening Muslims to global jihad and in defending Islamic territories against non-Islamic adversaries.

3 Opposition to Jabhat al-Nusra (Tahrir al-Sham)

Jabhat al-Nusra, originally a branch of al-Qaeda, prefers to collaborate with local groups and communities in Syria, viewing the Syrian conflict as a legitimate local jihad. It perceives ISIS's global caliphate as an intelligence project and values the support of local people.

Jabhat al-Nusra endeavors to garner support from the Syrian populace and other Islamic factions through its endeavors. In contrast, ISIS disregards public opinion, concentrating instead on aggression and radicalism. Consequently, ISIS condemns Jabhat al-Nusra (or Tahrir al-Sham) for adhering to a more lenient approach, censures their political initiatives and local accords, and regards combatting them as a facet of jihad.

In practice, Tahrir al-Sham has demonstrated greater efficacy than most jihadist movements in the struggle for liberation and the establishment of an Islamic framework within their vicinity.

4 ISIS's Position on the Hamas Jihadi Movement:

ISIS classifies Hamas as a terrorist organization and a group that strays from the principles of Islam. It contends that Hamas's administration does not conform to the comprehensive teachings of Islam. The opposition of ISIS towards Hamas can be traced back to approximately 2015 when ISIS militants executed several Hamas members in Gaza, accusing them of straying from the beliefs of "true Islam."

In its propaganda communications, ISIS has censured Hamas, denoting it as "allies of non-believers." According to ISIS, Hamas does not demonstrate dedication towards establishing a worldwide Islamic caliphate, and its approach to resolving the Palestinian dilemma opposes the objectives of ISIS. Nevertheless, Hamas persists in its

active resistance against Jews for the liberation of Jerusalem and Palestinian territories.

5 **ISIS's Position on Tehreek-e-Taliban Pakistan (TTP):**

The interaction between ISIS and Tehrik-i-Taliban Pakistan (TTP) is frequently characterized by conflict and enmity. ISIS perceives TTP as a rival faction contending for authority and influence in the Islamic realm, striving to disseminate its ideology and governance within the region.

ISIS portrays itself as a global caliphate and claims to aim for the establishment of an international Islamic government. In contrast, the TTP focuses on establishing an Islamic government within Pakistan, engaging in activities driven by national objectives. This fundamental ideological difference creates a significant conflict between the two groups, as ISIS considers its ideology the only truth and views other groups as weak and deviant.

6 **ISIS's Stance Against Al-Shabaab:**

ISIS and Al-Shabaab hold competitive stances against one another. Al-Shabaab, an active group in Somalia and East Africa, is affiliated with Al-Qaeda. In contrast, ISIS positions itself as a proponent of a global caliphate, seeking to bring all Islamic groups under its control. Al-Shabaab has pledged allegiance to Al-Qaeda and operates based on its principles and directives. Meanwhile, ISIS has a longstanding enmity with Al-Qaeda and aims to incorporate Al-Shabaab into its caliphate. ISIS has been trying to expand its influence in Africa and pressures Al-Shabaab to pledge allegiance. However, Al-Shabaab remains committed to its independence and stands firmly against ISIS's influence and caliphate ambitions.

7 **ISIS's Position on Ansar al-Islam:**

ISIS and Ansar al-Islam view each other as competitors. This rivalry intensified after ISIS declared its caliphate in Iraq and Syria in 2014. ISIS sought to bring all jihadi groups under the umbrella of its so-called caliphate. However, Ansar al-Islam rejected ISIS's allegiance and control, asserting its independence.

ISIS sought to incorporate all jihadi groups into its fabricated caliphate,

while Ansar al-Islam remained committed to independent activities and localized objectives, rejecting ISIS's claim to legitimacy and asserting itself as an independent Islamic group.

ISIS adopts an extremely radical stance and employs brutal tactics in most of its operations, while Ansar al-Islam opposes such harsh and extreme measures, favoring a softer approach aligned with Islamic principles.

Conclusion:

ISIS is an external extremist group that perpetuates violence against Muslim individuals. They target civilians in places of worship, educational institutions, religious schools, marketplaces, and lodgings, with their financial backing and support emanating from entities such as Mossad, the CIA, and ISI.



The ISIS Khawarij, driven by an extreme takfiri ideology, do not limit their hostility to non-believers but extend it to legitimate Islamic jihadi movements as well. Groups like the Taliban, TTP, and others striving for Islamic governance and unity are branded as “apostates” simply for not pledging allegiance to ISIS or adopting its deviant creed. By distorting the noble concept of jihad, ISIS has fueled division, internal conflict, and bloodshed within Muslim ranks, serving the interests of enemy powers. Their path leads not to reform but to destruction, making them a poison within the body of the Ummah.



« ISIS: A Tool of Intelligence Agencies »

Written by: Rashid Shafiq

In recent years, one of the most significant challenges confronting the Islamic community has been the ideological deviation of the younger generation, orchestrated under the guise of the so-called Islamic Caliphate—ISIS. In reality, the escalating crises and events within the Islamic world have provided intelligence agencies with ample opportunities to advance their nefarious agendas, systematically undermining the religious values of Muslims.

Through their trained agents, these agencies have misled the youth of the Muslim Ummah by presenting ISIS as a legitimate Islamic movement. These individuals, driven by extremist ideologies, violate both human rights and Islamic teachings—desecrating sacred sites and martyring courageous members of the Muslim community.

ISIS claims to represent Islam, but in truth, its actions stand in stark contradiction to the principles of tolerance and justice inherent in Islamic teachings. Islam upholds the sanctity of human rights and dignity, as emphasized in the Holy Qur'an:

"And We have certainly honored the children of Adam" (Qur'an 17:70).

When the Prophet Muhammad (peace be upon him) established the Islamic system in Medina, it was founded on the principle of safeguarding human dignity—a right extended to all individuals, regardless of their religious beliefs or creed.

Even in times of war, Islam has prescribed strict laws to preserve human dignity. In sharp contrast, ISIS slaughters innocent civilians, tortures prisoners, and incites its followers to rebel against the authentic Islamic system.

As the storm of calamities engulfed regions long targeted by colonial powers, Afghanistan too fell prey to these insidious schemes. During the time when our beloved homeland was under the oppressive occupation of American and NATO forces, intelligence agencies

activated a faction under the banner of the so-called Islamic Caliphate—ISIS—in Afghanistan. Their aim was to exploit the vulnerability of impoverished Afghans to advance hidden foreign agendas.

However, all praise is due to Allah Almighty. Through His divine assistance and the sacrifices of the valiant Afghan people, these sinister plots were gradually defeated. The malicious designs of these agents in Afghanistan failed to achieve their objectives.

Today, the youth of the Islamic Ummah—through sincere study of Islamic teachings and deep engagement with the foundations of the Islamic system—have come to recognize ISIS as the modern-day Khawarij, acting as proxies for foreign intelligence agencies. Fundamentally opposed to the Islamic system, ISIS employs its extremist and takfiri ideology to distort the noble image of Islam on the global stage.

Now, as the ship of our martyrs' aspirations has docked upon the shores of victory—with comprehensive peace and the implementation of Shariah in our Islamic homeland—it is incumbent upon scholars, intellectuals, and cultural figures to strive diligently against Western conspiracies. They must play an active role in enlightening the youth and in the service of both religion and nation.

Learning from history, we must ensure that the younger generation of the Islamic Ummah does not once again fall prey to colonial manipulation. It is their Islamic and moral obligation to thwart foreign conspiracies before they take root. Furthermore, the global Islamic community must develop a unified strategy against ISIS—not only through military means, but more importantly, through a robust intellectual and ideological campaign to expose and dismantle the deviant foundations upon which ISIS is built.



«ISIS's Journey: From Its Rise in Iraq to Its Defeat in Afghanistan»

Written by: Farhad Forotan

ISIS, or the so-called Islamic State, is a violent extremist organization that emerged from the depths of crises and instability in the Middle East. Originating in Iraq, the group swiftly expanded its influence by exploiting the weaknesses of the central government, political fragmentation, and sectarian and ethnic divisions.

However, its ambitions extended beyond Iraq. ISIS soon expanded its operations to Syria and subsequently to other regions, including Afghanistan and Central Asia.

The emergence of ISIS in Afghanistan further complicated the country's already fragile security landscape. During the era of the republican government and its foreign allies, ISIS sought to establish a foothold by capitalizing on deteriorating security conditions, internal political struggles, and regional tensions. Employing brutal tactics such as suicide bombings, mass killings, and acts of terror, the group aimed to assert its presence. Yet, these efforts ultimately met with failure.

With the return of the Islamic Emirate (IEA) to power, ISIS's influence in Afghanistan began to diminish. Any attempts by the group to re-emerge were swiftly and decisively crushed, and its plots were thwarted. Consequently, ISIS was forced to retreat into neighboring countries, where it occasionally carries out destructive attacks merely to satisfy its remaining supporters.

The rise of ISIS marked one of the most serious security and social threats of the modern era. Initially gaining momentum in Iraq by exploiting political, religious, and societal vacuums, ISIS later attempted to extend its reach into Afghanistan—reportedly with support from covert intelligence networks.

However, ISIS failed to recognize the stark differences between the

conditions that facilitated its rise in Iraq and those present in Afghanistan. This miscalculation contributed significantly to its defeat. The following is a comparative analysis of the key distinctions between the two countries:

1 Central Government Structures

In Iraq, the absence of a strong central government was a critical factor in ISIS's rise. After the fall of the Ba'ath regime and the removal of Saddam Hussein, the state became extremely fragile. Political infighting, corruption, and administrative dysfunction created an ideal environment for ISIS to spread its influence.

This fragility was glaringly exposed in 2014, when ISIS captured Mosul with little resistance from government forces.

In contrast, after the collapse of Afghanistan's previous administration, the return of the Islamic Emirate marked the establishment of a central authority capable of navigating through crises and eliminating threats, including ISIS. Drawing upon decades of experience in guerrilla warfare, the Islamic Emirate consolidated its control, preserved national unity, and prevented internal divisions.

2 Ethnic and Ideological Dynamics

Iraq has been plagued by deep sectarian divisions, especially between Shia and Sunni communities—divisions that intensified following the U.S. invasion. ISIS exploited Sunni grievances by presenting itself as a champion of Sunni interests.

Afghanistan, on the other hand, lacks such sectarian rifts. The vast majority of its population follows Sunni Islam, and religious minorities are generally granted freedom of worship. The country's social fabric, grounded in Islamic brotherhood, has proven resilient against ISIS's attempts to foment discord.

3 Access to Financial Resources

In Iraq, ISIS secured vast financial resources through its control of oil fields. As one of the world's major oil producers, Iraq provided the group with revenue streams from the illegal sale of oil, especially in areas like Mosul and Kirkuk between 2014 and 2016.

In Afghanistan, however, ISIS encountered significant financial

constraints. The absence of lucrative natural resources, such as oil, limited its ability to fund operations, severely curtailing its activities.

4 Media and Propaganda Capabilities

ISIS in Iraq successfully attracted foreign recruits and support through sophisticated propaganda campaigns. High-quality media productions and videos were used to glorify its actions and project strength.

In Afghanistan, despite occasional support from certain paid media outlets, ISIS's propaganda efforts remained limited in scope and impact.

In conclusion, ISIS's rise in Iraq was largely the result of that country's unique political and societal instability. These factors, however, did not exist in the same form in Afghanistan. The determined opposition of the Islamic Emirate, the absence of sectarian divides, and a lack of financial resources all contributed to ISIS's failure to establish itself in Afghanistan.

Moving forward, the vigilance and unity of the Afghan people, combined with strong leadership and adherence to Islamic principles, remain crucial in preventing the resurgence of such extremist threats.





Third Chapter

Jihadi and Islamic Articles



«The Crucial Role of Amr bil Ma'ruf within the Framework of an Islamic System»

Written by: Abdul Malik Rahimi

The principle of Amr bil Ma'ruf wa Nahi anil Munkar—enjoining what is right and forbidding what is wrong—holds a central and transformative role within the framework of an Islamic system. Through the proper implementation of this obligation, profound reform and meaningful change can be achieved in both the individual and collective lives of Muslims.

Every Islamic government bears a fundamental responsibility to safeguard five essential objectives of Shariah: religion, life, intellect, wealth, and lineage. If a government succeeds only in safeguarding life and wealth while neglecting religion and intellect, it leads not to success, but to moral and societal decay. Hence, an Islamic state is divinely mandated to preserve and protect the religious and intellectual integrity of its citizens, just as it protects their physical and material well-being. Books of Usul al-Fiqh (Principles of Islamic Jurisprudence) classify the goodness (ḥusn) of commanded actions as either intrinsic (li-dhātihi) or extrinsic (li-ghayrihi). For example, jihad is categorized as an action whose goodness is extrinsic—because, on the surface, it entails the punishment of Allah's servants and the destruction of lands. However, it becomes not only permissible but praiseworthy due to its higher aim: the proclamation of Allah's word and the establishment of His religion. Once jihad is legitimized for this noble purpose, the responsibilities of the victorious believers are clearly defined in the Qur'an, as Allah says:

(الْحَجَّ-٤١) [الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَآمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ] "[And they are] those who, if We give them authority in the land, establish prayer and give zakah and enjoin what is right and forbid what is wrong..." (Surah Al-Hajj, 22:41)

This verse affirms that the ultimate objective of attaining power through jihad is the establishment of divine values and social reform.

Among the foremost duties assigned to those in authority is the institutional implementation of *Amr bil Ma'ruf wa Nahi anil Munkar*. Failure to fulfill this obligation—whether through ideological resistance, practical negligence, or intellectual objections—ultimately renders the sacrifices of jihad fruitless.

While some modern observers may express astonishment or skepticism at the establishment of a Ministry for Enjoining Good and Forbidding Evil, the concept of *Hisbah* is deeply rooted in Islamic political thought. Far from being a novel or foreign notion, it represents one of the foundational principles of an Islamic system. It is through this institution that neglected good is restored and public transgressions against Islamic values are addressed.

The *Hisbah*—often institutionalized as the Ministry for Enjoining Good and Forbidding Evil—serves as a regulatory body within the Islamic government. It safeguards both the citizens and the leaders from falling into moral, administrative, or political corruption. By actively monitoring and correcting public misconduct, this institution ensures that the society remains aligned with Islamic ethics and values.

While enjoining good and forbidding evil is a significant duty of Islamic governments, it is also a collective responsibility that pertains to every member of society, requiring individual contributions to its fulfillment. However, this ministry operates within the bounds of Islamic teachings and must remain committed to them. It is specifically tasked with addressing public violations of Islamic principles and has no right to interfere in people's private matters under the pretext of reform or prevention. Its duties are strictly confined to addressing public misconduct within a defined and limited framework.

In conclusion, the principle of *Amr bil Ma'ruf wa Nahi anil Munkar* is not only a spiritual and ethical directive but also a cornerstone of Islamic governance. It ensures that the society remains grounded in divine values and that the legacy of jihad and sacrifice leads to real and lasting reform. A properly instituted and ethically bound *Hisbah* system is thus vital for the moral and political stability of any Islamic state.

«The Islamic Emirate's Foreign Relations in the Light of Islam»

Written by: Alauddin Shabir

Within the Islamic Ummah, certain extremist factions such as ISIS hold the belief that any form of relationship or interaction with foreign nations is impermissible and contrary to Islamic principles. However, this perspective stems from a distorted interpretation of the Qur'an, the Sunnah, and the Prophetic Seerah. In this article, we seek to clarify the legitimacy, necessity, and objectives of the Islamic Emirate of Afghanistan's foreign relations in light of Islamic Sharia.

Islam's Framework for International Relations

Islam lays down a clear and balanced framework for international relations—one based on peace, justice, mutual respect, and the safeguarding of Muslim interests.

Allah Almighty states in the Holy Qur'an:

"Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes—from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly."

(Surah Al-Mumtahanah, 60:8)

This verse affirms that Muslims are permitted—and in fact encouraged—to treat non-Muslims with kindness and fairness, as long as they do not engage in hostility or interfere in the internal matters of the Muslims.

The practice of the Prophet Muhammad (PBUH) further solidifies this principle. During the era of the Islamic state in Madinah, the Prophet (PBUH) maintained diplomatic and peaceful relations with various tribes and neighboring nations. These interactions took various forms:

❖ **Peace Treaties:** The Treaty of Hudaibiyyah, concluded with the Quraysh, is a prime example of the Prophet (PBUH) seeking peace through negotiation and diplomacy.

2 Envoys and Letters: The Prophet (PBUH) sent letters to regional rulers and emperors, conveying the message of Islam and inviting them to peace and monotheism.

These precedents demonstrate that Islam does not prohibit interaction with non-Muslims. Instead, it encourages relations grounded in wisdom, mutual benefit, and the broader interest of the Ummah.

Islamic Principles on Diplomacy and Reciprocity

Islamic Sharia endorses the principle of *mu'amalat bil-mithl* (reciprocal dealings). This allows Muslims to engage with others based on justice and fairness, particularly with those who do not exhibit hostility. Such engagement ensures the preservation of Muslim interests without compromising on core values.

As a sovereign Islamic state, the Islamic Emirate is religiously and morally obliged to serve the material and spiritual needs of its citizens. In a globally interconnected world, achieving this objective requires cooperation and engagement with other nations. Severing all ties would invite unnecessary hardships—such as economic sanctions, diplomatic isolation, and international pressure—all of which harm the welfare of Muslims.

Misconceptions and Their Refutations

Some argue that all forms of interaction with non-believers are forbidden. This is a gross misreading of Islamic sources. Islam prohibits only those interactions that harm the faith, dignity, or sovereignty of Muslims. However, if relations serve the common good of the Ummah, they are not only permissible but may rise to the level of obligation under Sharia.

Another objection raised by certain groups is that entering into treaties or maintaining diplomatic relations with non-Muslims is a betrayal of jihad. Yet, the historical record shows that the Prophet (PBUH) himself entered into multiple treaties with non-Muslims for the strategic benefit of the Muslims. The Treaty of Hudaibiyyah, though seemingly unfavorable at first, turned out to be a victory for Islam and allowed for peaceful propagation of the faith. Therefore, such treaties are part of the comprehensive strategy of jihad and

da'wah (Islamic invitation), not a betrayal of it.

Additionally, accusations by ISIS and similar groups—that the Islamic Emirate (IEA) seeks the backing of non-Muslim powers or compromises Islamic values—are entirely unfounded. The Islamic Emirate maintains only those relations that protect the independence of Afghanistan and serve the broader interests of the Muslim Ummah. These engagements are firmly rooted in Islamic law and are devoid of any compromise on Islamic principles.

Objectives of the Islamic Emirate's Foreign Relations

The Islamic Emirate's foreign policy is structured around clear Islamic objectives:

1 Preservation of National Sovereignty:

The IEA does not permit any external interference in the internal affairs of Afghanistan. All relations are governed by the principle of mutual respect.

2 Economic Development:

By establishing commercial and financial ties with other nations, the IEA seeks to fulfill the economic needs of its people and strengthen the Muslim economy.

3 Unity of the Islamic World:

The IEA endeavors to promote solidarity and cooperation among Islamic nations, reinforcing the collective strength of the Ummah.

4 Promotion of Peace and Security:

Diplomatic relations are maintained to foster stability within Afghanistan and contribute to regional and international peace.

5. Clarification of Islam's True Message:

Through international dialogue, the Islamic Emirate aims to convey the authentic teachings of Islam and eliminate the widespread misconceptions propagated by hostile media.

The IEA formulates its foreign relations policy based entirely on the principles of Islamic Sharia. These relations are not driven by political expediency or external pressures, but by the responsibility to protect Muslim interests, promote peace, and foster development.

Groups that oppose these policies—particularly those influenced by

extremist ideologies—should reevaluate their views in light of the Qur'an, the Sunnah, and the Prophetic Seerah. Islam does not advocate for senseless conflict, but rather calls for wisdom, justice, and cooperation where it benefits the Ummah.

The IEA does not engage in any interaction that contravenes Islamic teachings. Every diplomatic decision is grounded in Sharia and aimed at the betterment of Muslims. It is imperative that all Muslims—especially those misled by extremist rhetoric—understand the true essence of Islamic law, avoid actions that sow division, and unite for the common good of the global Muslim community.



«The World into Which the Messenger of Allah» (PBUH) Was Born

Written by: Hassan Mujahid

Before the dawn of Islam, the Arabian Peninsula was engulfed in a deep darkness characterized by ignorance, superstition, immorality, and rampant social injustice. A multitude of misguided beliefs and ideologies flourished. Some outright denied the existence of Allah, attributing creation to mere chance, time, or nature. Others worshipped idols, hoping they would serve as intermediaries to draw them closer to Allah. The Thaqif tribe in Ta'if revered the idol Al-Lat, the Quraysh in Makkah venerated Al-Uzza, and the tribes of Aws and Khazraj in Madinah worshipped Manāt.

Sacrifices were offered in the names of these lifeless idols. Social structures were deeply corrupted—women were treated as inheritable property, men married their stepmothers, and there were no defined limits regarding marriage or divorce. Adultery and intoxication were widespread, with little shame attached. Morality had declined so drastically that the famed poet Imru' al-Qais shamelessly boasted about illicit relations with his cousin and even hung such indecent poetry on the sacred walls of the Kaaba.

The Reign of Superstition and Sorcery Magic and superstition were rampant. Many sought companionship with devils through magical practices. Arabs saw omens in everything—from crows and sneezes to the voices of mute people and nocturnal animals.

Some believed that tying a knot on a twig before travel and examining it upon return could indicate a wife's loyalty. Others relied on divining arrows marked with "Yes" or "No" to make crucial life decisions. It was widely believed that if a murder went unavenged, a bird named Hamah would rise from the skull of the deceased and cry out for retribution. Some thought that every person harbored a snake within their belly, which consumed them when hungry. Others believed that rubbing the

body of a deceased child could protect a grieving mother from future loss.

Tribalism, War, and Moral Decay

Tribalism ruled the land, and wars frequently erupted over trivial provocations, dragging on for decades without purpose or benefit. These wars brought only destruction and grief. Martial prowess was glorified, and arms were revered to such an extent that the Arabic language contains over a thousand terms for swords and horses.

Hijab was unknown, and illicit relationships were normalized.

Women freely mingled with unrelated men, and romantic affairs were so common that those who had not experienced one were mocked. Some tribes, such as Banu 'Udhrah, gained fame for their romantic obsessions.

Among the darkest practices of this time was female infanticide, particularly prevalent among the Quraysh and Banu Tamim. Fathers, considering daughters a source of shame, would dress them in fine clothes and take them to a field only to cast them into a pre-dug grave. The innocent cries of these young souls were silenced beneath the earth. Qays ibn Asim is reported to have buried ten of his own daughters alive.

Banditry and Injustice

While some urbanites respected neighbors' rights, deception and fraud were widespread. In the deserts, nomads lived by plunder and abduction. Travelers were robbed and sold into slavery. Wells were hidden so wayfarers would perish from thirst, making it easier to seize their possessions. Some became so notorious for robbery and exploitation that they were referred to as Dhubban al-Arab (Wolves of the Arabs).

Jahili Practices Around Death and Health

The customs surrounding death were equally misguided. When someone died, a camel was tied beside their grave, blindfolded or with its head bound, and left to die—under the belief that the deceased would ride it in the afterlife.

To avoid diseases, some would bray like donkeys at city gates, thinking it would ward off illness. If a camel developed mange, a healthy camel would be branded to transfer the disease. If one cow refused to drink, all the cows would be beaten, as it was believed that jinn were causing the issue.

A World Awaiting Light

When the world was drowning in misguidance and humanity had sunk to its lowest moral state, the universe awaited a savior. The stars watched in anticipation. The heavens, the sun and moon, the winds and clouds—all bore witness to the momentous coming of a being destined to change the course of history.

The monotheism of Ibrahim (AS), the beauty of Yusuf (AS), the miracles of Musa (AS), and the piety of Isa (AS)—all prefigured the noble attributes that would culminate in the final Prophet.

Then came that blessed day: the palace of Kisra trembled, the fire temples of Persia were extinguished, the might of the Romans and the majesty of the Chinese palaces fell. Idols were shaken, false religions faltered, and the long-awaited spring of guidance blossomed. The sun of Tawheed rose, and the radiant light of divine morals illuminated the world.

On a Monday, the 9th or 12th of Rabi' al-Awwal, the orphan son of Abdullah, the beloved child of Amina, the Guardian of the Sacred Sanctuary, the Leader of the Arabs, and the Mercy to the Worlds—Prophet Muhammad (PBUH)—was born.

A Divine Blessing and a Call to Action

The birth of the Prophet (PBUH) is one of the greatest blessings Allah has bestowed upon humanity. It signaled the end of misery and the beginning of divine mercy. Gratitude for this immense favor is a duty upon us all. Yet, true gratitude is not confined to Mawlid celebrations, gatherings, or charitable distributions.

However, true gratitude is not expressed merely through Mawlid celebrations, communal gatherings, or acts of charity. Genuine thankfulness lies in emulating his Sunnah, reviving his faith—which has become estranged and is under siege from all sides—and defending it with sincerity and conviction.

We must rise against the innovations and evils of our age, many of which echo the ignorance of the pre-Islamic era. Let us work together to reestablish the authentic Islam that shone during his noble life. May Allah bless us with the honor of witnessing a revival of the Prophetic era once again.

«What Has Befallen the Islamic Ummah?»

Written by: Saeed Ansar

For over a century, the deceitful occupying disbelievers have unleashed a deliberate strategy to engulf the Islamic world in unending turmoil. Nearly all 57 Muslim-majority countries have become entangled in internal conflicts, regional disputes, or defensive struggles against occupation. The Islamic Ummah, once a beacon of glory and civilization, now lies fragmented and preoccupied with internal development, slumbering in a deep state of heedlessness.

The Jews and Christians have advanced their geopolitical agendas through this warfare, portraying themselves as beacons of progress and civilization. Meanwhile, the Muslims have become bound by their own divisions and grief, immobilized and incapable of extending a hand to their suffering brethren. Each Islamic country mourns in isolation on its own mat of sorrow, and the historic cry of "Wa Mu'tasima!" finds no respondent in today's world.

Afghanistan, for instance, spent two decades under brutal American occupation. Throughout this period, no Muslim nation rose to its aid, nor did a hand of compassion wipe the dust from its wounded face. But by the will and power of Allah Almighty, a miraculous victory was granted to the patient and persevering Mujahideen, who bore the hardships of that long struggle in the cause of freedom and faith.

Likewise, the Muslims' first Qibla, Masjid al-Aqsa, has remained under Zionist occupation for nearly seventy years. For the resilient people of Palestine, day and night pass under the scorching fire of aerial bombardments. Their children are martyred in mosques, schools, and religious seminaries. Their youth are mutilated in universities and on the streets. Their elderly and women are buried beneath the rubble of their own homes. Yet, the Islamic world remains silent, unmoved, watching from the sidelines, heads bowed in passive silence, as if in an

unshakable slumber of negligence.

The blessed lands that once hosted the footsteps of noble Prophets (peace be upon them) are now overrun by tyrants and oppressors. In Syria, the Assad regime has clung to power since 1971 through a military coup, treating the state as a hereditary throne. Their crimes have revived the brutal history of Genghis Khan and surpassed the horrors of Guantanamo Bay with the establishment of the infamous Sednaya prison.

But once again, Allah the Almighty displayed His might. On December 8, 2024, He granted a manifest victory to the joint Islamic military alliance, al-'Amaliyat al-'Askariyya, led by Commander Ahmed al-Shar'a al-Jawlani. In just eleven days, the Mujahideen achieved a great triumph in Syria, breaking through the strongholds of tyranny and rekindling hope for the Ummah.

Although much of the Islamic world continues to slumber, watching idly as Muslim blood is spilled, some nations have gone further, openly standing in the enemy's ranks and taking part in the suppression of their own brethren. Yet Allah Almighty has made clear to the world that victory is not a product of numbers, technological superiority, or material strength. Rather, true triumph is granted to those who submit to His divine commands and strive as His sincere servants.

The examples of Afghanistan and Syria stand as luminous signs of this truth. Despite having minimal resources, both nations, through the steadfastness of their Mujahideen and the help of Allah, achieved victory within just eleven days, sweeping away the thrones of occupation and restoring the dignity of Islam. By the will of Allah, the tormented and shattered people of Gaza will likewise find relief, and a manifest victory shall be written for them as well.

"And that is not difficult for Allah." (Qur'an 14:20)

«Traces of Islamic Civilization in the Cradle» of Civilizations

Written by: Hisham Shaheed

Following the fall of the Ottoman Caliphate, the Islamic world became fragmented, with each region falling under the control of foreign occupiers. The area now known as modern-day Syria came under French occupation, with all its affairs directed by the French government of that era. This occupation persisted for nearly two decades.

In the aftermath of World War II, France, along with other nations, found itself weakened and could no longer maintain control over its occupied territories. Consequently, in 1946, Syria took the opportunity to declare its independence. However, the newly independent nation soon faced political instability due to a lack of centralized governance and internal discord.

In 1958, Syria unified with Egypt under the leadership of Gamal Abdel Nasser. Nevertheless, this union was short-lived, and Syria regained its independence in 1961. Shortly thereafter, in 1963, the Ba'ath Party—ideologically influenced by socialism and pan-Arab nationalism—rose to power. The party established dominance in both Iraq and Syria, akin to the Khalq and Parcham communist factions in Afghanistan.

In 1970, the Ba'athist regime continued under the leadership of Hafez al-Assad, who remained in power until his death in 2000. He was succeeded by his son Bashar al-Assad, who continues to rule Syria today. Bashar al-Assad, an Alawite (a sect of Shia Islam), has maintained strong alliances with Russia and Iran.

Syria, historically known as the cradle of civilizations—has endured nearly a century marked by authoritarianism, secularism, and foreign influence. Despite this, it remains a land rich in Islamic heritage and a foundation for numerous ancient cultures and civilizations.

The emergence of Al-Qaeda redirected global attention toward Syria. In 2017, Abu Muhammad al-Julani established a coalition of mujahideen known as Hay'at Tahrir al-Sham (HTS), primarily composed of former members of Jabhat al-Nusra. The group's aim is to liberate Syria from foreign and regime control.

Over the past seven years, this group has made notable advances. It has resisted the influence of Iran and Russia, neutralized extremist factions such as ISIS, and revitalized leadership within the broader mujahideen movement.

After extensive preparation, the group launched the Rad' al-Adwan ("Repelling the Aggressors") military campaign against regime militias and occupiers. These operations have been largely successful, resulting in the liberation of significant territories from forces loyal to Bashar al-Assad. Insha'Allah, they are on course to reclaim full control of Syrian lands.

The entire Ummah views these developments with hope and optimism. The establishment of a just Islamic system in Syria could spark transformative changes throughout the Middle East. The success of this mujahideen group may also inspire renewed spirit for jihad and self-determination across other Muslim nations.





Fourth Chapter

Political and social Articles



«The Soviet Invasion of Afghanistan: A Historical Account and a Lesson for Others»

Written by: Jamshid Ansari

The Soviet invasion of Afghanistan (1979–1989) stands as one of the most tragic and devastating events in modern history. It not only reshaped Afghanistan but also had far-reaching consequences for the political and strategic landscape of the entire region and beyond.

The implications of this invasion must be thoroughly studied and understood, not only by the Afghan people but also by neighboring nations. It offers vital lessons that must be heeded to promote lasting peace and regional stability.

1 Brief Historical Background

In 1979, the Soviet Union deployed its troops to Afghanistan under the pretext of resolving internal conflicts within the People's Democratic Party and suppressing growing public dissent. Their primary objective was to extend their geopolitical influence and leverage Afghanistan for strategic purposes. However, the aftermath of this occupation led to immense destruction, leaving Afghanistan in ruins.

2 The Sacred Jihadi Uprising of the Afghan People

Rooted in their Islamic faith, national pride, and cultural heritage, the Afghan people launched a sacred jihad against the Soviet occupiers. This struggle became a symbol of resistance and liberty—not only for Afghanistan but also for all oppressed peoples across the world.

3 Objectives of the Jihad

- ✓ Preservation of Afghanistan's sovereignty
- ✓ Termination of Soviet colonization
- ✓ Pursuit of an Islamic governance system

4 Consequences

The Afghan Mujahideen dealt a historic blow to the Soviet Union's military might. Their relentless resistance ultimately contributed to the downfall of the Soviet regime, marking one of the most significant defeats for a global superpower in the 20th century.

5 A Universal Lesson

The Soviet invasion of Afghanistan underscores an enduring truth: Afghanistan cannot be subjugated by any external power. Any nation or alliance that attempts to undermine its independence will face the same fate as the Soviet Union.

6 Role of Neighboring States

Neighboring countries, particularly those that share borders with Afghanistan, must draw lessons from this history and refrain from hostile interference in Afghan affairs.

Pakistan, in particular, must be addressed:

- The Pakistani military establishment and certain political elements have repeatedly interfered in Afghanistan's internal matters.
- Islamabad often scapegoats Afghanistan to deflect from its own internal policy failures.

7 Recent Incident – Pakistani Military Atrocities

On December 24—a date that marks the beginning of the Soviet invasion—the Pakistani military carried out a brutal aerial bombardment targeting civilians in the Barmal District of Paktika Province. This heinous attack resulted in:

- The martyrdom of 50 innocent refugees and Afghans, including 27 women and children
- A gross violation of Islamic principles, moral norms, and international humanitarian standards

8 Afghanistan's Resilience and Determination

Throughout history, Afghans have faced such hostilities and atrocities but have never abandoned their national and Islamic values. They bravely defeated the Soviet Union's invasion and will continue to thwart any conspiracies from current adversaries.

9 Concluding Message

Hostile nations—particularly Pakistan—must reflect on the fate of the Soviet Union. Afghanistan is not just a nation; it represents the heart of the Islamic Ummah. Enmity towards it is tantamount to enmity towards the entire Muslim world.

Rather than conspiring against Afghanistan, regional powers should pursue peace, mutual respect, and constructive development for their own peoples. The Afghan nation remains unwavering in its quest for independence, honor, and an Islamic system of governance. No superpower, regional or global, can shake this conviction.

« The Descendants of Abdali and Ghaznavi » Stand Firm in Defense of Their Nation

Written by: Ahmad Abid

Following the triumph of the Islamic Emirate of Afghanistan (IEA), it was widely anticipated that neighboring Islamic countries would act as sincere allies, extending support and cooperation to the grief-stricken and war-torn Afghan nation. Regrettably, these expectations were proven misguided. Influenced by external powers, certain neighboring states chose the path of betrayal and duplicity—foremost among them, Pakistan.

In the aftermath of the IEA's victory, Pakistan repeatedly violated Afghanistan's territorial integrity and national sovereignty through aerial bombings, missile attacks, and cross-border incursions. These actions stand in stark contradiction to international norms and the principles enshrined in the United Nations Charter. The Afghan people had hoped for Islamic brotherhood and neighborly solidarity—not hostility—from their neighbor.

Disguised as an ally, Pakistan inflicted great harm on Afghanistan at a time when the nation was striving to heal from decades of conflict. As Afghanistan began the arduous process of political and military recovery after over forty years of turmoil, Pakistan not only launched physical aggression but also provided refuge to anti-Afghan elements. These groups, sheltered and supported on Pakistani soil, have been utilized to serve Islamabad's strategic interests whenever the opportunity arose.

At present, Pakistan continues to engage in covert political maneuvering aimed at destabilizing Afghanistan and plunging its people once again into chaos. As part of these endeavors, Pakistan has engaged in misguided actions on numerous occasions.

In contrast, the Islamic Emirate of Afghanistan (IEA) has consistently demonstrated its commitment to establishing peaceful and constructive relations with all countries—especially its neighbors—within the framework of Islamic principles. It has

repeatedly emphasized mutual respect and called upon other nations to treat the Afghan government with fairness and goodwill. However, it appears that Pakistan either fails to comprehend the language of diplomacy or willfully disregards it, mistakenly believing Afghanistan to be politically inexperienced.

In response to Pakistan's continued transgressions and persistent hostility, the armed forces of the Islamic Emirate were compelled to act. The recent operations conducted beyond the Durand Line—targeting subversive elements and intelligence agents involved in orchestrating violence against the Afghan people—represent a firm and justified response to repeated provocations.

These attacks, carried out three days ago by the courageous forces of the Islamic Emirate, were not only an act of retribution for the heinous attack on civilians in Paktika's Barmal district but also a clear message: the blood of innocent Afghans will not be shed in vain.

The proud descendants of Ahmad Shah Abdali and Sultan Mahmud of Ghazni remain vigilant in defending every inch of their homeland with honor and dignity. While the Islamic Emirate exercises considerable political restraint and wisdom, it does not hesitate to wield force when necessary to deter aggressors and protect its sovereignty.

Once again, the valiant defenders of Afghanistan have made it unmistakably clear to all neighboring nations: any act of aggression will be met with swift and resolute retaliation. Afghanistan will never fall into submission—and no enemy should delude itself into believing otherwise.



«The Sacred System of the IEA and the Dark» Shadow of Democracy

Written by: Uzair Azam

Democracy is a political construct of the Western world, which it presents to underdeveloped nations, particularly Islamic countries, as a hallmark of progress and global legitimacy. It is portrayed as a source of pride, offering political inclusion, civil liberties, and international acceptance. However, the West conveniently omits the dark chapters of its own history, the atrocities of the Middle Ages, which still cast long shadows over its legacy.

At a time when the West was mired in intellectual stagnation and civilizational decline, the Islamic world stood at the pinnacle of scientific, cultural, and spiritual advancement. Eastern Muslim lands pioneered institutions such as universities, madrasas, libraries, and academic circles, especially in Andalusia. These centers of learning illuminated Europe and awakened it from its intellectual slumber.

The democratic model asserts that governance must rest in the hands of the people, with majority rule as its foundation. However, it pays no regard to the characteristics, virtues, or competence of this majority. As long as a "50% plus one" majority is secured, often through questionable or fraudulent means, it becomes the legitimizing force for authority. The will and rights of the remaining 49% are rendered irrelevant.

Following the 2001 invasion of Afghanistan, the Western occupiers introduced this model under the guise of a "republic." In the most recent so-called democratic election, from a population of 35 million, only 800,000 participated, most of whom cast fraudulent votes. Despite this, a government was formed and labeled as a democracy, even featuring a two-headed executive branch.

Democracy claims to prioritize the rights of women, children, human dignity, and the protection of civilian infrastructure. Yet, the tragic

condition of oppressed nations, most notably the Palestinians under Western-supported regimes, reveals the blatant contradiction between democratic ideals and actual practice.

As Ustad Alfath aptly remarked, "Democracy is like a barren tree—it yields neither fruit nor shade." In Afghanistan, this imported system brought with it calamities so profound that words fall short in capturing their extent.

One of its most destructive consequences was the deepening of ethnic, linguistic, and regional divisions. Government positions were distributed based on ethnic identity rather than merit. To maintain a superficial balance, a Pashtun president was accompanied by Tajik, Hazara, or Uzbek deputies. In some cases, a two-headed executive was introduced, further complicating governance.

Thus, democracy in Afghanistan revealed its true nature: a divisive and destabilizing force. Far from ensuring peace, it plunged the country into political crises and social fragmentation, with little hope for recovery.

Even advocates of this system have failed to justify or navigate the complications it brought. This occurred despite the painful historical precedent of the "People's Democratic Party" communist regime. Figures like Taraki, Amin, Karmal, and Najib ruled under the banner of "Democratic Afghanistan," yet their policies led to conflict, foreign intervention, and immense suffering.

Had the Islamic Emirate not intervened, Afghanistan was on course to repeat the catastrophe of the 1970s. However, through the military and political efforts of the IEA and its steadfast commitment to Islamic Sharia, Afghanistan was rescued. Within just two weeks, the nation saw the establishment of a sincere and functional Islamic system, putting an end to internal conflict and preventing future unrest. Today, the Afghan people clearly recognize the difference between the deception of Western democracy and the dignity offered by sacred Islamic governance.

Democracy, in reality, serves as a propaganda tool of the West. It has repeatedly misled various Islamic movements and leaders, bringing

Western-educated elites to power and installing them as rulers under the veneer of "Islamic republics" or democratic slogans.

Sadly, some of these leaders have succumbed to the influence of democracy, even praising it and introducing terms such as "Islamic democracy." For instance, in 1992, during his political exile, Rashid al-Ghannouchi, the prominent Islamic leader of Tunisia, remarked in an interview with the London Observer:

"If democracy refers to the liberal model of governance practiced in the West, a system where people freely elect their representatives and leaders, and where liberties, power, and human rights are entrusted to the people, then Muslims will not find anything in their religion that contradicts democracy. Nor would adopting such a system be against their interests."

Unfortunately, many others have echoed this view, advocating for Western frameworks as legitimate paths toward Islamic objectives. However, they fail to grasp a fundamental truth: Islam does not permit submission to man-made laws. Instead, it calls for total adherence to divine law, Sharia, which surpasses human reason and comprehensively addresses the moral, spiritual, and worldly needs of humanity.

In conclusion, it must be acknowledged that the Islamic Emirate of Afghanistan rejects foreign and Western models. The root cause of Afghanistan's decades-long internal conflicts has been the absence of a pure Islamic system. If implementing liberal or Western democratic principles had been a viable solution, it would have already brought peace to Afghanistan. However, history has proven otherwise.

Lasting peace and stability in Afghanistan can only be attained through the implementation of Islamic Sharia. One of the greatest strengths of the Islamic Emirate is its alignment with the spiritual convictions of the people. Except for a small minority influenced by secular ideologies, the overwhelming majority of Afghans recognize the moral failures and inherent contradictions of democracy and resolutely reject it.

«The OIC's Controversial Summit: A Continuation of Pakistan's Interference Policy»

Written by: Abdan Safi

The recent summit of the Organization of Islamic Cooperation (OIC) held in Pakistan has been publicly framed as a forum to discuss the rights of the Afghan people, women's education, and the humanitarian crisis in Afghanistan. However, the underlying motives of this gathering point in a different direction. This summit forms part of a broader pattern in Pakistan's foreign policy—one centered on political manipulation and strategic interference in Afghan affairs.

For decades, Pakistan has sought to assert influence over Afghanistan. Yet, when the Islamic Emirate of Afghanistan (IEA) adopted an independent and sovereign stance, such autonomy became unacceptable to Islamabad. The OIC summit is merely a continuation of Pakistan's strategy: a political tool designed to undermine and pressure the IEA under the cover of multilateral diplomacy.

This raises a critical question: how can Pakistan—an actor repeatedly criticized for human rights abuses, suppression of free speech, and disregard for democratic norms—presume to lecture Afghanistan or any other country on these very issues?

Pakistan often claims to advocate for Afghan children and girls' right to education. Yet, what of its own educational record? According to government statistics, over 26 million children in Pakistan are not enrolled in any school or madrasa—the highest number of out-of-school children globally. Before preaching to others, Pakistan must first confront its own failures.

It is an established fact that Pakistan's military and political establishment has consistently interfered in Afghanistan's internal affairs:

- Manipulating governments to serve its interests
- Instigating border tensions

- Obstructing trade routes to damage the Afghan economy
- Accusing Afghanistan of harboring terrorism to tarnish its international image

These have long been cornerstones of Pakistan's approach to Afghanistan. But the era has changed. Afghanistan is no longer susceptible to foreign manipulation, and Pakistan must reconcile with the fact that its past tactics are now obsolete.

If Pakistan is sincere in its concern for human rights, it must begin by addressing the violations occurring within its own borders. Pakistan's ruling establishment has a well-documented history of diverting attention from its domestic crises by focusing on external narratives. Criticizing Afghanistan and attempting to influence its policies serve as distractions from growing internal unrest.

Political instability in Pakistan has reached unprecedented levels. Recent years have witnessed the removal of an elected government under military influence, leading to an ongoing political crisis. Electoral malpractice, media censorship, and manipulation of the judiciary for political motives have turned Pakistan's purported democracy into a mockery.

In Balochistan, state repression has inflicted lasting trauma. Thousands of Baloch youths have been forcibly disappeared, and mutilated bodies are frequently found in remote areas. Many remain imprisoned or have fled the country in fear.

The state has labeled the Baloch population as insurgents, systematically denying them access to education, employment, and essential services. Enforced disappearances and extrajudicial killings have become the norm. Military and intelligence agencies regularly silence any voice that challenges the state's narrative.

Similar patterns are evident in Khyber Pakhtunkhwa, where civilians have been targeted under the pretext of counterterrorism. Entire communities have suffered due to indiscriminate military operations. Innocent individuals have been killed, wrongfully branded as terrorists. Those who demand justice and rights are labeled as traitors or enemies of the state.

Before offering commentary on human rights in other nations, Pakistan must also confront its crisis of press freedom. Journalists are routinely abducted, tortured, or even killed. The media is tightly controlled by the military, and dissenting voices are either silenced or forced into exile.

The 2023 Human Rights Watch report illustrates Pakistan's worsening rights record, citing serious declines in freedom of expression, minority protections, women's rights, and political liberties. Pakistan ranks among the world's worst violators of fundamental rights.

As of 2024, the situation has deteriorated even further. The World Justice Project's Rule of Law Index ranked Pakistan 125th out of 140 countries, highlighting its deep institutional failures in protecting human rights.

According to Pakistan's Ministry of Human Rights, between 2021 and 2023, 4,376 cases of violence, sexual assault, and killings of women were recorded in Punjab province alone—the highest among all provinces. This data reflects only one region, yet it captures the broader crisis facing Pakistani society.

Given these realities, participants in the OIC summit must recognize that aligning with Pakistan's political agenda and interfering in Afghanistan's internal affairs is both unethical and counterproductive. If the conference genuinely seeks to promote human rights and women's education, it must begin by addressing the grave abuses occurring within Pakistan—enforced disappearances, military oppression, and media suppression foremost among them.

The OIC must adopt a balanced and respectful stance towards Afghanistan. Relations should be based on equality and mutual interest, not political pressure or external interference. Tangible steps should be taken to support Afghanistan's economy, education sector, and long-term development, rather than serving as a platform for advancing Pakistan's geopolitical objectives.

If the OIC hopes to preserve its legitimacy and credibility, it must distance itself from Pakistan's interference-based policies and focus instead on resolving real human rights concerns throughout the

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If the OIC hopes to preserve its legitimacy and credibility, it must distance itself from Pakistan's interference-based policies and focus instead on resolving real human rights concerns throughout the Muslim world—starting with those in Pakistan itself.

« Pakistan Adopting Policies of Afghanistan's Fallen Republic »»

Written by: Mufti Abu Harith

Scholar and Specialist, Jamia Islamia
Makhzan-ul-Uloom, Karachi

For those closely following recent developments in Pakistan, it is evident that a significant confrontation is unfolding between two major forces—the Tehreek-e-Taliban Pakistan (TTP) and the country's security institutions—not just on the physical battlegrounds, but also within the media domain, where both parties are notably active.

On one hand, TTP operatives are frequently targeting security forces, claiming casualties in numerous attacks. Conversely, the security institutions are engaged in persistent raids and operations against the TTP across the nation. The land of Pakistan, especially Khyber Pakhtunkhwa, has transformed into a scene of conflict, escalating beyond the conditions witnessed in 2013.

The political and security landscape of the country is now reminiscent of the final days of Ashraf Ghani's administration in Afghanistan. During its last phase, the Ghani government took two defining steps, both of which are historically consistent indicators of a collapsing system. These are as follows:

First Action: Targeting Civilians

As the Ghani administration weakened and lost the ability to counter the Taliban effectively, it vented its frustration by targeting innocent civilians.

Civilians were subjected to indiscriminate bombardments, with marketplaces and mosques becoming targets of drone strikes. The utilization of artillery was so extensive that entire villages were decimated. The objective was to induce hardship among the populace, prompting them to flee their habitats and cease harboring or shielding the Taliban in their places of worship, communal hubs, and neighborhoods.

Nevertheless, the unwavering fortitude and spiritual fortitude of the

Afghan populace remained steadfast. Despite immense suffering and destruction, they refused to align with the government against the Taliban.

Eventually, the world witnessed the outcome of this perseverance and sacrifice. Today, Afghanistan enjoys a level of peace and stability that remains elusive even in the long histories of Western powers like Europe and America.

Now, the Pakistani state is replicating the very same oppressive tactics once deployed by the Ghani regime.

The brutalities inflicted by Ashraf Ghani and his administration upon the Afghan populace align closely with the actions perpetrated by the Pakistani State within the tribal region. In Khyber's Tirah Valley, specifically at "Peer Mela", a drone strike targeted a bustling market, resulting in the fatalities of merchants alongside students from schools and madrasas.

Likewise, in ongoing drone operations in North and South Waziristan, civilians—including children, women, and the elderly—have been mercilessly targeted and martyred.

If the people of Pakistan, especially in Khyber Pakhtunkhwa, demonstrate the same resolve and steadfastness as their Afghan brethren in resisting state oppression, peace, stability, and the implementation of an Islamic system—like that of Afghanistan—may soon become a reality, by the will of Allah.

Second Action: Media Propaganda

A second pivotal move by the Ashraf Ghani administration entailed escalating state-backed media campaigns against the Taliban to besmirch their reputation.

It accused the Afghan Taliban of being trained by Pakistan's ISI, of killing Afghans for Pakistani interests, and of turning jihad into a business rather than a sacred duty.

Did these narratives save their collapsing government? Did they protect their corrupt democratic institutions? Did they undermine the credibility of the Taliban? Today, we see the difference between the fates of the defamers and the honored status of the Taliban, who are

now recognized as the guardians of Afghanistan's independence and Islamic order.

A Repeated Mistake

The Pakistani military and state institutions are repeating the same mistake, assuming it to be a path to victory.

As one poet aptly said:

"I fear you may not reach the Kaaba, O Bedouin—for the path you tread leads to Turkistan."

Pakistani authorities and their official and unofficial channels have mirrored Ghani's tactics, disseminating baseless assertions such as presenting an audio message of TTP leader Mufti Noor Wali Mehsud (Abu Mansoor Asim) as evidence to suggest TTP leadership operates from Afghanistan and directs its fighters from there.

For instance, recent Pakistani media coverage has repeatedly highlighted this statement:

"The Mujahideen on the frontlines should show steadfastness and not trouble themselves with returning to their bases and homes."

Pakistani media has been fixating on this claim for days. However, those devoid of rational judgment and political acumen fail to recognize the reality of the TTP leadership's whereabouts.

The Challenge to the Narrative

TTP spokesperson Muhammad Khurasani has repeatedly invited neutral journalists to visit TTP-controlled areas and meet their leadership to verify these claims. However, months have passed without a response to this invitation. This silence clearly indicates that allowing such visits would expose the truth, dismantling the Pakistani state's propaganda and lies.

Once the truth is known, what will remain of Pakistan's accusations against the Islamic Emirate of Afghanistan? How will its cooperation with the United States retain any legitimacy?

Despite its relatively small size, the TTP's morale continues to rise. Public support is growing, while trust in the military diminishes. The TTP's positive engagement with communities, respect for religious scholars, and dignified dealings with political actors have increased

public confidence. In contrast, the state's record of forced disappearances, drone strikes on homes and markets, subservience to American interests, and abusive conduct has left its institutions increasingly discredited.

Final Thoughts

The Pakistani state must abandon these baseless allegations and adopt rational, sincere policies. As the TTP strengthens its position, false propaganda only increases its resilience. Similarly, unwarranted claims against Afghanistan's Islamic Emirate merely serve American agendas, which the Pakistani people will never accept.



The Pakistani state has consistently pursued policies rooted not in justice or Islamic principles, but in oppression, colonial legacies, and short-term interests. These policies, crafted by military elites and enforced through force, lack both moral legitimacy and popular support. Instead of uniting the nation on truth and justice, the state fuels division, suppresses dissent violently, and serves foreign agendas. Its approach to governance is based on control, deception, and manufactured narratives rather than representation and accountability. In doing so, it alienates itself not only from its people but also from any claim to Islamic legitimacy and political credibility.



« Pakistan Must Heed the Lessons of » Afghan History

Written by: Abu Hajjar al-Kurdi

The recent attacks by the Pakistani military, particularly the bombing of civilian homes in the Barmal district of Paktika province, constitute a flagrant violation of Afghanistan's sovereignty and territorial integrity. This cruel assault, which resulted in the martyrdom of several innocent children, has once again laid bare the ruthless and inhumane face of the Pakistani military establishment.

In response, the Ministry of Defense of the Islamic Emirate of Afghanistan has strongly condemned the attack and issued a stern warning to the Pakistani government, characterizing the aggression as a direct transgression against national borders and a violation of international norms.

This is not an isolated incident. The Pakistani regime has long pursued policies aimed at destabilizing Afghanistan—through political interference, military aggression, and the undermining of Afghan dignity and independence.

In light of this, several important historical lessons must be emphasized:

1 If the Pakistani government lacks the historical depth to understand the Afghan character, it should examine the legacy of its former colonial masters—the British. Let them study how the indomitable spirit and steadfast determination of the Afghan people dismantled the illusions of the mighty British Empire and expelled it from Afghan soil in disgrace.

2 If it is incapable of grasping a century of history, then at the very least, it should reflect on the past four decades. Let them see how the unwavering faith and courage of the Afghan nation resisted the Soviet invasion, how Afghan mujahideen delivered a humiliating blow to one of the world's superpowers, and how these heroic struggles are

immortalized in the annals of global history.

3 If even that is beyond comprehension, then let them consider the events of the last two decades. Let them witness how the lions of Afghanistan confronted the NATO occupation—how they endured, resisted, and ultimately prevailed—burying the ambitions of today's aggressors in the dust.

And if Pakistan is entirely incapable of learning from history, then let it be forewarned: the brave sons of this land will not hesitate to write a new chapter of resistance. A chapter that will serve as an enduring lesson and a stern reminder to Pakistan's ruling class—a lesson etched into the pages of history for future generations.

The Afghan nation is renowned for its valor and resilience. It does not submit to oppression, nor does it forget aggression. The Pakistani government would do well to restrain its provocations and abandon its dangerous path, lest it once again awaken the wrath of a nation forged in struggle and sacrifice.



« OIC's Double Standards: Support for Malala, » Concern for Afghan Women's Rights, but Silence on Palestine

Written by: Ahram Khan

On August 21, 1969, an Australian Christian, Denis Michael, set fire to an 800-year-old pulpit of Al-Aqsa Mosque in Jerusalem, causing significant damage, including to the mosque's roof. This incident triggered widespread concern across the Muslim world. The then Grand Mufti of Palestine, Amin al-Husseini, vehemently condemned the act and called upon the entire Islamic world to adopt a firm stance against it.

Responding to his call, Saudi Arabia and Morocco took the lead in uniting Muslim leaders. As a result of their efforts, the heads of Muslim states gathered in Rabat, Morocco, and on September 25, 1969, officially established the Organization of Islamic Cooperation (OIC). Six months later, Saudi Arabia hosted the first official meeting of foreign ministers in Jeddah. By 1972, the OIC was formally institutionalized with the aim of holding annual foreign ministers' meetings and triennial summits.

The OIC's charter outlined objectives such as the protection of Islamic values, promotion of solidarity among Muslim nations, enhancement of cooperation in social, economic, cultural, scientific, and political spheres, and the advancement of global peace and security, particularly through modern education and technological development.

However, despite these commitments, the OIC has failed to take substantial action for the rights of Muslims. Its role has largely been confined to holding meetings without delivering tangible results. Ironically, the organization that was founded in response to an attack on Al-Aqsa and Palestinian rights now seems indifferent to the ongoing atrocities in Palestine. It remains silent in the face of genocide, lacking both the courage to speak out and the will to take any meaningful

steps. Instead, the OIC appears to be used as a tool to interfere in Muslim countries, fostering division rather than unity.

A stark example of the OIC's deteriorating credibility is its platform being used by controversial figures such as Malala Yousafzai, whose statements have often been aligned with Western narratives rather than Islamic values.

Malala Yousafzai, who participated in an OIC conference in Pakistan, is a figure whose global recognition has been largely shaped by Western media. Her past statements against Islamic teachings and values are so provocative that even a non-Muslim would hesitate before making similar remarks.

Her stance and affiliations suggest that she not only supports a Western agenda but also plays a role in global conspiracies against Islam and Muslims. Her deep connections with Western institutions and powers further cast doubt on her intentions, revealing her as a proponent of narratives that undermine Islamic principles.

One of Malala's controversial statements includes describing the hijab and burqa as symbols of the "Age of Ignorance," a remark that is deeply offensive. In Islamic society, the hijab is regarded as a sign of dignity and modesty. Such statements not only insult Islamic values but also mock the honor of Muslim women. Furthermore, Malala once equated beards with symbols of "Pharaoh" an assertion that is highly disrespectful, as beards are considered a significant Sunnah in Islam.

Her words reflect a deep-seated disdain for Islamic teachings, reinforcing the perception that her worldview is shaped by a Westernized mindset rather than authentic Islamic principles.

Malala's alignment with Western agendas further strengthens the argument that she represents foreign interests rather than the welfare of Muslims. Her book, *I Am Malala*, is filled with remarks that many perceive as disrespectful to Islam. Her close ties with organizations like the BBC, coupled with her statements that misrepresent Islamic teachings, indicate that she serves as a mouthpiece for Western propaganda rather than a voice for Muslim concerns. Through her activism, she appears to be part of a broader effort to weaken Islamic

culture and religious identity on a global scale.

Her stance on Afghan women's rights is equally questionable. If Malala were genuinely concerned about the well-being of Afghan women, she would have respected Islamic values and Afghan traditions—areas in which she appears entirely uninformed.

The portrayal of Afghan women as mere pawns by Western narratives, with Malala positioned as their supposed savior, is not only misleading but also an insult to Afghan women themselves. This approach seems to be part of a broader Western strategy to dismantle Islamic traditions and impose external ideologies.

Moreover, Malala's association with intelligence agencies raises further concerns. Reports suggest that before gaining global fame, she was involved in secret meetings with CIA agents—photographs of which have surfaced—suggesting that her rise to prominence was orchestrated to serve anti-Islamic narratives.

Allowing Malala Yousafzai to participate in an OIC forum is a betrayal of Muslim interests and an affront to the Islamic world. The OIC should refrain from inviting individuals who openly disrespect fundamental Islamic values. Instead of advocating for the truth about Islam, Malala's presence on this platform only serves to amplify Western narratives at the expense of Muslim unity.

The double standards of the OIC are stark: it expresses concern for Afghan women's rights while remaining mute on the suffering of Palestinian women and children under occupation and bombardment. It speaks about education and human rights while failing to denounce open violations in places like Gaza, where civilian infrastructure, hospitals, and schools are destroyed with impunity.

If the OIC is to remain relevant, it must first abandon its selective activism and restore its credibility through consistency. Its policies on Afghanistan, Palestine, and other critical issues must reflect genuine Islamic values and a sincere commitment to Muslim unity—not be dictated by political convenience or foreign agendas.

Until then, the OIC risks being seen not as a shield for the Ummah, but as a hollow institution—used to pacify Muslims while betraying their

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Until then, the OIC risks being seen not as a shield for the Ummah, but as a hollow institution—used to pacify Muslims while betraying their most urgent causes.

« Does Al-Haj Khalil Haqqani's Martyrdom » signify System Weakness and Enemy Strength?

Written by: Allah Noor Amiri

It is evident that with the fall of the Republic, the Islamic Emirate of Afghanistan (IEA) extended its authority across every city, village, mountain, and valley of the country. It ushered in a peaceful atmosphere of unity, solidarity, and Islamic brotherhood across all segments of society. The people rejoiced in the defeat of global occupiers, and their hopes for national reconstruction and development were placed in the hands of courageous youths who rose from among them.

Without delay, the heroes of jihad and the battlefield proclaimed the establishment of a Sharia-based system under the white banner of the Kalima throughout the nation. This unparalleled Islamic governance emerged at a time when many believed such a system was impossible following the collapse of the last Caliphate.

Soon afterward, civil ministries were organized and began delivering services in an orderly manner. The rapid formation of a trained Islamic army, intelligence services, and police force commenced. Today, the country is safeguarded by a capable and disciplined military and security apparatus, defending its borders, cities, and rural areas with resolve and professionalism.

No group or individual dares to openly confront the established Islamic system or disrupt the prevailing peace. This widespread security and stability stand as key indicators of the system's strength and legitimacy. Occasional incidents of targeted attacks do not reflect systemic weakness nor enemy superiority. Even in the world's most powerful and advanced nations—such as the United States, Russia, and Japan—high-profile assassinations and security breaches occur despite massive defense budgets and extensive intelligence networks.

These countries, which have not experienced war on their own soil for centuries, are not seen as weak simply because such incidents occur. Why, then, should the Islamic Emirate—a system that humiliated global arrogance and expelled Western forces—be considered incapable of confronting the cowardly, faceless threat posed by ISIS?

Absolutely not.

The nature of the enemy reveals the reality. This adversary does not confront its opponents face-to-face on the battlefield. Its identity, numbers, and operational centers remain hidden. It lacks the intention and capacity to hold ground or establish lasting control after carrying out attacks. These attributes reflect a cowardly and dishonorable enemy—one that can inflict pain, but never pose a real threat to the foundations of the Islamic system.

Such attacks, though tragic, are neither evidence of the system's weakness nor do they diminish the honor of our martyrs. Rather, they expose the moral and strategic bankruptcy of the enemy. It is our duty to continue neutralizing these threats to the best of our ability—without fear or hesitation.

The world, and especially neighboring countries, must draw lessons from the disgraceful defeat of America and its allies in Afghanistan. They should abandon all thoughts of sabotaging this unique and steadfast Islamic system. Efforts to achieve illegitimate intelligence or political goals in Afghanistan are bound to fail, just as all previous attempts did.

Let it be known: neither the martyrdom of Al-Haj Khalil Haqqani nor any future sacrifice will deter the Islamic Emirate from fulfilling its divine mission. The system remains strong, the path is clear, and the resolve of this nation remains unshakable.



«The Independent Foreign Policy of the IEA: A» New Chapter Begins

Written by: Abdan Safi

The recent meeting between Afghanistan's Foreign Minister and India's Foreign Secretary Vikram Misri faced a wave of negative propaganda on social media, reportedly linked to Pakistani intelligence agencies. This reaction reflects a long-standing policy of undue interference in Afghanistan's internal affairs, which has fostered distrust between the two nations.

Pakistan's long-standing Afghan policy, centered on strategic depth and the imposition of a government aligned with its interests, has now unequivocally failed. In contrast, the Islamic Emirate of Afghanistan (IEA) has adopted an independent and sovereign foreign policy, striving to establish balanced and mutually respectful relations with all regional powers.

Over the past two decades, Pakistan's interventions in Afghan affairs have not only harmed Afghanistan but have also presented significant challenges for Pakistan itself. Following the Taliban's return to power in 2021, Islamabad expected Kabul to remain subordinate. However, the IEA has made clear that it will act solely in accordance with national sovereignty and self-respect.

Pakistan has made various attempts to exert pressure on Afghanistan—through Durand Line restrictions, diplomatic statements, and more recently, airstrikes—but these efforts have backfired. Anti-Pakistan sentiment in Afghanistan has surged, and the Taliban leadership has reaffirmed its resolve to prioritize Afghan interests above all external pressures.

Pakistan's policy has proven to be counterproductive, with its interference in Afghanistan's internal affairs leading to increased isolation. The recent airstrikes serve as a clear example—not only do they infringe upon international law, but they have also further

future.

In contrast, the IEA is charting a new course. Its foreign policy is rooted in independence, balance, and pragmatism. Rather than aligning exclusively with any single country, the Taliban are seeking equal and respectful relations with all neighbors and major global powers.

The meeting between the Afghan Foreign Minister and India's Foreign Secretary is a continuation of this policy. The Taliban have opted to maintain pragmatic relations with India, recognizing that Afghanistan requires economic, trade, and diplomatic cooperation with all nations. India is a significant regional power and has historically contributed to Afghanistan's development projects.

The Taliban government acknowledges that limiting relations to a single country is unwise and that nurturing diplomatic ties with all powers is essential for long-term stability.

This outreach to India is not an isolated case. The Islamic Emirate has pursued similar diplomatic engagements with Central Asian countries, Iran, China, and Russia. Trade relations with Uzbekistan and Turkmenistan are expanding, while cooperation with Iran and China is also on the rise. Strengthening these ties demonstrates that Afghanistan is moving beyond international isolation and solidifying its position as a sovereign state.

Pakistan, however, still clings to an outdated vision of Afghanistan as a subordinate buffer state. The Taliban government, by contrast, has categorically rejected any compromise on national sovereignty. The recent airstrikes have only reinforced Afghan mistrust toward Pakistan, and if Islamabad persists with its antagonistic posture, bilateral relations may deteriorate further.

Pakistan must come to terms with a new geopolitical reality: sustainable and productive relations with Afghanistan can only be built on the foundation of mutual respect and equality. If it continues to impose failed strategies and interfere in Afghan affairs, it risks isolating itself—not just from Afghanistan, but from the entire region.

The IEA's foreign policy is clear and consistent: it seeks cooperative and dignified engagement with all nations. If Pakistan adopts a similar approach, there remains a path toward improved and mutually beneficial ties between the two neighbors.

« Afghanistan: A Haven of Peace and Serenity »»

Written by: Junaïd Zahid

For decades, the world has viewed Afghanistan through the lens of war, conflict, and instability. This perception, shaped by years of violence and foreign intervention, has deeply influenced the global narrative. Yet today, that narrative no longer reflects the reality on the ground. Under the umbrella of a strong and stable Islamic system, Afghanistan is emerging as a land of peace and serenity.

Extensive efforts were once made to portray this country as a perpetual battlefield, deterring even the thought of peace or normalcy. However, the people of Afghanistan have always been peace-loving and hospitable. With the establishment of an Islamic government, their aspirations have materialized—transforming Afghanistan into a safe and secure homeland.

Although ISIS and the intelligence agencies of the region and the world intermittently try to incite conflicts in this land in an attempt to destabilize its security and sow violence, they no longer possess the ability to regain control or disrupt the peace of this country.

The security apparatus of the Islamic Emirate (IEA) remains vigilant, unified, and resolute in its mission to protect the nation and its people. Those who seek to destabilize Afghanistan are undertaking a futile and dangerous endeavor, as the state and its security institutions stand firmly against all threats.

The current security situation in Afghanistan is exemplary—so much so that even officials from the West have acknowledged the significant improvement. With the implementation of Islamic governance, Afghanistan now ranks among the safest countries in the region.

This environment of safety and tranquility extends to all ethnic groups and communities across the country. Citizens live with dignity, freely going about their daily lives, working, traveling, and gathering without

fear or disruption.

Despite initial concerns about safety, many tourists who have visited Afghanistan return with glowing praise. They speak of the country's breathtaking landscapes, the warmth of its people, and the unexpected peace they encountered. For many, what was meant to be a short visit becomes an experience they are reluctant to leave behind.

These testimonies are not isolated anecdotes. A quick look at the writings, blogs, and videos of international visitors clearly illustrates their admiration for Afghanistan's newfound stability. They commend the efforts of the governing system, the professionalism of the security forces, and the peaceful atmosphere that prevails in cities, villages, and along the roads.

Afghanistan is no longer the war-torn land portrayed in media headlines. It is a nation healing, progressing, and standing firm in its identity. Under the leadership of a system rooted in Islamic principles, the Afghan people are reclaiming their dignity and welcoming the world to witness a different, more hopeful chapter in their history.





Fifth Chapter

Variois Articales



«The Nexus of Deceit: Unveiling the Dark Alliance Between ISIS and NRF»

Written by: Al-Mirsaad

Officials of the Islamic Emirate of Afghanistan, reaffirming Al-Mirsaad's consistent reporting, have confirmed that ISKP operates multiple training centers within Pakistan. These facilities are utilized to train fighters before deploying them to Afghanistan and other neighboring countries.

In a recent development, a media outlet affiliated with Pakistan's military propaganda apparatus, citing sources from the Counter-Terrorism Department (CTD), verified the existence of ISIS suicide training camps in Peshawar city and its vicinity. These camps are actively being used to train ISIS operatives.

The outlet, known as Khyber Chronicles, revealed that some of the trained fighters from these camps were being assigned missions to carry out attacks on political figures and other designated targets within Pakistan. Notably, Al-Mirsaad had previously reported in October that ISIS was planning to assassinate prominent religious and political personalities in Pakistan, particularly those known for opposing the current regime.

Khyber Chronicles shared these details in a report covering the recent arrest of three ISIS members in Peshawar. According to the report, the apprehended individuals were linked to the operational planning of targeted assassinations and other terror-related activities.

This media platform is known to have close affiliations with the Inter-Services Public Relations (ISPR), the media wing of Pakistan's military and security agencies, and is financially supported by the same institution. As its name suggests, the platform focuses primarily on the political and security landscape of Khyber Pakhtunkhwa and the tribal regions. Similar to other ISPR-sponsored platforms, it indirectly covers only the military's narratives on its website and social media

accounts without publishing other content.

The acknowledgment of ISIS training camps on Pakistani soil raises serious questions about the state's role in enabling, tolerating, or failing to curb the presence of extremist networks within its territory. It also strengthens the position of the Islamic Emirate of Afghanistan, which has long asserted that cross-border elements trained in Pakistan pose a threat to Afghanistan's stability.



Though named differently, Khawarij and rebels share the same destructive essence: both defy legitimate authority, disrupt unity, and cloak personal desires in the guise of religion. They lack deep understanding, reject collective wisdom, and unleash bloodshed in the name of "truth." Their path leads to division, chaos, and internal collapse far from the mercy, balance, and discipline that Islam teaches.



« Deashi Khawarij Express Concern Over Corruption Among Their Fundraising Officials »

Written by: Al-Mirsaad

On the 8th of the current Islamic month of Rajab, ISIS released multilingual propaganda posters urging their ideological supporters to direct financial contributions exclusively to officials formally appointed by the group.

These posters, produced by a relatively unknown media outlet named Al-Basa'ir, were subsequently translated into French, English, and other major languages by ISIS's translation wing, Fursan al-Tarjuma, and disseminated through both official and affiliated propaganda channels.

The posters emphasized that financially supporting ISIS is an obligation upon all Muslims. However, they simultaneously acknowledged a growing issue: a considerable portion of the funds collected under the pretense of supporting Mujahideen, prisoners, orphans, and widows is not reaching the intended recipients.

ISIS issued a stern warning that individuals collecting donations and distributing them without proper oversight will soon face accountability. The group signaled its intention to take punitive action against such misuse.

Corruption within ISIS's financial networks is not a new phenomenon. Diverting funds collected in the name of jihad for personal enrichment has long plagued the group's financial apparatus. These recent warnings, however, indicate that such corruption has deepened and become more pervasive within ISIS's ranks.

In March 2022, ISIS publicly accused operators of Afaq—a media group responsible for cyber security within ISIS—of embezzling donations collected in the group's name. According to ISIS, those funds were used for personal purposes, including establishing a private enterprise.

Following major territorial and strategic losses in Iraq, Syria, Afghanistan, and other regions, Daeshi Khawarij have faced mounting financial difficulties. The release of these posters appears to be part of a broader effort to revive dwindling revenue streams by soliciting donations from sympathizers and supporters.

During the height of its territorial control, ISIS implemented a centralized economic policy in which local provinces were required to allocate 25% of all confiscated assets to the central leadership. These funds were then redistributed to sustain the core organization and support distant branches.

Nevertheless, following multiple defeats in different regions, this system faltered. Currently, ISIS primarily relies on donations from their supporters—through begging—and extortion from the general Muslim population as their primary sources of funding.

The group's recent propaganda efforts signal not only desperation for funds but also internal unrest and mistrust within its own ranks. The warnings of accountability reflect an attempt to salvage what remains of their fractured financial administration, which has been significantly weakened by corruption and mismanagement.



«An Important Network of ISKP Insurgents» Apprehended in Kabul City

Written by: Al-Mirsaad

Al-Mirsaad has received information from a reliable source that on Wednesday, July 10, 2024, the special forces of the Islamic Emirate (IEA) successfully carried out a raid on a hideout of ISIS terrorists located in the fifth district of Kabul city.

As a result of the operation, multiple members of this significant insurgent cell were apprehended. Additionally, a considerable cache of explosives, firearms, and ammunition was recovered from the premises.

Preliminary investigations indicate that this ISKP network had been planning to launch deadly attacks during the upcoming Muharram ceremonies.

The hideout was reportedly overseen by an Afghan national currently residing in a neighboring foreign country. According to sources, this individual had been recruited by ISKP operatives based in Balochistan. After marrying a Pakistani woman, he underwent specialized training and was later dispatched to Afghanistan to coordinate terrorist activities.

The source further discloses that among the apprehended individuals is the ISIS operative who perpetrated an assault on a vehicle transporting Shia passengers in the "Kote Sangi" area of Kabul a few months prior.

Significantly, security officials discovered that the network possessed a list of influential religious scholars, madrassas, and prominent anti-government figures and politicians from Pakistan whom ISKP had marked for assassination—some of whom have reportedly already been targeted.

Furthermore, authorities uncovered a detailed registry of future targets located both within Afghanistan and in a neighboring country.



THE FITNA OF DARKNESS

The Khawārij proclaim Muslims to be disbelievers and deem them deserving of execution due to their sins.

Evidence: Shaykh al-Islām Ibn Taymiyyah stated:

"والخوارج هم أول من كفر المسلمين؛ يكفرون بالذنوب و يكفرون خالفهم في بدعتهم ويستحلون دمه وماله."

(Majmū' al-Fatāwā 3/279)

"The Khawārij were the first to declare Muslims disbelievers due to committing sins. They branded as disbelievers all who opposed their innovations (Bid'ah), and made lawful the shedding of blood and the seizing of wealth."

Likewise, the Daeshi Khawarij indiscriminately pronounce takfīr upon all—whether scholars, mujāhidīn, or ordinary Muslims—and thereby legitimize their killing, considering it both lawful and a means of attaining divine reward.

