

Research report:
**The Situation of the Hazaras During the
Second Year of the Taliban Rule**
(August 15, 2022 - August 15, 2023)



Dedicated to all those who struggle for the realization of justice, freedom and equality.

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Abstract:

Two years reign of the Taliban in Afghanistan has brought oppression and misfortune that has cast an ominous shadow of hopelessness and destruction over the people of Afghanistan. These two years have resulted in social, political, civil, and cultural deprivations, limitations, and profound insecurity, especially for the Hazara peoples of Afghanistan. This research aims to assess the situation of the Hazara people, who are the target of genocide by the Taliban and ISIS. The research is carried out on qualitative and quantitative bases by distributing questionnaires to 267 people and also through physical and virtual interviews. The data about the victims have been taken from the archives of Hazara Genocide. The research also includes a comparative analysis of the data obtained for the first year of the Taliban rule.

The results of the research shows that the situation of the people, in general, and the Hazaras, in particular, has deteriorated under the Taliban regime. Civil, political, social, and cultural activities have ceased, and the tactics for killing the Hazara people employed by the Taliban have changed, as well as increasing in frequency. The level of hopelessness has also increased in correlation, as well as mass migration. The Hazara lands are systematically usurped, forcing the people to flee. This is a clear indication of ethnic cleansing targeting the Hazara people. The current research reveals that the issue of Hazara peoples is a clear indication of crimes against humanity committed by the Taliban. The international community should be made aware of the violation of the rights of the Hazara people, as well as generating a solution-based conversation with the Hazara community.

Key Expressions: Hazaras, Taliban, Genocide, Land Usurpation, Forced Displacement.

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Introduction

The people of Afghanistan have passed a second year under the Taliban regime, which has not been recognized by any nation. In these two years, reliable international evidence and reports show the dire situation of human rights in this country. The people of Afghanistan have suffered serious losses under Taliban political control. Undoubtedly, Taliban presence, which has serious records of human rights violations, war crimes, crimes against humanity, genocide, and terrorist acts, impacts negatively on all Afghan citizens, regardless of their ethnicity, religion, and gender, (except for the limited minority who are affiliated with the Taliban). Not only in the past two years, but since its establishment, the Taliban has enforced inhumane and un-Islamic orders upon the people of Afghanistan, which requires extensive research and documentation. As aforementioned, the Taliban has harmed the Afghan society, writ large, and even the international community. However, among them, there are ethnic, religious and gender groups that suffer substantially more harm, including Hindu and Sikh peoples, Hazaras, and women.

In continuation of the previous research on the situation of Hazaras during year one of Taliban rule, Bolaq Analyst Network undertook another research project under the same title with a different time frame. In this research, the situation of Hazaras during the second year of Taliban rule has been investigated. In this research, an attempt has been made to document and recount some of the effects of this group's performance on a particular group of the people of Afghanistan. Certainly, addressing the issue of Hazaras does not mean ignoring the crimes of the Taliban in other areas of Afghanistan or against other ethno-religious groups. We understand the measure of suffering entailed by the presence of the Taliban on the lives of Afghan women, people living in Panjshir, Baghlan (especially the Andrabs), in Kandahar on the people of the Achakzai tribe, followers of the Hindu and Sikh religions, other religious minority groups, and the people of Afghanistan, in general. However, considering our current facilities and access to resources, the focus of our investigation is limited to the situation of the Hazaras, as a high-risk ethnic group, who have been victims of government policies and informal social institutions in various ways for many years.

The current research report, which is vital to the collective fate of this nation, addresses the issue with professional and impartial criteria, to grasp the current situation of the Hazaras under the Taliban regime with consequences at national and international levels.

By carrying out this research, we are trying to take a small step in the continuation of our humanitarian litigation and other related institutions, and we hope that the perpetrators of the crimes against humanity will be punished for their actions. The research report consists of three parts: The first part deals with the generalities of the research; the second part, which consists of three chapters shares the quantitative and qualitative findings of the research (civil, cultural, social, political and security situation of the Hazaras, which includes the documentation of the statistics and figures of the Hazaras killed under the Taliban regime); and, the third part consists of a proposal, ending with photos and research appendices.

Part I: Generalities

The Purpose and Need for the Research

The Taliban de facto administration has stifled all the media outlets that can reflect the current realities of the country. They are forced to censor, the international reporters are threatened or arrested, and the human rights organizations have either no access to the sources of information or intentionally are kept away from the news and information. In these circumstances, there is a need for a professional and impartial investigation of the current situation in Afghanistan. The people of the world should be kept in the dark about the current situation in Afghanistan by the news blackout. The Taliban and their like-minded terrorist groups will take the people of Afghanistan to the abyss of terrorism which will result in opportunities and conditions for the constant threats to the world community emanating from Afghanistan.

The Hazaras as one of the main ethnic groups in Afghanistan, have been subject to discrimination and genocide throughout history. In the current circumstances under the Taliban reign, they are facing a high level of risk and vulnerability and there is a serious need for humanitarian assistance and vigilance. Bolaq Analyst Network with a human rights approach strives to document the current crimes through the conduct and publication of this research.

The Subject of the Research

The main subject of the current research is to highlight the Hazara situation as one of the largest and most vulnerable ethnic groups during the past year (August 15, 2022–August 15, 2023) in Afghanistan.

Questions of the Research

Three basic questions for this research were asked, as follows:

- Has the living conditions of Hazaras during the second year of the Taliban rule improved?
- Is the Taliban's claim of providing security real?
- Are Hazaras as an ethnic group with different religious and political views safe under the Taliban regime?

Hypotheses of the Research

The following hypotheses are raised in this research:

- The political, civil, and social activities of the Hazaras have become seriously limited compared with the first year of the Taliban rule.
- The Hazaras feel more insecure and hopeless during the Taliban rule than at any other time.
- The Hazaras have become victims of insecurity and terrorism and racial and religious discrimination more under the Taliban rule.

Background of the Research

There are scattered researches carried out by social media, human rights, and social foundations at different times during the last year. The first one was published by Bolaq Analyst Network in 2022. This research is carried out as a new version at a specific time and on a specific subject.

Method of the Research

This research is both qualitative and quantitative and from the point of view of the content is both library-based as well as interviews, and fieldwork by distributing questionnaires physically and virtually to 267 people in Kabul, Ghazni, Bamiyan, Parwan, Balkh, Daikundi, Maidan Wardak, Herat, Kandahar, Ghor, and Sar-e-Pul provinces.

Obstacles and Challenges of the Research

We cannot claim that all events taking place on the Hazaras in Afghanistan especially the insecurity are covered in this research because of the following obstacles and challenges:

- Shortage of personnel for collecting all the data.
- Lack of documentation in the offices of the government as well as the private organizations.
- Censorship of the information by the Taliban regime.
- Lack of reporting of the security incidents of social crimes as well as organized crimes by citizens.
- Fear of the victims of revealing information because of retribution or persecution by the Taliban.

Research Team

The research is carried out by the members of the Bolaq Analyst Network which include:

- Ali Tai Mir Kasha¹ as the administrator, analyst of information and the data as well as gathering of the data
- Taiba Jafary, as assistant of the project as well as the analyst of data.

Colleagues

- | | |
|-------------------------|--------------------------|
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| • Mohammad Asif Yousufi | (Data Collection) |
| • Mohammad Hadi Amiri | (Data Collection) |
| • Monizha Sepas | (Translation to English) |
| • Reza Javid | (Translation to English) |
| • Sima Noori | (Data Collection) |

¹ For security reasons, a pseudonym is used here.

Part II: Findings of the Research

Section One

Political, Religious, Civil, and Cultural Activities

Situation of the Parties and Political Activities

A party in today's political-social literature is a modern entity. In fact, parties are a major forum for gathering of people with common interests, agenda and demands. They are instrumental in articulating and channeling common programs and organizing elections, shaping ideological and policy goals. It is very rare for a country not to have any political party.

Afghanistan in an effort to symbolize real democracy during the past 20 years has had several political parties. However, after the takeover by the Taliban in 2022, they issued memo number 2176 that abolished the directory of the political parties in the Ministry of Justice and the activities of the political parties were formally stopped. The leadership of the political parties as a result of the repeated security threats left Afghanistan. A very limited number of the people who are still in Afghanistan have no political activities.

A deputy political leader² of one of the active parties in the Hazara residential areas that had a lot of members and supporters says: I was not able to leave Afghanistan, I tried hard to leave this situation but it was not possible. Our party's political activities have completely stopped and our offices in Kabul and the provinces have received warning from the Taliban that they should not have independent political activities.

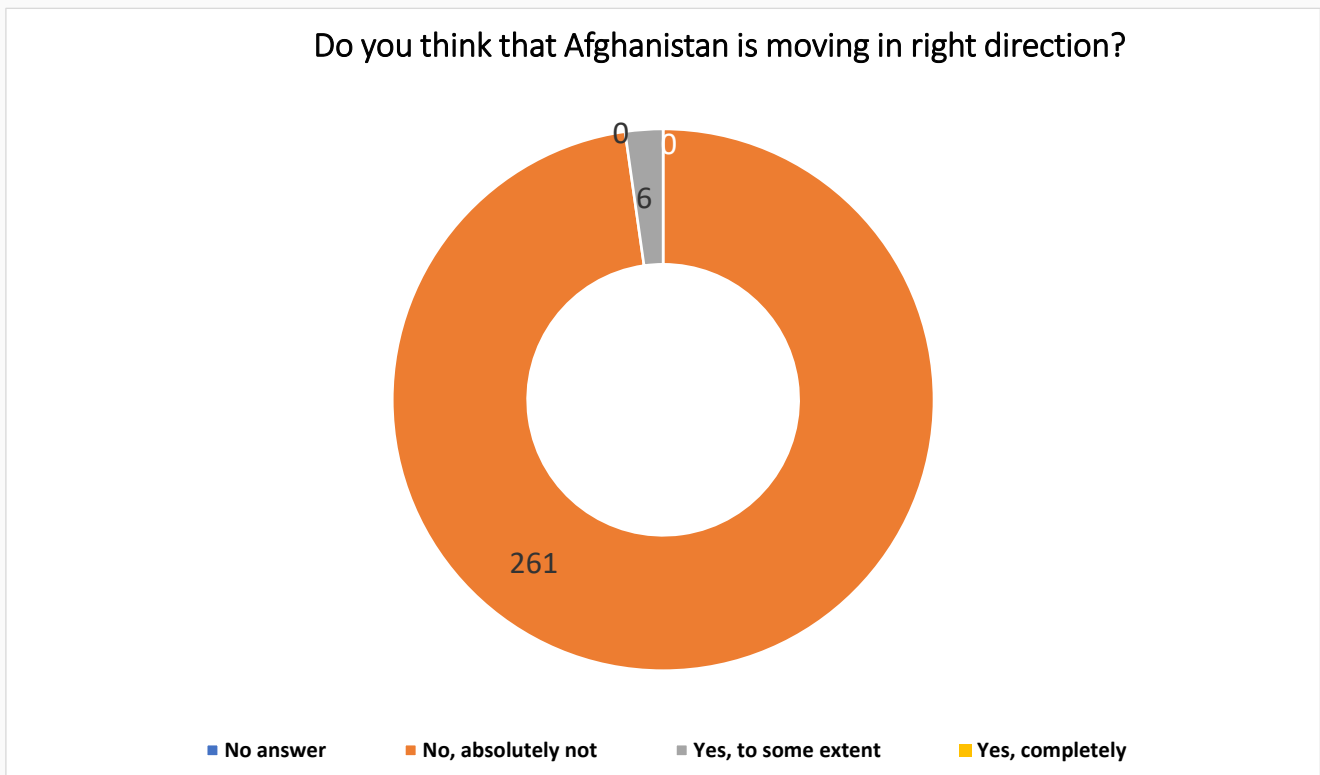
He adds: Serious limitations are imposed on our activities and even if we want to do social work we will be prosecuted. He says: The situation has reached a point that during the last two years, we have not been able to hold memorial events of Abdul Ali Mazari, the late leader of Hizb-e-Wahdat (Unity Party), and other political occasions of our people even in an enclosed environment.

Based on the surveys of the research, 98% of the respondents have said that Afghanistan is not moving in the right direction, and only 2% believe that the country is on a somewhat right path.

² The name of the person is not revealed for security reasons and his wish.

Figure 1: Do you think that Afghanistan is moving in the right direction?

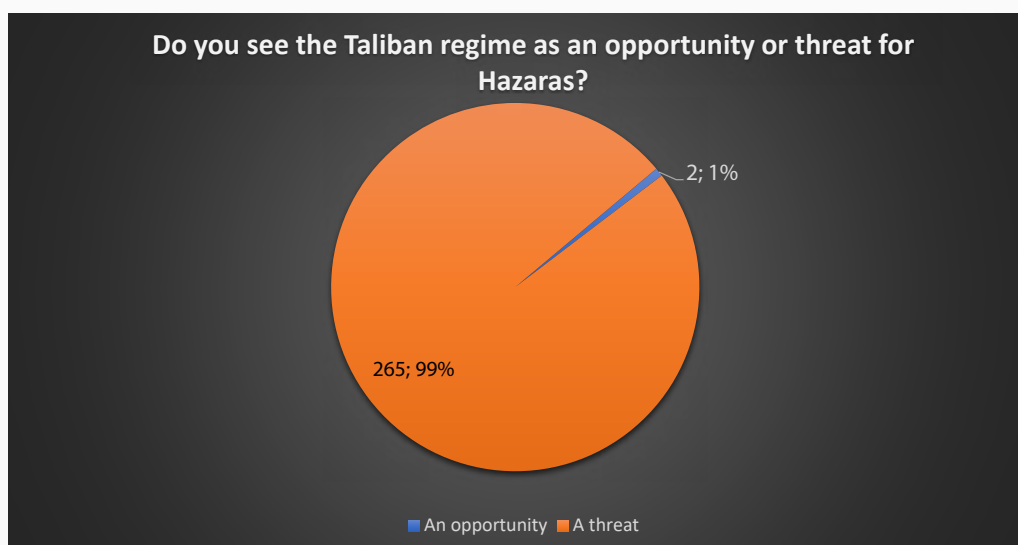
- No, not at all
- Yes, somewhat
- Yes, totally



In the previous research conducted after the first year of Taliban reign, 96.8% of the respondents had said that Afghanistan is not on the right path. This years survey shows that the hopelessness of the Hazaras has increased in the Talibans regime. At the same time, the findings of the research show that 99% of respondents consider the Taliban regime to be a a threat to the Hazaras.

Figure 2: Do you consider the Taliban regime an opportunity or a a threat to the Hazaras?

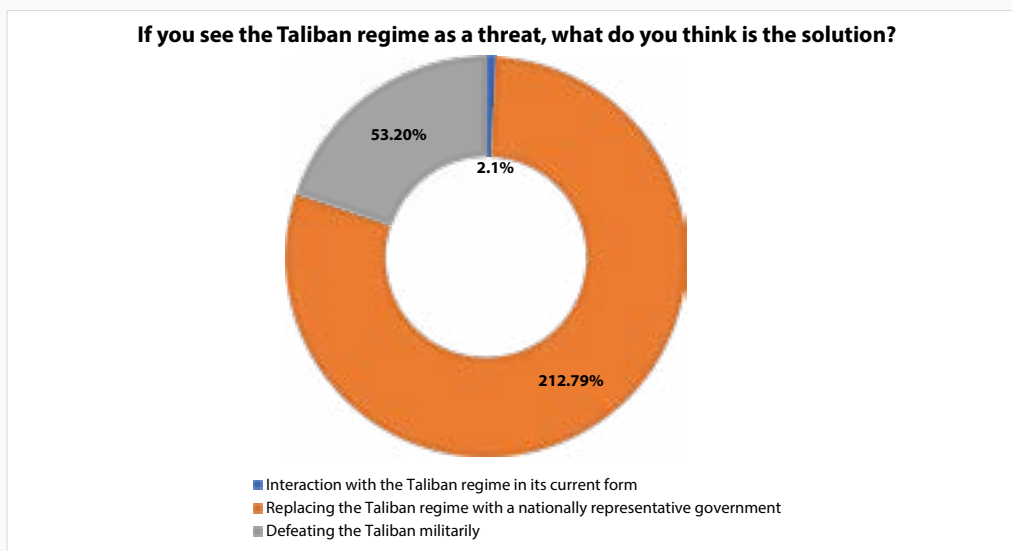
- An Opportunity
- A Problem



About 79% of the people who took part in the survey believe that a replacement regime would be a national broad-based government³. 20% of the respondents think that the Taliban regime should be toppled by military means and 1% want integration with the Taliban with its current form and shape.

Figure 3: If in your view the Taliban regime is a problem, what do you consider to be a solution?

- Toppling Taliban regime by military means
- Replacement of the Taliban regime with a broad-based government
- Integration with the Taliban in the current regime



In the previous research about the first year of the Taliban regime, 73.4% of the respondents in the survey wanted a broad-based national government as a replacement for the Taliban and 25% favored war and military solution as the means to topple the Taliban. Based on the findings of this research, the overwhelming majority want a change of the regime, but the majority want a peaceful change of the regime by a broad-based national government.

Presence in the Government

According to the findings of the research, the Hazaras are not included in any major decision-making body in the provisional Taliban regime. Our findings show that three Hazaras are appointed as (deputy ministers of commerce and industry, public health, and housing and urban planning). The Taliban during their second year have appointed Shaikh Madar Ali Karimi who is originally from Bamiyan province as the deputy minister for the administration of housing and urban development. Like the rest of the Taliban regime, Mr. Karimi lacks any specialty or experience for the job. In the other ministries, there is no individual as a director in level 2 or 3 in the public service. There is no Hazara in the security or defense (Ministry of Defense, Ministry of Interior, or the general directorate of Intelligence in any management or leadership position).

There is not one Hazara among the 34 governors, 34 police commanders of the provinces, 34 intelligence directors or their deputies in the provinces, and no one in the seven Army corps in the country. International institutions such as the UN Security Council⁴, and UNAMA⁵ in their official reports have described the structure of the Taliban regime as Pashtun-centered and male-dominated. Even at the local level in the Hazara-inhabited regions, the overwhelming majority of the civil and all of the military personnel are appointed Pashtun administrators.

³ The objective for a comprehensive national government in this research is government based on constitution and the peoples choice through transparent and free election with the participation of all citizens without discrimination with a workable system.

⁴ Security Council: The Taliban have returned to the oppressive policy of Pashtun-centered and the elimination of the 1990 decade.

⁵ UNAMA director in the Security Council: The Taliban government is exclusively male and Pashtuns.

A resident of Jaghory district in Ghazni province says on condition of anonymity: The personnel of the local government in Sang-e-Masha (capital of Jaghory district) are all Pashtun, and except for a few, most of them do not know Farsi. People have difficulty when trying to engage.

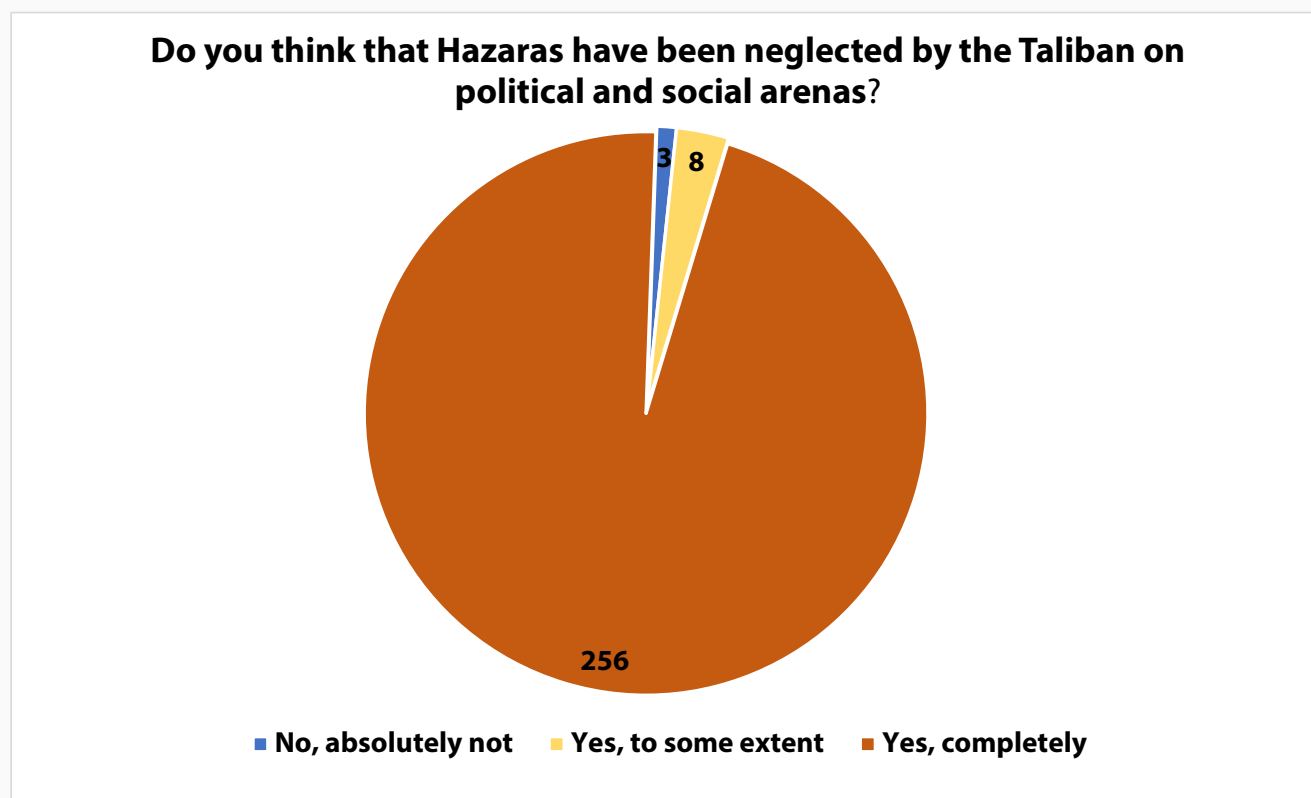
The findings of the Bolaq investigation team also show that although the local people do not speak Pashtu, the Taliban authorities in this district use the Pashtu language in all their speeches⁶

One of the residents of the Malistan district of Ghazni province says: All the civilian and military personnel of the district are Pashtun and only one person in the identity card section is a Hazara because the Pashtuns are illiterate and cannot read or write⁷

Our assessments show that in the police department in Bamiyan, the Hazaras have the least presence. There are people from Sadat (Shia non-Hazaras) and the overwhelming majority of the police in Bamiam are Tajiks.

Figure 4: Do you think that Hazaras have been neglected by the Taliban on political and social arenas?

- No, absolutely not
- Yes, to some extent
- Yes, completely



The chart shows that 99% of the people interviewed believe that the Hazaras are neglected and only 1% said that the Hazaras are not neglected by the Taliban.

At the same time, the Jade Abrisham Weekly wrote on July 11, 2023, that the Ministry of Interior of Taliban has appointed a person, Abdul Manan Rahmani, as the security commander of Sang Takht and Bandar district of Daikundi. He left Kabul with

⁶ Islamic Emirate celebrated the first anniversary of American withdrawal in Jaghory. <https://www.youtube.com/watch?v=mGc4uy2Zqdo>

⁷ Trip to Malistan-What did the Kuchis do in Malistan? Eight Minute - https://www.youtube.com/watch?v=UBj7C_pr67o

70 people and fired all the previous employees⁸. According to this weekly, all those dismissed are Hazara who are replaced by other people. This is one of the largest Hazara districts in the province.

Condition of Education

Imposing limitations to education, especially the limitation imposed on girls education is a major problem for the whole country. The citizens of Afghanistan are mostly opposed to the Taliban regimes policy on education especially the education of girls and consider this to be against the demand of the people and their religious values. Bolaq Analyst Network carried out a separate research⁹ on the Taliban policy on girls education where all the participants in the survey were against the policy.

This issue is harmful to all the people and the future of Afghanistan. The limitation is gender-based without separating the ethnic groups and some of the experts and human rights campaigners have called it gender apartheid¹⁰ against women. Tackling the issue is not based on the separation of women on an ethnic basis because the damages incurred by the policy will affect the entire society especially the women in Afghanistan. However, in this case, since the Hazara society took the opportunity that came about during the last two decades in education and learning up to higher levels and used it properly, compared with all other ethnic groups will lose the most. The Hazara women and girls during the last two decades have had valuable achievements in education. For the first time in the history of the country in one of the Hazara inhabitant districts (Panjab, Bamiyan) the number of female students surpassed the boys in 2010.¹¹ While in other districts due to fighting and insecurity and the dominant culture of society especially in Pashtun dominated districts relatively few girls in the Pashtun-dominated districts of the province were allowed to go to school went to school.

The Taliban not only closed the schools for girls but also barred the girls from going to the university as well. The Ministry of Higher Education of the Taliban in an unprecedented and revengeful move expelled tens of girls without reason from the university after their protest against the genocide of Hazaras¹². This issue is described in detail in the report by the UN Human Rights Rapporteur¹³. Imposing limitations on education and learning, work, and the presence of women in society besides having consequences for the future has real problems in the economy of the families especially those that do not have male bread earners. It also has negative psychological effects on school and university girls students which in some cases is the most important reason for their suicides and forced, and underage marriages in the last two years.

Many times, girls who could not enter schools have expressed their disappointment and dismay on social media about not being able to continue their education. In the videos, one can see the despair, disappointment, and longing in the faces of those girls.

Although the Taliban had permitted graduate girls to take part in the university entrance examination, they issued many limitations on the subjects that the girls could study. After some time, the Ministry of Higher Learning of the Taliban in an official memo on December 19, 2022, ordered all the public and private institutions of higher learning not to give entrance examinations to girls until further notice.

8 Taliban fired 55 Hazara employees of Sang Takht and Bandar District in Daikundi. <https://jade-abresham.com/reports/10772/>

9 Taliban Opposition to Girls Education: What do the People of Afghanistan Say? <https://dari.bolaq.org/2022/11/25/mokhalefate-taliban-ba-amoozeshe-dokhtaran/>

10 Richard Benet: Gender Apartheid of the Taliban should be recognized as an international crime. <https://parsi.euronews.com/2023/06/19/richard-bennett-talibans-gender-apartheid-against-women-should-be-recognized-as-intern>

11 The number of girls student has increased more than the number of boys in Panjab district of Bamiyan. [Link to source...](#)

12 The Taliban have expelled tens of Hazara girls students from the dormitory. taliban-have-expelled-dozens-of-female-hazara-students-from-their-dormitories-and-kabul-univers: [Link of the article...](#)

13 Report of the Special Rapporteur on the situation of human rights in Afghanistan, Richard Bennett. [Link to source....](#)



The Ministry of Education's letter on banning the education of girls and women.

This year, the Ministry of Higher Learning of the Taliban in announcing the time of the entrance examination emphasized that the exam is only for boys, therefore, in the coming session of the entrance examinations, the girls will not be allowed to take part¹⁴.



A page of the newly published teaching book for primary school starters, praising the Taliban leaders

On a different note, lately, some pages from the educational books that have been published by the Taliban are being distributed on social media. These books show that the Taliban regime is systematically in the process of radicalization of the educational sources in schools. Although the Ministry of Education of the Taliban in a statement has denied the existence of such content in the educational curriculum of the ruling regime, how anyone or any other institution can publish such content without the consultation or approval of the Taliban?

It is obvious from the Taliban approach and strategy and can be seen from the performance of this group in abusing the religion that the opening of schools to boys with the Taliban curriculum is much more dangerous than the closure of the schools to girls. The Taliban doctrine and their interpretation of religion and knowledge will turn the next generation of people in

14 Ministry of higher learning eliminated girls from the entrance examination. [Link to source...](#)

Afghanistan into full-scale soldiers to the service of religious extremism that would be a potential danger to the security and peaceful coexistence in Afghanistan and the world. The Taliban preach extremist interpretations of and in a lot of instances outside of the existing realities of Islam among their followers and based on those interpretations everyone except themselves is on the wrong path anywhere on earth and liable for death and destruction. Based on these interpretations of the Taliban, women in general¹⁵ and the Hazaras and Shias, in particular, are the enemies of the Taliban.

The group eliminated all educational subjects that were expressive of the Shia version of Islam from the curriculum. According to the official document that is copied here (poor quality due to copying), the Taliban cabinet in a formal setting rejected the request of the Shia council to keep the curriculum based on Shia interpretations in the educational institutions. The response says that Afghanistan is the common home for everyone and only one system, one curriculum is needed and we do not have the resources for separate classes.

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ردیف	موضوعات	توضیحات	مسئول پیوسته اداره	در انجمن
1	موضوعات به زعمی شورای فقهی که منطبق نباشد با فقه اهل بیت (ع) و امامان معصومین (ع) و ائمه اطهار (ع) و ائمه هدی (ع) و ائمه مجتهدان (ع) و ائمه فقیهان (ع) و ائمه علمای (ع) و ائمه بزرگان (ع) و ائمه مشایخ (ع) و ائمه کرامات (ع) و ائمه صلوات (ع) و ائمه طهارت (ع) و ائمه جلال (ع) و ائمه کبریا (ع) و ائمه عظمی (ع) و ائمه شریف (ع) و ائمه نجیب (ع) و ائمه عزیز (ع) و ائمه قهار (ع) و ائمه مبین (ع) و ائمه حمید (ع) و ائمه مجید (ع) و ائمه منیر (ع) و ائمه ظفر (ع) و ائمه بکر (ع) و ائمه ذوالقدر (ع) و ائمه ذوالجلال (ع) و ائمه ذوالکرم (ع) و ائمه ذوالعزیز (ع) و ائمه ذوالفکر (ع) و ائمه ذوالعقل (ع) و ائمه ذوالقدر (ع) و ائمه ذوالجلال (ع) و ائمه ذوالکرم (ع) و ائمه ذوالعزیز (ع) و ائمه ذوالفکر (ع) و ائمه ذوالعقل (ع)	در این مورد که منطبق نباشد با فقه اهل بیت (ع) و امامان معصومین (ع) و ائمه اطهار (ع) و ائمه هدی (ع) و ائمه مجتهدان (ع) و ائمه فقیهان (ع) و ائمه علمای (ع) و ائمه بزرگان (ع) و ائمه مشایخ (ع) و ائمه کرامات (ع) و ائمه صلوات (ع) و ائمه طهارت (ع) و ائمه جلال (ع) و ائمه کبریا (ع) و ائمه عظمی (ع) و ائمه شریف (ع) و ائمه نجیب (ع) و ائمه عزیز (ع) و ائمه قهار (ع) و ائمه مبین (ع) و ائمه حمید (ع) و ائمه مجید (ع) و ائمه منیر (ع) و ائمه ظفر (ع) و ائمه بکر (ع) و ائمه ذوالقدر (ع) و ائمه ذوالجلال (ع) و ائمه ذوالکرم (ع) و ائمه ذوالعزیز (ع) و ائمه ذوالفکر (ع) و ائمه ذوالعقل (ع)	انجمن اهل بیت (ع) و امامان معصومین (ع) و ائمه اطهار (ع) و ائمه هدی (ع) و ائمه مجتهدان (ع) و ائمه فقیهان (ع) و ائمه علمای (ع) و ائمه بزرگان (ع) و ائمه مشایخ (ع) و ائمه کرامات (ع) و ائمه صلوات (ع) و ائمه طهارت (ع) و ائمه جلال (ع) و ائمه کبریا (ع) و ائمه عظمی (ع) و ائمه شریف (ع) و ائمه نجیب (ع) و ائمه عزیز (ع) و ائمه قهار (ع) و ائمه مبین (ع) و ائمه حمید (ع) و ائمه مجید (ع) و ائمه منیر (ع) و ائمه ظفر (ع) و ائمه بکر (ع) و ائمه ذوالقدر (ع) و ائمه ذوالجلال (ع) و ائمه ذوالکرم (ع) و ائمه ذوالعزیز (ع) و ائمه ذوالفکر (ع) و ائمه ذوالعقل (ع)	مجلس اهل بیت (ع) و امامان معصومین (ع) و ائمه اطهار (ع) و ائمه هدی (ع) و ائمه مجتهدان (ع) و ائمه فقیهان (ع) و ائمه علمای (ع) و ائمه بزرگان (ع) و ائمه مشایخ (ع) و ائمه کرامات (ع) و ائمه صلوات (ع) و ائمه طهارت (ع) و ائمه جلال (ع) و ائمه کبریا (ع) و ائمه عظمی (ع) و ائمه شریف (ع) و ائمه نجیب (ع) و ائمه عزیز (ع) و ائمه قهار (ع) و ائمه مبین (ع) و ائمه حمید (ع) و ائمه مجید (ع) و ائمه منیر (ع) و ائمه ظفر (ع) و ائمه بکر (ع) و ائمه ذوالقدر (ع) و ائمه ذوالجلال (ع) و ائمه ذوالکرم (ع) و ائمه ذوالعزیز (ع) و ائمه ذوالفکر (ع) و ائمه ذوالعقل (ع)
2	موضوعات به زعمی شورای فقهی که منطبق نباشد با فقه اهل بیت (ع) و امامان معصومین (ع) و ائمه اطهار (ع) و ائمه هدی (ع) و ائمه مجتهدان (ع) و ائمه فقیهان (ع) و ائمه علمای (ع) و ائمه بزرگان (ع) و ائمه مشایخ (ع) و ائمه کرامات (ع) و ائمه صلوات (ع) و ائمه طهارت (ع) و ائمه جلال (ع) و ائمه کبریا (ع) و ائمه عظمی (ع) و ائمه شریف (ع) و ائمه نجیب (ع) و ائمه عزیز (ع) و ائمه قهار (ع) و ائمه مبین (ع) و ائمه حمید (ع) و ائمه مجید (ع) و ائمه منیر (ع) و ائمه ظفر (ع) و ائمه بکر (ع) و ائمه ذوالقدر (ع) و ائمه ذوالجلال (ع) و ائمه ذوالکرم (ع) و ائمه ذوالعزیز (ع) و ائمه ذوالفکر (ع) و ائمه ذوالعقل (ع)	در این مورد که منطبق نباشد با فقه اهل بیت (ع) و امامان معصومین (ع) و ائمه اطهار (ع) و ائمه هدی (ع) و ائمه مجتهدان (ع) و ائمه فقیهان (ع) و ائمه علمای (ع) و ائمه بزرگان (ع) و ائمه مشایخ (ع) و ائمه کرامات (ع) و ائمه صلوات (ع) و ائمه طهارت (ع) و ائمه جلال (ع) و ائمه کبریا (ع) و ائمه عظمی (ع) و ائمه شریف (ع) و ائمه نجیب (ع) و ائمه عزیز (ع) و ائمه قهار (ع) و ائمه مبین (ع) و ائمه حمید (ع) و ائمه مجید (ع) و ائمه منیر (ع) و ائمه ظفر (ع) و ائمه بکر (ع) و ائمه ذوالقدر (ع) و ائمه ذوالجلال (ع) و ائمه ذوالکرم (ع) و ائمه ذوالعزیز (ع) و ائمه ذوالفکر (ع) و ائمه ذوالعقل (ع)	انجمن اهل بیت (ع) و امامان معصومین (ع) و ائمه اطهار (ع) و ائمه هدی (ع) و ائمه مجتهدان (ع) و ائمه فقیهان (ع) و ائمه علمای (ع) و ائمه بزرگان (ع) و ائمه مشایخ (ع) و ائمه کرامات (ع) و ائمه صلوات (ع) و ائمه طهارت (ع) و ائمه جلال (ع) و ائمه کبریا (ع) و ائمه عظمی (ع) و ائمه شریف (ع) و ائمه نجیب (ع) و ائمه عزیز (ع) و ائمه قهار (ع) و ائمه مبین (ع) و ائمه حمید (ع) و ائمه مجید (ع) و ائمه منیر (ع) و ائمه ظفر (ع) و ائمه بکر (ع) و ائمه ذوالقدر (ع) و ائمه ذوالجلال (ع) و ائمه ذوالکرم (ع) و ائمه ذوالعزیز (ع) و ائمه ذوالفکر (ع) و ائمه ذوالعقل (ع)	مجلس اهل بیت (ع) و امامان معصومین (ع) و ائمه اطهار (ع) و ائمه هدی (ع) و ائمه مجتهدان (ع) و ائمه فقیهان (ع) و ائمه علمای (ع) و ائمه بزرگان (ع) و ائمه مشایخ (ع) و ائمه کرامات (ع) و ائمه صلوات (ع) و ائمه طهارت (ع) و ائمه جلال (ع) و ائمه کبریا (ع) و ائمه عظمی (ع) و ائمه شریف (ع) و ائمه نجیب (ع) و ائمه عزیز (ع) و ائمه قهار (ع) و ائمه مبین (ع) و ائمه حمید (ع) و ائمه مجید (ع) و ائمه منیر (ع) و ائمه ظفر (ع) و ائمه بکر (ع) و ائمه ذوالقدر (ع) و ائمه ذوالجلال (ع) و ائمه ذوالکرم (ع) و ائمه ذوالعزیز (ع) و ائمه ذوالفکر (ع) و ائمه ذوالعقل (ع)
3	موضوعات به زعمی شورای فقهی که منطبق نباشد با فقه اهل بیت (ع) و امامان معصومین (ع) و ائمه اطهار (ع) و ائمه هدی (ع) و ائمه مجتهدان (ع) و ائمه فقیهان (ع) و ائمه علمای (ع) و ائمه بزرگان (ع) و ائمه مشایخ (ع) و ائمه کرامات (ع) و ائمه صلوات (ع) و ائمه طهارت (ع) و ائمه جلال (ع) و ائمه کبریا (ع) و ائمه عظمی (ع) و ائمه شریف (ع) و ائمه نجیب (ع) و ائمه عزیز (ع) و ائمه قهار (ع) و ائمه مبین (ع) و ائمه حمید (ع) و ائمه مجید (ع) و ائمه منیر (ع) و ائمه ظفر (ع) و ائمه بکر (ع) و ائمه ذوالقدر (ع) و ائمه ذوالجلال (ع) و ائمه ذوالکرم (ع) و ائمه ذوالعزیز (ع) و ائمه ذوالفکر (ع) و ائمه ذوالعقل (ع)	در این مورد که منطبق نباشد با فقه اهل بیت (ع) و امامان معصومین (ع) و ائمه اطهار (ع) و ائمه هدی (ع) و ائمه مجتهدان (ع) و ائمه فقیهان (ع) و ائمه علمای (ع) و ائمه بزرگان (ع) و ائمه مشایخ (ع) و ائمه کرامات (ع) و ائمه صلوات (ع) و ائمه طهارت (ع) و ائمه جلال (ع) و ائمه کبریا (ع) و ائمه عظمی (ع) و ائمه شریف (ع) و ائمه نجیب (ع) و ائمه عزیز (ع) و ائمه قهار (ع) و ائمه مبین (ع) و ائمه حمید (ع) و ائمه مجید (ع) و ائمه منیر (ع) و ائمه ظفر (ع) و ائمه بکر (ع) و ائمه ذوالقدر (ع) و ائمه ذوالجلال (ع) و ائمه ذوالکرم (ع) و ائمه ذوالعزیز (ع) و ائمه ذوالفکر (ع) و ائمه ذوالعقل (ع)	انجمن اهل بیت (ع) و امامان معصومین (ع) و ائمه اطهار (ع) و ائمه هدی (ع) و ائمه مجتهدان (ع) و ائمه فقیهان (ع) و ائمه علمای (ع) و ائمه بزرگان (ع) و ائمه مشایخ (ع) و ائمه کرامات (ع) و ائمه صلوات (ع) و ائمه طهارت (ع) و ائمه جلال (ع) و ائمه کبریا (ع) و ائمه عظمی (ع) و ائمه شریف (ع) و ائمه نجیب (ع) و ائمه عزیز (ع) و ائمه قهار (ع) و ائمه مبین (ع) و ائمه حمید (ع) و ائمه مجید (ع) و ائمه منیر (ع) و ائمه ظفر (ع) و ائمه بکر (ع) و ائمه ذوالقدر (ع) و ائمه ذوالجلال (ع) و ائمه ذوالکرم (ع) و ائمه ذوالعزیز (ع) و ائمه ذوالفکر (ع) و ائمه ذوالعقل (ع)	مجلس اهل بیت (ع) و امامان معصومین (ع) و ائمه اطهار (ع) و ائمه هدی (ع) و ائمه مجتهدان (ع) و ائمه فقیهان (ع) و ائمه علمای (ع) و ائمه بزرگان (ع) و ائمه مشایخ (ع) و ائمه کرامات (ع) و ائمه صلوات (ع) و ائمه طهارت (ع) و ائمه جلال (ع) و ائمه کبریا (ع) و ائمه عظمی (ع) و ائمه شریف (ع) و ائمه نجیب (ع) و ائمه عزیز (ع) و ائمه قهار (ع) و ائمه مبین (ع) و ائمه حمید (ع) و ائمه مجید (ع) و ائمه منیر (ع) و ائمه ظفر (ع) و ائمه بکر (ع) و ائمه ذوالقدر (ع) و ائمه ذوالجلال (ع) و ائمه ذوالکرم (ع) و ائمه ذوالعزیز (ع) و ائمه ذوالفکر (ع) و ائمه ذوالعقل (ع)

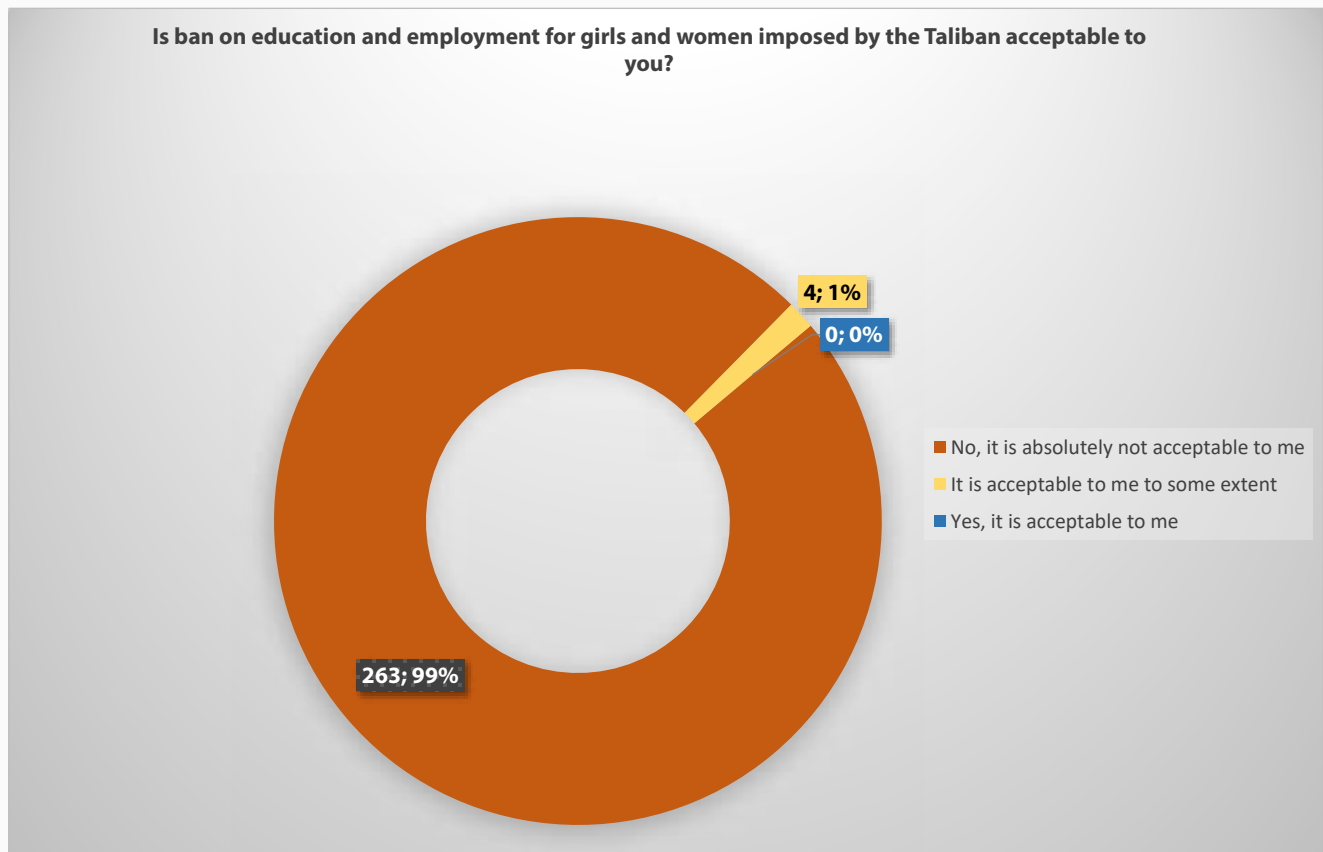
The Taliban regime's decision to stop the teaching of Jafari jurisprudence in the universities and educational centers in Afghanistan

At the same time, the interviews and surveys of Bolaq Analyst Network with 266 Hazara men and women inside the country show that like the previous year, 100% of the respondents are totally against the limitations on education and work of women and only 1% of the respondents have considered the imposed limitations as somehow acceptable.

15 <https://www.amnesty.org/en/documents/asa11/6789/2023/en/>

Figure 5: Is ban on education and employment for girls and women imposed by the Taliban acceptable to you?

- No, absolutely not acceptable to me
- It is to some extent acceptable to me
- Yes, that is acceptable to me



Condition of the Civil Protests

During the two decades of the republic, a considerable number of the civil protests in Afghanistan was organized and carried out by the Hazaras. Enlightenment and Tabassum movements are prime examples of the protests. Also, the unique protests residents of Bamiyan were very famous.

With the advent of the Taliban for the second time, all civil protests, gatherings, demonstrations, and sit-ins were suppressed and forbidden. Despite these limitations, some of the brave women of Afghanistan including a lot of the Hazara girls staged civil protests in the form of street demonstrations, gatherings, graffiti, and creating videos and voices showing their opposition to gender apartheid, Hazara genocide, closure of schools, universities, and educational institutions, prohibition of women working in the national and international institutions, and of working in the women beauty salons.

Although the attitude of the Taliban towards all the people who raise their voices against the policies of the regime is oppressive and violent, our findings show that their treatment of Hazara protesters is much harsher which indicates racial bias. A lot of the women protesters have said that the Taliban soldiers are insulting the Hazara women and girls and cursed them on an ethnic basis. One of the Hazara girls who is from Ghazni province and now resides in Kabul and has been active in a lot of the womens protests told Bolaq on condition of anonymity: When we had a protest against the Taliban policy of closing the girls schools, one of the Taliban soldiers who hit me with the rifle butt used ethnic slurs and said you want your rights you ugly Hazara?

She also says that she has heard many times the Taliban soldiers saying, they are all Hazaras, they are all infidels. The soldiers from the intelligence department of the Taliban on November 3, 2022, attacked a gathering of protesting women in western Kabul which is a Hazara residential area, and besides being violent in suppressing the protesters, arrested Zarifa Yaqubi and two others, all being Hazara and held them for many days¹⁶.

The Taliban intelligence arrested¹⁷ Hamza Ulfat, a civil activist from Daikundi living in Kabul on February 8, 2023, from Dasht-e-Barchi in western Kabul and has not been released.

The Taliban's treatment of a civil activist is like the treatment of an enemy on the front. According to the reports from the detained women that are published by reputable international institutions, the women are subject to physical, psychological, and even sexual assault by the Taliban¹⁸.

Civil activity and protests by men against the Taliban are certain suicide. The Taliban's attitude towards men who are charged or even suspected of civil activity is much harsher, violent, inhuman, and contrary to all human rights standards. They even arrested and tortured some of the men who were active in educational and cultural fields. A good example is Matiullah Wesa who is a Pashtun from Kandahar and was active in teaching young girls and boys. Despite the efforts of the human rights activists, he is still in Taliban custody. Our findings indicate that 60 Hazara girls who were students of Kabul, Polytechnic, and literature universities were detained for several hours, insulted, and expelled from the universities and dormitory on October 14, 2022, without any explanation. They had taken part in a campaign denouncing the Hazara genocide after the bombing of the Kaj educational institution.

One of the students who was expelled from the university and now a homemaker in Kabul spoke to us: That day the attitude of the Taliban was very insulting and hysterical. They expelled us forcefully from the dormitory. When we asked the reason, they responded with insulting, degrading, and humiliating religious and ethnic slurs.

She says: When we returned to class the next day, we were told that we were expelled from the university as well. This was a fire that destroyed our remaining miserable existence. She adds: The behavior of the Taliban was not only misogynistic but also very clearly racial which was planned for the suppression of the Hazaras especially after the Kaj bombing.

Condition of the Media

The Taliban in their very severe policies, have social media under strict supervision and have drawn a clear boundary and any deviation is considered against the values that they associate with religion. The media that were active from the parties or political figures are forced to close on normal antennas and can only be active through YouTube, Facebook, etc.

The media that were active by the Hazara political leaders or independent Hazara individuals have not only had any progress since the previous year but the Hazara activists who were active in social media have been compelled to self-censorship for fear of the Taliban vengeance.

Mohammad Sadiq (not his real name) who was a social activist in Ghazni province says: I was arrested by the Taliban intelligence for criticism of the current situation on Facebook. I was tortured and forced to delete all the contents of Facebook, including my pictures and after a bail and pledge of not writing anything in the future, I was released after two months. He says: I use my page only for getting news of my region and world and I can't dare even to put an Eid greeting. Since I have a very bad memory of the prison, I feel that even a greeting may cause trouble for me. I have no energy to go to prison. He

16 Arrest of Zarifa Yaqubi during a press conference in Kabul. UNAMA: We contacted the Taliban. <https://www.bbc.com/persian/articles/cv2pe5dl04go>

17 One social activist is not released even after four months of detention. [Link to source...](#)

18 Afghanistan: The Taliban's war on women: The crime against humanity of gender persecution in Afghanistan. [Link to source...](#)

adds: During my detention and the sensitivity that I noticed from the Taliban, I felt that they are as afraid of the media as they are of a gun and they see every report or posting as a bullet to themselves.

As stated in the previous research on the situation of the media created and run by Hazaras, there have been serious limitations on the content of the programs. Tamaddon TV which is broadcasting basically Shia content has complained many times about the limitations that are put on its program, despite being Islamic.

Taliban have not stopped at written or oral expression and in February of this year, entered the TV station on Karte Char, interrupted the proceeding of the programs, and according to the personnel of the TV talking to the BBC, took some of the machines with them¹⁹.

Our findings in investigating the media and interviews with some of the Hazara journalists show that a considerable number of these journalists and managers have been forced to leave the country and are living in dire economic and security situations in Pakistan and Iran.

Salim (Not his real name) has been a journalist for the past two decades and worked with print and visual media. Now for fear of the Taliban vengeance and insecurity in Afghanistan, he is forced to flee to Pakistan. He says: After receiving unnamed threats, I was forced to leave Afghanistan and unfortunately no institute of supporting journalists helped me. Despite the horrible conditions of migration, I have kept my internet media active for giving information and seeking justice. Murtaza Behboudi, a Hazara journalist who has French nationality and was working with the Journalists Without Borders RSF²⁰ was arrested by the Taliban intelligence on January 7, 2023, 48 hours after his arrival in Kabul. Despite the repeated demands of human rights and reporter activists, he is not released.

Meanwhile, the Taliban have arrested Latif Yaqoubi, one of the journalists of VOA²¹ 21 from a wedding ceremony in Ghazni province and has not been released yet.

Taliban have not only censored and stopped the visual, printed, and written versions of media but also have threatened, arrested, and tortured some of the so-called YouTubers. Although the Taliban's treatment of all people whom they consider to be anti-Sharia is harsh, they also arrest, imprison, and torture the Hazara YouTubers who only produce cultural and regional content. Khadem Ali, known as the Warrior from Kamrak in Ghazni province who was active for a while on YouTube was arrested on December 2, 2022, from Dwazda Imam township in Barchi in western Kabul. Khadem Ali together with his coworkers was held and tortured for five months. After his release, he left Afghanistan and now lives in Pakistan. Fear and horror under the Taliban rule have forced some of the Hazara YouTubers to leave Afghanistan and are now living in terrible conditions in neighboring countries.

The Taliban intelligence released Mir Hasani in October, 2022. He owned a private radio, Payam-e Aftab" (Message of the Sun", in Daikundi. He was arrested five months ago from Herat on charges of working with the National Resistance Front. His family says he was innocent. One person who knew Mr. Hasani says since the advent of the Taliban his radio stopped broadcasting and due to economic reasons, he left Daikundi and went to Herat.

19 Taliban forces have stormed Tamaddon TV. <https://www.bbc.com/persian/articles/c8ve6g9p507o>

20 A giant counter marking the length of a Franco-Afghan reporters detention in Afghanistan is unveiled in Paris. [Link to source...](#)

21 The Taliban detained Latif Yaqoubi, a local journalist in Ghazni. <https://jade-abresham.com/reports/10776/>

Condition of the Religious Activities

From a religious point, the Hazaras in Afghanistan are divided into three sections. They are the followers of Jaafari Shia, Ismaili Shia, and Sunni. Although there is no official census, the majority of Hazaras are believed to be Jaafari Shias. Terrorist groups such as ISIS, Taliban, and followers of Salafi and Wahabi as well as members of the parties and social institutions such as the association of Islah and Hizbut Tahrir have always been against the Shias and therefore have tried to seriously hurt the Hazaras.

Although the Taliban have not announced the prohibition of the religious activities of the Hazara Shias (Jaafari and Ismaili), their attitudes clearly show that they are trying to bring limitations to the religious activities of the Shias as they closed a mosque and a famous shrine (Ziarat Sakhi) of the Shias in February 2023 in Kabul²². Although the Taliban have given the reason for closure the lack of proper veil worn by women, some people believe that since the Taliban are influenced by Wahabism, they consider the act of revering shrine as un-Islamic.

On a different occasion, the Taliban forced the Shia residents of Balkh province to break their fast according to the order of Sunni mullahs. This attitude was repeated on Eid ul Adha when the Taliban forced Shia mullahs to pray according to the order of the Taliban regime²³.

Also, according to the local media reports and the findings of the Bolaq Analyst Network, the Taliban in Daikundi forced the people to break their fast and pray on Eid according to their order. One of the residents of Nili in Daikundi spoke to us saying: When the Taliban announced in Kabul that the Eid was on Friday, the Taliban personnel announced through the mosques and in the bazaar that we should celebrate the Eid according to their order. At the time the month of Ramadan was not completed and the Shia religious authorities had not announced Eid. We did not go to the bazaar on that day so as not to cause the Taliban anger. Those who were in the bazaar at the time had to take part in the Eid prayer without breaking their fast. At the same, the Taliban in Ghazni province closed some of the Shia mosques on Eid day and stopped people from praying. According to the local media reports, one of the religious leaders in the Nawabad area of the city resisted the Taliban order and was beaten by the Taliban soldiers²⁴.

The last finding of the Bolaq Analyst Network shows that the Taliban forces in Kabul and Mazar-e-Sharif stopped the process of Eid Ghadir, one of the Shia religious days.

Mohammad Ali one of the residents of the sixth district of Kabul which is mostly a Hazara residential area says: As usual, we tried to open a religious stall, but the Taliban came and stopped us. They threw the scaffoldings and desecrated religious slogans. He said when we wanted to stop this, we were roughed up by the Taliban from the sixth district who threatened to arrest and punish us. One other person who was present at the scene said: They (the Taliban) were saying to each other that we are apostates.

The Taliban introduced limitations to the Eid Ghadir and told people not to celebrate it²⁵.

The Taliban in their new order, have brought serious limitations to the way the Shias celebrate the anniversary of the Moharram. The Taliban regime has ordered the Shias in Afghanistan that they should not raise religious flags, do not perform self-flagellation on streets, not have religious processions in cities, and not put religious flags on their homes and shops²⁶.

22 The Taliban closed the gates of the shrine on Valentines Day. <https://www.afintl.com/202302145307>

23 Taliban: Shias should act according to our announcement of the Eid ul Fitr. [Link to source....](#)

24 The Taliban stopped the Eid prayer of the Shias in Ghazni province. <https://8am.media/the-taliban-in-ghazni-prevented-shia-eid-prayers/>

25 Taliban in several neighborhoods prevented holding the Eid Ghadir ceremonies. [Link here...](#)

26 Taliban order to Shias: Do not raise religious flags and do not self-flagellate. [Link to article...](#)

According to Bolaq Analyst Networks contact with some religious sources in Kabul, the Taliban have discussed the plan with Shia leaders and the Security Commission²⁷ which oversees the Shia religious ceremonies, and raised the issue of security and the shortage of forces and therefore there are serious limitations on the places that the religious ceremonies are usually held. In this plan, only a limited number of the mosques and Shia religious centers are allowed in Kabul to hold the ceremonies with the following other conditions such as not having processions on the streets, erecting stalls, etc.

One of the sources who asked to remain anonymous talked to us two days ahead of the Moharram month and said: The Taliban plan was not accepted by the council (Shia Religious Council) and the commission (Security Commission of Religious Ceremonies) because we insist on the freedom of holding the religious ceremonies in all mosques and religious places which number about 600. However, the Taliban including the security commander of Kabul emphasized that this plan should be accepted as we are not able to provide security on a grand scale.

Our findings from Kabul city show that in the Taliban plan there is a serious limitation.

Number	District	Total Number of Shia Religious Places	Centers that Have the Permission to Hold Ceremonies
1	First	30 Mosques and Religious Places	1- Takia Omomi Chindawol 2- Jaafariya Mosque Chindawol 3- Takia Mahdia 4- Imam Baqer Mosque 5- Shah Najaf Mosque 6- Takia Chaharda Masoum
2	Third	11 Mosques and Religious Places	1- Ziarat Sakhi Mosque-Karte Sakhi 2- Mohammia Mosque-Tapa Salaam 3- Hussainia Erfan - Karta Sakhi 4- Zainabia Karte Char
3	Fourth	7 Mosques and Religious Places	1- Qahraman-e-Karbala Mosque Taimani Square 2- Mohammadia Mosque 3- Imam Reza Mosque
4	Fifth	31 Mosques and Religious Places	1- Takia Omomi -Afshar 2- Ziarat Balkhi Mosque-Afshar 3- Qaimia Mosque- Afshar 4- Hojjatia Mosque of Jaghorie-Afshar 5- Mohammadia Mosque-Khoshal Khan 6- Mohammad Baqer Mosque-Kampani 7- Shahqubad Mosque-Qala Jarnail 8- Imam Reza Mosque- Khoshal Khan
5	Seventh	23 Mosques and Religious Places	1- Imam Jaafar Sadeq Mosque 2- Imam Hasan Mujtaba Mosque 3- Chaharda Masoum Mosque 4- Hasanain Mosque 5- Mohammadia Mosque 6- Mohammad Rasoul ullah Mosque

27 An unofficial and voluntary commission that was formed four years ago to coordinate among the security forces and the boards of the mosques and religious places in Kabul to provide better security for the religious ceremonies, especially the Moharram anniversary is still active.

6	Tenth	47 Mosques and Religious Places	1- Imam Mohammad Baqer Mosque 2- Hussainia Qala Fathulla 3- Fatimia Qala Fathulla 4- Bibi Roqia Mosque 5- Sayed Nezam Mosque 6- Hussain Masue 7- Mohmmadia Mosque Qala Musa 8- Jaafaria Mosque-Qala Khater 9- Imam Zaman Mosque 10- Imam Zaman Masque-Char Qala
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Raising this plan by the Taliban is an apparent contradiction in the Taliban's claims about providing total security and the lack of security threats from other groups. The Taliban have repeatedly said that there is no ISIS in Afghanistan, while in meetings with the religious council and the Shia commission, they have repeated serious security threats from ISIS to the Shia religious ceremonies. The governor of the Taliban in Bamiyan in a meeting with the religious council talked of serious security threats from ISIS during the Moharram ceremonies.

One of the residents of the Sorkh-o-Parsa district of Parwan province talked about the limitations imposed by the Taliban on the Moharram ceremonies: The Taliban have not said anything about the content of the plan but have limited the regions for security reasons and have said that you can have the ceremonies only in one religious place.

Although these limitations are imposed for security reasons, in reality given the background of the animosity of the Taliban to the Hazaras and Shias, these decisions are taken in line with limiting the collective lives of the Hazaras and Shias. The Taliban with this behavior have reduced the level of hope among the Hazaras in life in Afghanistan and with this approach, they limit the religious activities of these people but the increase in fear and hopelessness cause these people to leave Afghanistan. This can be considered an attempt at ethnic cleansing in Afghanistan.

Office of the Taliban spokesman issued statement number 435 on July 17 refuting any limitation to the ceremonies of Moharram, yet in the same statement contrary to their claims have announced serious limitations on the ceremonies.

The Taliban in this statement have set a direction for the Shias that they can hold the ceremonies in their neighborhoods only inside the building with no groups going out for self-flagellation. In reality one of the most important events of Moharram is on the seventh day when people take out the flagpole and go to important religious places such as Abul Fazl Shrine in the Moradkhani neighborhood in the third district of Kabul or to the shrine of Ali in Mazar-e-Sharif.



Taliban directive regarding the limitations imposed on the way the ceremonies of Moharram can be held in 2023. The Council of Shia Scholars in a statement said on July 18, 2023, that as it endorses the Taliban's limitations it asked them to reconsider their decision. The statement says that a delegation from the Council of Scholars gave their view about the consequence of the Taliban's decision. The council also has asked the people to hold the ceremonies like the previous years.



Shoja Hussain Mohseni who was one of the leading members of the security commission for the Shia religious ceremonies during the republic and is now a social activist in reaction to the imposition of limitations on the events of Moharram wrote on his Facebook wall: Closure of the mosques and religious places has no precedence in Afghanistan. The government could coordinate in advance like the previous years (getting peoples help for providing security) so that the mosques and religious places would not be closed. Some other users of the social media mostly Hazara and Shia in reaction to this decision of the Taliban calling it a fight and their bad intention for Hazaras and their religion. One of these activists says the communist regimes that did not believe in religion and the republic that the Taliban called a stooge and a protectorate of the infidels had imposed no limitations on

the religious ceremonies of the Shias, while the government that pretends to be Islamic takes this stand.

The Taliban on July 18, 2023, ordered all the provincial workers who live in the provinces dominated by the Hazara-Shias to stop all gatherings of the mourners outside their residences. The order indicates that during the 10 days of the mourning, all the communication networks in the Shia areas should be cut off. Some of the Hazara and Shia elders on July 19, 2023, met with Serajuddin Haqqani, acting interior minister to remove the limitations. One informed source who was present at the meeting told Bolaq about the topics of the discussion with Haqqani and said he treated us well, emphasized the Taliban decision, and said that we should follow the decision. Haqqani gave security as the reason for the decision and said that in the designated areas too the ceremonies should be held according to the Taliban order.

The source said: Haqqani did not complete the meeting because one of his aides said something in his ear and he mentioned that there is another guest and he has to meet. The meeting ended without reaching a conclusion acceptable to both sides. Although the Taliban in their meetings with the Council of Shia Scholars had said that in Shia-dominated regions the Moharram flags can be raised, on July 18, 2023, the personnel of the security department in Dasht-e-Barchi beat up Mohammad Hadi Ahmady one of the local representatives of the region for raising a flag and other signs of the Moharram mourning. He was detained for at least three hours and only released with people mediation and bail.

On July 29, 2023, the first day of Moharram, the officers of the Vice and Virtue department stopped the people from raising flags in Sarai Ghazni, third district. The local shopkeepers had a verbal and physical encounter with the Taliban. According to a source who did not want to be identified, the Taliban intelligence took two shopkeepers who had argued with them. According to our finding the shopkeepers were released three hours later with people mediation and bail. Hasht-e-Sobh daily, reported on July 24, 2023, that the Taliban have forbidden the women to take part in the Moharram ceremony²⁸.

28 Taliban forbade womens presence in Moharram religious ceremonies.

<https://8am.media/the-taliban-forbade-the-presence-of-women-in-the-ashura-mourning-ceremony-in-ghazni/>

According to Bolaq Analyst Network findings, the Taliban forces on July 28, 2023, in Nawabad and Qala Shada neighborhood of Ghazni city opened fire directly on Hazaras as they were observing the Moharram anniversary. Social media and local sources have given different figures about the casualties of the mourners. However, reliable sources told Bolaq that at least 4 people including children were dead and about 25 others were injured by firing, batons, rifle butts, and metal bars. Etilaat Roz Roze Daily²⁹, has reported 33 people injured. Also, Etilaat Roz Roze³⁰ in its July 29 report says that the Taliban used water cannons on the mourners causing diseases such as skin rashes and itches.

One source from the Ghazni police told Bolaq Analyst Network: The water used on the mourners was from the sewage canals of the city. The municipality had only one full tanker available that was used at the initial stage of the operation and the rest of the water was drawn from the canals that had dirty and sewage-mixed water that was used for dispersing the crowd. On the evening of the tenth day, the Taliban raided a gathering in Mahdawia Mosque in Dasht-e-Barchi in western Kabul beat the participants severely, and dispersed the mourners. One source told Bolaq Analyst Network: The mourning process was going on when suddenly the Taliban armed men entered the scene forcefully and ordered the people to stop the process, saying it was enough. The people wanted to stop the Taliban but they threatened and fired in the air forcing people to leave the area.

There are several reports of the prevention of the Moharram ceremony by force in Kabul, Mazar-e-Sharif, and Herat by the Taliban. However, the Taliban have labeled the Ashura (10th day of Moharram) ceremonies in Ghazni as an uprising saying that the people were trying to topple the Taliban regime³¹.

This is putting limitations on women's participation even in religious ceremonies.

Condition of the Cultural and Historical Programs

This is the second year, that due to the serious limitations imposed by the Taliban, no cultural events were held by the Hazaras. The citizens of Afghanistan including the Hazaras had various cultural programs that were held yearly on different occasions. The following cultural festivals were held in Hazara regions:

- The Festival of the Almond Bloom in Daikundi
- The Festival of Potato Bloom in Bamiyan
- The Festival of the Silk Route in Bamiyan
- The Festival of Dambora in Bamiyan
- The Festival of Cultural Day of Jaghory

The limitations imposed by the Taliban have made the citizens gradually forget these festivals. Mohammad Ali one of the residents of Bamiyan says: The festivals not only strengthened culture, but also had a very strong effect on tourism. We would see a lot of tourists even from outside the country. This no doubt had positive impacts on the local economy.

He says: There is no opportunity for holding such programs in the province. We have no opportunity or possibility of such events but also the courage to raise them.

The condition of the historical and ancient treasures in all of Afghanistan is disastrous, not only due to the lack of any program by the Taliban for the protection of the relics but also their pride in their destruction. Abdullah Sarhady, the governor of Bamiyan was one of the planners and real performers of the destruction of the famous Buddha during the first Taliban

29 Firing on Ashura marchers in Ghazni - [Link to source...](#)

30 Firing on the Ashura crowd in Ghazni- [Link to source...](#)

31 The Taliban called yesterday's Ashura marchers in Nawabad Ghazni "rioters". [Link to source...](#)

regime in Bamiyan. In his latest interview with social media called the destruction of priceless historical and cultural relics appropriate³². At one point, the media and independent local observers reported the arbitrary excavations by the Taliban for unknown objects in different parts of Bamiyan. Khadem Hussain from the village of Sar Asiab of Bamiyan who now lives in Iran told us: The Taliban started excavation around the Buddha and also in Kakrak valley. It is not known what they discovered.

Experts and foundations that work on upkeep of the historical treasures have expressed their concern on the arbitrary and disorganized excavation under the pretext of discovering historical relics.

32 Taliban Bamiyan governor: The destruction of Buddha was a good decision. [Link to source...](#)

Section Two

Security Condition

Social Insecurities

The Taliban in the last two years have repeatedly claimed that total security is provided in the country. The public perception of the reduction of the terrorist attacks that during the republic were carried by the Taliban themselves is in agreement. One can be in agreement with the Taliban in the reduction of the terrorist attacks because the group that was responsible for the terrorist attacks is in power and there is no need for this group for the suicide attacks on the government or foreign forces or planting mines in vehicles, etc. However, some unclaimed attacks from this group or other like-minded terrorist groups take place against civilian targets like mosques, educational institutions, individual Hazara, Hindus or Sikhs. ISIS terrorists also have been attacking Hazaras in the last two years.

The security situation in the current oppressive rule is the most important factor of the social insecurity. Together with that, poverty, unemployment, and private vengeance are considered the other serious factors in increasing criminal acts in Afghanistan. The Daily, Etilaat Roz³³, in one investigative report has written about the situation of criminal activities under the Taliban which indicates the serious increase of criminal activities in Afghanistan.

The current situation has made all the people of Afghanistan very vulnerable and in this case, the Hazara-dominated neighborhoods are doubly prone to damage. On the one hand, the Hazaras are deprived of government work and on the other hand in rural areas, the Kuchis (Nomads) and the Taliban elements prevent people from cultivating their land which has caused severe vulnerability to these people.

Our findings show that the level of crimes in western Kabul, in Hazara-dominated regions of Herat, and in the townships of Ali Chohan, Sajjadia, Sayed Abad, Karte Zarat in Mazar-e-Sharif has increased tremendously.



Our observation of the social media shows that every once in a while, the residents of the Hazara neighborhood complain about the security situation and the criminal activities.

Mohammad Hussain one of the residents of western Kabul on July 10, 2023, wrote on his Facebook wall about the theft of a mobile phone that took place in broad daylight. I was driving from Barchi to Kote Sangi when I saw two people riding a motorbike snatch a phone from the hand of the owner who was speaking with someone.



Also, Ramazan Mahmoodi another user of social media in a complaint has written on his Facebook wall about the increase in criminal activities under the Taliban: Poverty and theft have increased under the ominous shadow of the Taliban regime. I had a chat with one of my friends and we talked about the increasing thefts in Kabul. Thieves enter people's houses with arms and knives and after beating the owner steal his property.

33 Are the statistics of criminal activities increased under the Taliban regime? Analysis of cases of crimes during the republic and the Taliban regime. [Link to source...](#)

These are small examples of complaints of the residents of western Kabul against the increasing crimes.

Kazim Ali Mirzai was a resident of the Omid Sabz township who was gunned down in a barber's shop on June 20, 2023. His relatives say there is no clue about the whereabouts of the killer and the Taliban do not pursue the case properly.

One other resident of the place says: The Taliban themselves may have killed him because his house was surrounded several times and they were following him. During the last year, several bodies have been found in Omid Sabz township³⁴ 31 and the surrounding hills³⁵. Sajjad, a resident of Omid Sabz says: Due to insecurity and the improper behavior of the Taliban only a few people now dare to venture on the hills surrounding Omid Sabz.



Before this township was one of the favorite places for young people. On many occasions, the residents of the Hazara areas suspect the Taliban as the main culprits of the crimes. One of the residents of Jaghory district on condition of anonymity says: Late one day, three armed people looking like the Taliban came to our house and said you are summoned to the center of the district. You should come with us. When I said it was late, and I would come tomorrow, they forced me into my car that I had recently purchased and they came along. They beat me a lot and, on the way, threw me out of my car and drove away. When I reached the Taliban outpost, they said you find the people yourself and we arrest them. He says incidents like these never took place in the secure district of Jaghory. In the worst years in the past, we did not experience such events in the region.

Also, local reports say several cases of theft have taken place between Bamiyan and Ghor provinces which had no precedence. Bamiyan internet TV and radio Salam Watandar³⁶ in their websites in September 2022 in a special report about

the increase of crime in the province and quoting the residents saying the level of crime in this province is unprecedented³⁷. Taliban on several cases have detained the Hazaras who have gone to Afghanistan to visit their relative in Jaghory and Malistan districts, and Kabul, and after taking money have released them. One of the residents of Jaghory says: Unfortunately, this is becoming a bad habit among the Taliban. They detain people for different reasons and after extracting money up to \$2000 release them.

On July 11, 2023, armed men during the night entered Hayatulla Khandan's house, one of the merchants in Bamiyan, fired, and injured him seriously. According to the local media, Mr. Khandan is originally from Yakawlang district and now residing in Bamiyan and is active in social activities.

34 The Body of young Woman was found in Western Kabul. [Link to source...](#)

35 The Body of a Woman was Found in Omid Sabz Township. [Link to source...](#)

36 Concerns of the Bamiyan Residents about the Increase in Armed Robberies. [Link to source...](#)

37 The Rise of the Armed Robberies and Crime in Bamiyan. https://www.youtube.com/watch?v=PLoceyg_DLk

Also several cases of finding the bodies of people in Hazara residential areas were reported that as

Examples can be mentioned in the following list:

Number	Detail of the Incident	Place of the Incident	Date of the Incident
1	Body of Shamsia Gul, a former soldier, Hazara	Maidan Wardak	September 17, 2022
2	Halima Emami, a resident of the Shahida village of central Bamiyan province was killed by unknown armed men ³⁸	Bamiyan	September 3, 2022
3	Alimadad Sharifi ³⁹ a resident of Khas Uruzgan province who had with his daughter to Chenarto district where his daughter was a doctor, as an accompanying relative but was killed by unknown armed men ⁴⁰ .	Uruzgan	October 27, 2022
4	Qudratulla, a resident of Samangan province who was working as a mechanic on vehicles was gunned down by unknown armed men.	Samangan	October 4, 2022
5	Sulaiman Atayee, a resident western Kabul was killed by unknown gunmen in Dasht-e-Barchi ⁴¹ .	Kabul	October 19, 2022
6	Mohammad Mehdy Khaleqi, an 18 year old Hazara and originally from Sorkho Parsa district and now a resident of Kabul was killed in western Kabul ⁴² .	Kabul	Novembr 18, 2022
7	Sorosh Mohammady, a student of Faculty of Science, who first disappeared and later his body was found in Dasht-e-Barchi with gunshot wounds ⁴³ .	Kabul	November 15, 2022
8	A body of a middle-aged woman was found in Omid Sabz township ⁴⁴ .	Kabul	November 3, 2022
9	A body of a child named Abdul Bashir was found in Central Bamiyan ⁴⁵	Bamiyan	July 26, 2023

The above cases are examples that refute the Taliban's claim of reducing crimes. There are enough evidence and reports that show that after the advent of the Taliban in Afghanistan, the crimes have increased considerably, and in this regard, the Hazara people due to the reasons mentioned above, are more vulnerable than the other people.

On the other hand, in a broader context of social insecurity, the Hazaras are also insecure in employment, economy, general security, and food and cultural security mentioned in different sections of this research and can fit in the genocide and ethnic cleansing of Hazaras by the Taliban.

38 Halima Emami, <https://www.hazaragenocide.com/project/halima-emami/>

39 A Hazara man who had gone with his doctor daughter to Chenartu district of Uruzgan, was killed. [Link til source...](#)

40 Alimadad Sharifi, <https://www.hazaragenocide.com/project/ali-madad-sharif/>

41 Sulaiman Atayee, <https://www.hazaragenocide.com/project/sulaiman-atayee/>

42 Mohmmad Mehdi Khaliqi, <https://www.hazaragenocide.com/project/mohammad-mehdi-khaliqi/>

43 Surosh Mohammadi, <https://www.hazaragenocide.com/project/surosh-mohammadi/>

44 The body of a woman was found in Omid Sabz township. [Link to source...](#)

45 Abdul Bashir <https://www.hazaragenocide.com/project/abdul-bashir/>

Terrorist Cases

According to the findings of the research by Bolaq Analyst Network⁴⁶, during the first year of the Taliban regime, at least 18 terrorist attacks took place on targets related to Hazara-Shia in eight provinces of Afghanistan in which 222 people were killed⁴⁷. These attacks were carried out simply because the victims were Hazara-Shia which can be categorized as genocide. According to the findings of the research, most of the attacks were carried out in Kabul against the Hazaras.

During the second year of Taliban rule, the tactic of targeting Hazaras was changed. The suicide bombings are reduced and despite the reduction of terrorist attacks on public gatherings, there were worse and more deadly attacks than the previous year such as the attack on Kaj⁴⁸, a private educational institute. This terrorist attack provoked a very widespread global reaction from nation-states⁴⁹, and international⁵⁰ institutions⁵¹, and citizens around the world. In reaction to this attack, hundreds of thousands of people around the world took to the streets demanding the condemnation and prosecution of the perpetrators of the crime using the #StopHazaraGenocide hashtag on Twitter. The hashtag was created in response to what is considered to be Hazara genocide, and by the end of April 2023, it was posted about 40 million times.

No	Type	Number in the 1st year of the regime	Number in the 2nd year of the regime	Reduction	Increase
1	Suicide Attacks	2	1	50%	
2	Bomb Explosion	17	2	88%	
3	Arrest and Killing	0	5		New
4	Assassination	0	12		New
5	Intentional Poisoning	0	1		New
6	Attack on Houses	0	1		New

As can be seen from the table, there were 22 cases of terrorist attacks on the Hazara-Shia targets during the second year of the Taliban rule which shows a serious difference in the tactic of attacks on the Hazaras. Suicide bombing and bomb explosions have a considerable reduction, but the arrest and killing of individuals, assassinations, intentional poisoning, and attacks on Hazara dwellings have been used as a new tactic. According to the analysis carried out and the view of the experts, there has been no change in the intention of the perpetrators of the killings of Hazaras, only the method of the killing has changed.

The reduction of the terrorist attacks brings us to another issue while the Taliban have not taken any special provision to provide security to the Hazara areas, there has been a reduction of the terrorist attacks with the tactic of suicide bombing or explosion of bombs. This supports the idea that the previous attacks were carried out by the Taliban and the groups under their control and now since they are in power, they have changed their tactic. Previous terrorist attacks with the tactic of suicide bombing targeted a large group and caused widespread condemnations worldwide, now they carry out their hostile action against Hazaras in silence and away from the view of the public.

46 Bolaq Analyst Network: The Hazaras are experiencing the worst time under the Taliban rule. [Link to source...](#)

47 Unfortunately due to the serious limitations imposed on the social media by the Taliban and getting access to information, the current statistics are the minimum number caused by the terrorist explosions and individual killing of people is not included in this section. This number is definitely larger and needs more investigation and research.

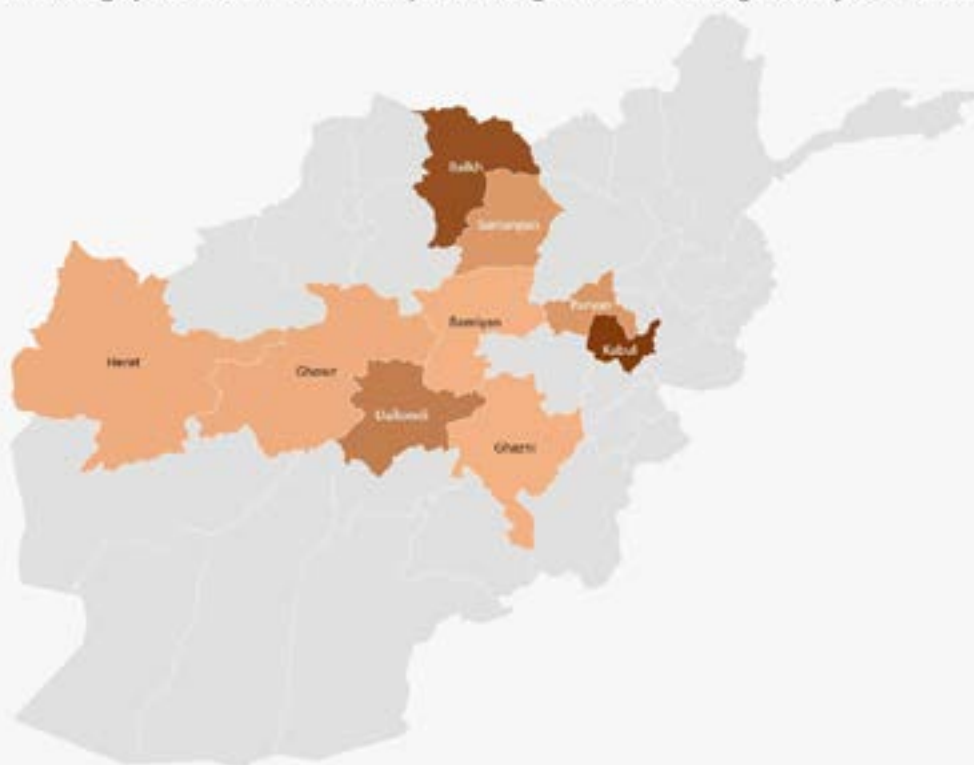
48 Kaaj educational centre, Barchi West Kabul. <https://www.hazaragenocide.com/kaaj-tuition-centre/>

49 Condemnation of Fatal Attack on Kaj Education Center in Western Kabul. [Link to source...](#)

50 UNICEF statement on attack on Kaaj Educational Center, Dasht-e-Barchi, West Kabul, Afghanistan. [Link to source...](#)

51 Taliban threatened the people of Malistan district because of legal and tribal dispute. . <https://www.afintl.com/202201272294>

Figure 1: Geographical distribution of deadly incidents against Hazaras during second year of Taliban rule



The Taliban in their first time in power sowed the seed of hatred against the Hazaras by carrying out the massacres in Mazar-e-Sharif and Mirzawalang, several years of blockade of Jaghory, Malistan, Nahor, Dari Suf, Bamiyan, and other Hazara regions, killings in Kundypusht in Zabul, destruction of the historical treasures in Bamiyan and the brutal killing of Abdul Ali Mazari, the most important Hazara leader. During the last 20 years, the Taliban had inhuman treatment of Hazaras and Shias which briefly included terrorist attacks on roads leading to Qarabagh-Jaghory, Jalriz, Ghorband valley, Mazar-e-Sharif-Dara Suf, Ghor, and the backing and support of the Kunchi incursions in the districts of Behsud, Daimerdad, Nahor, Jaghatu, Khawja Omri, Qarabagh, and Khas Uruzgan and also the kidnapping and killing of dozens of Hazaras all over Afghanistan.

The table below shows a detail of terrorist acts that targeted Hazaras during the second year of Taliban rule:

No	Type of Attack	Killed	Injured	Perpetrator	Place	Date
1	Bomb Explosion	1		Unknown	Dasht-e-Barchi, Kabul	August 15, 2022
2	Arrest & Killig of Mawlawi Mehdi	1		Taliban	Mountains of Herat	August 17, 2022
3	Assassination of Mohammad	1		Taliban	Bergar Village, Daikundi	August 31, 2022
4	Arrest & Killing of Mahram Ali	1		Taliban	Khakriz Village, TurkmanValley	September 10, 2022
5	Bomb Explosion		16	Unknown	Dasht-e-Barchi, Kabul	September 10, 2022
6	Suicide Explosion and Firing	58	126	Unknown	Kaaj Center, Dasht-e-Barchi, Kabul	September 30, 2022
7	Arrest & Killing of Hassan Karimi	1		Taliban	Mazar-e-Sharif	October 8, 2022
8	Intentional Poisoning of Hazara Girls	3		Taliban	Kabul Dormitory	October 3, 2022
9	Assassination of Zaman Wakili	1		Taliban	Makanak Village, Malist District, Ghazni	November 5, 2022
10	Assassination of Surosh Mohammadi	1		Unknown	Dasht-e-Barchi, Kabul	November 15, 2022
11	Attacking Home & Killing of Individuals	9	3	Taliban	Sewak-Shiber, Daikundi Province	November 24, 2022

12	Assassination of Habiba Rahimi	1		Unknown	Karte Zaraat, Mazar-e-Sharif	November 28, 2022
13	Assassination of Khoda Bakh s/o Hussain Ali	1		Taliban	Nilli, Daikundi	
	December 16, 2022					
14	Assassination of Hussain Ibrahimi	1		Unknown	Dawlatabad Road, Mazar-e-Sharif	January 30, 2022
15	Kidnapping and Killing of Dr. Shafi Muzaffari	1		Unknown	Saidabad, Mazar-e-Sharif	January 30, 2022
16	Assassination of Col. Hassan Reza	1		Taliban	Dasht-e-Barchi, Kabul	February 10, 2022
17	Assassination of Dr. Shabir Sherzad	1		Taliban	Siagerd District, Parwan Province	March 31, 2022
18	Arrest and killing of Hussain Ehsani	1		Taliban	Mazar-e-Sharif	May 4, 2022
19	Assassination of Ibrahim	1		Taliban	Shaikha Village, Dara Suf, Samangan	May 23, 2022
20	Assassination of Noor Mohd. Rahimi	1		Taliban	Taiwar District, Ghor Province	May 24, 2022
21	The killing of Mohd. Asif, Mohd. Ghani & Karim	3		Taliban	Saighan District, Bamiyan Province	February 23, 2022
22	Assassination of Dr. Najmuddin Sohrabi	1		Unknown	Dara Suf District, Samangan	February 26, 2022

As can be seen from the table, the way and tactic of targeting Hazaras have changed considerably since last year. This year, the Taliban are targeting Hazara on an individual basis, for example, they arrested Mohammad Hussain Ehsani a prominent person from Balkhab⁵² district as he was visiting some relatives in Mazar-e-Sharif and his body was given next to his family. Mr. Ehsani was an elder and was earlier arrested on suspicion of having a connection with Mawlawi Mehdi who had separated from the Taliban. At the time Mr. Ehsani was released on bail and payment.

The Taliban killed Zaman Wakili⁵³ a student from Makanak village in Malistan district at point-blank range⁵⁴ and by just saying that it was a misunderstanding, no investigation was carried out. This clearly shows that the life of a Hazara has no value while the Taliban are investigating the loss of the Kuchi livestock that had happened many years ago. At the same time, the Taliban have forced the people of the same district to pay six million and 200,000 Pakistani Rupees for a legal dispute that had taken place between the two districts of Malistan and Ajristan about 30 years ago⁵⁵.

Another example is the arrest of Mahram Ali Alizada⁵⁶, one of the Hazara youth who had a short service with local police in Parwan. He was arrested and a few days later his body was given to his family⁵⁷.

Still, another inhuman and contrary to human rights example of Taliban behavior is the incursion into the Sewak Shiber village in Daikundi where the entire family was killed⁵⁸. The Taliban moved to the village under the pretext of finding weapons and shot 9 members of the family which included women and children without any resistance taken place. Three more were seriously injured⁵⁹. Khuda Bakh⁶⁰ s/o Hussain Ali was an employee of the local civil registration in the Miramor District of

52 Balkhab, Mohammad Hussain Ehsani <https://8am.media/taliban-killed-a-tribal-influencer-in-balkh/>

53 Mohammad Zaman Wakili. <https://www.hazaragenocide.com/project/mohammad-zaman-wakili/>

54 Murder of a student: The people demand reciprocation from the Taliban. [Link to source...](#)

55 Taliban threatened the people of Malistan district because of legal and tribal dispute. <https://www.afintl.com/202201272294>

56 Mahram Ali Alizadeh, <https://www.hazaragenocide.com/project/mahram-ali-alizadeh/>

57 Taliban killed a former local police commander in Parwan. <https://www.afintl.com/202209113025>

58 Taliban forces in Sewak village of Daikundi killed 9 people include 4 children. <https://www.bbc.com/persian/articles/c4neewv701do>

59 Sewak and Shibar - Daikundi <https://www.hazaragenocide.com/sawak-Daikundi/>

60 Khuda Bakhsh <https://www.hazaragenocide.com/project/khuda-bakhash/>

Daikundi who was killed by the direct firing of the Taliban in the center of the province⁶¹. The perpetrators of the murder like that of the Zaman Wakili were not prosecuted. Hassan Reza⁶² another young Hazara who was a member of the armed forces of the republic and after the advent of the Taliban did not leave the country was gunned down in broad daylight in Dasht-e-Barchi by the people who according to the witnesses were Taliban fighters⁶³. Reports say the Taliban through tracking recognized a friend of Hassan Reza and arrested him⁶⁴.

Dr. Shabir Sherzad originally a resident of Parwan province was forced to leave Afghanistan after the fall of the republic and went to Pakistan. He returned one year later to attend the funeral of his uncle. He was gunned down in Chardeh of Siagerd district of Parwan and his body was thrown on the roadside⁶⁵.

Three people from Dara Khushk of Saighan district in Bamiyan who worked in the coal mine in Dara Suf district of Samangan province were gunned down on their way to Saighan at Dandan Shekan pass on February 23, 2023. They were first shot and then their bodies were thrown from the mountain⁶⁶. Several sources confirm that these people were killed by Qari Farhad one of the members of Taliban⁶⁷. Although at first when the issue drew a lot of attention in the media, the Taliban announced that they would prosecute the perpetrators, so far no one is detained.

Armed men on February 26, 2023, entered Dr. Najmuddin Sohrabi's⁶⁸ house in Dara Suf District of Samangan province and shot him in front of his family⁶⁹. Although no one has claimed responsibility for his murder, the local sources confirm that Dr. Sohrabi was shot by the local Taliban of the district.

61 57-Taliban killed a resident of Daikundi in a checkpoint <https://8am.media/the-taliban-killed-a-daikendi-resident-at-a-checkpoint/>

62 58 -Hassan Reza Hazara <https://www.hazaragenocide.com/project/hassan-reza-hazara/>

63 59- Murder of a former army officer; Sources: Taliban killed this officer. [Link to source...](#)

64 60-Taliban also took a friend of Hassan Reza with them. [Link to source...](#)

65 A medical doctor who worked for the previous army was gunned down in Parwan province. <https://www.khaama.com/persian/archives/112821>

66 Killing of three youth in Bamiyan, Are the miners the victims of Taliban rivalry?. [Link to source...](#)

67 The Black Years of Bamiyan; Taliban have shot number of Bamiyan residents. <https://jade-abresham.com/english/?p=6297>

68 Dr.Najmuddin Suhrabi, <https://www.hazaragenocide.com/project/dr-najmuddin-suhrabi/>

69 Afghan doctor shot dead at his home in Samangan province. <https://bnn.network/world/afghan-doctor-shot-dead-at-his-home-in-samangan-province/>

Figure 1: Terrorist Cases by Provinces

Based on the findings of this research as can be seen from the chart in 8 provinces that have a considerable population of Hazaras, the terrorist cases are registered. In Kabul 27% and in Balkh 23% of the terrorist cases have taken place which is the most attacks against Hazaras and Shias. After that Daikundi with 14% is in third place.

During the first year of the Taliban rule Kabul with 44% and Balkh with 17% had the most terrorist cases against the Hazaras and Shias and after that was Herat with 12%.

Figure 1: Distribution of casualties on province

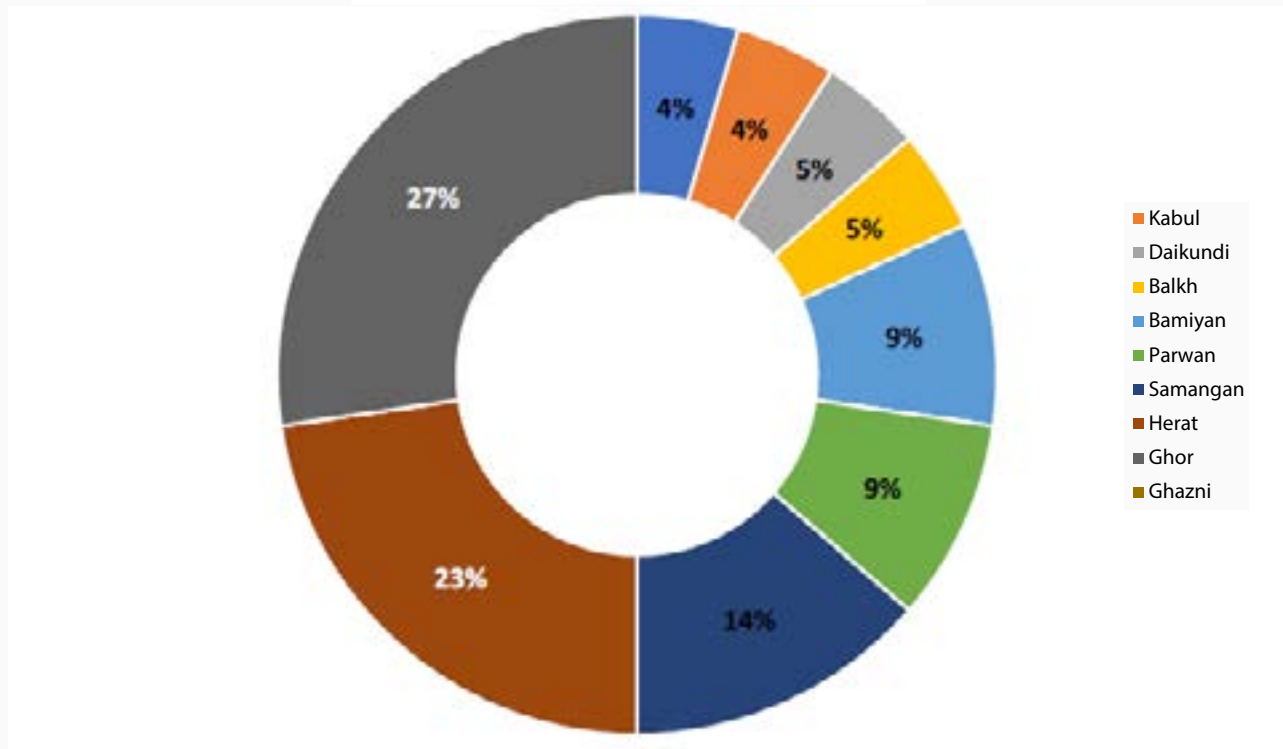


Figure 2: Terrorist Cases By Dates 2021-2022

According to the findings of the research, 19% of the attacks on targets in Hazara society were carried out in November 2022 and in August and September 2022, and in May 2023, 14% of the attacks were recorded. The rest of the attacks took place in other months of the year. As can be seen in the following figure and in other terror attacks last year, in each month Hazaras are targeted.

Figure 2: Distribution of deadly incidents against Hazaras on months of the incidents

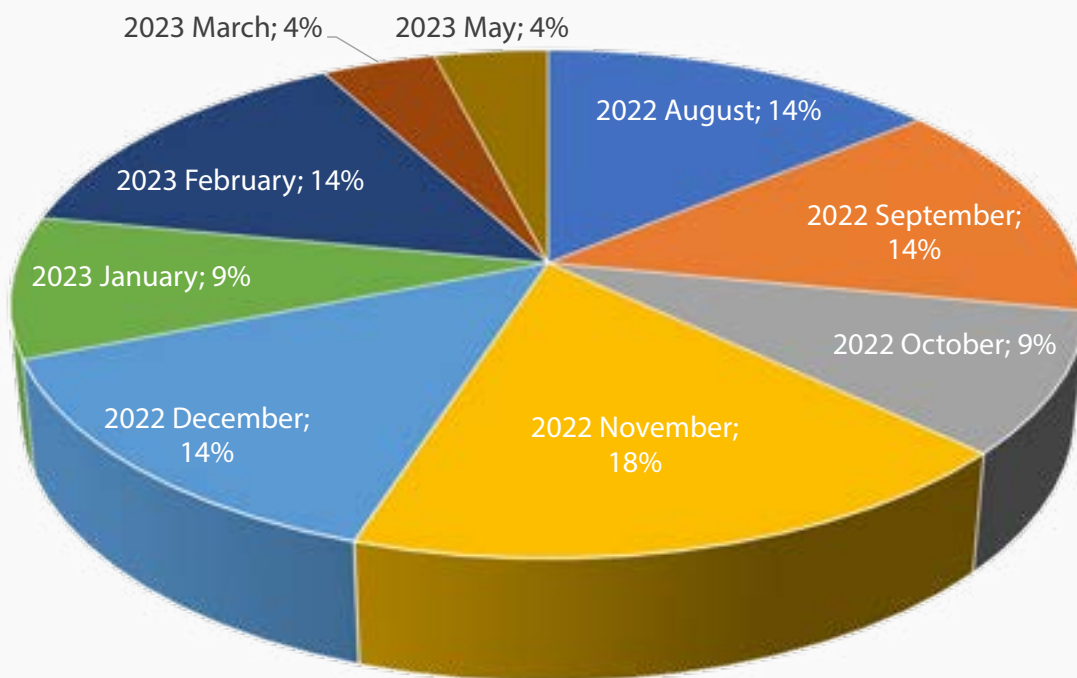
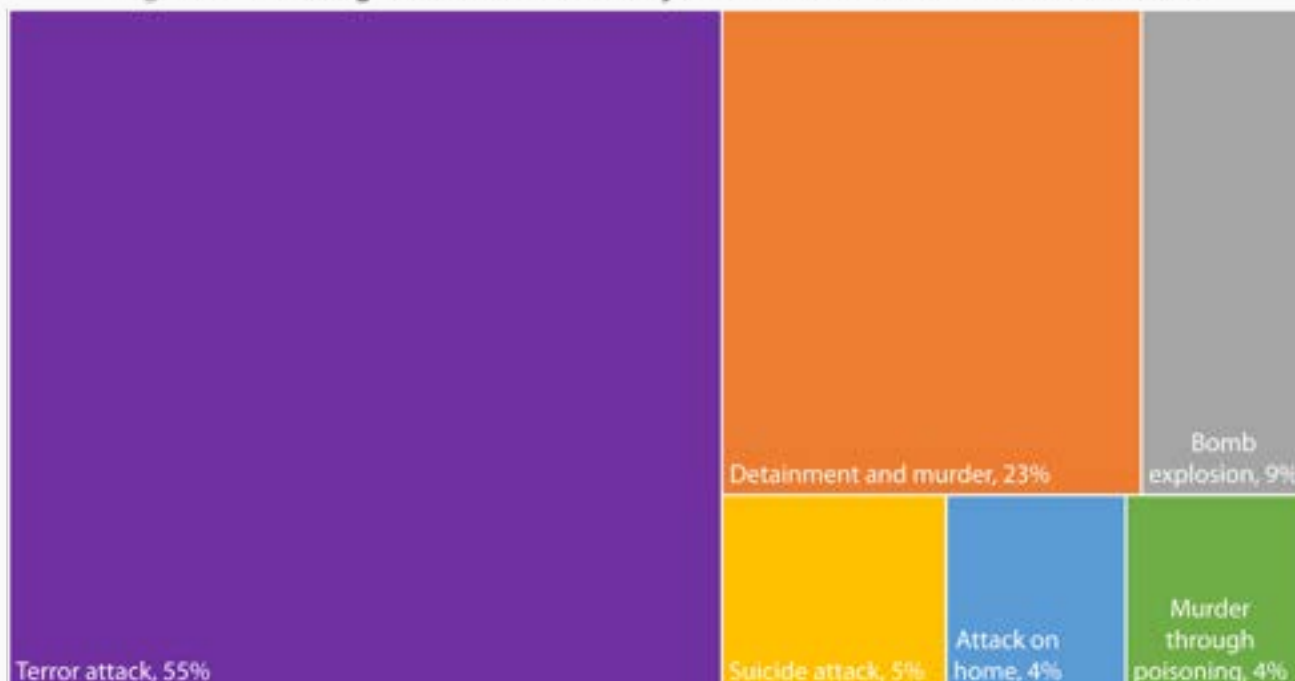


Figure 3: Terrorist cases by the Type

According to the current findings as shown in figure 3, 52% of the terrorist attacks on Hazaras took place individually by

Figure 3: Percentage distribution of deadly attacks on Hazaras on manner of attack

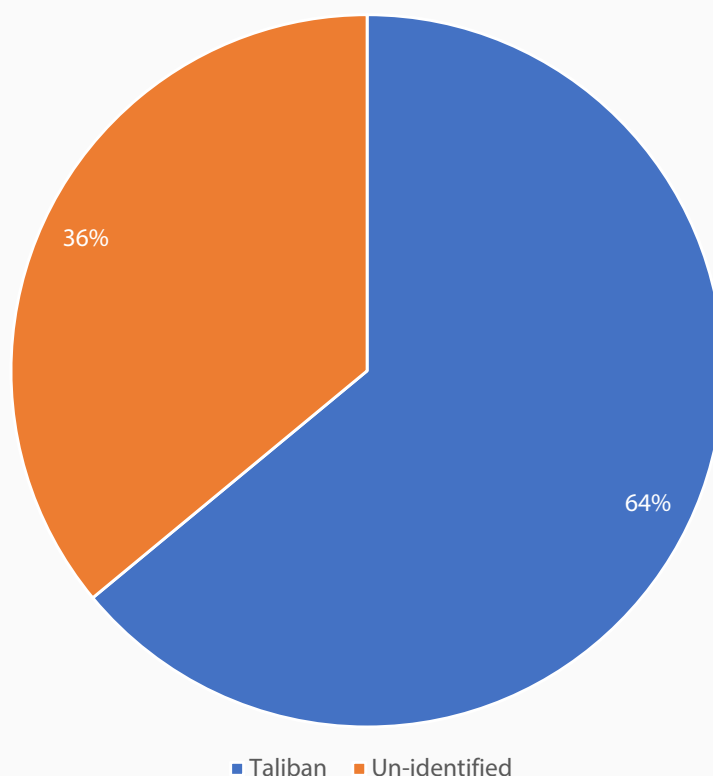


firing directly on people. The other form is first the arrest of the individuals and their killing later, 9% by bomb explosions and the rest in different terrorist acts.

Figure 4: Terrorist Cases by the Perpetrators of the Crime⁷⁰

There is more ambiguity compared to last year about the perpetrators of the terrorist attacks on Hazaras. As can be seen from the following figure 64% of the terrorist attacks against the Hazaras are not well known. Although Zabihullah Mujahed, the spokesman for the Taliban claimed on October 22, 2023, that the members of this group had killed the perpetrators of the attack on Kaj educational institution and the Wazir Akbar Khan mosque who were members of the ISIS⁷¹, the latter contrary to their usual policy, has not yet claimed responsibility for those attacks.

Figure 4: Responsible for the attacks on Hazaras



During the first year of the Taliban rule, based on the first research of Bolaq Analyst Network⁷², ISIS had claimed responsibility for the 53% of terrorist attacks. The ambiguity about claiming responsibility and the recognition of the perpetrators have two messages for the Hazaras. First, the Taliban themselves are the perpetrators of these attacks as 36% of these attacks are carried out by the Taliban personnel and they want to blame other groups, or in a very optimistic scenario that the Taliban are not considered as perpetrators explains the Taliban have no intention of providing security or pursuit of the perpetrators of terrorist attacks against the Hazaras.

⁷⁰ The identification of the perpetrators of the cases is based on official statements and local witnesses.

⁷¹ Taliban Claim: The perpetrators of attack on Kaj were killed. <https://8am.media/taliban-claim-the-perpetrators-of-the-attack-on-kaj-school-were-killed/>

⁷² Bolaq Analyst Network: The Hazaras are spending the worst days under the Taliban rule in Afghanistan, page 13. <https://dari.bolaq.org/wp-content/uploads/2022/08/One-Year-Taliban-in-power-Dari2.pdf>

Figure 5: The Number of Victims by Provinces

According to the findings of this research, 90 Hazara and Shia have been killed in different terrorist attacks. Most of the victims 71% are from Kabul, 12% from Daikundi, 6% from Balkh, and the rest are reported from Ghazni, Herat, Parwan, Samangan, Bamiyan, and Ghor provinces. According to the findings, last year on average a Hazara-Shia was killed every 4.05 days in the terrorist attacks.

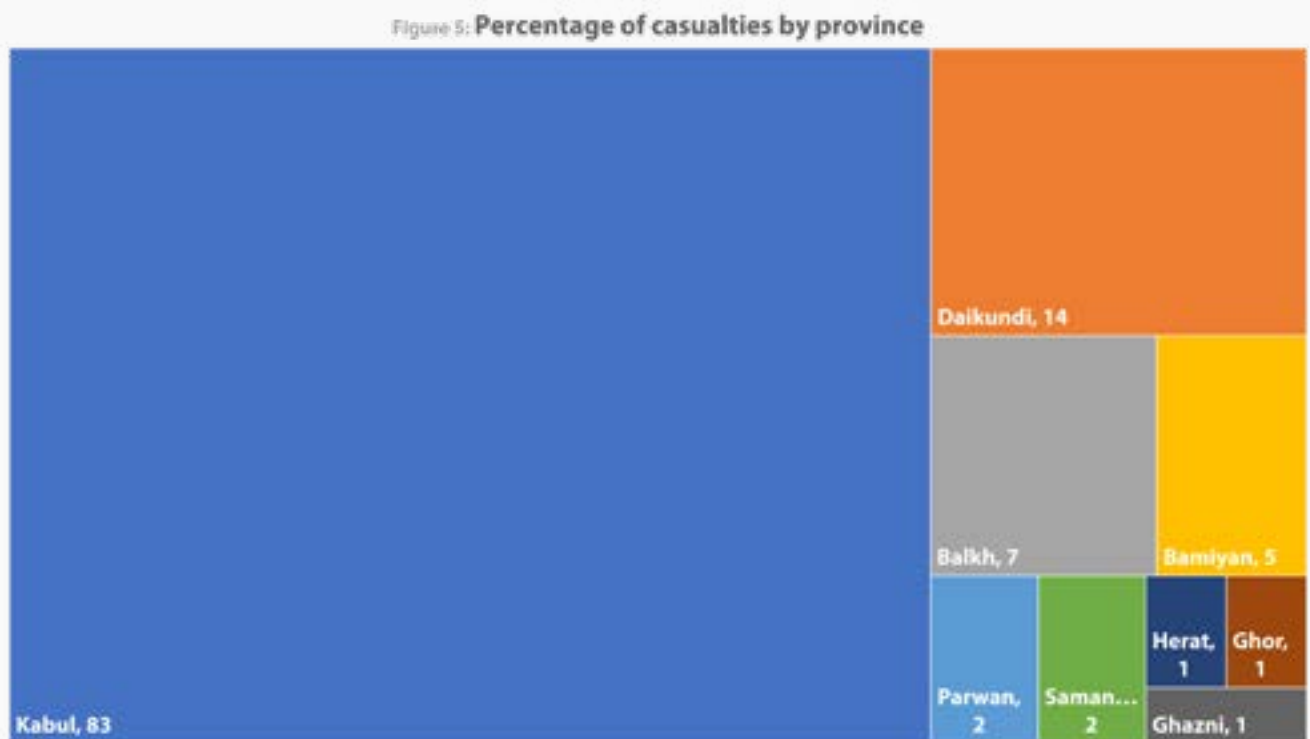


Figure 6: Number of Injured in the Terrorist Attacks by Provinces

According to the findings of this research, 145 Hazara-Shias have been injured in different terrorist attacks that most of injured 98% of them are from Kabul, and 2% were registered in Daikundi.

Figure 6: distribution of injured persons by province

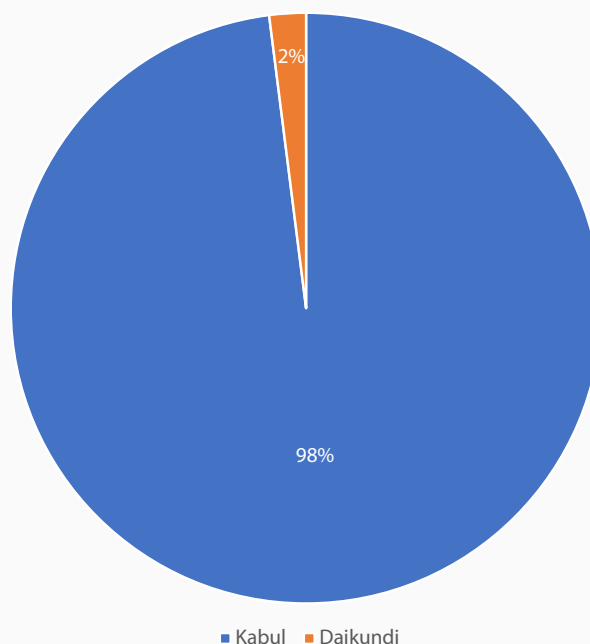


Figure 7: Number of People Killed based on the Responsibility of the Terrorist Groups

According to the findings of this research and contrary to the previous research as can be shown from the following figure, the perpetrators of most of the killings of the Hazaras about 71% are not known and the rest 29% are the victims of the Taliban attacks.

Figure 7: Distribution of casualties by groups responsible for the attacks

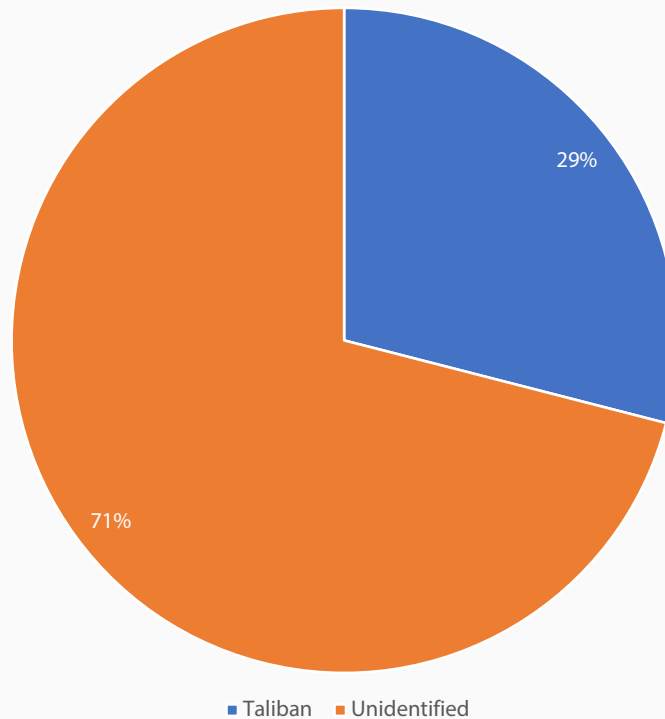


Figure 8: Number of Injured Based on the Responsibility of the Terrorist Groups

According to the findings of this research and contrary to the previous research as can be shown from the following figure, the perpetrators of most of the injured Hazaras 98% are not known and the rest 2% are the victims of the Taliban attacks.

Figure 8: Distribution of injured by groups responsible for the attacks

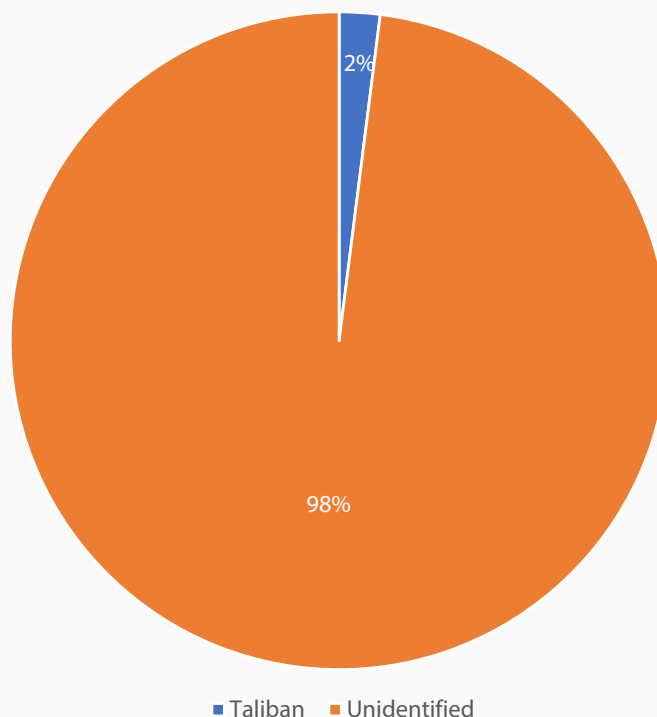


Figure 9: Number of People Killed by the Type of Terrorist Act

According to the findings of this report, most of the people 64% are killed in the suicide bombings, 16% by direct firing of the gun, and 10% in the attacks on homes. Others have lost their lives due to bomb blasts, detention and later killing, and intentional poisonings.

Figure 9: Distribution of casualties on type of incidents

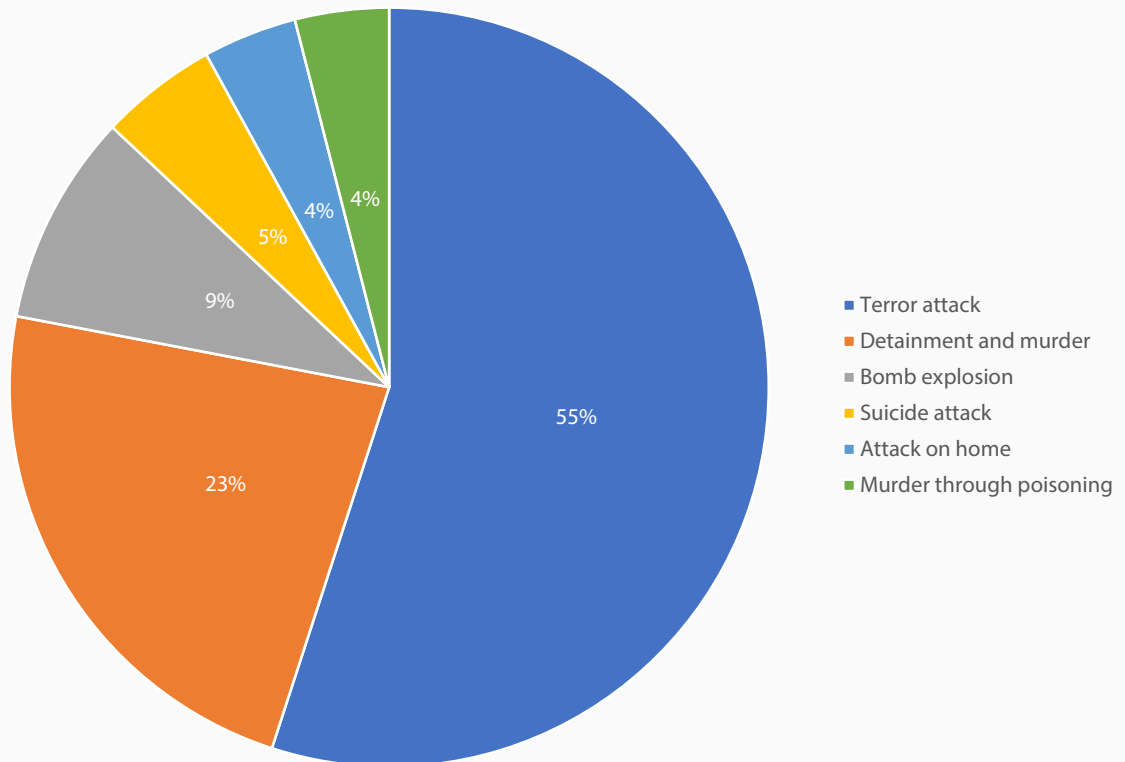
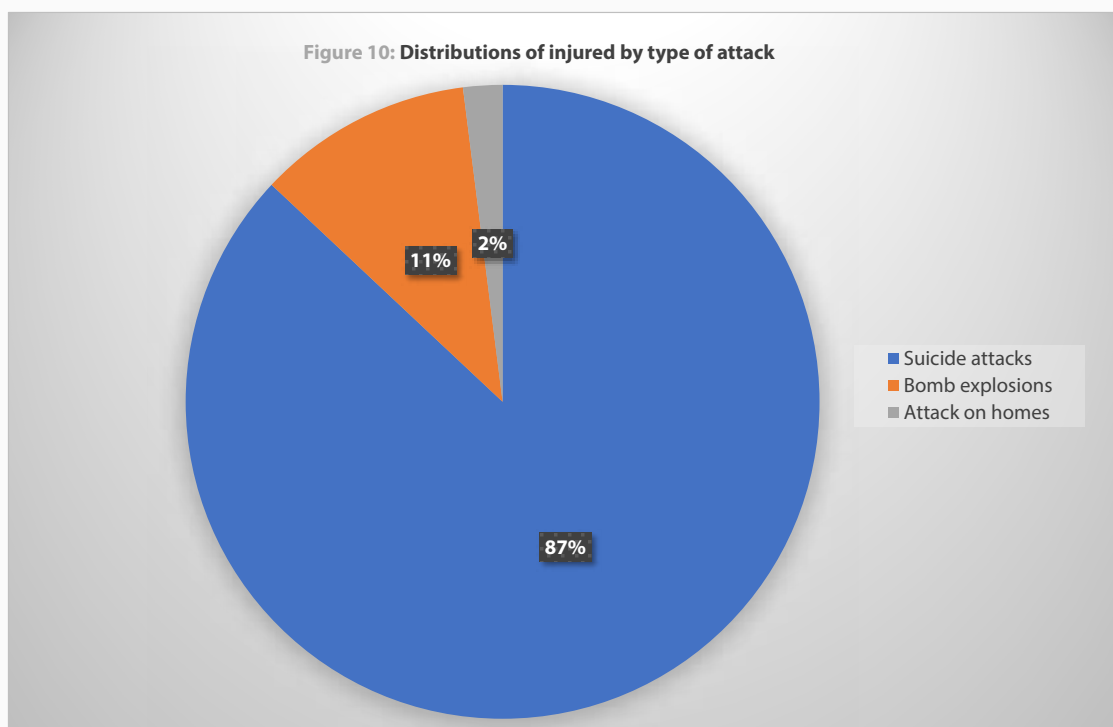


Figure 10: Number of Injured by the Type of the Terrorist Act

The findings of this research show that most of the victims 87% are injured in suicide bombings, 11% by bomb explosions, and 2% by attacks on homes.

Figure 10: Distributions of injured by type of attack



Improper Treatment of Victims and Relatives of Terrorist Attacks

The findings of the research show that the Taliban in dealing with the terrorist attacks on Kaj educational institution had a passive attitude and dealt with issues with a lot of delay. Although the Taliban have two police stations and two intelligence outfits close by, they reached the crime scene after 40 minutes and when reached the place, started to beat and insult the people there. Although there were many casualties, the ambulance reached the scene after one hour. Pictures of the scene show that the people without any capabilities were taking the injured out of the place.

After taking the injured to the hospitals, although the victims needed blood transfusions very badly, the Taliban prevented the people in several hospitals including Mohd. Ali Jinnah hospital in the vicinity of the crime scene from blood donation. One of the relatives of the victims who was searching for his daughter who was a student at the center said after the explosion: When we were going to the hospitals in search of our relatives, the Taliban were rough with us and did not give any information.

He says: In Mohd. Ali Jinnah hospital, the Taliban beat me with a weapon and even warned me that if I did not go away, they would kill me.

A video that is being circulated on social media shows that one of the relatives of the victims several hours later enters Mohd. Ali Jinnah hospital, one of the Taliban beats him and kicks him out of the place. The findings from the pictures published in social media show that after the explosion at Kaj institute, the Taliban put the bodies of the victims in the hospital corridor or in an abandoned container at the back of the hospital without due consideration for health or respect for human dignity at least from an Islamic point of view that they claim to follow. Relatives of the victims for recognition of their loved ones would enter the container or the corridor full of bodies. The father of one of the victims says: In the hope of finding my daughter as injured, I went to hospitals until I found the burnt body of my daughter among the piles of dead people in the container.

Also, the Taliban when entering a house in Sewak-Shiber village in Daikundi province had a horrible inhuman attitude to the victims and their family. One of the witnesses says: The Taliban killed 9 people including children, although certain of their death, still bullet riddled their bodies. He says: They even cut the head of one of the dead with a bayonet.

Ettelaat-e-Roz daily in its special report⁷³ about the terrorist attack in Sewak Shiber in Daikundi quoting the victim's family writes that the Taliban shot the dead bodies of the children

In this report, the mother of one of the children, Mahdi Jafari⁷⁴ says although the Taliban knew that he was just a child and unarmed, they shot him in front of his mother.

Forced Displacement and Putting Pressure on People with the Aim of Evacuation of the Region and Genocide

The forced Displacement of the Hazaras by the dictatorial regimes whose priorities were the Afghanization of Afghanistan and the change of ethnic configuration has a long precedence that started with Abdur Rahman in the 1890s and continued in different ways until now. The Taliban in their first and second time in power have been one of the adopters of this project. Our findings show that the Taliban themselves or with the help of their ethnic affiliates force the Hazaras from their lands and properties.

The most important tactic for enforcing this policy is raising a dispute by an individual or a forged document about the property. The Taliban offices in the rural areas raise the issue of the loss of livestock of the Kuchis, the loss of one of their men in the years past in the region, or in the grazing land and order the evacuation of the people from their land and homes.

73 Relatives of the victims of Sewak-Shiber, Daikundi: Taliban shot the bodies of two victims as well. [Link to source...](#)

74 Mahdi Jafari, <https://www.hazaragenocide.com/project/mahdi-2/>

Forced migrations and putting pressure on Hazaras to abandon their living areas

In different places, including in the area of Poshte Espi Maidan, Kohistanat district, which is currently a part of the newly established Al-Badr district of Sar-i Pul province, the predominantly Hazara residents of the area were accused of disappearance of a Kuchi in this area 50 years ago. All the residents were ordered to leave and give their homes to Kuchis as compensation. When the residents opposed this decree of the Taliban, they have destroyed the agricultural lands of the Hazaras with tractors evacuated and threatened them to leave their areas within some days. According to local media reports, the Taliban ordered the residents of Poshte Espi Maidan to leave the area and also pay a fine of 36 million Afghanis⁷⁵.

Meanwhile, in November 2022, the Taliban primary court in Lal and Sar-e Jangal district of Ghor Province gave a ruling to evict Hazaras from Dahan-e Bom - Chahar Asyab village of this district⁷⁶. Our findings show that a Pashtun had claimed that this area belonged to his ancestors and that the local people should evacuate. But the residents of the place claim that they have been living in the area for decades and have documents of purchase of the area some 60 years ago. Also, in its previous reports, the international human rights watch organization Human Rights Watch has reminded of the forced expulsion of Hazaras from their land by the Taliban⁷⁷.

In the most recent case the Hazara-populated area of Joye Naw village, Oruzgan-e Khas district, Uruzgan province, our findings, according to local media and residents' reports, show that people who, according to the claims of local residents belong to the Pashtun tribes, have set ablaze agricultural and horticultural belongings of the Hazaras⁷⁸. Social activists and human rights defenders believe that cases like this are putting people in a very harsh situation with the aim of forcing Hazaras to flee the area. This is not the first time that this has happened under the rule of the Taliban regime. In the first round of their rule, the Taliban had placed the Hazara-populated district of Jaghori, Malistan and Nawur under economic siege in order to force the local residents to leave or stop opposing the Taliban. At this time, a large number of children faced malnutrition and another number died due to the lack of necessary vitamins. Many were forced to abort their unborn children, which can be considered as examples of genocide. The influx of Kuchis in the Hazara areas is another tactic to put these people under pressure with the goal of forcing them to abandon their land areas.

In an interview with a local media, a resident of Kohna-Deh Village, Bayi Area, Nawur District, Ghazni Province, said: "During the two years that the Taliban regime has been in power, the living conditions of the people of Nawur have deteriorated considerably. They have been forced to leave their area. According to him, the residents of the area did not succeed in farming in two years due to the invasion of Kuchi cattle herds. Even agriculture.

In November 2022, the Taliban forced residents of 17 villages in Ghor and Daikundi provinces to leave their houses and lands. According to media reports, the Taliban distributed the houses of those Hazaras among their members and supporters⁷⁹.

Invasion of the Kuchis and the support of the Taliban for them

There is an ongoing dispute over grazing lands between Kuchis and local people in many parts of Afghanistan. Uzbeks and Turkmen in the northern provinces, Tajiks in Parvan, Kapisa, Panjshir, Takhar, and Baghlan, and even Pashtuns in some pro-

75 76 Local sources of the Taliban forced tens of families to move in Sar-i Pul: 202303076999/ <https://www.alintl.com>

76 77 Taliban have forced the residents of two villages in Lal and Sar-e Jangal, Ghor province: <https://www.etilaatroz.com/10110-DA-ADA-DA-DA-AY-DA-AC-DA-AA-DA-AY-DA-B,-DB-AC>

77 Source is missing

78 79 for the date Burning threshing floors of Hazara people in Khas Uruzgan district of Uruzgan province: <https://www.youtube.com/watch?v=wvrrr0rAY>

79 The Taliban forcing the Hazaras in Ghor and Daikundi to migrate. <https://ufuqnews.com/archives/206181>

vinces like Logar, Maidan Wardak, and Laghman have repeatedly lamented the cruelty of Kuchis in their areas. Nevertheless, the case of Hazaras and the invasion of Kuchis on their land areas is different from others. In Hazara-populated areas, the Kuchis claim ownership of the agricultural and grazing lands of the local people. They demand that the Hazaras leave the area so that Kuchis settle there.

Since the power grab by the Taliban in August 2021, the Kuchis justify their attacks on the local people of Hazarajat by pretending the issue to be of a legal and penal character. Their claims are either baseless or fabricated obscure stories of ownership 4 to 8 decades back, without proof or documents. The claims get even more lunatic when the genocide against Hazaras and subsequent land grabbing of Hazara lands by earlier Kuchis and other Pashtuns during the past 130 years is considered. Last year some Kuchis made claims that during the years of struggle against the Soviet invasion in the 1980s, a number of their sheep had disappeared without a trace in the Nawur district of Ghazni province. They demanded that the local people should compensate the Kuchis for the allegedly disappeared sheep – four decades after the claimed incident. The local Taliban leaders, for many reasons, especially their ethnic and religious bond to the Kuchis, supported their demand and compelled the local Hazaras to pay large amounts in restitution. In another case, according to local reports from the Panjab district of Bamiyan province, four residents who had visited the local Taliban authority to register a complaint against the cruelty of the Kuchis were detained⁸⁰. Khadim Ali (pseudonym) relative to one of the detainees says: It is possible only in the logic of the Taliban to detain and punish the victims rather than the perpetrators. He suggests that there is no other reason behind the Taliban's support for the Kuchis' cruelty than their ethnic affiliation and historic hatred towards Hazaras.

Another resident of Panjab district, on the condition of anonymity, described that when the Kuchis put forward judicial claims to the lands, they did not have any real evidence or document. When the residents visited authorities at both local and national levels, they couldn't attest to the claimed documents, not even to the authorities for agriculture issues and document repositories. In the so-called documents that the Kuchis use for their claims, there are no precise names of places, rather written generally that lands of northern and western Panjab belong to them and that the residents, i.e., Hazaras, should leave those areas.

A person who has good knowledge about the geography of Hazarajat sees Panjab districts' geopolitical situation as the main reason behind the Kuchis' emphasis on land grabbing there. According to him, Kuchis aim to change the social fabric of Hazarajat and create more insecurity for Hazaras while they attempt to create a belt from Pashtun areas in south and east to northern Afghanistan where similar attempts of taking over lands from Uzbeks and Tajiks are ongoing. He believes that if the Kuchis with the help of the Taliban succeed in land grabbing in Panjab – resulting in people exchange from Hazaras to Pashtuns – they will drive a wedge between Hazaras to divide Hazarajat into two separate pieces.

Since the Taliban came to power two years ago, the Kuchis without any fear or consideration for the residents invade Hazara land or pass through with their large herds of sheep and damage agricultural lands and the horticulture of the people⁸¹. Saleh who is from Tamaki in the Qarabagh district of Ghazni province and now lives in a neighboring country, recounts that this spring the Kuchis and their herds were trespassing the farmlands of Hazaras in the area without any sign of respect or sympathy for the farms of the people. They even let their herds graze and destroy the farmlands for hours before passing by to other areas. The reason behind this disrespect, according to Saleh, is that Kuchis are in good relationship with the Taliban leaders on both national and local levels so they know that they will not face any consequences for their misdeeds. Saleh informs that the Kuchis are armed and if the local people complain about their misbehavior, they directly threaten with

80 Kuchis and the situation of the people of Nawur district of Ghazni, from minute eight onwards: <https://www.youtube.com/watch?v=eoLzrYT0ru>

81 For History! The Kuchis pass through the homes of the people and trample their agriculture. <https://www.youtube.com/watch?v=imxKuy991eQ>

shooting. According to Saleh the local Taliban leaders in the district and province do not accept complaints against Kuchis and when people visit them the complaints are directly rejected without listening and support is shown for the Kuchis. A resident of Kohna Deh-Bayi of Nawur district, Ghazni province, laments about the atrocities of Kuchis in an interview with Youtube channel⁸². He says: We do not even dare to ask the Kuchis to move away their herds from our farmlands. The Kuchis are blackmailing and demanding favors. When the local people ask them to remove their herds from the farmlands the Kuchis respond that they should be worried only about their lives, not farmlands and agriculture. He recounts that last year, the Kuchis with the support of the Taliban compelled the residents to pay 10 million Afghanis (almost 120,000 USD) in blood money for a claim that a Kuchi woman had died in the area many years ago. For poor people in current dire economic situations, the amount is excruciating. Another resident in the village of Deh-Paza of Nawur district details the atrocities of Kuchis and describes a case in which a Kuchi family claimed that someone from their family had died in the village years ago so the

local people should pay 11.5 million Pakistani rupees (40,000 USD) as restitution for that persons death⁸³. According to him, the claim was divided among 184 families in the village and a deadline was set. The resident continues lamenting about their situation under the rule of the Taliban and says that they are under such pressure that they barely manage to prepare food for one time a day for their families.

Recently, the Kuchis in Nawur and Jaghori killed 8 Hazaras and when the people visited the Taliban offices they were rejected, and no action was undertaken by the Taliban. This can be compared with the above-mentioned case of the claimed death of one Kuchi woman years ago in the village and the compelled restitution of 10 million Afghanis. With the invasion of Kuchis to the district, most of the grazing lands and even farmlands are out of the control of the owners as the Kuchis run amok on the lands. Many farmers have felt compelled to sell their livestock as they cannot feed them. This happens in a region where the economy of the poor families of Hazaras depends on their limited farmland and animals for survival.



82 The Kuchis and the Condition of the People of Nahur-Ghazni from Minute 8 onward. <https://www.youtube.com/watch?v=eoLz2Y3T03U>

83 Arrival of Kochi in Lal-o-Sarjantal (Ghor) and Khadir of Daikundi province - <https://www.youtube.com/watch?v=JztuTcdlssg>

Our investigation from other areas in which Hazaras reside tells the same stories as Kuchis invading their lands with the support of local Taliban leaders resulting in huge damages to their farmlands and grazing lands. As an example, Kuchis have invaded the villages of Khoshk-Aab, Chakak, and Marqol in the Khidir district of Daikundi province and destroyed the local peoples grazing, agricultural and horticultural lands⁸⁴.

In October 2022, local Taliban leaders in Khidir forced the population of the district to pay 90 million Afghanis (1.1 million USD) as restitution for their claim of one Kuchi having died in the district 40 years ago. In a case very recently, on 7th July 2023, the local Taliban in Sarchishma village, Jalriz district of Maidan Wardak province, detained many residents based on a claim that a Kuchi family had lost some sheep in the mountains of the village in 2019. The Taliban has demanded compensation to be made by all the villagers to the Kuchi family⁸⁵. In the same case, some residents of the village, listed below, were detained on 11th May and 22nd June 2023. They know that the Taliban support them due to their ethnic affiliation, so they feel free to make up any claims and demand restitution from the residents who are Hazaras.

Identities of detainees from Sarchishma, Jalriz, and Maidan-Wardak by the Taliban on 7th July 2023 based on a Kuchi family's claim of the disappearance of a number of their sheep in 2019				
No.	Name of detainee	Father's name	Ethnicity	Residence village
1	Mohammad Jan	Khadim Hussein	Hazara	Sarchishma, Jalriz
2	Mohammad Ali	Haji Ibrahim	Hazara	Sarchishma, Jalriz
3	Qasim	Sher Zawar	Hazara	Sarchishma, Jalriz
4	Musa	Mohammad Hassan	Hazara	Sarchishma, Jalriz
5	Gholam Habib	Ali Reza	Hazara	Sarchishma, Jalriz
6	Tahir	Sultan Mohammad	Hazara	Sarchishma, Jalriz
7	Abbas	Ahmad Ali	Hazara	Sarchishma, Jalriz
8	Agha Zia	Sayed Taqi	Sadat	Sarchishma, Jalriz
9	Khodadad	Haji Omid	Hazara	Sarchishma, Jalriz
10	Baqir	Ali Mohammad	Hazara	Sarchishma, Jalriz
11	Mohammad Ishaq	Mohammad Hussein	Hazara	Sarchishma, Jalriz
12	Mohammad Ali	Khadim Hussein	Hazara	Sarchishma, Jalriz
13	Mohammad Dawood	Haji Bashir	Hazara	Sarchishma, Jalriz
14	Abdullah Jan	Issa Jan	Hazara	Sarchishma, Jalriz
15	Mohammad	Mirza Hussein	Hazara	Sarchishma, Jalriz
16	Mohammad Hussein	Mir Hussein	Hazara	Sarchishma, Jalriz
17	Mohammad	Mirza Mohammad	Hazara	Sarchishma, Jalriz

Residents in Jalriz district claim that the Taliban only listen to the Kuchis accounts and take them as truth while they do not listen or pay attention to what the residents (Hazaras) tell.

On 19th July 2023 Nawur district of Ghazni province, the local Taliban administration detained 17 Hazaras from Josh, Sar-e Naala, and Wagh villages, based on a claim from a Kuchi named Niazi that some years ago a number of his sheep disappeared in the border areas of Nawur and Daaya (Ajristan) districts. According to a resident, the place where the sheep are claimed to have disappeared is tens of kilometers away from residential areas of Hazaras and local people seldom cross that area. The person recounts that the claim had been raised once earlier and due to lack of evidence it had been rejected by

84 Kuchi incursion in Laal-o-SarJangal, Ghor and Khedir, Daikundi. They destroyed the grazing and agricultural product of the people. [Link to video...](#)

85 Continuation of extortion of money from Hazaras, based on a complaint by a Kuchi a resident of Sar-e-Chashma has been detained several times. <https://www.youtube.com/watch?v=nyd2RM1yv48because>

authorities but because Kuchi now feels that he has the support of the Taliban he has resumed his claim as well as harassment of the local people. Below is the list of currently imprisoned persons in the Doo-Aab prison of Nawur district, who have been incarcerated based on Kuchis claim.

Identities of currently imprisoned (19th July 2023) from Nawur, Ghazni province, by the Taliban, based on a Kuchi family's claim of the disappearance of a number of their sheep some years ago			
No.	Name of detainee	Ethnicity	Residence village
1	Hussein Ali	Hazara	Josh village, Nawur district, Ghazni province
2	Musa	Hazara	Josh village, Nawur district, Ghazni province
3	Mohammad Ali	Hazara	Josh village, Nawur district, Ghazni province
4	Sakhi	Hazara	Josh village, Nawur district, Ghazni province
5	Noor Mohammad Jan	Hazara	Josh village, Nawur district, Ghazni province
6	Khadim Hussein	Hazara	Josh village, Nawur district, Ghazni province
7	Mohammad Ali	Hazara	Sar-e Naala village, Nawur district, Ghazni province
8	Juma Ali	Sadat	Sar-e Naala village, Nawur district, Ghazni province
9	Mohammad	Hazara	Sar-e Naala village, Nawur district, Ghazni province
10	Gholam Ali	Hazara	Sar-e Naala village, Nawur district, Ghazni province
11	Zahir Zahedi	Hazara	Sar-e Naala village, Nawur district, Ghazni province
12	Musa Khan	Hazara	Sar-e Naala village, Nawur district, Ghazni province
13	Safa	Hazara	Sar-e Naala village, Nawur district, Ghazni province
14	Karbalai Mohammad Ali	Hazara	Sar-e Naala village, Nawur district, Ghazni province
15	Ahmad Ali	Hazara	Wagh village, Nawur district, Ghazni province
16	Sattar	Hazara	Wagh village, Nawur district, Ghazni province
17	Azizullah	Hazara	Wagh village, Nawur district, Ghazni province

Usurpation of land

Usurpation of land by different groups with Pashtun ethnic background, from other ethnic groups, have been ongoing in different forms since at least the 1880s when Abdurrahman Khan came to power. It has enjoyed support from the central governments during several periods, not least under the previous and current Taliban eras. Right now, the Taliban pursue politics of people exchange by resettling families of the terrorist group Tehrik-e Taliban Pakistan (TTP) from Pakistan to northern and central Afghanistan and forcing the local people to leave their homes. Our first report of the situation of Hazaras under Taliban rule⁸⁶, from last year, showed that the Taliban had started forcing Hazaras into districts of Jaghatu and Khwaja Umari in Ghazni province as well as Shahrak-e Wali Asr in Mazar-I Sharif, Balkh province, to leave their homes so that they would usurp their lands and give them to Pashtuns. Experts on the matter see this as a continuation of the politics of change of social fabric in favor of Pashtuns, which undoubtedly leads to serious political, security, social, and economic consequences at both regional and national levels⁸⁷.

Although places of resettlement in central Afghanistan for TTP families are not finalized, reports from Bamiyan suggest that the Taliban authorities are attempting to resettle a number of them in a suburban area of Bamiyan city planned by international NGOs for local people who currently live in caves. Meanwhile, some sources from Jaghatu and Nawur in Ghazni province suggest that the Taliban have started planning to confiscate Hazara lands to give them to Kuchi and other Pashtun groups.

⁸⁶ According to the local people interviewed, the claimants do not have any proof for their claims but

⁸⁷ After 40 years, Nomads, with the support of the Taliban Receive 900,000 AFN from Local Residents in Daikundi as a Blood Price. [Link to source...](#)

In October 2022, Taliban groups usurped many houses, shops, a public library, and a mosque in the Sangtakht district of Daikundi province and gave them to their soldiers⁸⁸.

In late August 2022, many Pashtun residents of Daaya (Ajristan), Ghazni province, invaded the Miramur district of Daikundi province and gave the local Hazara people there a deadline to empty the villages of Dand-Aab, Taka-Tu, Aab Zawar Ali, Zardayeragi, Sabz-Qol, Ikhtam, Nawburida, Galak and Ghojoorak. The invaders had claimed ownership of the villages. The Weekly newspaper Jadde Abrishom, has investigated the Taliban's terror against Hazaras in a series of reports named "Jinayat-e Khamosh" (The Silent Crime). The reports focus on the ongoing genocide against Hazaras in Daikundi province through forced migration and usurpation of their land.

In another case on 16th August 2022, in the Chaharsad Khana area of Miramur district, a group of Kuchis from the Sharan Pashtun tribe sent a threatening letter to the residents of Nik Village (part of Chaharsad Khana area) in which they had claimed ownership of the village and demanded that the Hazara residents of the village should leave the village. Local sources and residents see the claims of the Kuchis as pure falsehood as according to them the land areas in Daaya (Ajristan) district up to Sad and Andi areas have belonged to the Hazara residents. Daaya (Ajristan) and areas belonging to that district were lands of Hazaras up until the late 1800s before Abdurrahman Khan ordered the genocide against Hazaras, forced the residents to migrate, and gave their lands to Pashtun tribes. Since that, the Pashtun tribes there have consequently attempted to capture and usurp more and more areas from Hazaras in the region⁸⁹.

88 <https://dari.bolaq.org/2022/08/15/hazaraha-badtarin-roozgar-ra-dar-afghanistan-hakemiate-taliban-tajrobe-mikonand/>

89 <https://dari.bolaq.org/2023/07/04/enteghale-mohajerine-vazirestani-ba-shomal-va-markaz/>

Section Three

Social Condition / Status

Threat and hopelessness for the future

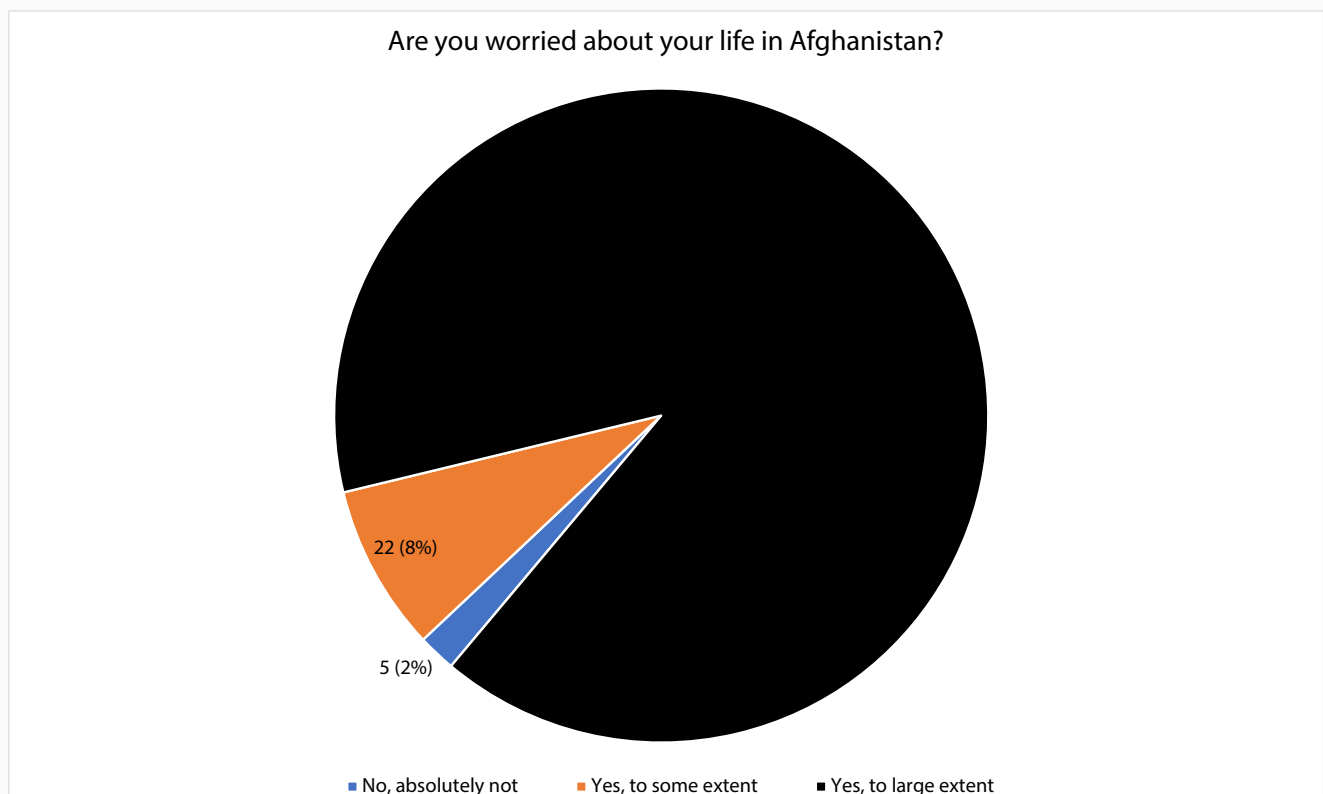
Terrorist attacks, discrimination, genocide, land usurpation, displacement, targetted killings, prohibition of girls education, prohibition of women at the workplace and restriction of their movement in social spaces; in general, the brutal regime of the Taliban has made hopelessness and fear the norm of life in Afghanistan. This is evidenced by striking images showing thousands of people queuing outside passport offices and the unprecedented influx of people at Kabul and Mazar-e-Sharif airports to access flights during the evacuation process are proof of this.

The peak of despair reached such heights in Afghanistan that on February 8, 2023, thousands of people rushed to Kabul airport upon hearing the rumour that people were being transferred for free to help the victims of the earthquake in Turkey. They were dispersed from the site by the force of guns and water cannons utilised by Taliban military personnel.

Hazaras, being the most vulnerable, are by far the most fearful and hopeless group in Afghanistan. 98% of participants of a survey conducted with 267 Hazara peoples of Afghanistan, from the Shia religious group, were afraid of living in the country, of which 8% considered their fear to be relative, and only 2% of the respondents claimed to have no fear of living in Afghanistan.

Figure 11: Are you afraid of living in Afghanistan?

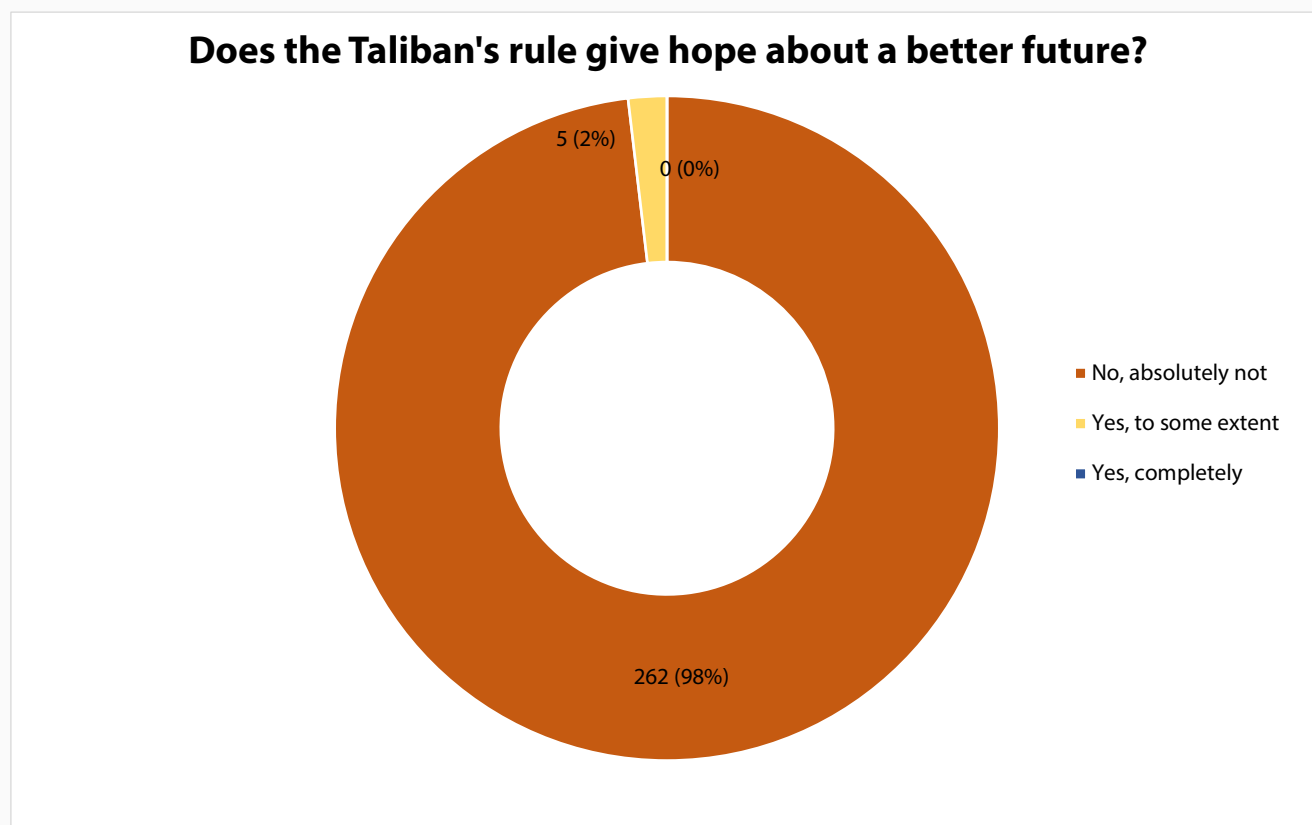
- No, definitely
- Yes, somewhat
- Yes, definitely



To understand the extent of hope of the Hazara peoples for their future, in response to the question, “Are you afraid of living in Afghanistan?” 100% of the participants responded negatively. Among them, 98% of the participants declared that they have no hope for a better future, while a mere 2% claim to have relative hope for the future. The level of absolute despair about the future has increased according to last year’s survey. Generating despair among the people is a known method of suppression, causing displacement and forcing people to abandon their properties. It is, therefore, a clear example of violation of human rights, and when directed at a particular ethnic group, it constitutes a form of genocide.

Figure 12: Do you have hope for a better future in the presence of the Taliban?

No, definitely
Yes, somewhat
Yes, definitely



Migration - fleeing Afghanistan

Fleeing Afghanistan is a shared phenomenon among all peoples of Afghanistan. Over the years a large number of people from Afghanistan have been forced to leave their country in search of refuge in neighbouring and distant countries for a number of reasons, including insecurity and economic instability. Whereas the case of the Hazara peoples is different; they are forced to leave as a direct result of the systematic discriminatory practices of the ruling government, such as brutal targeting killings and displacement from their lands because of their ethnicity and religious identities.

This process began during the reign of Abdul Rahman Khan in 1980 and has continued to this day, with various methods of coercion employed by the governments, tactics of force used by the Kuchi (semi-nomadic communities of Afghanistan), economic pressures, including sanctions, and targeted terrorist attacks. (According to our assessment? [unclear]) Although exact numbers are not available, it has been estimated that at least one and half million Hazara people have been forced to leave Afghanistan, travelling through illegal routes to neighbouring countries, especially Iran and Pakistan, during merely 2 years of the Taliban regime.

Our investigation has revealed that despite their migration being a means for survival, Iran and Pakistan have forcibly deported them to Afghanistan due to a lack of legal documents as a prerequisite of border policies.

According to the information available through the official sources in Iran, which have been shared on mainstream media, several thousand Afghan peoples have been deported from Iran to Afghanistan, the majority of whom are Hazara.

Muhammad Ali, a resident of the 13th District of Kabul, who was recently deported from Iran, says: "I was forced to leave Afghanistan after the fall of the Republic because I was working in the security services. I went to Iran for fear of the Taliban. I was working in heavy manual labour in Isfahan. When I tried to go to the Citizens Bureau to register for legal documents, the police arrested me. After spending some time in prison, they deported me by force without any effort to consider the risk I was facing."

Ali, who is presently living in hiding in Afghanistan, laments: "The organisations working on refugee affairs do not pay the least attention to the situation of the peoples of Afghanistan seeking refuge in Iran."

Furthermore, by imposing restrictions on migrants from Afghanistan, the Iranian government has limited access to education and employment to very specific cases, which many believe to be against all international and Islamic standards.

A Hazara woman, who lost her father and uncle when a rocket fired by the Hizb-e-Islami hit their home during the Mujahideen regime, fled the country again to seek refuge in Pakistan. Due to the hostile conditions in Pakistan, her and her family were forced to travel via the illegal route in Taftan to reach Iran. The smuggler, who had taken half of the agreed cost of travel on the way, left the family stranded in the desert, along with their children. Their 7 year old daughter and later 16 year old daughter lost their lives due to the extreme heat of the desert and the absence of water. In an effort to save the remaining members of the family, the family were forced to surrender themselves to the Iranian border police in the city of Saravan where they remain stuck, unable to continue onwards or to go back. In order to gain a better understanding of the situation in Afghanistan under Taliban rule, we revisited the people whom we had interviewed in our previous research.

Aqeel (whose real name cannot be used for security reasons), a Hazara youth, who was concerned about being deported from Iran last year, says: "I tried to cross the border into Turkey 3 times, following the direction of the smugglers. Each time, I was detained, and after enduring the violence and beatings of the Turkish border police, I was forced to return to Iranian territory. "The third time, I arrived in an area called Raviyan near the Turkish border where I was arrested by Iranian border police, imprisoned for 3 months, and deported to Afghanistan. Now I live in Afghanistan without any plans or opportunities to work, and because of the risk to my safety, I am preparing to leave again."

Mohammad Reza, another Hazara youth, who was a member of the Afghan National Police during the Republic, had managed to register his case for asylum at the Turkish Immigration Department last year. He explained to us, "The Immigration Department disperses asylum seekers across different provinces, based on their own capacities. I was sent to a distant province. Although I have the right to work here, there are no stable opportunities. The document I have does not allow me to travel to other provinces."

He is worried about the uncertain fate of his asylum request and says that it is not clear how many years he will have to wait to be transferred to a third safe country. He requests the organisations that support asylum seekers and the countries accepting asylum cases to review his case.

Meanwhile, Khaliq (whose name has been changed for security reasons), a political activist and member of the provincial council of one of the Hazara provinces, fled to Pakistan with great difficulty after the fall of the government of Afghanistan. The shadow of fear of deportation continues to linger over Pakistan for the dispossessed peoples of Afghanistan. In a recent conversation with Bolaq's research team, he lamented about the continuity of the ambiguous asylum process, saying: "For two years, we have had to endure psychological and economic pressures, continuously fearing deportation from Pakistan. So far, I have not received any promising answers from the UN agencies that are active in the field of refugee protection."

He continues: "It has been some time that the government of Pakistan has launched their operation of arresting and deporting refugees from Afghanistan. During this time, a large number of refugees from Afghanistan were arrested and forcibly expelled across the border back to Afghanistan."

This Hazara political figure says: "Due to my political activities, ethnicity, and religion, I cannot live in Afghanistan under the rule of the Talian. They (the Taliban) visited my private residence many times and even destroyed part of the agricultural land under the pretext that there might be weapons concealed there."

Nader Ali (a pseudonym), a Hazara man who was a former soldier in the former government of Afghanistan. He was deported by the Iranian police last year. He is now obliged to go to Pakistan. He says: "I am living here in dire economic conditions and am still worried about my security." He complained to the Sahar office, which works with refugees on behalf of UNHCR in Quetta. He explains, "When I told them about my employment history, they refused to register my request for asylum."

On the one hand, a significant number of Hazara people, who worked with various foreign institutions or served in high government positions during the Republic, were forced to leave Afghanistan to settle in Pakistan due to the punishment imposed upon them by the Taliban. They are convinced that their Western colleagues forgot about them, hence do not respond to their emails. Many people from Afghanistan believe that the international forces hastened the process of evacuating vulnerable peoples. A substantial number, who possess the required documents entitling them to protection, continue to remain in high risk situations within Afghanistan or are rendered hopeless in neighbouring countries.

On the other hand, many people whose visas were approved on humanitarian grounds by the Australian government, informed us that it has been two years since they received the approval and a case number from the Australian government but are still waiting to complete the process.

Another person on the condition of having their identity preserved explained: "I am in a tight situation. I have sent many emails and letters to the Australian government but they simply respond with confirmation of receipt of my emails and letters, stating that they had added it to my file. They provide no further information about the next step towards obtaining a visa."

Mohammad (a pseudonym) states, "It has been two months that my family and I have done our health check-ups in accordance with the requirements of the Australian embassy in Islamabad but we have not received any information about the rest of the process. We are caught in a terrible situation, fearing deportation at any time."

According to recent media reports by the United Nations High Commissioner for Refugees (UNHCR), 9.2 million nationals of Afghanistan have been forcibly displaced around the world. If these figures are analysed by ethnic group, it is undisputed that Hazara peoples of Afghanistan will form the largest number of the statistics because the factors constraining this

ethno-religious group and forcing them to flee Afghanistan are far greater from any other ethnic group.

Despite the high risk situation of Hazara peoples within Afghanistan, in neighbouring counties (Pakistan and Iran), and in other countries, such as India, Indonesia, and Turkey, humanitarian support enabling their safe transfer to countries that accept immigrants is slow, if not inadequate. It has been a decade that thousands of Hazara people, including children, women, the elderly, and young men, have been waiting for their asylum applications to be processed in Indonesia. Additionally, a significant number of highly vulnerable Hazara and Shia peoples have sought refuge in Iran, Pakistan, Kazakhstan, and Turkey after the fall of the Republic, but they have not received any support, or even the attention of the international organisations.

Many high risk Hazara people, who fled Afghanistan and managed to reach European countries through unsafe routes, are stuck in lengthy asylum procedures. Many have been waiting for years for the final response from their respective host countries.

In the meantime, Australia announced humanitarian visas for vulnerable Hazara peoples of Afghanistan, informing them of their eligibility, but the people with whom we spoke revealed that after two years of waiting they have not received any follow-up information. A very limited number of people among them received their humanitarian visas in Pakistan and have been transferred to Australia. It is expected that the host countries, such as Australia and others, and international organisations would take into account the high risk situation of Hazara peoples due to their ethnicity and religion, and prioritise their applications for asylum on the grounds of their eligibility for humanitarian visas.

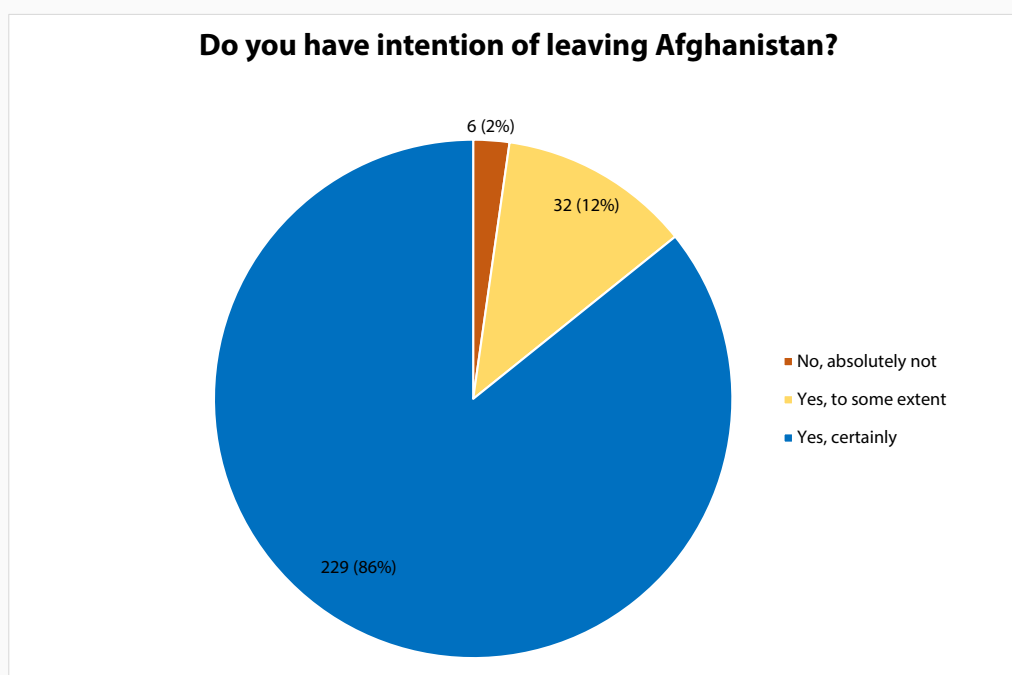
As demonstrated in the graph below, 86% of the 267 people participating in the survey answered "Yes, definitely" in response to the question, "Are you planning to leave Afghanistan? | If you could, would you leave Afghanistan?" 12% chose, "Yes, somewhat," and only 2% chose "no." While in the preceding survey of the first year of Taliban rule, 83% had declared that they definitely intend to leave the country. This increase in percentage shows that the conditions are such that Hazaras are forced to make the decision to leave Afghanistan for their basic right to life.

Figure 13: Are you planning to leave Afghanistan? | If you could, would you leave Afghanistan?

No, definitely

Yes, somewhat

Yes, definitely



Humanitarian air of the international community

With the fall of the Islamic Republic of Afghanistan, in a mechanism declared to be independent, the international community has provided cash and non-cash humanitarian aid to prevent the humanitarian disaster in Afghanistan, while not having officially recognised the Taliban. Despite the complaints about the lack of transparency in the distribution and lack of access, aid organisations have always stated that the aid provided is distributed beyond the reach of the Taliban. However, our findings show that the Hazara regions have received the least amount of humanitarian aid from international organisations. An angle in this survey specifically concerns the access of Hazara peoples of Afghanistan to humanitarian aid.

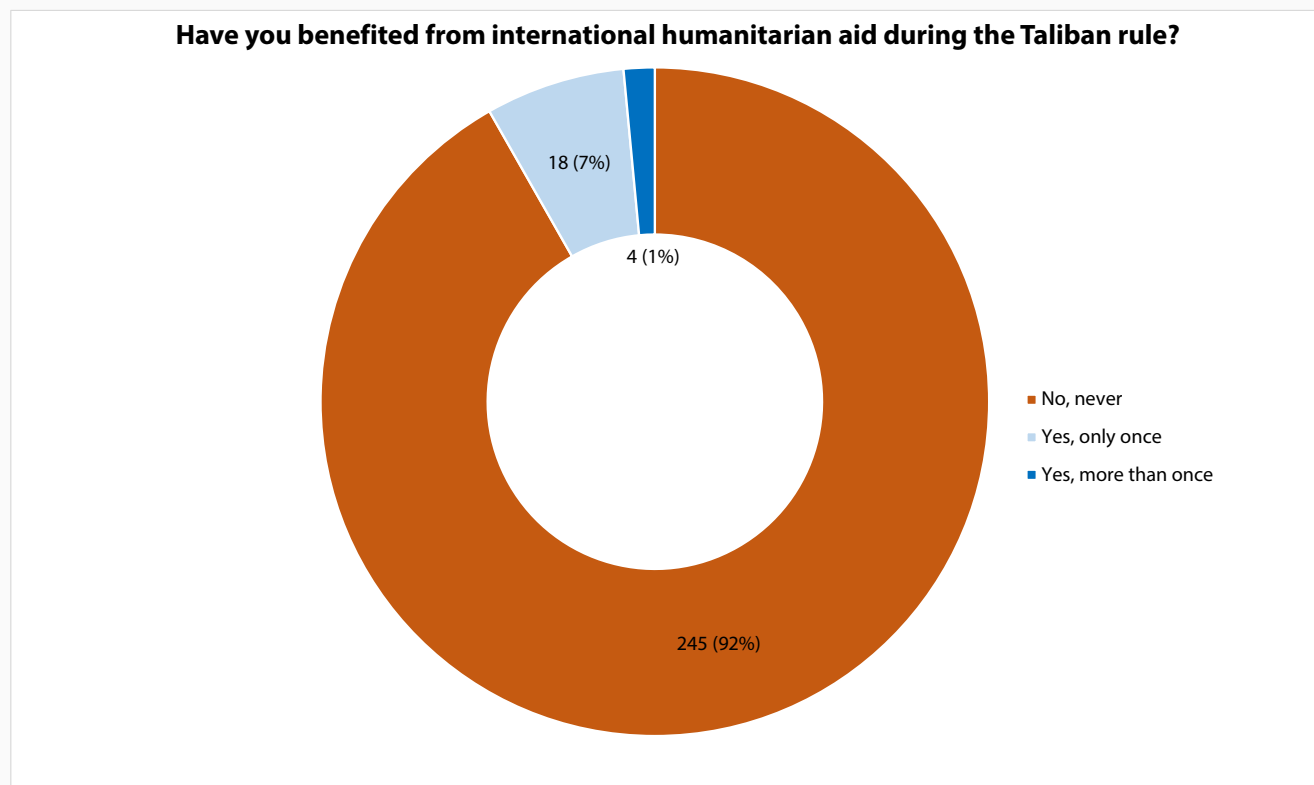
As can be seen in the figure below, 92% of a total of 267 participants said they did not receive any kind of aid, another 7% said that they have benefited from aid only once, and a stark 1% said they have benefited from aid more than once under the rule of the Taliban regime.

Figure 14: Have you directly received humanitarian aid?

No

Yes, once

Yes, multiple times



Nevertheless, media reports and our findings also show that local Taliban officials in Hazara areas have directly intervened in humanitarian aid affairs and even regressed part of it.



In this image, Sayed Ali Aref, wearing white headgear, is personally distributing aid packages at the police headquarters of Yakawland, District 1.



In this image, Sayed Ali Aref, wearing black headgear and a mask, can be seen distributing WFP food assistance packages.

Furthermore, residents of Yakawlang, District 1, claim that the already inadequate aid is further limited to the district centre and a few neighbouring villages. No assistance has been provided to distant villages.

Our findings also show that Sayed Ali Aref is currently responsible for the distribution of aid in at least three other cases wherein he personally distributed the aid in the presence of armed men. This is despite the Taliban's insistence that they are not interfering in the process.

At the same time, the domestic and foreign media have repeatedly reported on the Taliban's intervention in the process of aid distribution, shamelessly ensuring their own benefit. In the latest case, Hasht-e Subh Daily reported that during the past year, at least 15 aid organisations were forced to stop their activities and retreat from Daikundi Province, a vital and impoverished region of Hazara populace, as a result of intervention by local authorities.

Hasht-e Subh Daily has written that, "Following the international and blackmail of Mullah Mohammadullah, Head of Finance for the Taliban in Daikundi, 15 aid organisations thus far, including, but not limited to, ActionAid, Razi, Barak, CRS, and MCC, have stopped their activities in the province".

Meanwhile, a resident of Nawur District of Ghazni Province says, "Cash aid arrived from foreign institutions for the residents of Nawur District. The police chief of the district asked the organisations to give the aid to the Kuchi communities, who number 2000 families in the district (indeed the Kuchi are semi-nomadic, migrating seasonally). The local people and the donor organisations opposed this decision by stating that the aid is only for residents of Nawur but the police commander did not accept. In the end, the aid was not distributed at all and was returned to the aid organisations".

According to Mawlawi Hafiz Faizi, the District Governor of the Taliban for Jaghori, during the two years of Taliban rule, humanitarian aid from WFP has been distributed to the people in two cases. In the first round, 2,400 bushels, each containing 50 kg of flour, and in the second, 2,700 bushels containing 50 kg flour. Jaghori District is the most populous district of Afghanistan with almost 350 thousand people. Our findings show that the district governor of Jaghori intervened in the arrangements of the list and even gave orders as to whether organisations could distribute aid or not. Unperturbed, he went to the central offices of the aid organisations and took whatever amount he so required for himself and his people.

Our findings show that humanitarian aid has arrived twice in the past 2 years in the region of Paazah, Nawur District, Ghazni Province with a total of 3.5 kilograms of flour and 7 kgs of beans distributed to each family. Residents of the area say that the damage to agriculture caused by floods and the influx of the Kuchi peoples, the aid distributions remain like raindrops upon a thirsty desert. In a detailed report dated November 3, 2022, on the situation of aid in the central regions of Afghanistan, the newspaper The Etilaat Roz revealed the scarcity and poor quality of materials, and the corruption entailed in the distribution process. They published documents revealing that most of the flour delivered to Bamiyan was not at all consumable.

In the report, Pajhwok Afghan News reflected the complaints of the residents of Bamiyan in connection with the injustice of the distribution process.

Hussein, a resident of Bamiyan, said, "I have not received any aid so far. Only a few people have received aid from the World Food Programme (WFP), the Ministry of Refugees and Repatriation (MORR), and the Afghanistan National Disaster Management Authority (ANDMA). Aid does not reach the needy in Bamiyan because of corruption and selfishness in the distribution process.

Nevertheless, the packages of USD 40 million that entered Afghanistan in cash every week are also used without any transparency, with none reaching the people. Many nationals of Afghanistan have no knowledge of these huge sums and think that all these donations are meant to support the Taliban regime. According to media reports, at least one billion and 833 million USD have been transferred to Afghanistan in cash by the date of January 14, 2023, when the Taliban made the arrival of aid to Afghanistan public.

On July 20, 2023, in a meeting at King's College University, London, John Sopko, the Special Inspector General for Afghanistan Reconstruction (SIGAR), spoke about the diversion and control of aid by the Taliban. The media report quoted Mr Sopko, saying, "We have just uncovered, as part of our response to the House Foreign [Affairs] Committee, some really horrific information about the problems with the U.N. operations in Afghanistan."

Our findings show that the intensity of intervention, deliberate neglect, diversion of aid, and creation of obstacles by the Taliban administration in Hazara and Shia areas is alarmingly high, compared to other parts of Afghanistan.

According to a number of people, the cash aid went to the Taliban and strengthened their regime, and a significant part of it was used for huge salaries of the employees of international organisations. Our findings also show that in the Hazara regions, the Taliban regularly intervened in the process of disturbing humanitarian aid, which was already insignificant, and in each round of aid distribution, they distributed a significant amount to their friends and relatives. The Taliban have also provided aid to a small number of villagers who are aligned with them.

Part III: Suggestions and Attachments

A: Suggestions

Based on the findings of the research and our understanding of the situation of the Hazara community in Afghanistan, the following items can be put forward as suggestions to improve the current situation:

1: Concerning security

- Considering the current situation and the serious security threats in various forms against the Hazara-Shia community in Afghanistan, the world should not remain merely an observer of mass killings and genocide of this group. It is advised that the international community, led by the United Nations, take practical steps on a clear mechanism to prevent the continuation of this humanitarian crisis against the Hazara peoples by the ruling regime and other terrorist groups. If the international community continues to play a role as an observer of this serious issue, the human rights violation and genocide of Hazara peoples will continue.

- Given that the Hazara people view the Taliban as the main culprits in their instability and in their genocide, it is advised that other countries put pressure on the Taliban to put a stop to the killings of Hazara people.

- The Hazara-Shia community in Afghanistan should be central to discourse concerning (themselves outline) their vulnerabilities and finding appropriate solutions to prevent future attacks.

- The Taliban regime should cease their support of the Kuchi peoples of Afghanistan unilaterally, based on ethnic bias and their affiliation with this group. Nomadism is an old phenomenon that has historically threatened the security of Hazara people.

- The Taliban regime must immediately stop all claims to the Hazara areas without documents approved by the courts, which have caused forced displacement and usurpation of the people's lands, and await legal process when the independent courts come into force.

- In addition to their high-risk situation, the Hazara people are further infringed upon by cultural, religious, political, and economic insecurities. The Taliban regime must stop all restrictions that cause insecurities and despair among the Hazara people.

2: Migration

- The present situation has dispossessed many Hazara people from their homeland. According to the findings of this research, the trend of displacement of Hazara people will increase under the continued rule of the Taliban. This correlation should persuade countries that accept asylum seekers to prioritise the humanitarian criteria (urgency) in their handling of the requests for asylum made by Hazara peoples of Afghanistan, considering the multi-faceted risk they face, and to not forcibly return them to Afghanistan.

- The neighbouring countries of Afghanistan should also be persuaded to prevent the forced return of people belonging to this vulnerable ethnic group due to their high risk situation endangering their lives.

- In the context of the transfer of vulnerable peoples of Afghanistan, the countries offering asylum should prioritise the asylum of Hazara people in light of the objective threats they face. This is basically reiterating point 1

- A substantial number of Hazara people have been stuck in Indonesia for almost a decade awaiting transfer to a third safe country under the support of the United Nations. It is advised that their cases be reviewed as a matter of high priority.

- After the fall of the Republic, many Hazara lawyers and elected officials in the former national assemblies and provincial councils of Afghanistan, members of the security and defence forces, women and men defending human rights, media and civil activists, fled to neighbouring countries from whence to apply for asylum. To date, none of their requests have been approved by the official authorities. The organisations responsible should review and prioritise their cases in light of the

multi-faceted vulnerabilities of this group of people, who are at high-risk because of their ethnicity, religion, and employment history.

3: Concerning politics

- Leaving Hazara people out in international forums related to Afghanistan will only serve to complicate the issue of peace in the region. The international conferences should ensure the inclusion of Hazara people in all meetings concerning Afghanistan to ensure that all sides of the political issues of the country are covered.

- To reduce the threats and restrictions imposed on Afghan society, especially on women and the Hazara people, by the Taliban, sanctions should be imposed on the Taliban regime and the leaders of this group by the United Nations' Security Council, the United States of America, the European Union, and other countries that believe human values are established and maintained.

- Humanitarian aid should be distributed equally to all peoples of Afghanistan by way of a transparent and protected mechanism, away from the intervention and manipulation of the Taliban regime.

- The international community should establish transparency in the context of monitoring the humanitarian aid granted to the people of Afghanistan. Otherwise, the unbridled access of the Taliban to these aids can be considered as financing terrorism.

- In order to prevent further human catastrophes in Afghanistan and to limit the executive capacity of terrorist groups in Afghanistan, the United Nations should take the initiative to lobby for the creation of a national government in which all human rights balances and democratic structures are guaranteed. Not doing so risks the strengthening of terrorist groups, which pose a serious threat to international security from the geographical bounds of Afghanistan.

- In order to prevent extremism from informing the official education system in Afghanistan, the United Nations has prevented the development of the Taliban regime's curriculum. Hence a modern curriculum that is free from the promotion and education of terrorism and religious extremism should be developed for the children of the country.

B: APPENDICES

Images related to the research



Image showing the Taliban guidelines for the muharram ceremonies in Sheikh Ali District of Parwan Province on July 18, 2023.

Images of individual victims



Images of the Hazara people killed from the date commencing August 15, 2022 to the time of writing this report.

Use the Hashtag
#StopHazaraGenocide



Mandi Muhibbi Graphic

The detailed statistics of people affected by the attack on Kaj school:

53 killed, 3 men, and the rest of them are girls.

106 people are injured;

16 people are in serious condition and 6 people are in coma.

آمار دقیق شهدا و مجروحین آموزشگاه کاج:

۵۳ نفر شهید، ۳ نفر مرد و بقی دختران

۱۰۶ نفر زخمی، ۱۶ نفر در وضع وخیم و ۶ نفر در کما

Images of the victims of the terrorist attack on Kaaj Education Center in West Kabul. Design by Mehdi Mohebi (status unrelated to Bolaq Research Network)



Image of the classroom in Kaaj Education Center after the suicide attack. Source: social media.



Image of family members of the victims of Kaaj Education Center looking for their loved ones. Some of the victims were completely burnt from the bombing and could not therefore be easily identified. Source: social media



Image of family members of '[Amulbanin Asghari](#)', one of the victims of the suicide attack on Kaaj Education Center in the West of Kabul, crying by her grave. Image by Ali Khara, source: Reuters



Image of family members of the victims of the attack of Kaaj Education Center, gathered in front of Muhammad Ali Jinnah Hospital to find their loved ones. Source: Getty Images



Image of members of one of the families of the victims of the attack of Kaaj Educational Center who are struggling to find their loved ones. Source: Getty Images



Image of bodies of the victims of the attack on Kaaj Education Center. Taliban showed no respect for the bodies of the deceased or their grieving families. Source: social media



Image of one of the survivors of the attack on Kaaj Education Center crying in an empty classroom a few days after the incident. Source: social media.



Image of Hazara girls trying to escape from Kaaj Education Center at the time of the terrorist attack. Source: social media.



Image of relatives of the victims of Kaaj Education Center gathered to find the bodies of their children whom the Taliban threw in a container. It can be seen clearly that the families use local vehicles to transport the bodies as the Taliban did not provide them with an ambulance. Source: social media.



Image of displacement of people of the village of Char Asiab, Lal wa Sarjangan District, Ghor Province. Source: The Etilaat Roz



Image of displacement of people of the village of Char Asiab, Lal wa Sarjantal District, Ghor Province. Source: The Etilaat Roz

General Information about the participants of the research

The respondents are generally Hazara and Shia from the provinces of Kabul, Ghazni, Bamiyan, Parwan, Balkh, Daikundi, Maidan Wardak, Herat, Kandahar, and Sarpol.

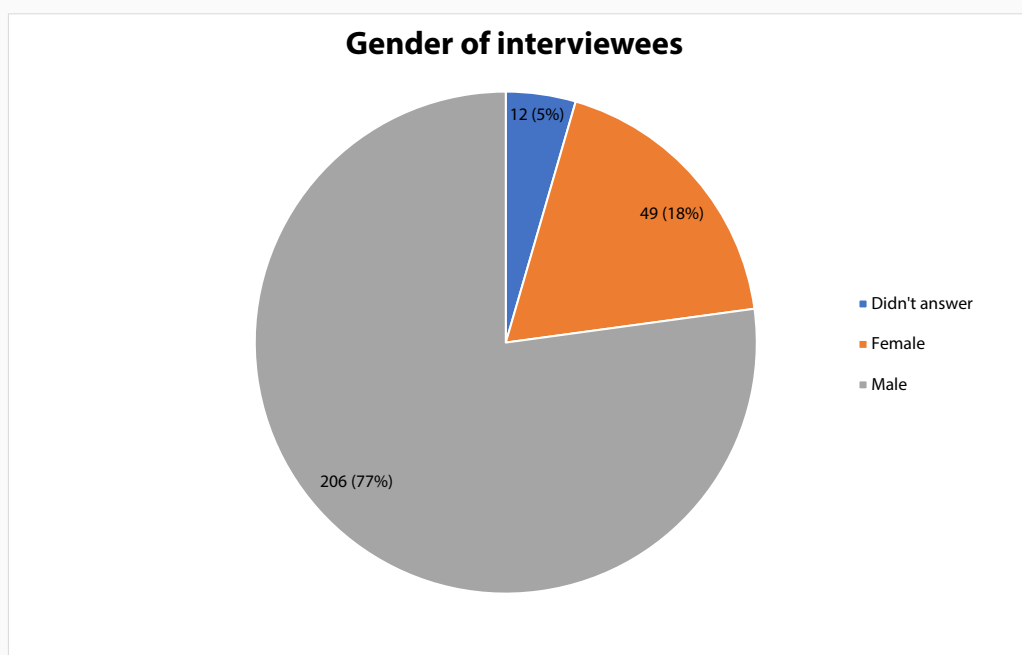
A. Gender of Interviewees

Gender of Interviewees

Did not declare: 5%

Women: 18%

Men: 77%



B. Questions

1: Do you think that Afghanistan is moving in the right direction?

Yes, definitely

Yes, somewhat

No, definitely

2: Are you afraid of living in Afghanistan?

Yes, definitely

Yes, somewhat

No, definitely

3: Do you have hope for a better future in the presence of the Taliban?

Yes, definitely

Yes, somewhat

No, definitely

4: Do you believe that Hazara people have been neglected by the Taliban in the political and social spaces?

Yes, definitely

Yes, somewhat

No, definitely

5: Do you consider the Taliban regime to be an opportunity or a problem for the Hazara people?

A Problem

An opportunity

6: If you consider Taliban rule to be a problem, what do you consider to be the solution?

The fall of the Taliban regime through military intervention

Replacing the Taliban regime with an inclusive national government

Interacting with the Taliban regime by way of the same type of regime (??)

7: In your opinion, is it acceptable to prevent girls and women from going to school, university, and the workplace?

Yes, it is acceptable

Yes, it is somewhat acceptable

No, it is not acceptable at all

8: Do you intend to leave Afghanistan?

Yes, definitely

Yes, somewhat

No, definitely

9: Have you benefited from humanitarian aid?

Yes, several times

Yes, only once

No

Open Call

Call 1

Due to regretful fact of the continuity of the genocide of Hazara peoples of Afghanistan, and that terrorist groups continue to target these people because of their ethno-religious affiliations, we request that you share information related to the massacre of Hazara and Shia peoples in order to record the crimes committed in the past to the international forums to lay the groundworks for a fair trial of the perpetrators.

We require the following information for this purpose:

Details of the person killed / martyred:

Full Name

Father's

Name Gender

Age

Marital status

Ethnicity

Occupation

Residential address

Killing date

Killing method

Perpetrators (if is known)

Graveyard

Picture

You can send the above information to the email address: contact@hazaragenocide.com

Call 2

To establish a comprehensive, impartial, and professional record of the terrorist attacks and atrocities committed against the people of Afghanistan, we request that you cooperate by sharing information with Bolaq Analyst Network. We are attempting to analyse the situation of all the people of Afghanistan under the oppressive rule of the Taliban.

If you are interested in cooperating with Bolaq Analyst Network, can you contact us via the email address: editor@bolaq.org

Note: This research will be reviewed and revised, accordingly. If, however, you think that anything has been left out, you can share your suggestions with us for use in the succeeding review.

Contact: editor@bolaq.org

Follow Bolaq Analysts Network's activities at the following addresses:

Websites:

www.bolaq.org
www.dari.bolaq.org
www.hazaragenocide.com

Social Media:

<https://www.facebook.com/BolaqOfficial>
<https://twitter.com/bolaqofficial>
<https://www.instagram.com/bolaqofficial>
<https://www.youtube.com/channel/UCwJE56ewiCPt7AWOFLdQUHw>

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