

# INTELLECTUAL

---

## GIFT

AL MIRSAAD PUBLISHING HOUSE



ALMERSAAD

# 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: 4)

**BOOK DETAILS**

**Book Name:** Intellectual Gift

**Authors:** Various

**Subject:** Refutation of

Daesh-e-Khawarij, Religious,

Political, Jihadi, and Related Topics

**Language:** English

**Volume:** 4

**Published by:** Al-Mirsaad Publishing

House



## Contents

1	Al-Mirsaad's periodic commentary	1
2	Attack on Jaffer Express: Why the Blame Was Placed on Afghanistan	1
3	First Chapter	3
4	Illustrious Personalities of the Ummah	3
5	A Brief Glimpse into the Life and Struggle of the Martyr Mawlawi Muhammad Ayaz Shahamat (May Allah Accept Him)	4
6	A Brief Overview of the Life and Deeds of the Young Martyred Student, Samiullah "Amrullah" (May Allah Accept Him)	7
7	Second Chapter	10
8	Modern-Day Khawarij	10
9	The Islamic World and the Fitna of Takfir	11
10	ISIS Profits from the Suffering of Its Imprisoned Women	14
11	Post-Daesh Security: Swift and Uninterrupted Aid to Earthquake Victims	15
12	From America's Withdrawal to the Defeat of ISIS: A Glimpse into Afghanistan's Resilience	17
13	The Fall of America and ISIS: Afghanistan's New Era of Security	19
14	Third Chapter	21
15	Jihadi and Islamic Articles	21
16	The 24th of Asad: The Covenant of Allegiance to the Islamic Government	22

17	This is the Land of Martyrs, the Land of Sacrifice	24
18	The Lost Half-Century	28
19	Democracy and Islam: An Intellectual and Ideological Confrontation	31
20	Why Do I Defend the Islamic Emirate of Afghanistan?	33
21	Fourth Chapter	36
22	Political and social Articles	36
23	The Unthinkable Shift: Those Once at the Top Now at the End	37
24	IEA Forces' Swift Response Brings Hope in Quake-Hit Kunar	40
25	9th of Sunbula: The Last Night of Occupation and the Dawn of Freedom	42
26	The 9th of Sunbula: From Military Victory to the Cultural Struggle	44
27	Azad Kashmir or a Battlefield for Military Games?	46
28	The UN, Pakistan, and the Politics of Misinformation	54
29	The 24th of Asad: End of Occupation, Return of Honor	57
30	Martyr Akhtar Muhammad Mansour: A Leader as Steadfast as History Itself	59
31	From Afghanistan's Mountains to the Heart	61
32	Which Justice Does the International Criminal Court Enforce?!	64
33	Fifth Chapter	66
34	Various Articles	66
35	Kabul's Conquest: The Final Nail in America's Imperial Coffin	67
36	ISIS and the Massacre of the Baloch	69
37	ISIS Extortion Forces Business Closures in Somalia	72

## AL-MIRSAAD'S PERIODIC COMMENTARY

### ATTACK ON JAFFER EXPRESS: WHY THE BLAME WAS PLACED ON AFGHANISTAN

Following the attack on the Jaffer Express in Balochistan, Pakistan immediately began circulating unfounded claims on social media, accusing Afghanistan of being behind the attack or alleging it had been planned there, with key figures involved residing in Afghanistan.

These baseless claims quickly became the official stance of the Pakistani government, with the spokesperson of the Ministry of Foreign Affairs reinforcing the narrative. Historically, the Pakistani state has consistently shifted blame for its failures onto others, a long-standing tactic employed by its military to mislead the public.

For decades, Pakistan has propagated the narrative that India supports Baloch separatists by providing them with logistical and political assistance. However, in this instance, Pakistan has redirected its accusations toward Afghanistan. What, then, are the underlying motives behind these unfounded allegations?

At the core of this fabricated story is a 'popular narrative' promoted by Pakistan's intelligence agencies over the past two years. Their objective is to scapegoat Afghanistan for Pakistan's failures and deflect domestic criticism. Furthermore, Pakistan aims to undermine Afghanistan's evidence-based stance through a deliberate strategy of deflection and blame-shifting.

Reliable sources indicate that Pakistan has been explicitly informed that the attack on Shaheed Haji Khalil-ur-Rahman was orchestrated within Pakistan, with the attackers crossing into Afghanistan from Balochistan. Similarly, the assault on Kabul Bank in Kunduz was directed from Pakistan, with the perpetrators originating there.

Furthermore, all major attacks in Afghanistan over the past year were planned and executed from within Pakistan. Afghanistan has consistently shared evidence with Pakistan regarding these incidents. In response, Pakistan has countered by alleging that the mastermind of the train attack

was based in Afghanistan.

Another crucial factor is the attack on Maulana Hamid-ul-Haq, carried out by ISIS, which placed Pakistan under significant scrutiny. The recent arrests of key ISIS leaders in Balochistan—particularly Sharifullah, whom Pakistan handed over to the United States, while negotiating the fate of others with Iran and Russia—have further intensified criticism. Concrete evidence and Pakistan's actions confirm that it is engaging in a duplicitous strategy.

Afghanistan has consistently informed the international community about the presence of ISIS-Khorasan's operational centers in Pakistan and the Pakistani state's involvement in managing, controlling, and profiting from these groups. Afghanistan has actively exposed Pakistan's role in these activities. In response, Pakistan has now retaliated by making unsubstantiated accusations against Afghanistan.

Furthermore, there is no factual basis for Pakistan's claim that the Islamic Emirate of Afghanistan (IEA) supports Baloch separatists. The ideological foundation of the IEA is entirely distinct from the nationalist movement of the Baloch separatists. The Baloch struggle is rooted in ethnic nationalism, whereas the Islamic Emirate's methodology and ideology are well-established and fundamentally different.

In conclusion, it is evident that Pakistan's baseless allegations are a deliberate attempt to evade accountability for its failures, divert attention from the presence of ISIS-K within its borders, and maintain its relevance in international geopolitics—ultimately at the expense of regional stability and trust.



# **First Chapter**

## **Illustrious Personalities**

### **of the Ummah**

## A BRIEF GLIMPSE INTO THE LIFE AND STRUGGLE OF THE MARTYR MAWLAWI MUHAMMAD AYAZ

Mawlawi Muhammad Ayaz Shahamat (may Allah accept him) was a noble figure known for his unwavering faith, towering sacrifice, and exemplary character. He was a fearless lion of the Kunar mountains. He was born in 1375 Hijri-Shamsi (1996 CE) in the devout and religious village of Nishegam, located in the Ghaziabad District of Kunar Province. Raised in a deeply pious family, his early years were marked by a strong inclination toward Islamic teachings and values.

From childhood, he took his first steps toward the mosque and began his religious education under the tutelage of the village imam. He later pursued formal religious studies at the Zia-ul-Quran Madrasa in Shaigal District, where he completed his education and was honored with the Dastar-e-Fazilat (turban of religious excellence).

Growing up in a spiritual environment and nurtured by firm principles of faith, Mawlawi Shahamat was blessed with a sharp and sensitive conscience. He reached adolescence during a time when Afghanistan was under full occupation by Western invaders. The suffering of the oppressed, the cries of widows, the violation of women's honor, and the desecration of religious sanctities stirred his soul and left him no option but to forsake a life of ease. Instead, he chose the path of sacrifice and resistance, entering the battlefield of jihad at the remarkably young age of twelve. From that point onward, he remained a steadfast defender of his faith and homeland until the moment of his martyrdom.

For nine years, he lived away from his home, having migrated to Mujahideen-controlled territories in Chawkay. There, he earned a reputation as a bold, intelligent, and highly capable Mujahid. In a single night, he skillfully used a laser-guided weapon to eliminate six members of the Arbaki militia (ALP) and Afghan National Army and wounded three others. He was consistently present on the frontlines and played a central role in most of the ambushes, raids, and military operations throughout his district. His resolute opposition to the Daeshi Khawarij was particularly noteworthy. This led to his deployment across numerous districts in Kunar

Province, where he successfully cleared many areas of their disruptive presence.

#### **Deployment and Battles Against ISIS**

His first deployment against the Daeshi Khawarij was in Shaigal District, an area heavily infiltrated by ISIS militants. There, he directly engaged them in combat and liberated significant territory from their control. Shortly after returning home for a brief rest, he was once again called to duty. This time he was sent to the Sarigal area of Manogai District, where he displayed exceptional courage against the ISIS militants.

On his third deployment, he was stationed in Watapur District. Firmly rooted in the path of Islam, he raised the banner of truth against the seditious Daeshi Khawarij. He did not submit to their superficial displays of piety nor retreat in fear of their extremism. Instead, he exposed their false ideology through clear argumentation grounded in the Qur'an and Sunnah. He believed in the unity of the Ummah and stood as a bulwark against the divisive tendencies of the Khawarij. He rightly recognized that these extremists were alien to the spirit, creed, and intellectual tradition of Islam. Therefore, when needed, he answered their corruption with wisdom and knowledge and, when necessary, with the sword.

His fourth deployment took him to the Krangal area of Manogai District. Near the Lundigal front, he engaged a Khariji cleric in a communication radio debate and, with powerful reasoning, defeated his opponent. At that time, the respected commander of the front, Qari Sahib Zia-ur-Rahman, awarded him 2,000 Afghanis in recognition of his successful defense of the truth.

#### **Da'wah, Family Struggles, and Final Moments**

Throughout his jihadist journey, Mawlawi Shahamat not only fought on the battlefield but also engaged in active da'wah and ideological resistance against ISIS. He captured many of their members and preached against their deviation wherever he went. His dedication was shared by his family, which also produced many Mujahideen. On several occasions, five members of his family would go to the front together. These included his brother, a cousin, and two nephews. His household sacrificed six martyrs for the cause of Islam, and his brother, Muhammad Bashir Haroon,

served as a unit commander.

Ultimately, this kind-hearted and cheerful Mujahid left his home early one morning for his assigned duty as commander of the first unit of the Seventh Battalion. As he made his way toward the Babur base in Chawkay District, he was martyred in a roadside explosion planted by the Daeshi Khawarij. Three of his companions were wounded in the attack. One of them remains permanently disabled.

“Surely we belong to Allah and to Him shall we return.”

Date of Martyrdom: Sunday, 28 August 2022 at 9:00 AM.



## A BRIEF OVERVIEW OF THE LIFE AND DEEDS OF THE YOUNG MARTYRED STUDENT, SAMIULLAH “AMRULLAH” (MAY ALLAH ACCEPT HIM)

The young martyr Sa'eed Samiullah "Amrullah" (may Allah accept him), who emerged from the ranks of the pure and their devoted followers, was the son of the late Haji Qasim Jan. He was born in 1377 AH (solar) in the village of Tūrīkhēl, Baraki Barak District of Logar Province, into a dignified, devout, and jihadi family.

He began his religious education under the guidance of his brother, the late Mawlawi Abdul Matin "Rashidkhel," and later enrolled at the Chelōzai High School. During the course of his studies, however, Amrullah (may Allah accept him) turned away from the transient world and attached himself to his ultimate aspiration.

Under the leadership of the Islamic Emirate, and specifically under the command of the martyred Mawlawi Habib ur-Rahman "Fathullah," the martyr Samiullah (may Allah accept him) was a devoted, sincere, and resolute mujahid of the unit known as the "Ilahi Caravan." From early childhood he held a deep affection for the mujahideen, participating in the blessed process of jihad through services such as cleaning weapons, arranging ammunition and equipment, preparing night shelters, and other forms of support.

Upon reaching youth, he found his way—with great love and sincerity—into the practical front lines of jihad, where he stood shoulder to shoulder with his fellow mujahideen, maintaining the positions with composure and bravery.

The time came for him to further strengthen his resolve against the enemy, to sharpen his marksmanship, and to master military tactics. With this aim, he undertook a difficult and arduous journey through harsh and complex routes to Tirah, where he fulfilled the obligation of military preparation at the Abu Ubaidah ibn al-Jarrah (رض) training camp, completing a forty-day course.

After completing this training, he immediately prepared for yet another demanding journey. A project driven by Western powers—the kharijites

who exploited the name of Islam—had begun to trample villages, valleys, and districts of Nangarhar Province one after another. Tribal elders and community leaders were blown up with explosives; the dignity of believing and honorable Muslim sisters and mothers was violated; people were forced to flee their homes. A deadly suffocation enveloped the entire province: the colors and joys of life faded, and every rock and shrub of Nangarhar's mountains was stained with the blood of believing mujahideen and oppressed civilians.

These conditions did not allow Samiullah (may Allah accept him) a moment of rest. He joined the formation heading to Nangarhar Province to confront the kharijites. There, for a month and a half, he fought face to face against ISIS, clearing many areas of their presence.

When the unit was returning from Nangarhar, they encountered and surrounded an ISIS operative known as "Amarati" in Azrah. After a period of siege and fighting, Amarati fled back to Nangarhar; some of his companions surrendered while others were killed. Samiullah emerged unharmed from this sudden incident.

Following this bloody episode, the martyr Samiullah returned to his homeland and once again continued his struggle on the fronts of Logar Province. Finally, on the 17th of Mizan, 1394 (solar AH), after having stood guard over the Islamic position throughout the day, he was martyred in a sudden attack carried out by internal mercenaries. His blessed body was taken to the district headquarters. We consider him thus, and Allah is his Reckoner.

After the martyr Muhammad Jawid Sarhadi, Samiullah (may Allah accept him) was the second martyr from this jihad-oriented family, who shed his pure blood for the exaltation of the blessed Kalimah Tayyibah and the establishment of an Islamic system. May Allah accept him.

As the martyr Samiullah Amrullah was a mujahid adorned with noble and lofty character, he left behind many memories. One day, the village of Tūrīkhēl was subjected to a brutal raid by invading forces accompanied by internal mercenaries. The entire village was besieged at night, while the skies were dominated by various aircraft. At dawn, the martyr Samiullah took up his weapon and advanced toward the enemy.

The enemy would usually position themselves in houses that were both strategically dominant and well-fortified, using local civilians as human shields to avoid being targeted by the mujahideen. However, Samiullah, with great precision, approached alone and set up a close ambush. Executing a sudden attack with superior tactics, he sent one invader directly to the eternal abyss of Hell and wounded a member of the internal special forces.

The invaders and their collaborators assumed they were under attack by a large number of mujahideen, and thus fired light and heavy weapons in all directions. In this manner, Samiullah withdrew safely, earning the title of ghazi.

This young martyr also had an affinity for poetry and verse. He composed a poem in remembrance of his family's first martyr, Sarhadi, and other companions, which he would recite in his own sweet voice. Yet his life, like the pale sun of dusk, was fleeting, and he soon joined the radiant caravan of the martyrs.

We consider him thus, and Allah is his Reckoner.



## **Second Chapter**

### **Modern-Day Khawarij**

## THE ISLAMIC WORLD AND THE FITNA OF TAKFIR

Author: Nu'man Saeed

Throughout Islamic history, the practice of declaring fellow Muslims unbelievers (takfir), waging war against them, and spilling their blood has resurfaced time and again. It is not a modern invention but an ancient malady, one of the earliest and most notorious examples being the revolt of the Khawarij against Amir al-Mu'minin, Hazrat Ali (RA). That rebellion was defined by takfir and ruthless violence against Muslims.

The Khawarij condemned the arbitration between Hazrat Ali and Hazrat Muawiyah (may Allah be pleased with them), branding the appointment of a mediator as an act of disbelief. They went further still, declaring ordinary Muslims who committed major sins to be apostates and insisting that their blood must be shed. Their reasoning was not derived from the clear guidance of the Qur'an but from distorted interpretations of their own making.

Because of their excessive devotion to recitation, they were known in the time of the noble Companions as the "Group of Reciters." Yet beneath this outward show of piety lay a trail of destruction. When they seized Basra, they slaughtered some six thousand people. That massacre became infamous as the "Reciters' Seizure of Basra."

Their violence did not stop there. Under the leadership of Dahhak, the Khawarij captured Kufa. Entering the city's central mosque with thousands of armed followers at his side, Dahhak raised his sword and declared: "All the people of Kufa must appear before me, one by one, and repent of their disbelief. Otherwise, I will kill everyone here, just as in Basra." His intention was to reproduce the same bloodshed. Yet Allah, through the wisdom and composure of Imam Abu Hanifa (may Allah have mercy on him), prevented this calamity.

Maulana Manazir Ahsan Gilani (may Allah have mercy on him) records the scene in his book The Political Life of Imam Abu Hanifa. Summarizing his

account: when Dahhak issued his threat, Imam Abu Hanifa entered the mosque and confronted him. “Why have you ordered the killing of the people of Kufa?” he asked. Dahhak answered: “Because they are apostates, and an apostate must be killed.” The Imam replied: “An apostate is one who abandons Islam and embraces another religion. The people of Kufa have not done so. They remain upon the faith they were born into. To declare them apostates is baseless.”

These words struck Dahhak to the core. He admitted his error, lowered his sword, and commanded his men to do the same. Thus, the people of Kufa were spared from massacre. In a period when the fitna of takfir had unleashed waves of bloodshed across the Muslim world, this moment stood as a decisive turning point.

In our own time, the same ideology has resurfaced, spreading like wildfire across fragile regions of the Islamic world. Hostile forces have seized upon it and now manipulate it for their own ends. The result has been so destructive that scholars, thinkers, and ordinary Muslims alike find themselves at a loss, with no one certain of safety.

This modern revival first emerged in Algeria several decades ago. There, Islamic organizations and movements had united under the banner of the “Islamic Salvation Front,” which quickly grew into a formidable political force against the secular establishment. When the Front contested elections, it won almost 80 percent of the vote in the opening round, a result that stunned the secular powers of the world. To prevent their victory, the elections were annulled and the military seized control.

What followed was a campaign of ruthless suppression aimed at dismantling Islamic movements. Every tool of oppression was employed, and conspiracies were carefully orchestrated. Among the most devastating was the calculated spread of Khawarij-like ideology within the movements themselves, deliberately inciting internal takfir and fratricidal conflict. Tragically, the scheme succeeded. In less than a decade, nearly one hundred thousand Muslims lost their lives.

Even more painful than the bloodshed has been the failure to preserve its history. Appeals to research institutions and scholars to document Algeria’s tragedy have been largely ignored. The spirit of scholarly inquiry

and documentation has grown weak in much of the Muslim world, and no comprehensive study has yet been produced. This silence leaves the Ummah vulnerable, especially its younger generations, who remain unaware of the lessons buried in that dark chapter.

The pattern repeated itself in Egypt, Syria, Iraq, and elsewhere. Movements that initially rose in resistance to tyranny were gradually steered toward takfir and internecine fighting. The Khawarij mindset was deliberately nurtured in their midst, ensuring their collapse from within. A similar attempt was made in Afghanistan. Yet, by the grace of Allah, the Islamic Emirate of Afghanistan (IEA) was able to confront this challenge and turn the tide. Through firm measures, it succeeded in navigating the crisis to its advantage. These measures included bringing all groups and organizations under one authority, dissolving movements outside Ahl al-Sunnah wal-Jama'ah, establishing nationwide unity under the Hanafi school of jurisprudence, exposing the doctrines and history of the Khawarij, conducting decisive operations against them, and uniting scholars around a clear and consistent definition of the Khawarij and their ruling in Islamic law.

Today, by Allah's mercy, we live under an Islamic government. Our conditions are far more favorable than in many other lands. Resources are within reach, opportunities continue to expand, and our capacity for action grows stronger with time. The period of despair and lament has ended. The age of endless disputes and fruitless debates has passed. What is needed now is for scholars, writers, and research institutions to step forward, investigate these fitnas with seriousness, and provide the Ummah with the clarity and guidance it requires to protect itself, both now and in the generations to come.



## ISIS PROFITS FROM THE SUFFERING OF ITS IMPRISONED WOMEN

Written by: Al-Mirsad

In the aftermath of its 2019 defeat at Baghouz, ISIS abandoned thousands of women and children to Kurdish custody. The Kurds responded by establishing the al-Hol and Roj camps, where tens of thousands of women associated with ISIS and their underage children remain confined to this day. These camps have become a lasting stain on the group's legacy.

Far from confronting this enduring humanitarian crisis, ISIS has sought to turn it into a financial opportunity. The group has created networks of online accounts to solicit donations in the name of these imprisoned women, presenting the appeals as charitable aid while in reality using them as tools of extortion.

What began as a fundraising effort has spiraled into scandal. Rival factions within ISIS now openly accuse each other of siphoning off the funds for personal enrichment. The disputes have grown so sharp that the group's own propaganda channels have become a battleground for these allegations.

An anti-ISIS monitoring outlet, Fadh Ubbad al-Baghdadi and al-Hashimi ("Exposing the Worshippers of al-Baghdadi and al-Hashimi"), recently drew attention to a post on a Telegram channel known as the Central Channel of Prisoner Camps. Believed to be linked to ISIS's administration of detention facilities in Syria, the channel accused several members of misappropriating money raised in the name of al-Hol and Roj. Among those singled out was Ahmad Ra's al-Ayn, an ISIS member alleged to have collected donations under the pretext of aiding prisoners but failed to deliver any assistance.

Such disputes are not new. Reports of infighting over the collection and distribution of financial aid have surfaced repeatedly in recent years. Together, these episodes reveal a consistent pattern: ISIS exploits every possible avenue, whether the suffering of its own women and children or even the sacred concept of jihad, as a means to extract money from Muslims, only to misuse it in ways that tarnish the very cause they invoke.

## POST-DAESH SECURITY: SWIFT AND UNINTERRUPTED AID TO EARTHQUAKE VICTIMS

Written by: Ahmadi

The devastating earthquake that struck several eastern provinces of Afghanistan, particularly Kunar, over the past few nights stands among the most lethal natural disasters the country has witnessed in recent years. This tragic calamity claimed the lives of countless fellow citizens and left thousands more injured. Yet amid the grief, destruction, and loss, powerful stories of national unity emerged, accompanied by vivid scenes of hope, sacrifice, and perseverance displayed by the forces of the Islamic Emirate of Afghanistan (IEA).

In the immediate aftermath of the earthquake, the IEA responded with speed, coordination, and full mobilization of its available resources. Under directives issued by relevant authorities, security units, health teams, transport divisions, logistical staff, and food distribution groups were promptly dispatched to all affected regions. Senior officials from the Afghanistan National Disaster Management Authority (ANDMA) personally traveled toward the impacted areas, armed with specialized teams, equipment, and essential supplies.

Since the end of the occupation, one of the most consequential achievements of the IEA has been the establishment of sustained nationwide security and the dismantling of groups hostile to public order, most notably Daeshi Khawarij. In prior years, the presence of such predatory and extremist elements frequently obstructed humanitarian operations, preventing critical aid from reaching communities in crisis. Roads were blocked, convoys were ambushed, and relief supplies were often looted before they could reach desperate families.

Today, however, thanks to the governance and authority of the IEA and the security infrastructure it has reinforced, humanitarian assistance from all corners of Afghanistan, including remote and previously inaccessible

provinces, is reaching vulnerable populations without interference. Even though certain roads and mountain passes remained blocked due to landslides and earthquake damage, assistance teams pressed onward, navigating difficult terrain to reach isolated districts in complete safety, no longer shadowed by the threat of Daesh attacks.

This transformation in the nation's security landscape reflects years of determined effort and sacrifice by the IEA's security forces. Through disciplined strategy and personal risk, they succeeded in purging the country of Daesh's violent influence, granting the public freedom to move, rebuild, and receive aid without fear.

The experience gained from managing the aftermath of the earthquake in eastern Afghanistan has demonstrated an undeniable truth: the secure environment painstakingly established by the IEA not only supports peace and development in ordinary times, but is also indispensable during emergencies. Today, relief efforts unfold inside Afghanistan without intimidation or disruption from terrorist networks, a visible affirmation of the credibility, strength, and honor of a governing system that has succeeded in delivering stability across the entire nation.

The sacrifices and tireless service of the IEA's forces have not only saved lives in the wake of this tragedy, but have deepened the public's confidence in their government. They have also highlighted, beyond dispute, the central and irreplaceable role of security in rebuilding the country, restoring normalcy, and enabling progress. The IEA's successful handling of this natural disaster stands as a compelling example of responsible, compassionate, and competent governance, one worthy of recognition and respect.



## FROM AMERICA'S WITHDRAWAL TO THE DEFEAT OF ISIS: A GLIMPSE INTO AFGHANISTAN'S RESILIENCE

Written by: Aziz

Four years ago today, the last American soldier departed from Afghanistan. Like his comrades, he had been sent to this country under the orders of his masters to carry out a destructive mission. That mission was designed to plunder Afghanistan's natural resources and undermine the steadfast beliefs of its people. Yet this nation, for decades, resisted the world's greatest armies and demonstrated that it would never submit to any superpower.

America invaded Afghanistan with the hope of breaking the nation's faith. After twenty years of relentless war against the defenders of Islam and the true sons of this land, and after suffering enormous financial and human losses, it was finally compelled to withdraw. In the wake of America's departure, its proxy, ISIS-K, cultivated under the shadow of the republican regime and the foreign occupation, soon began to collapse.

The poisonous seed planted during America's presence was intended both to justify the occupation and to weaken the Mujahideen of the Islamic Emirate of Afghanistan. From behind the scenes, this group received Western support, above all from the United States, as it carried out projects of chaos and destruction.

At its outset, ISIS expanded quickly in Afghanistan, just as it had in other countries. With covert support, it managed to seize territory in several provinces. But once America fled, ISIS too, like other foreign-sponsored projects, was abandoned, left without protection, and swiftly brought to justice by the true sons of this nation.

Many believed that America had revived the ISIS-K project to obstruct the reestablishment of an Islamic system in Afghanistan and to keep the country ensnared in corruption and ruin. However, the firm and decisive struggle of the Islamic Emirate of Afghanistan (IEA) against this malignant group, and its eventual eradication, defeated America's designs and

rendered those plans meaningless.

Contrary to expectations, ISIS-K in Afghanistan encountered a force that had already humbled the world's superpowers. Despite limited military resources, that force, guided by unshakable faith and conviction, overcame its enemies.

The role of the Afghan people in this struggle must also be acknowledged. Their cooperation with the security institutions and special forces of the IEA ensured that ISIS-K fighters were denied safe havens across the country, leaving them with no choice but to flee.

Afghanistan's experience has proven that no foreign power and no affiliated group can overcome the will and faith of its people. The resilience and perseverance of the Afghans, combined with the precise management of the IEA, made it clear that any scheme aimed at weakening their beliefs and erasing their identity is destined to fail, leaving behind only destruction and isolation.

This remarkable achievement not only reflects the strength of the Afghan people and the forces that rose from the heart of this land to defend independence and security, but also delivers a clear message to all enemies of Afghanistan: every attempt to impose influence or spread disorder will inevitably be defeated by the faith and unity of the Afghan nation and its security forces.



## THE FALL OF AMERICA AND ISIS: AFGHANISTAN'S NEW ERA OF SECURITY

Written by: Ehsan Sajadi

August 31, 2021, marked a historic turning point: the departure of the last American soldier from Afghanistan. This was not a routine military withdrawal but the conclusion of two decades of occupation, the end of a long and costly war, and the beginning of a new phase in Afghanistan's political destiny. With this decisive moment, the Islamic Emirate of Afghanistan (IEA) once again assumed full control of the country.

### **The End of Occupation and the Return of Independence:**

Following the October 2001 invasion, Afghanistan came under the authority of an international coalition that dismantled the Islamic system of governance. Their objective was to impose a Western-backed puppet regime and foreign ideologies. For twenty years, this occupation inflicted deep wounds on the nation. Thousands of men, women, and children were killed, disabled, or injured, while the country's infrastructure, economy, and security were left in ruins.

The expulsion of American forces restored genuine independence to Afghanistan. With no foreign military presence remaining, full authority now rests with the IEA. The Taliban, long branded as terrorists and targeted with every weapon imaginable, proved themselves to be the true sons of the nation. Sacrificing their lives in the path of Allah Almighty, they fought to end the occupation and, by divine support, emerged victorious. Today, they govern the country, establishing a Sharia-based system of administration.

### **America's Role and the ISIS Project:**

During its occupation, the United States not only violated human dignity but also sought to advance the ISIS project. The ISIS Khawarij, essentially a Western creation, repeatedly attempted to obstruct the jihad of Islam's true soldiers and Mujahideen. In Afghanistan, as elsewhere, the group became a persistent source of disruption and violence.

Before the IEA's return to power, ISIS received extensive support and protection from foreign powers. Its fighters were transported by helicopters, armed with modern weaponry, provided with millions of dollars in cash, and given broad opportunities to recruit and spread propaganda in madrasas, mosques, universities, and villages. They enjoyed access to media platforms and operated openly without fear of reprisal.

#### Atrocities of ISIS:

With such backing, ISIS committed crimes so horrific that even many non-believers would have recoiled. Infants were slaughtered in their cradles, tribal elders were buried in explosives and detonated in public, young men were beheaded with their severed heads displayed in marketplaces, and women were enslaved. Mosques, madrasas, schools, and universities were bombed, while weddings and celebrations were turned into scenes of mourning. There was scarcely any vile act that ISIS did not commit.

#### The IEA's Decisive Role:

Praise be to Allah, with the IEA's return to power, the twenty-year occupation ended and ISIS's backbone was broken. After the departure of the last American soldier on August 31, 2021, the group lost its principal patron and logistical lifeline. Previously, whenever ISIS came under pressure, American aircraft and troops would intervene. With the U.S. withdrawal, that support vanished.

The IEA acted swiftly and decisively. Within a short period, it dismantled ISIS networks, cut off financial channels, blocked recruitment, and neutralized propaganda outlets. By the will of Allah and through determined action, the IEA eliminated the group's leaders and fighters, reducing ISIS in Afghanistan to little more than a name.

#### Conclusion:

The end of Western occupation, the return of the IEA to power, its firm measures against ISIS, and the support of both Allah Almighty and the Afghan people were decisive in dismantling ISIS's presence in Afghanistan. After decades of turmoil, peace and stability have returned, marking the beginning of a new and secure chapter in the nation's history.

### **Third Chapter**

### **Jihadi and Islamic**

### **Articles**

## THE 24TH OF ASAD: THE COVENANT OF ALLEGIANCE TO THE ISLAMIC GOVERNMENT

Written by: Aziz Ahmad

The 24th of Asad occupies a defining place in Afghanistan's contemporary history. On this momentous day, the nation's long-weary heart experienced renewed vitality. After years of relentless jihad, resistance, and steadfast perseverance, the people of Afghanistan once again pledged their allegiance to the Islamic government. This covenant was not inscribed on paper but consecrated through the blood of martyrs and the unwavering devotion of those committed to the service of Almighty Allah. The city of Kabul on that day presented a remarkable tableau of unity and faith. Streets that had long symbolized occupation and division bore witness to the resolute steps of those who restored freedom and Islam to the nation. The afternoon call to prayer resounded across the city, proclaiming the advent of a new era with the solemnity of a divine mandate.

This reaffirmed allegiance marked a return to Afghanistan's authentic path. Like waters reunited after a long division, the nation sought refuge once more in the embrace of Islam. Today, as this historic day is commemorated, the sacred covenant is reaffirmed, for it is under the guidance of the Islamic government that honor, dignity, and true national glory find their deepest expression.

The enduring impact of this pledge is evident in the profound transformations taking place across Afghan society. Educational institutions have become centers for cultivating a committed and principled new generation, while markets and economic institutions operate under the guiding principle of "La ilaha illa Allah." These developments reflect the nation's unwavering determination to build a society founded upon Islamic values. The transformation initiated on the 24th of Asad has already borne fruit and continues to evolve, shaping new dimensions of social, cultural, and civic life.

The significance of the 24th of Asad extends beyond the conclusion of foreign occupation; it signaled the emergence of a renewed national self-confidence. Over the years, the Afghan nation, anchored in this unbreakable covenant, has withstood numerous conspiracies and external pressures. This resilience is manifest in the preservation of territorial integrity, the assertion of independent governance, and the pursuit of regional progress, all of which reflect the enduring spirit cultivated on this historic day.

As members of the Islamic Ummah, it is incumbent upon us to safeguard this monumental achievement. The path forward demands unity of purpose and the continued consolidation of the foundations of the Islamic government. The generation that witnessed this historic covenant bears the responsibility of transmitting its values to those who follow. It is through deliberate action, guided by the Holy Quran and the Prophetic traditions, that this pledge transcends rhetoric to become a lasting commitment. The path charted by the sacrifices of martyrs must now be advanced with knowledge, faith, and purposeful dedication to building a society rooted in justice, piety, and enduring Islamic principles.



**THIS IS THE LAND OF MARTYRS, THE LAND OF SACRIFICE****Written by: Nu'man Saeed**

I recently listened to the speech delivered by Haji Mullah Sahib Tajmir Jawad, the First Deputy Director of the General Directorate of Intelligence of the Islamic Emirate of Afghanistan, may Allah preserve him. He spoke in the Sayed Karam district of Paktia at a large memorial gathering dedicated to the martyrs.

The address lasted about twenty minutes, yet it carried a weight far beyond its length. It was not a routine speech but one that responded directly to questions and concerns pressing on the minds of many.

I will not attempt a detailed dissection, for this was the address of a leader who spoke with depth across ideological, religious, historical, military, and psychological realms. Such words deserve an interpreter of equal breadth. Still, because of its importance in this moment, I will try, within the limits of my humble pen, to highlight its key passages and place them in their broader contexts, so that the messages embedded within them become clearer.

**First passage:**

“All praise be to Allah the Exalted. Today we and you are participating in an honorable gathering and have come together in a firm trench of jihad and struggle...”

This opening, rooted in praise of Allah, sets the tone. Every blessing flows from the Divine. By invoking “jihad, struggle, and trench,” the speaker recalls the noblest of duties in defending the faith and uplifting the community. These words link present sacrifices to the legacy of past struggles, reminding the mujahideen that they stand in a sacred line of continuity. The trench metaphor is especially powerful. It makes clear that this gathering is not mere formality or discussion but an extension of the battlefield, a front of its own.

**Second passage:**

“Our fathers and grandfathers fought the Soviets, the British, and other aggressive and tyrannical empires, and by doing so they ensured the survival of Afghanistan as a Muslim nation...”

Here the struggle of earlier generations is framed not simply as defense of the homeland but as a battle for the preservation of Islam itself. By invoking resistance against the British and the Soviets, the speaker ties today's efforts to an unbroken chain of sacrifice. The message is unmistakable: jihad is not an isolated episode but part of the very fabric of religious and national identity, passed down through the ages.

**Third passage:**

“Through martyrdom a Muslim proves that Islam means more to him than anything else...”

With these words, martyrdom is elevated to its rightful place as the highest testimony of faith. The mujahid who sacrifices his life for Allah affirms that the eternal outweighs the fleeting. Martyrs are presented not only as individuals of courage but as enduring symbols of Islam's vitality in history. At the same time, this sends a message to adversaries. They face men who see beyond this world and who are not bound by fear of death. That conviction is an unshakable foundation of strength, for an army unafraid of dying is difficult to defeat.

**Fourth passage:**

“This is the land of martyrs; this is the land of offerings of heads...”

In these stark words, the soil itself is honored as sanctified by sacrifice. It is a reminder that this nation has been defended time and again by blood freely given for Allah's sake. The declaration binds present fighters to the legacy of their forebears, insisting that hesitation has no place when faith and independence are at stake.

**Fifth passage:**

“When our enemies suffered heavy defeats, they turned to ideological and psychological warfare...”

The speech then shifts from history to tactics. A warning is issued. Even when defeated on the battlefield, the enemy wages war in other arenas. Propaganda, doubt, and psychological pressure became their tools.

This reminder serves as counsel to remain vigilant, not only with weapons but with hearts and minds safeguarded from subversion.

**Sixth passage:**

“By Allah the Great, I am pleased to be reduced to dust in the path of protecting Allah’s religion and this legal system...”

This passage resounds with sincerity. It is not mere rhetoric but a pledge of loyalty and readiness for martyrdom, declaring that the system of Islam will be upheld even at the cost of one’s life. Such words reflect a leader who does not stand above his followers but among them, prepared to share their fate. They also serve notice to opponents that the leadership itself is willing to sacrifice everything to achieve its goals.

**Seventh passage:**

“We will firmly stand against anything that challenges the survival and stability of our system...”

Here the IEA is described not simply as a government but as a complete Islamic order. Any threat to it, internal or external, is cast as hostility to the faith itself. The message is one of absolute resolve. No compromise will be made with forces that undermine stability or the implementation of Islamic law.

**Eighth passage:**

“That your young people, your children, and the pieces of your hearts were chosen by Allah to attain martyrdom...”

In these lines, the grief of families is acknowledged, yet their loss is framed as a divine selection. Such words console, assuring them that their sacrifices are honored in heaven and that their steadfastness continues to fuel the strength of the struggle.

**Ninth passage:**

“Let us stand firmly with the IEA and the respected Amir al-Mu’minin, may Allah preserve him...”

The conclusion is a direct call for unity and obedience. Allegiance to the Amir al-Mu’minin is presented not only as loyalty to a leader but as a religious duty, a safeguard of the IEA’s cohesion. Unity, the speech insists,

is the shield against both foreign propaganda and internal division. The address skillfully wove together faith, memory, and resolve. It linked present battles to the sacrifices of the past, praised martyrdom as the highest testimony of belief, warned against the subtler wars of ideology, and called for unbroken loyalty to the IEA' leadership. Above all, it reminded its listeners that their cause is sacred, their sacrifices eternal, and their unity the key to survival.



## THE LOST HALF-CENTURY

Written by: Abu Ubaidah Fuzli

For decades, the very mention of Afghanistan has evoked the same weary images across the world: Is that not the land of endless wars? Is that not the country sunk in poverty? The world knows well who bears responsibility for these tragedies. Yet we Afghans, heirs to a land whose history shines with struggles for freedom and sacrifices for honor, have endured one crisis after another, often from within our own borders.

The roots of these calamities reach beyond us, into the hands of foreign intelligence agencies and the ambitions of outside powers. A single example suffices: the stage carefully set for the Soviet invasion, which dragged our homeland into a devastating proxy war. Even the Mujahideen, after their victory, could not establish a unified government that reflected the will of the people. Divisions multiplied, scarring the nation's destiny in ways that may echo for centuries. Among the countless wounds inflicted, three stand out with particular force.

### 1 The groundwork for U.S.-led occupation

Backed by global powers with wealth and military might, Afghanistan was seized under the banner of "liberation." What followed was a reign of terror so dark that even many of its perpetrators could not keep silent. During his presidency, Hamid Karzai admitted repeatedly in public interviews that NATO forces stormed homes by night, imprisoned civilians without warrants, and tortured them with impunity. Afghan soil itself was reduced to a proving ground for American weaponry, with no regard for the children killed, the families shattered, or the villages erased. Nowhere was this more grotesquely displayed than in the detonation of the Mother of All Bombs (MOAB, GBU-43/B) on our land.

### 2 The corruption of the republics

In the years of republican rule, corruption spread like a plague, consuming state institutions both in spirit and in substance. Ministries became dens

of theft, with Defense and Interior at the center of it all. General ranks were even awarded to girls, whom people mockingly dubbed “liver generals.” After the fall of that regime, countless voices emerged recalling the republic’s moral and political rot. Some openly confessed that in the Foreign Ministry, a woman’s physical appearance alone determined her appointment. For many Afghans, those years remain among the bitterest chapters of their lives.

### ③ The assault on Afghan culture

Afghanistan has always carried a distinct and celebrated culture, recognized and praised by historians. Yet under occupation it was eroded, mocked, and in many places deliberately uprooted. The family was the first casualty, followed quickly by the wider society. Blind imitation of foreign trends became commonplace. Men shaved their beards in the style of Lenin or grew mustaches after the fashion of Hitler. Women were driven into the same current, appearing unveiled in public under the banner of “democracy.”

The media, too, became a vehicle of corruption, each outlet racing to see who could peddle the most immorality under the false label of “freedom of expression.” Programs like talent competitions, modeling shows, and Afghan Star showcased young women dancing on screens, stripping modesty from public life in the name of modernity.

It must be remembered that in this lost half-century, the true victims were none other than the Afghan people. Our nation was steeped in poverty, whether economic, cultural, or educational. The examples given above are but fragments; a full reckoning of these wounds would take years to recount.

What is certain is that half a century was squandered. The last twenty years alone could have transformed Afghanistan. Roads and canals could have been built, natural wealth harnessed, and industries established. Instead, treacherous leaders bled the country dry, pocketing millions and even billions while their people suffered. True to the proverb, “A traitor always fears,” they abandoned the nation at its moment of reckoning, fleeing rather than facing justice.

We Afghans have spent half our lives in war, while our land was trampled

by invaders. Yet today, by the grace of Almighty Allah, with the victory of the Islamic Emirate of Afghanistan (IEA), peace and security have returned to both people and soil. Great national projects such as the Qosh Tepa Canal, CASA-1000, and TAPI are underway, offering hope and opportunity. Over the past four years, the Ministry of Public Works (MPW) has revived and implemented initiatives of immense scale, projects worthy of being called part of a thousand-year legacy. For these blessings we give thanks, and in them we see a promise that Afghanistan may finally step onto the path of stability, dignity, and lasting progress.



## DEMOCRACY AND ISLAM: AN INTELLECTUAL AND IDEOLOGICAL CONFRONTATION

Written by: Yusuf Badri

Democracy has been one of the most widely promoted and highly praised concepts of the modern age. It is presented to the world as the ultimate path to human salvation, carrying the popular slogan of “power to the people.” Yet behind this widely circulated façade lie deeper agendas of disbelief, arrogance, exploitation, and open hostility to the divine order. Democracy does not draw from revelation, nor does it rest upon divine authority. It is a wholly human construct, the outcome of repeated and flawed experiments of human reasoning. In such a framework, the standard of right and wrong is not the command of Allah but the shifting opinion of the majority. If the majority favors polytheism, it becomes law; if it favors immorality, it is legalized under the banner of freedom. This principle stands in stark opposition to divine monotheism, justice, and the guidance of Sharia.

Although democracy often celebrates itself as the guardian of human liberty, history shows that under its shadow some of the worst injustices and aggressions have been carried out. In our own time, the very name of democracy has been used to justify bombardments, occupations, economic sanctions, political coercion, and covert conspiracies against Muslim nations. Peoples who strive to maintain their faith, their Sharia-based order, and their independence are singled out and attacked under this same banner.

Islam, in contrast, rests upon a very different foundation. It is a divine system rooted in revelation from Allah Almighty, where ultimate authority belongs to Allah alone and not to humankind. Sharia provides comprehensive guidance for every sphere of life, offering a framework that accords with human nature and shields society from corruption, injustice, and misguidance. Governance in Islam is built upon justice, responsibility, piety, consultation, and fairness. It does not allow

falsehood to be legitimized merely through majority opinion.

For this reason, Muslims must remain discerning and not be lured by the appealing rhetoric of democracy. It is, in essence, an intellectual trap designed to erode Islamic values. Far from solving humanity's crises, it has failed to deliver justice, to end colonial exploitation, or to defend the vulnerable. Instead, it has served as a structured mechanism through which powerful elites extend their dominance over the fate of nations.

Now is the moment for Muslims to return to their true foundations and to construct political, social, and economic systems upon the basis of divine Sharia. The responsibility falls upon us to lift the mask from democracy, expose its reality to the people, and invite them to the order of Islam. Only through this divine system can the integrity of human nature, the dignity of mankind, and genuine prosperity be secured.



## WHY DO I DEFEND THE ISLAMIC EMIRATE OF AFGHANISTAN?

Written by: Shoaib Aziz

Throughout history, Muslim societies have longed for a system that embodies their religious values, safeguards justice, and secures political independence. Such a system allows people to live under the protection of divine law, with the dignity and honor that human nature instinctively seeks.

The Islamic Emirate of Afghanistan (IEA), born from the faith, culture, and history of this land, has sought to answer that longing. Through sacrifice and steadfastness, it has fulfilled some of the deepest aspirations of the Muslim community. This leads to the central question of my reflections: why do I support the IEA? Why do I see in it a balanced order, free from both excess and neglect?

My purpose is not personal gain, nor do I write to seek privilege or prestige. Truth and justice demand clarity, and it is in that spirit that I have taken up the pen to share these thoughts.

### The Legacy of Struggle

When NATO and American forces invaded Afghanistan, armed with advanced weaponry and backed by local allies, the late Amir al-Mu'minin, Mullah Muhammad Omar Mujahid (may Allah have mercy on him), spoke words of faith and conviction. In a radio address during those early days, he declared: "America promises us defeat, but Almighty Allah has promised us victory and success. We shall see whose promise will be fulfilled."

These words were not merely a statement but a testimony to the sincerity and courage that shaped the struggle ahead. Guided by such leadership, a devout and independent people, raised in modesty, faith, and the spirit of resistance, stood against the occupiers. Their endurance and bravery became proof of the legitimacy of their cause.

One purpose of jihad is to distinguish between the reformer and the

corrupter. Over the course of twenty years, the most devoted sons of this land stood at the forefront: scholars, guardians of the Qur'an, and ordinary believers. Many gave their lives in martyrdom, others endured prison, while countless families were uprooted. Thousands of scholars were silenced simply for issuing rulings of resistance or striving to preserve their homeland. It was a struggle marked by sincerity and sacrifice, a struggle to which modern history offers few parallels.

#### The Fulfillment of a Divine Promise

After twenty-one years of perseverance, the promise of Allah to His faithful servants came to fruition. The blood of martyrs, the patience of mothers, the prayers of the oppressed, and the tears of orphans bore fruit in victory. The world watched as the invaders who once boasted of power departed in disgrace. That moment was written not only in the history of Afghanistan but in the annals of the world as one of America's most humiliating defeats. Future generations will recall it with pride.

#### Trials in the Aftermath of Victory

Victory, however, did not end the struggle. With the re-establishment of an Islamic system that sought to preserve faith, honor, and dignity, new trials emerged. Enemies, both external and internal, turned to slander and rumor, hoping to weaken public trust with hollow propaganda.

Nearly four years have now passed since that triumph. Having failed to dismantle the Islamic order through force, critics and adversaries, disbelievers as well as hypocrites, have turned to subtler tactics. They raise objections, question motives, and spread doubts. Much of this stems from ignorance of the philosophy and history that underpin an Islamic system: its commitments, principles of governance, and Sharia-based approach to society. Others, unfamiliar with the noble example of the Prophet of Mercy (PBUH), misinterpret the IEA's intentions. Through such misconceptions, suspicion is sown.

#### Reasons for Support

For any believer who values independence and faith, supporting such a system should be regarded not as an option but as a duty. Among the strengths of the IEA are:

- ◆ The clear implementation of Islamic law, which forms the foundation

its legitimacy.

- ◆ The preservation of religious values, including prayer, modesty, and the protection of the hijab from foreign cultural erosion.
- ◆ The restoration of national independence, achieved through resistance to foreign domination.
- ◆ The provision of security and stability, creating opportunities for intellectual, economic, and cultural growth while shielding society from division.
- ◆ A commitment to justice and a determined struggle against corruption.
- ◆ Equality before the law, regardless of status.
- ◆ Protection of the wider Muslim community from Western cultural and media incursions.

To support the IEA is not simply to make a political choice; it is to affirm a religious and moral conviction. This system is grounded in the values of Islam, in the pursuit of justice, and in the safeguarding of cultural and spiritual identity. To stand with the IEA is to stand with faith, with homeland, with honor, and with the hope of a free and Islamic future for generations to come.



## **Fourth Chapter**

### **Political and social Articles**

## THE UNTHINKABLE SHIFT: THOSE ONCE AT THE TOP NOW AT THE END

Written by: Noman Saeed

Twice in the span of six months, the same news has reached us: a senior American delegation, led by President Trump's Special Envoy for Hostage Response, Adam Boehler, and accompanied by Zalmay Khalilzad, has arrived in Kabul. Their agenda has been broad, ranging from strengthening bilateral ties and consular matters to discussions on investment opportunities and wider cooperation with the Islamic Emirate of Afghanistan (IEA).

When the United States and its allies launched their invasion of Afghanistan and toppled the IEA by force, Muslims across the globe voiced their grief. Their words, written in anguish, often repeated a single phrase: "It seems everything has ended."

The Taliban, however, held a different conviction. They argued that nothing had ended at all. What had begun, they said, was a new contest whose final outcome, by the will of Allah, would see America descend from the top of the list to its very bottom. Today, with the passage of time, that prediction rings unmistakably true. It was first expressed by the late Amir al-Mu'minin, Mullah Muhammad Omar Mujahid, may Allah have mercy on him.

His foresight proved accurate, though its fulfillment came later than expected. One cannot help but wish he had lived to see it realized. The delay had many causes. Among them was the impulsive behavior of certain regional actors, whose haste not only created difficulties for the IEA but also undermined their own struggles. Had all energies been directed with wisdom and strategy toward supporting the IEA, Mullah Muhammad Omar's vision might have materialized in his lifetime, and today's reports of diplomatic visits would already belong to history.

A remark once made by Agha Shorish Kashmiri seems fitting here. Speaking of President Ayub Khan's martial law in Pakistan, he quipped,

"For as long as Ayub endured, we endured Ayub's patience." That sentiment captures well the mood in Afghanistan after September 11. Under the weight of the American invasion, our nation too endured with patience, holding fast to the belief that the war could never succeed. Armies may crush individuals or factions, but nations cannot be broken by brute force.

In those early years, the world misjudged the IEA, dismissing it as a mere band of armed men who refused to yield and therefore deserved punishment. Only with time did the great powers begin to recognize that the IEA was not simply a faction but rather the living expression of the Afghan nation's dignity and its devotion to Islam and Sharia. The realization came late, but as the saying goes, better late than never.

The roots of the IEA stretch back to the Soviet invasion. Then, a host of mujahideen groups took up arms to defend their homeland and safeguard its religious identity. They were supported by international backers, and volunteers came not only from Afghanistan but from across the region and the wider Muslim world. Their struggle eventually forced the Soviet withdrawal. Yet the West later seized the fruits of jihad for itself, leaving the mujahideen to fall into fratricidal conflict. Afghanistan collapsed into civil war, divided among figures such as Ahmad Shah Massoud, Gulbuddin Hekmatyar, and others.

Amid this turmoil, when the very aims of jihad seemed on the verge of vanishing, a new force emerged from the religious schools. Led by Mullah Muhammad Omar Mujahid, students, young fighters, and disillusioned mujahideen rose from Kandahar with a vision of restoring peace and implementing Islamic law. Gradually they brought most of Afghanistan under their authority, establishing what became known as the IEA.

During this period, Arab mujahideen who had once fought the Soviets, led by Osama bin Laden, turned their efforts against American military presence in the Middle East and Western policies favoring Israel. Many settled in Afghanistan. Western governments demanded that the Taliban expel these fighters and hand over bin Laden to the United States. The IEA refused such a unilateral demand, insisting instead on impartial international investigation.

Then came September 11. Blame was swiftly placed on the Arab mujahideen, and pressure to surrender bin Laden mounted. The Taliban refused. Soon after, without any agreed definition of terrorism at the international level, the United States and its partners launched a full-scale invasion, removed the Taliban from power, and occupied Afghanistan. Rather than surrender, the Taliban regrouped in the mountains and resumed the fight.

The war that began then lasted twenty years. Despite vast resources and relentless campaigns, the United States failed to defeat the Taliban or force them to abandon their goals. Even Western analysts eventually admitted that the war in Afghanistan amounted to one of America's greatest strategic failures.

Today, delegations continue to shuttle in and out of Kabul. Negotiations proceed, old dynamics resurface, and new realities emerge. Each visit reflects both progress in diplomacy and a deepening sense of social reassurance. These developments not only mark advances for the IEA but also send a clear message to regional powers: it is time to set aside the burdens of others and accept the truths on the ground.

Now the IEA governs the entire country. The white flag flies over Kabul, and channels of communication with governments extend in every direction. Even from Washington, envoys and representatives continue to arrive. These meetings and exchanges demonstrate that the IEA is no longer viewed as a mere armed group but as a functioning political order built upon an Islamic framework, with a recognized place in the evolving regional and global landscape.



## IEA FORCES' SWIFT RESPONSE BRINGS HOPE IN QUAKE-HIT KUNAR

Written by: Idrees Wisal

Late on Monday night, at precisely 11:47 p.m., when most families were deep in sleep, the earth suddenly trembled across several Afghan provinces, striking hardest in Kunar and Nangarhar. Within moments, homes lay in ruins, and the quiet of the night gave way to cries of anguish and the desperate pleas of the wounded. Fear spread like a shadow over the people, yet into this scene of terror came the forces of the IEA, arriving with the swiftness and determination of rescuers intent on saving lives.

The disaster cut off many mountain roads, as landslides made travel to remote areas almost impossible. Even so, relief efforts did not falter. Acting under the direct orders of the Minister of National Defense, military helicopters took to the skies within hours of the quake. They ferried the injured from Kunar to Nangarhar's provincial hospital, while also carrying medicine, food, and other urgent supplies. In a single day, these aircraft completed more than eighty sorties, moving without pause between the disaster zone and relief centers.

On the ground, security forces worked relentlessly to free people trapped beneath the rubble. With little more than simple tools, and often only their bare hands, they dug through debris to reach survivors. The scenes recalled Afghanistan's long tradition of sacrifice and solidarity in moments of crisis, when selflessness and courage rise above hardship. Side by side with the soldiers, local residents also labored to recover the dead and carry the wounded to safety.

The Ministry of Public Health swiftly dispatched teams of experienced doctors and volunteer nurses to the affected districts. Facing severe conditions and limited resources, they nonetheless managed to treat the injured and save many lives. Their rapid and coordinated intervention reflected the careful crisis planning that has become a hallmark of the IEA's response to emergencies.

Almost immediately, the government announced emergency assistance amounting to 100 million Afghanis, about 1.3 million US dollars, and pledged that more support would follow if required. The measure was more than a display of responsibility; it was a message to the people that the IEA stands with them, even in their darkest hours.

This calamity, though deeply sorrowful, once again revealed the resilience of the Afghan nation and the patriotism of those who rushed to its aid. Where many countries stumble under the weight of logistics during such disasters, the IEA's forces, drawing on the resources at hand, mounted an effective and timely response. Their actions not only preserved countless lives but also rekindled hope among families who had lost everything.

Earthquakes are natural tragedies beyond human control. What defines a nation is how it responds in the aftermath. Through its swift and organized relief, the IEA demonstrated that its role extends beyond security and governance to the very preservation of life and dignity. In this, a new chapter of national unity and public service has begun.



## 9TH OF SUNBULA: THE LAST NIGHT OF OCCUPATION AND THE DAWN OF FREEDOM

Written by: Muhammad Yusuf Badri

There are days and moments in history that not only shape the fate of a particular land, but also stand as testimony to the determination, sacrifice, and honor of a people. September 9, 2021, on the Islamic Solar calendar 9 Sunbula 1400, was such a day, when the final visible symbol of foreign occupation in Afghanistan, American soldier Gen. Chris Donahue, departed the country. With his withdrawal, a new chapter of Afghan independence was opened.

America's invasion of our beloved Afghanistan, launched on October 7, 2001, under the banner of the "War on Terror," was devoid of any principle of justice or law. In truth, the intervention was occupation, one that extended far beyond military force. It attacked and sought to reshape our culture, undermine our economy, and erode our willpower and freedom. For twenty long years, Afghans lived through terror, through prisons, unlawful killings, night raids, and every imaginable violation of the sanctity of civilian life and community honor. And yet, the proud and awakened conscience of the Afghan people never tired of rising up, resisting, and persevering in its struggle.

The United States, which presents itself as the world's unrivaled superpower, failed, despite twenty years of war, the expenditure of billions of dollars, and the deployment of thousands of troops, to subdue a nation that stood firm upon the foundation of truth. That final withdrawal was an admission that force, technology, and propaganda can never break the will of a determined people.

Chris Donahue's withdrawal was the clearest evidence of a failed strategy, an imperial mindset, and the collapse of a fraudulent claim to global justice. The night that the last American soldier stepped out of Kabul airport did not mark a moment of pride for the world's strongest military power, but rather its admission of defeat. It was a night not of celebration,

but of reckoning, an acknowledgment of failure, loss, and the decline of a once-confident empire before the unyielding resistance of the Afghan nation.

Donahue slipped into the night without fanfare, no flags waving, no triumphant escort, no honor, only as the final representative of a humbled and defeated army. His footsteps symbolized the death of America's slogans of "freedom," "human rights," and "progress," slogans that for two decades served as a mask for efforts to impose domination upon our people.

He carried no victory banner, no achievement, and no accomplishment with him. What he left behind was a lesson for the world: however powerful an occupying force may be, it can never extinguish the will of a nation determined to remain free.

The Afghan people, who, through their faith-driven courage, wrote a twenty-year saga of sacrifice, finally closed the last chapter of one of the world's most extensive occupations. For America, this withdrawal will remain a dark mark etched into the memory of history. For the Afghan people, it will forever stand as a golden, triumphant moment of honor and pride.



## THE 9TH OF SUNBULA: FROM MILITARY VICTORY TO THE CULTURAL STRUGGLE

Written by: Shakib Ehsan

The 9th of Sunbula, 1400 (August 31, 2021), was the day the last humiliated American soldier, conceding defeat, fled from the soil of Afghanistan. That day became a symbol of blood over steel, faith over fear, and a nation's determination over the hollow claims of the world's great powers, who believed they could erase a culture and identity deeply rooted in the soul of a people through force and wealth.

Although this date marked the end of military occupation, it also signaled the beginning of a greater struggle: reclaiming the realm of thought and culture from a colonizer defeated on the battlefield but still leaving behind the poison of its ideology within Afghan society.

The twenty-year occupation of Afghanistan was not limited to military aggression. It was accompanied by a cultural offensive. Through media networks, the promotion of foreign values, and lifestyles alien to the authenticity of this land, the occupiers sought to raise generations estranged from their proud history and steadfast faith. They worked to present the Mujahideen as "terrorists" in the eyes of the world and to reduce a nation's sacred jihad and resistance to mere acts of violence by a group.

Yet in the deep trenches of war, the Afghan youth who carried the Noble Qur'an in one hand and a weapon in the other stood firm not only against tanks and bombs but also against cultural invasion. Their faith was a powerful barrier against this assault on their identity.

Today, even after a decisive military victory, the mission remains unfinished. The enemy's soldiers may have left, but the battlefield has shifted into new arenas: schools, books, media, art, and cyberspace. Though militarily defeated, the enemy continues to inject its views into society like sweet poison—seeking to lure the youth with hollow materialistic ideologies, fragment the unity of the Ummah through

divisive tactics, and erase the religious zeal that was once the Mujahideen's greatest weapon.

This new phase places a heavier responsibility on religious scholars, writers, poets, university professors, and every patriotic Afghan. We must engage in the cultural and intellectual struggle with the same courage that the Mujahideen displayed on the battlefield. Strong centers of resistance must be built through the production of authentic content, the revival of Islamic-Afghan values, the strengthening of an education system rooted in national and religious identity, and the enlightenment of society against enemy conspiracies.

Today's struggle is a battle to reclaim minds and hearts. Vigilance is essential so that the enemy does not return in another guise or with deceptive words. The victory of the 9th of Sunbula proved that no power can overcome the united will of a nation. That same will must now be directed toward safeguarding intellectual sovereignty, the very front where the enemy seeks to strike.

Under the rule of the IEA, Afghanistan has a historic opportunity not only to secure its military independence but also to advance a great project of intellectual and cultural independence. This is the highest tribute to the martyrs who sacrificed their lives to pave the way for freedom.

The future generations of Afghanistan deserve to live in a free and dignified homeland, secure in their identity and independent of foreign influence. The 9th of Sunbula marked the end of occupation, but it also marked the beginning of a profound responsibility: to build an Afghanistan that stands proud, self-reliant, and unshadowed in every field.



## AZAD KASHMIR OR A BATTLEFIELD FOR MILITARY GAMES?

Written by: Ajmal Tareen

Kashmir is one of the regions in the world that occupies a position of exceptional strategic importance in geopolitical terms. Situated at the crossroads of India, Pakistan, China, Afghanistan, the Middle East, and Central Asia, the region has repeatedly become a victim in the political games of global and regional powers. Its religious, ethnic, economic, and historical significance has turned it into a zone of competing interests, while the Kashmiri people themselves have rarely been allowed to determine their own fate. Since 1947, they have neither secured genuine independence nor been granted the right to shape their collective future. For more than seven decades, India through military occupation, Pakistan through political manipulation, and the world through strategic silence have collectively violated the rights of the Kashmiri people. Kashmiris are a nation deserving of dignity, honor, identity, and sovereignty. Their cause must be addressed in accordance with the principles of justice, humanity, and international law.

### Historical Background of Kashmir

Kashmir is an ancient and historical region that has served as a home to Buddhist, Brahmanical, and Islamic civilizations. Famed for its natural beauty, spiritual richness, and intellectual heritage, it was once known as the Paradise on Earth. During the era of Muslim rule, Kashmir flourished as a major center of knowledge, literature, trade, and culture. Its mosques, madrasas, libraries, khanqahs, and other institutions shaped its social fabric, while Muslim rulers promoted tolerance, coexistence, and social harmony. These principles fostered sustained stability and prosperity. However, in the mid-19th century, the fate of this paradise was traded away by colonial powers. In 1846, through the Treaty of Amritsar, the British colonial administration sold Kashmir to the Dogra ruler Gulab Singh for 7.5 million rupees. This deal not only ignored the will of the Kashmiri

people but also stood as a blatant violation of their political and human rights. With one stroke of a pen, the destiny of an entire nation was handed over without their consent.

When British India was partitioned in 1947, Kashmir was a Muslim-majority region whose political future was almost entirely ignored. Instead of allowing the Kashmiri people to decide their fate, the region became a point of contestation between the newly formed states of India and Pakistan, laying the groundwork for decades of conflict.

### **The Partition of Kashmir**

After the partition of India and Pakistan in 1947, Kashmir was divided into three parts without the consent, consultation, or participation of the Kashmiri people:

#### **1 Indian-administered Kashmir**

This includes Jammu, Kashmir, and Ladakh. India occupied this territory and continues to maintain stringent military control over it.

#### **2 Pakistan-administered Kashmir**

This includes Azad Kashmir and Gilgit-Baltistan. Although Pakistan administers these regions, their final political status remains unresolved.

#### **3 Chinese-administered Territory**

Aksai Chin, a strategically important area, was later occupied by China and remains under its control.

This threefold division is remembered as one of the grave injustices of world political history. Kashmiris were denied the right to a referendum or an independent decision-making process, an explicit violation of several UN resolutions and international norms. As a result of this imposed partition, Kashmir has endured persistent violence, military occupation, and widespread human rights abuses.

### **Major Wars Over Kashmir**

India and Pakistan have fought three major wars over Kashmir. Although these conflicts were carried out in the name of the Kashmiri people, their true objectives were defined not by concern for oppressed Kashmiris but by the military, strategic, and political ambitions of both states.

#### **1. First War (1947-1948):**

This war broke out immediately after independence when both states

sought control over Kashmir. The conflict ended after United Nations intervention, yet the region remained divided.

### 2. Second War (1965):

Pakistan launched a surprise offensive based on the assumption that Kashmiris would rise in support. The conflict resulted in heavy casualties on both sides and ended with the Tashkent Agreement, without achieving any resolution for the people of Kashmir.

### 3. Third War (1999, the Kargil War):

Pakistani military generals attempted to infiltrate the Kargil heights. India responded with a large-scale military campaign. After severe casualties, Pakistani forces withdrew. This confrontation deepened mistrust and intensified the long-standing rivalry between the two nations.

In all these wars, which claimed hundreds of thousands of lives, the greatest suffering fell upon the innocent people of Kashmir. Caught between competing powers, they experienced neither lasting peace nor meaningful agency over their destiny. These military confrontations only increased hostility, militarization, and instability, instead of offering any viable solution.

### Oppression Faced by the Kashmiri People

Once celebrated for its beauty, scholarship, religious tolerance, and natural blessings, Kashmir has transformed into one of the most heavily militarized regions on earth. Surrounded by Indian and Pakistani military forces, the population endures daily oppression, serious human rights abuses, and systematic injustices that violate universally accepted human rights standards.

Thousands of Kashmiris have been killed without trial. Many have disappeared without a trace, while countless others suffer severe torture in detention centers. Sexual violence against women and girls, particularly by military personnel, has inflicted deep psychological, social, and spiritual wounds, violating not only individuals but the collective honor of the entire Kashmiri nation. Numerous international human rights organizations have documented these atrocities.

Military operations frequently destroy homes, shops, property, and livelihoods, leaving families displaced and destitute. Educational

institutions are often closed, students face violence, and access to healthcare is severely limited, creating generational devastation. Trade and employment opportunities are restricted.

Kashmir today represents one of the most severe humanitarian crises in the contemporary world. Yet global political interests have obscured its suffering and silenced its voice. Kashmiris continue to be denied their essential rights to life, freedom, education, livelihood, and dignity. This ongoing catastrophe must not be allowed to remain ignored any longer.

#### **Kashmir Under Pakistan's Control: A Military Administration in the Name of Freedom**

Pakistan presents itself on the global stage as a steadfast supporter of the Kashmiri people. Yet the reality in the territories it controls, namely Azad Kashmir and Gilgit-Baltistan, tells a starkly different story. These regions exist under a system where the people possess neither genuine political authority nor real civic freedom, and where they are denied the fundamental right to shape their own destiny.

##### **1 Absence of Political and Civil Freedoms**

In Azad Kashmir, the people are deprived of the right to free expression, political engagement, and meaningful decision-making. Political activities take place under the pervasive shadow of the army, intelligence agencies, and strict regulations.

##### **2 The Case of Gilgit-Baltistan**

Gilgit-Baltistan has been deliberately separated from the broader Kashmir dispute to advance Pakistan's strategic interests. The region has never been granted full constitutional status, political authority, or clearly defined identity and property rights.

##### **3 Military-Controlled Political Processes**

Although elections are held, they are only nominal. Every political party and candidate must demonstrate unwavering loyalty to Pakistan and operate within the boundaries set by the military establishment. Intelligence agencies make the actual decisions behind the scenes, controlling who can contest elections and who can hold public office.

##### **4 Unlawful Interference and Military Domination**

The Pakistani army retains overarching authority over all significant

decisions in these territories. Local administrative bodies have lost meaningful power, and the population feels increasingly powerless. Civil institutions exist in form but not in function, overshadowed by direct military involvement.

#### 5 Azad Kashmir: A Claim of Freedom Without Substance

The term “Azad,” meaning “free,” appears in official labels and slogans but holds no truth in practice. The region operates as a military-administered territory under the direct influence of Pakistan’s central institutions. Structural deprivation, political suppression, and widespread helplessness mirror the conditions endured by Kashmiris living under Indian control.

**The question is: Why does Pakistan oppress the Kashmiri people?**

The oppression of the Kashmiri people by Pakistan is not accidental but serves several key objectives:

**First**, Kashmir occupies a critical geographic position at the crossroads of China, India, Central Asia, and South Asia. Military control over this region allows Pakistan to assert influence and safeguard the China-Pakistan Economic Corridor (CPEC) for China.

**Second**, Pakistan uses the Kashmir issue for domestic political objectives. It becomes a tool to justify inflated military budgets, divert public attention from internal economic and governance failures, fuel propaganda against India, and attract international sympathy and foreign aid.

**Third**, maintaining Kashmir as a perpetual conflict strengthens the power of the Pakistani military within the country. Sustaining the conflict ensures a large share of the national budget, pressure over the civilian political system, continued interference in governance, and the legitimization of military intervention.

**Fourth**, to protect these strategic benefits, the military regime actively suppresses dissenting voices. Political leaders, lawyers, journalists, and activists are frequently imprisoned without trial. Media is subject to heavy censorship, internet services are disrupted, and authentic local voices are replaced by individuals approved by the military establishment.

In this system, Kashmir is not treated as a region inhabited by a people

with rights and aspirations. Instead, it becomes a political instrument serving the interests of the Pakistani state, with the Kashmiri population bearing the cost.

#### **Why Are Kashmiris Excluded from Pakistan's Institutions, Parliament, and Cabinet?**

This is a deep and systematic issue reflecting Pakistan's military structure and dual-faced policies. Although Pakistan publicly claims solidarity with Kashmiris, it does not constitutionally recognize these territories as part of the country. Nevertheless, it administers them as subordinate and dependent regions.

Kashmiris are denied full citizenship, civil rights, and meaningful political participation.

They do not enjoy equal rights like other Pakistanis. Elections in Azad Kashmir are orchestrated by intelligence agencies and lack credibility. The people of Gilgit-Baltistan have no representation in Pakistan's national parliament, and those appointed to federal institutions hold nominal positions with no real influence. Such representation is merely for show. These facts clearly demonstrate that Pakistan denies the Kashmiris their identity, authority, and political representation. This stands as an unmistakable example of political injustice and exposes Pakistan's Kashmir policy as a colonial and militaristic project rather than one designed for the welfare of the people.

#### **Why are essential services, educational opportunities, and public facilities so severely lacking for the people living in Pakistan-administered Kashmir?**

Both Azad Kashmir and Gilgit-Baltistan suffer from chronic neglect, economic underdevelopment, and widespread deprivation. Despite the rhetoric of support for Kashmir, Pakistan has failed to provide even basic human rights or essential services.

Development is not the objective. Instead, political exploitation prevails. The name of Kashmir is invoked for media narratives and anti-India slogans, not for investment or public welfare.

There are no significant development projects. Infrastructure is either poorly maintained or entirely absent. Educational institutions are limited, with low standards, forcing students to migrate for higher studies.

Hospitals lack specialists, equipment, and essential medical services. Agricultural, industrial, and commercial sectors have collapsed, leaving youth no option but to migrate to Punjab, Sindh, or Khyber for labor due to unemployment.

This neglect appears to be deliberate. Poverty, illiteracy, and economic dependence serve as tools to keep the population politically subdued and prevent the rise of political awareness.

#### **What Should the People of Kashmir, Especially Those Under Pakistan's Control, Do?**

For the Kashmiri people to achieve genuine freedom and determine their own independent destiny, the only effective path is for the nation to move forward with clarity, awareness, unity, and a sustained civil, political, and jihadi struggle. A nation that protects its identity, culture, and language cannot remain subjugated indefinitely. Kashmiris must safeguard their linguistic, cultural, and historical heritage against the cultural influence of Pakistan and India.

- ❖ They must raise their voices through protests, writing, media platforms, and international legal channels. Internal division remains the greatest weapon in the hands of occupying powers. Therefore, unity in purpose and collective action is essential.
- ❖ The documentation of abuses is critical. Cases of enforced disappearance, torture, discrimination, and political deprivation must be recorded and shared with international institutions such as the United Nations, the Organization of Islamic Cooperation, and the European Union. International pressure can become a major constraint on occupying authorities.
- ❖ Education and intellectual empowerment must form the foundation of the Kashmiri struggle. Only through knowledge and awareness can the new generation rise against oppressive systems imposed by Pakistan and India.
- ❖ Institutions operating under Pakistan's authority must be exposed for what they truly are. The population must understand that these structures, presented as symbols of autonomy, are in reality extensions of military rule. A nation that does not cultivate independent thinking and its own

political will becomes destined for perpetual enslavement.

◆ Strengthening bonds with other oppressed nations is equally important. Sharing experiences with Palestinians, Baloch, Kurds, and Uyghurs, and presenting the Kashmiri issue to global scholars, journalists, and researchers can bring the plight of Kashmiris to the world's conscience.

The people of Kashmir must understand that Pakistan does not hold the key to their destiny. Only a united, conscious, and determined nation can defend its rights, identity, dignity, authority, and homeland. This is the moment for Kashmiris to take ownership of their future and move toward genuine freedom.

The Kashmir issue is not merely a regional conflict. It represents the broader struggle of an oppressed nation seeking identity, dignity, and human honor. Since 1947, Kashmiris have endured suffering caused by geopolitical rivalries and strategic agendas. Pakistan exploits the Kashmir cause for its military and political gains, while global powers remain silent.

The fundamental rights of Kashmiris, including life, education, political participation, freedom, and identity, have been consistently violated. Instead of peace and justice, they have faced censorship, militarization, war, and systematic deprivation.

In light of these realities, it is imperative for the international community, the Islamic world, and global human rights advocates to move beyond statements and paperwork. A genuine and just solution is required. The people of Kashmir must be allowed to decide their own fate, exercise their own authority, and reclaim their rightful place as a free nation. They must no longer be used as pawns in political and military power games.



## THE UN, PAKISTAN, AND THE POLITICS OF MISINFORMATION

Written by: Abdan Safi

Across the world, there are individuals and states that repeat claims so often, with such confidence and force, that they begin to blur the line between truth and falsehood even for themselves. Their conscience gradually erodes, and they become captives of the very narratives they have fabricated. Such behavior not only misleads others but also traps its perpetrators in a self-imposed prison of lies, cut off from the light of truth. Among these stands Pakistan and its state officials, who have made the distortion of reality a permanent strategy. In pursuit of their political interests, they employ every possible tactic to maintain an unending stream of accusations against neighboring countries. For decades, Pakistan has consistently blamed Afghanistan and India for its own failures, using every platform to propagate claims about terrorist groups allegedly operating from Afghan territory. This ongoing campaign seeks to mislead the international community and divert attention from Pakistan's internal crises.

### The Reality Behind Pakistan's Accusations

At a recent meeting of the United Nations Security Council, Pakistan once again repeated its familiar narrative: that Afghanistan harbors groups such as ISIS, Tehreek-e-Taliban Pakistan (TTP), and Baloch separatists, which allegedly threaten regional and global security.

Yet these cases are not new, nor are they linked to the Islamic Emirate of Afghanistan (IEA). The existence of ISIS, TTP, and Baloch separatist movements predates the establishment of the IEA. Holding Afghanistan responsible for problems older than its current government is misleading and unfair. The IEA has repeatedly declared, and demonstrated in practice, that it does not allow its territory to be used against other nations.

In truth, both TTP and Baloch separatists operate from within Pakistan itself. Many prominent Pakistani politicians have openly admitted in press

conferences and interviews that several districts in Khyber Pakhtunkhwa, including Waziristan, Tank, Dera Ismail Khan, Lakki Marwat, and Khyber, are effectively under TTP's control, where they run a parallel administration.

In Bajaur, local leaders have even held peace jirgas with the TTP, with the approval of Pakistani authorities. Videos of these meetings, widely circulated, provide clear evidence that the TTP is based on Pakistani soil and operates from there.

The Baloch separatists, too, are active within their own territory. In recent years, they have temporarily seized control of major cities and towns in Balochistan such as Panjgur, Kharan, Kech, and Surab. They have blocked highways, intercepted military convoys, and captured Pakistani soldiers on multiple occasions in a single month. Such large-scale operations cannot be launched from across the Afghan border, especially given Pakistan's repeated claims of having secured that border. These facts point to an inescapable conclusion: the TTP and Baloch separatists are indigenous to Pakistan and act from there.

#### **The Reality of IS-K**

The reality of ISIS further exposes Pakistan's duplicity. The roots of ISIS lie in Pakistan's Khyber Agency, from where the group later spread into Afghanistan, serving Pakistan's regional ambitions. Since the return of the Islamic Emirate, however, decisive measures have been taken against ISIS that no other power dared or managed to implement. As a result, ISIS has been virtually uprooted from Afghanistan, with its remnants fleeing back to their original bases in Pakistan.

There, Pakistani intelligence agencies provided them with refuge, reactivated their centers in Balochistan, re-equipped them, and prepared to exploit them once again. Pakistani intelligence even staged arrests of ISIS members, such as Sharifullah alias Jafar and Ozgur Altun, only to later hand Sharifullah over to the United States for financial gain. Moreover, attacks conducted a few months ago on ISIS centers in Mastung, Balochistan resulted in the deaths of many ISIS fighters. The obvious question is: what were ISIS centers and large concentrations of militants doing in Balochistan? Not long after, ISIS itself released a video threatening

to retaliate against Baloch separatists for those attacks.

Testimonies of captured ISIS fighters in Afghanistan, published by Al-Mirsaad, further confirm that they were dispatched from Balochistan not only into Afghanistan but also to other regional countries to carry out destructive operations. These revelations clearly demonstrate that ISIS's operational bases are inside Pakistan, not Afghanistan.

#### **The Role of the United Nations**

Why, then, does the United Nations continue to repeat Pakistan's narrative? The answer lies in the influence of the United States. After its humiliating defeat in Afghanistan, Washington has sought to discredit the IEA through constant propaganda. The UN, echoing U.S. positions, has repeatedly amplified these accusations, not as a reflection of truth but as instruments of political pressure.

It is telling that even American intelligence and independent organizations have occasionally acknowledged the IEA's effective campaign against ISIS. The difference is that the IEA has acted for the protection of its people, not to earn international applause. Yet the UN consistently relies on reports provided by Pakistan, reports steeped in hostility and bias, while denying Afghanistan the same opportunity to present its case on the global stage.

#### **The Way Forward**

If the United Nations is genuinely committed to uncovering the truth, it must not base its assessments on the prejudiced reports of hostile neighbors. Instead, it should establish direct channels of communication with the IEA and seek firsthand insights. Recognizing the IEA's genuine and effective actions against extremist groups would foster trust and cooperation. Rather than perpetuating baseless accusations, the international community should support constructive engagement, enabling the search for lasting and independent solutions to regional security challenges.



## THE 24TH OF ASAD: END OF OCCUPATION, RETURN OF HONOR

Written by: Shams Aryan

The history of Afghanistan is written with the blood of sacrifice and pride. Yet, the 24th of Asad stands apart as a day that echoed the call of freedom, faith, and honor across the world. On this day, the Mujahideen of the Islamic Emirate of Afghanistan (IEA) reaped the ultimate fruit of two decades of jihad, removing the last stronghold of foreign occupation at the Arg Palace in Kabul.

It was not merely a political victory. It was the fulfillment of the dreams of hundreds of thousands of martyrs who gave their lives to elevate the word of Allah and liberate their homeland. Every street, every valley, and every mountain slope bears witness to their sacrifices. With faith as their weapon, patience as their shield, and trust in Allah as their armor, the Mujahideen fought a struggle that astonished the world.

Against advanced tanks, relentless airstrikes, and modern technology, they raised the call of Takbeer and jihad, proving that when Allah supports a nation, no force can defeat it. That day, the skies of Kabul resounded with Takbeer, and the flags of freedom waved over a liberated city, bathed in the tears, smiles, and chants of the people. It was a day of hope, a day of release from humiliation, and a day when Islamic governance returned to the land.

This victory was not achieved overnight. It was the result of a long journey in which the Mujahideen endured nights on snow-covered mountaintops, resisted enemy raids and bombings, and withstood hunger, thirst, and deprivation without abandoning the frontlines of faith.

Their sacrifices extended beyond the battlefield. They shielded civilians, protected the nation's dignity, cared for orphans, and treated the families of martyrs as their own. Such commitment bound the hearts of the people to them. The stories of martyrdom became the most luminous chapters of this journey: young men hastening to the frontlines before marriage,

fathers standing over their sons' coffins, saying, "All praise is due to Allah that my son was martyred in His path." These were the foundations of this triumph.

On the 24th of Asad, Afghanistan once again came under the shade of Islamic governance. This day became a symbol of the nation's freedom and the honor of the Ummah, demonstrating to the world that when a nation unites, even the most powerful invaders can be brought to their knees. It showed that jihad is not only a contest of arms but also a test of patience, wisdom, and unity. The return of the IEA was not merely the liberation of territory but also the safeguarding of faith, culture, and values.

As we commemorate this anniversary, we must honor the blood, sacrifices, and prayers that made it possible. We must remain steadfast in unity, service, and faith so that the achievements of this historic victory endure for generations to come.



## MARTYR AKHTAR MUHAMMAD MANSOUR: A LEADER AS STEADFAST AS HISTORY ITSELF

Written by: Junaid Zahid

He was a man whose quiet demeanor concealed a rare combination of wisdom and strategic intelligence. His thoughtful silence reflected a broad vision and profound foresight, a statesman for whom the future of the Islamic Ummah was not merely significant, but a responsibility he carried close to his heart.

So absorbed was he in the mission of unity, rebuilding the Muslim ranks, and restoring collective strength that this devotion was evident to all who observed him. He possessed an exceptional ability to identify the enemies of Islam and the Islamic system, regardless of the disguises they adopted or the ideological costumes they wore. He clearly recognized the deceptions of schemers and was deeply aware of the covert cracks that surfaced within the intellectual frameworks crafted by modern-day colonizers and their agents.

The multitude of adversaries, advancing under different flags and narratives, never distracted him, not even for a moment, from the noble path he had chosen. His direction remained unwaveringly anchored in the sacred mission of Jihad and the call to Islam. His resolve was ironclad, his directives were trusted and obeyed, and his vision radiated compassion, conviction, and protective care for the Ummah.

The Khawarij, who throughout Islamic history have existed like a malignant cancer within the body of Muslim societies, were, in the eyes of Martyr Akhtar Muhammad Mansour, the most dangerous foe. To him, they were not a temporary disturbance but a lethal, festering growth that needed to be removed entirely.

In the brilliant strategic mind of this giant of Jihad, the hidden and corrosive threat posed by the Khawarij emerged as the vilest and most destructive of all enemies. By entering the battlefield, he waged an unrelenting struggle against corruption, chaos, and devastation, without

concern for the labels, banners, or self-given titles under which such destruction appeared.

At a moment when darkness had engulfed the region and despair loomed large, he stood as a beacon for the Mujahideen, illuminating their path forward. By virtue of his leadership and determination, the empty echoes of the Khawarij and their sympathizers began to fade, their influence shrinking beneath the weight of his vision and effort.

He entered the struggle for the honor, dignity, and survival of the Ummah, dismantling any obstacle, ideological, military, or political, that threatened the future of Muslim unity. Whoever blocked the path of the Islamic nation or attempted to degrade its dignity, no matter their affiliation or appearance, he confronted, uprooted, and cast aside. One can state with certainty that under his authority and strategic stewardship, the world would have grown more balanced, more just, and even perhaps more beautiful.



## FROM AFGHANISTAN'S MOUNTAINS TO THE HEART OF HISTORY

Written by: Aziz Hesam

Twelve years ago on this very day, Afghanistan lost one of the most consequential figures of its modern era, a man who brought his country back from the edge of a deadly and destructive abyss. He answered the call of Truth and took leave of this fleeting world.

Amir al-Mu'minin Mullah Muhammad Omar Mujahid (may Allah have mercy on him), the founder and first Emir of the Islamic Emirate of Afghanistan (IEA), assumed leadership at a moment when Afghanistan was submerged in simultaneous domestic and foreign turmoil. Yet he carried within him a clarity of purpose and a vision shaped by immense resolve.

His journey was marked by countless hardships and trials, but never once did he turn away from the path of Jihad. After the collapse of the communist regime and the outbreak of civil war, the country faced seemingly endless challenges.

It was at this historical crossroads that Mullah Muhammad Omar Mujahid stepped forth. With the establishment of the Taliban movement and the subsequent ending of the civil war, he declared, for the first time in Afghanistan's history, a government grounded firmly in Islamic Sharia.

In its earliest and most difficult years, the IEA managed to secure peace across a fractured nation, despite every conceivable obstacle.

At a time when much of Afghanistan's population suffered under tyranny, lawlessness, and predatory factions, the IEA under Mullah Muhammad Omar's leadership restored order and justice, halting the criminal networks that had dragged the country into chaos.

Throughout its first five-year administration, the IEA resolved many of the nation's most urgent crises. Ordinary citizens began to experience security on a national scale, and the country slowly edged away from collapse.

During that era, Afghanistan was recognized as a sovereign nation

governed by Islamic law. Extensive efforts were undertaken to purge the corruption and disorder that had taken root in previous periods.

Infrastructure projects were initiated, a Sharia-based judicial system was implemented, and crime rates declined sharply. Importantly, Mullah Muhammad Omar Mujahid personally oversaw the implementation of these policies and remained steadfast in insisting on the application of Islamic law and legal principles.

In 2001, when American forces and their allies launched their invasion of Afghanistan, the defenders of the IEA withdrew from major cities to prevent further civilian casualties.

But that withdrawal was no surrender, and it was certainly not the end of the struggle. After leaving the cities, Amir al-Mu'minin Mullah Muhammad Omar and the mujahideen under his command continued the resistance. Despite lacking worldly resources, they fought steadfastly against the strongest powers of the era.

Mullah Muhammad Omar never bowed to Western pressure or demands. He stood firm in the face of overwhelming international and domestic threats.

He was far more than an ordinary leader. Alongside his remarkable ability to guide others, he held a deeply principled belief that responsibility should be distributed on the basis of merit and law, not personality and privilege. Unlike many global rulers, he never sought media attention or attempted to build a grand public image. His single standard was the implementation of Islamic law, nothing more and nothing less.

In the year 1392, Amir al-Mu'minin Mullah Muhammad Omar Mujahid, founder of the IEA and bearer of the banner of jihad against foreign occupation, returned to his Lord. Due to the necessities of the struggle and the sensitivities of the moment, the painful news of his passing was withheld for two years. That silence formed a deliberate part of the strategy of leaders who used their intellect and sacrifice to preserve the ideals of Islam and protect the independence of their homeland.

Today, as the IEA once again governs this land, it becomes the sacred responsibility of every mujahid and every Muslim to safeguard the trust carried in the blood of the martyrs and the sacrifices of true leaders like

Mullah Muhammad Omar.

The time has come to reinforce the foundations of the IEA through unwavering faith, lived piety, and service free of personal ambition. This system, placed upon our shoulders as a divine trust, was defended by great men like Mullah Muhammad Omar, who gave their lives without seeking any worldly reward.

We now inherit a path stained with the blood of thousands of martyrs, and we carry the obligation to preserve Islamic values and keep the banner of Tawhid flying high over this land.



## WHICH JUSTICE DOES THE INTERNATIONAL CRIMINAL COURT ENFORCE?

Written by: Sharif Bawar

We live in an age when hundreds of Palestinian children are killed each day beneath the bombs of Israel's Zionist regime, their bodies buried under rubble while the world watches. Yet a court that calls itself the "International Criminal Court" looks past these crimes against humanity in silence, choosing instead to threaten arrest and prosecution against the leaders of the Islamic Emirate of Afghanistan (IEA). These are the very leaders who, after years of jihad and resistance, restored independence, security, and order to their country with courage and resolve.

This, we are told, is the justice the West celebrates and defends. A justice that averts its eyes from the slaughter of Gaza's children, but fixates on prosecuting those who brought security and stability to Afghanistan. It is a justice that speaks loudly when it serves power, and falls mute when power itself is the criminal.

Under the guidance of a wise and measured leadership, the IEA emerged from decades of chaos, war, and instability to deliver peace and order to its people. The laws of this government are rooted in Islamic Sharia, a legal and moral system that for centuries upheld justice, protected the vulnerable, and regulated society. Today, however, that same Sharia is branded by Western courts as a crime against humanity. Is this truly the justice the world is meant to admire?

Time and again, the so-called international court has revealed its true nature: a hollow institution, stripped of independence, functioning as an instrument in the hands of dominant global powers. A court that remains silent in the face of Israel's mass killings now dares to issue rulings against a leadership that succeeded where others failed, freeing Afghanistan from occupation and restoring sovereignty.

Is such naked double standards not a crime in itself? Are the men, women, and children of Gaza not human beings? Do your self-crafted laws exclude

them by design? Why is the Zionist regime of Israel never brought before your courts? Why does accountability stop where Western alliances begin? The leader of the IEA is a man who, through foresight and discipline, guided Afghanistan from the depths of war to the threshold of security. He is a leader who consistently calls for justice grounded in Islamic principles. Yet today, he stands accused by an institution that operates openly under the shadow of Western political interests. This is the same court that has failed to enforce even a single arrest warrant against the butcher of Gaza's children, Benjamin Netanyahu.

What the world is witnessing today is not justice, but a grotesque performance masquerading as law. It is a system that punishes the weak while shielding the powerful.

The people of Afghanistan, grounded in unshakable faith, understand a deeper truth: only divine justice is eternal, and only it will ultimately prevail. Courts engineered by the West will never succeed in questioning the legitimacy of leaders who draw their authority from sacrifice, struggle, and the will of their people.

True justice is born from the life-giving verses of the Holy Qur'an, not from the selective and politically dictated verdicts of powerless international institutions. It must be clearly understood that political courts operating under the supervision of global power brokers, striking at the roots of truth while pretending to uphold law, hold no authority, no legitimacy, and no moral standing in our eyes. Their rulings are therefore void, and their claims to justice ring hollow.



## **Fifth Chapter**

### **Various Articles**

## KABUL'S CONQUEST: THE FINAL NAIL IN AMERICA'S IMPERIAL COFFIN

Written by: Slandered Saint

The collapse of Kabul in August 2021 was not a sudden failure for America. It was the final act of a much longer tragedy born of the United States' refusal to understand the world it sought to command. I spent years inside the intelligence community watching this blindness metastasize, seeing policy built on comforting myths rather than on the realities of human loyalty, faith, and sacrifice. We believed that force could overwrite belief, and that convictions could be bombed into submission. We were wrong. Very, very wrong.

After September 11, we told ourselves that the attacks were the product of irrational hatred. We refused to acknowledge that the planners of 9/11 not only felt they were in the right, but even obligated. They were carrying out defensive jihad, an obligation to respond to decades of American military aggression, sanctions, and desecrations of Muslim lands. They did not regard 9/11 as random violence; it was a continuation of resistance by other means. Whether we understood it or not was irrelevant. Our refusal to take that worldview seriously guaranteed that we would repeat the very mistakes that provoked it.

I will never forget witnessing firsthand the moment when Secretary of Defense Donald Rumsfeld was informed that Mullah Mohammad Omar had refused to surrender Osama bin Laden. He exploded in fury, slamming his hand on the table and shouting, "What the fuck is wrong with this guy? Why the fuck are these people like this?" He turned and stared at me, a young officer then, still astonished to even be in the room, and barked, "Well, do you have a fucking answer for me? How many bombs do we need to drop to get Omar to give the bastard up?"

Terrified, I said the only thing I knew: "Sir, the more bombs we drop, the stronger his resolve will become."

Rumsfeld, whose back was turned, spun around swiftly and chucked a

heavy binder across the room. It was not aimed at anyone, though I had to duck to avoid it. At the time, it felt like just another volatile exchange. Only later, as the war unraveled year after year, did I realize what that moment had revealed. At the highest levels of American power, we had no comprehension of the kind of war we had entered.

Mullah Omar's refusal was not madness but obligation. In Islamic tradition, and particularly in Afghan culture, betraying a guest under protection is an unforgivable sin. Defensive jihad against a foreign invader is not optional. Once American boots touched Afghan soil, resistance was not only inevitable; it was mandatory. Every escalation we undertook, every bomb dropped, only deepened the religious duty to oppose us.

Within the CIA, we tracked metrics: bodies counted, provinces secured, dollars spent. But the Taliban did not fight for land, wealth, or status. They fought for loyalty to Allah, to honor, and to land. They fought because their faith demanded it, and because endurance was itself a form of victory.

We mistook discipline for fanaticism. We assumed that enough force, enough technology, enough dollars would finally bend them to our will. We were wrong. The harder we pushed, the stronger their resolve became. Afghanistan endured not because it was strong but because its people still believed there are things more important than survival. The United States lost because it forgot that such beliefs still exist and that no empire, however powerful, can erase them with bombs, money, or slogans.

Until American power relearns this truth, every future intervention will end the same way: in humiliation, exhaustion, and defeat.



## ISIS AND THE MASSACRE OF THE BALOCH

Written by: Abu Khalad

Before becoming familiar with the life of the Baloch people and their social conditions, I used to think that the Pashtuns were the most displaced nation in the world. But when I observed the conditions of the Baloch people in some Baloch-majority areas of Pakistan and Afghanistan, it became clear to me that perhaps there is no nation in this region more oppressed, backward, pitiable, and displaced than them.

A great injustice has been inflicted upon the Baloch by colonialism, which divided them into three parts, much like the Kurds. The regions where they live have neither fertile agricultural land nor abundant water; on all sides there is dry sand, burning desert, and barren land that offers no remedy for the suffering of the Baloch. Even the natural resources beneath their land are of no benefit to them; instead, the governments of Iran and Pakistan exploit these resources.

In Baloch society, the tribal chieftain system still exists in full force. In the minds of many people, the belief has taken deep root that everything must be sacrificed for the nawab or tribal chief. Tribal feuds, tribalism, ignorance, unemployment, and backward living conditions are the unfortunate factors that continuously expose this brave and valiant nation to danger.

Moreover, the governments of Pakistan and Iran are also unwilling to recognize this nation as equal citizens. Pakistan suppresses them under the pretext of rebellion and alleged ties with India, while Iran executes their youth because of their affiliation with Sunni Islam. In recent times, yet another calamity has descended upon Baloch families—namely, the mischief and violence of ISIS.

History records that even a thousand years ago, the region of Sistan, or present-day Balochistan, was an important center and refuge of the Kharijites of that era. Even Sultan Mahmud of Ghazni and other Islamic

rulers crushed the Kharijites with severity and wiped them out. But in the present age, once again, news of small-scale attacks by contemporary Kharijites—namely ISIS—has begun to appear in the media from this very region.

Some time ago, during a gathering in Mastung, Balochistan, an ISIS assassin detonated himself, as a result of which 130 ordinary Baloch Muslims were martyred and nearly 150 others were injured. In the image shown above with this article, you can see the ISIS killer sitting among the people. This photograph was taken moments before the explosion. Look closely at these people and decide for yourself: were these ordinary people deserving of being killed or not?

In its statement claiming responsibility for this attack, published on the Amaq website, ISIS claimed that it had targeted a gathering of “polytheists.” Let us place this claim of the Kharijites on the scales of justice in light of this very image and see how much weight it carries.

Are the people visible in the image disbelievers, or local Muslims?

From their faces, complexion, clothing, white beards, and overall appearance, it is clear that these are sincere, simple-hearted members of the Baloch nation—Sunni Muslims affiliated with the creed of Ahl al-Sunnah wa'l-Jama'ah. There is not even a sign of disbelief visible among them.

Look at the white-bearded elder sitting to the left of the ISIS attacker and reflect on his innocence. I swear by God that this man must have grown his white beard under the shade of Islam. This humble, selfless Baloch villager surely must have been burned in the fire of ISIS brutality. Today, this white-bearded Baloch Muslim would be standing before Allah Almighty and saying:

“O my Lord! You created me, yet I never saw comfort in this world. Governments oppressed me; I endured trials of poverty, destitution, and illness. But despite all this, I continued to believe in You and remained attached to Your religion.

O my Lord! What was my sin that the killers of the so-called Baghdadi caliphate drenched me in my own blood in this way? What crime did I commit that made me deserving of such a severe punishment?

O my Lord! Bring me and Baghdadi face to face before You once, so that he may prove my disbelief and tell me the reason for my killing."

ISIS, which spills the blood of such innocent and blameless believers every day, along with its ideological leaders, its methodology and doctrine, and all those who taught and spread ISIS thinking to ignorant young men and filled them with this deadly ideology—none of them can ever be absolved of the debt of this innocent blood. If they do not openly declare their disavowal of ISIS, then Allah Almighty will surely question them on the Day of Judgment: Why did you contaminate ignorant and uneducated youth with such an extremist, believer-killing ideology?

Did you ever even consider whether you would have the ability to restrain them later and guide them properly or not?

Along with the killing of 130 Muslims in Balochistan, the indiscriminate killing of ordinary Sunni and Shia civilians in our country in Nangarhar, Kabul, Herat, and other areas, and the rivers of Muslim blood spilled across the Islamic world—in mosques, seminaries, bazaars, markets, and everywhere—fully expose the Kharijite nature of ISIS and prove that the ISIS mindset is not only completely contrary to Islam but also to human nature itself. For no sound intellect can ever permit the merciless killing of human beings—Allah Almighty's noblest creation—who have been described as the dependents of God and the foundation of the Lord.



## ISIS EXTORTION FORCES BUSINESS CLOSURES IN SOMALIA

Written by: Al-Mirsaad

A wave of intimidation by ISIS has forced several businesses in Somalia's Bari region to shut down, underscoring the continued threat posed by militant extortion networks in the country's commercial centers.

According to a report by Kaab TV, broadcast on the 22nd day of Ramadan (April 13), a number of traders in the port city of Bosaso closed their shops after failing to meet financial demands imposed by ISIS operatives.

Representatives of Al Macruf, a local import-export company, said they were compelled to shut down their offices and warehouses in Bosaso after ISIS demanded \$500,000 from the firm, a sum the company says it is unable to pay.

Employees of the company reported that one of Al Macruf's warehouses had previously been set on fire by ISIS, resulting in significant financial losses and posing serious risks to staff safety.

"Traders in Bosaso are under extreme pressure," an Al Macruf employee told Kaab TV. "ISIS is forcibly extorting money from business owners and issuing death threats to those who refuse to comply. These actions are aimed at increasing the group's revenues."





"We are committed to regional security and stability in light of Islamic principles and our national interests. We do not seek war. But if war is imposed upon us, then in defense of our Islamic Sharia system and our Islamic homeland, we will demonstrate such capabilities that all existing calculations will be proven wrong, and those who seek war will face the greatest regret of their lives."



Message by

AL-HAJ MAWLAWI TAJ MIR JAWAD

Deputy Director of the General Directorate of Intelligence of the IEA, delivered at the graduation ceremony of scholars at Jamia Misbah-ul-Uloom