



Manifesto of the Afghanistan People's Front (APF)

**Changing from today's ill and infirm state to a driving force,
active and efficient, requires self-restraint and mutual
acceptance!**

Intro

For almost a century, the people of Afghanistan have endured the tyranny of the absolute monarchy, the tyranny and violence of the totalitarian regime of the Daoud Khani Republic (established by a coup in the summer of 1974), the brutality and oppression of mercenary regime of Khalque and Parcham (offshoots of the People's Democratic Party, came to power in the spring of 1979), the terrible crimes, plunder and looting of the Islamic Republic and the lashes of the Islamic-Fascist Emirate of Taliban. During the last hundred years, several brutal regimes invaded our people's lives and the life of the country one right after another. In addition to poverty, unemployment, mass displacements, burning of schools and cultural institutions, and destruction of cities and villages, they undoubtedly resorted to mass killings, imprisonments of thousands, medieval tortures, and by these methods imposed overwhelming unprecedented cruelty and suffocation on Afghan people. The brutality and suffocation caused by the governments forced many individuals and families to migrate to neighboring countries. As a result, thousands of young and talented brains fled the country, and thousands more became victims of the exploitation of global capitalist systems worldwide. After the departure of the Russian social-imperialist forces from the country and the fall of its puppet and mercenary regime, autocratic, anti-mass, and reactionary regimes consisting of known greedy warmongers,



feudalists, and local oppressors with the collaboration of global imperialism, arms dealers, and drug traffickers came to power. The Islamic regime consisted of some fanatic fundamentalists to impose and satisfy its evil and inhuman desires for destruction, ignited another unwanted war in the country and killed thousands of people in the name of infidels, and forced hundreds of thousands of people to migrate. From then on, they reached out to the world for begging, which undoubtedly destroyed the historical dignity of the country in the global family. Since then, bribery, corruption, nepotism, kidnapping, prostitution, sexual harassment, and the spread of moral deviations have threatened the lives of the masses more than ever. Stray gangs and armed robbers, as certain products of poverty, hunger, and unemployment, stormed the streets and terrorized people's lives. The safety of people's lives and the security of their properties became an impossible hope. The privacy of people's homes was invaded by thugs, regime bureaucrats, and armed warlords' henchmen. This is even though some known groups and individuals in close ties with the regime work in collaboration with imperialists and historical enemies of the country to fuel the chaos and spread sectarianism and racism. It should (be emphasized once again that this unbearable condition has dominated the land for forty-three years.

A brief look at the course of events and political developments of the last four decades reveals that the women of Afghanistan have suffered the most. The infinite sufferings of women during these long years of war cannot be compared to any other time in the country's history. Homelessness, displacements, and mourning the loss of loved ones are all the sufferings and devastations of a never-ending war imposed on women. In addition, with careful calculation, the reactionary forces deprived and marginalized women from participating in political and social life, and even ign. Women's worthy position and graceful social role comprised half of the population and were completely ignored. Under



the pressure of multiple social layers and oppressions, civil liberties and peaceful life were utterly denied to them. Now, on the one hand, the contradictory and conflicting rule of a fundamentalist theocratic regime in collaboration with the inherited rotten political-social systems, influenced by a backward production method/relationships and feudal beliefs, has fueled further destruction of the material foundations of people's lives, the Afghan women have been the target of successive attacks, and extreme religious discriminations, superstitions, living in captivity and behind the walls of their homes, become innocent prisoners of male-dominated society and sentenced to hard labor.

The adverse effects of this situation on the social psyche created an awkward political and social atmosphere in which women could not achieve growth in the context of social evolution, exercise their abilities and establish their identity as a productive force in society. But it must be admitted that this situation is not entirely new. This is a human tragedy that has been going on for centuries. Whenever in one of the historical moments, a window of opportunity, a weak breeze of freedom has blown in the lifeless body of women's political and social life, it has only a theatrical, promotional, and symbolic aspect. It has never manifested a strong position for Afghan women.

We firmly believe that when women are given an equal opportunity with men in production - politics – administration, and in a humane and non-discriminatory environment, their ability and competence are more graceful, powerful, and effective than men. The last twenty years' history of the country has proven this fact. Right now, where spontaneous movements of women have angered the reactionary forces and the Taliban; despite the creation of an atmosphere full of restrictions, humiliation, insults, and desecration in the workplace by the representatives and mercenaries of the governments of the past four decades,



Afghan women still proved their efficiency, capability, dignity and effective roll in leadership.

And as for Afghan children, they have never been in a better situation than women. Afghan children face many difficulties under the double oppression of the family, feudal government, and their weak position in the dominant and backward social structure. Prolonged and devastating wars have dispatched many children to the streets of cities. By losing their parents or guardians, Afghan children are obliged to carry the heavy burden of the family's economy on their thin, sick, weak shoulders, contrary to human rights and standards. Joining armed groups, doing hard work, vagrancy, sexual abuse - "bacha bazi," drug trafficking, human trafficking, and selling body parts of children and teenagers in international and cross-border markets is another suffering that children and teenagers have Obviously. While religion has become a tactic to secure power and a means to earn a living for some people, the humiliating positions of some organized groups against civilization and values have dragged human values into the depths of a swamp of religion and superstitions. And it precluded the country from the convoy of growth and development for years. Now that poverty, unemployment, the spread of infectious diseases, famine, and hunger as the byproducts of a backward and reactionary regime affect the masses more than ever, a violent system of a religious fundamentalist fascist in the form of mullahs has come into being. This dominant force of the newly emerged elite, with a close tie to the imperialists and reactionary regimes of the region, is leading the country towards collapse and disintegration in the saddest way every day. The colonialists and their regional allies collide with the marauding gangs of the previous evil regimes and the hated drug gangs consisting of mobsters and vagrants, corrupt bureaucrats of the puppet "national unity" regime of the past,



drug traffickers, human traffickers, and looters. They are devouring public assets with an animalistic appetite and driving this war-torn country to destruction.

In such a situation, the revolutionary left movement of Afghanistan with new Prospects and an unprecedented slogan and the theory of "unity, criticism of unity," and a detailed analysis of the country's social and political conditions by learning valuable lessons from past and present struggles, the experiences and ideological richness of the experiences and teachings of the past revolutionary movements of the working people of the world in their fight against imperialism, colonialism, and exploitation have been organized under the name of "Afghanistan People's Front."

The Afghanistan People's Front (JMA in Dari), as a significant umbrella of the fighting unit of the Afghan people against colonization, exploitation, and oppression in any form and position, considers itself obligated to a continuous and tireless struggle for the people. The manifesto of this front is a call for the people and the deprived and oppressed classes of the country for a national revival in order to realize the historical aspirations of the Afghan people and build a free, progressive, and independent free society, free from oppression, hypocrisy, and ethnicity rules, and to resolve political, linguistic, religious, and racial prejudices, class exploitation, and the resolution of permanent conflicts between the village and the city.

For forty-three years, Jihadi appointees affiliated with global imperialism, professional war-mongering criminal gangs, and the heirs of the hated coup plotters of the People's Democratic Party, with the help from the corrupt neighboring regimes of Afghanistan's neighboring countries, have looted our country's military assets. These treacherous elements finally transferred the imported and meaningless democracy system that the West brought into the country to protect its interests into the hands of Taliban criminals. This



superstitious, misogynist, and anti-human phenomenon Taliban, which was funded by the most reactionary regimes in the region, was responsible for countless murders and bone-breaking suicide operations against the city dwellers. A government that is undoubtedly a combination of the drug mafia, and warlords, just like its predecessors, who is responsible for the addiction of millions in the country and throughout the world.

In addition, the scattering of millions of people in many parts of the world, the disability of millions of people, the increase in unemployment and famine, and the fall of more than 20 million people below the poverty line are the results of a war that the Taliban, their fugitive ideological partners, and their imperialist rulers have imposed on the poor people of Afghanistan. Therefore, as a revolutionary force and a refuge of hope for our oppressed masses, we bravely pledge to continue a war against these evildoers until the complete victory of and victory of our people. The bitter truth is that the bloodsuckers and the seditious enemy are armed to the teeth and benefit from the unreserved help of domestic and foreign reactionary forces. On the other hand, we have the least technical, economic, and military facilities at our disposal, which cannot destroy our commitment and faith. We sincerely believe in the creative and invincible power of the masses.

Achieving this great and holy goal requires moral ability, revolutionary awareness, and patience. We will keep this people's revolutionary resurrection flag flying until the end of the climb to the victory peak.

With honesty and firm faith in the upcoming revolution, we consider mass work the key to victory. We will be shoulder to shoulder with our compatriots in the stronghold of the fight against the aggressors.

This is a proven fact that our people rubbed the noses of the two great world superpowers (Russian imperialism and American imperialism) and their international and regional allies and partners to the ground. But with a



revolutionary leadership committed to freedom and people's sovereignty in anti-colonial struggles, a determined and brave mass could have better results than we are witnessing today. Drops of blood were spilled, and many sacrifices were made, but in the end, a mercenary and corrupt group sat on the throne of power and started looting people's property as their evil characters dictated. In this sad and chaotic situation, intellectuals and organizations of the revolutionary left, although they had vast quantitative and extreme capacities and significant qualitative capabilities, needed help to perform their duties properly in this tremendous historical test. The differences caused by specific ideological tendencies and the lack of organization were all factors that made the revolutionary left unable to actively participate in the system's structure following the national liberation struggle and the withdrawal of the Russians from the country. Therefore, once again believing in the principle that "the battle for national liberation is the battle of the masses, and it is only can be achieved by mobilizing the masses and relying on it, "we extend our hands to the groups of peasants, workers, professionals, toilers, unemployed, poor, and intellectuals who are the real owners of this country so that we all move towards victory together and side by side.

Dear compatriots and revolutionary fighters,

Every day we hear the moans and cries of the oppressed and the protest of millions of freedom seekers and oppressed from inside and outside the country. We are all fully aware of the lack of national and revolutionary seeds, but each of us intends to eliminate these crimes. But the single ideal is the struggle to achieve freedom and national sovereignty and provide social justice for the



millions of oppressed people to create a dynamic and prosperous classless society.

The goals of the Afghanistan People's Front (JMA) are as follows:

1- Our front is a revolutionary organization. Its purpose is to fight against imperialism and reactionary forces, establish and consolidate real peace, establish people's councils, negate exploitation, and abolish privileges based on race, gender, ethnicity, and age.

The People's Front of Afghanistan, relying on the power of workers, peasants, artisans, revolutionary intellectuals, linguistic and ethnic minorities, and the oppressed classes of society, fights through the restoration of civil and fundamental rights and freedoms of all citizens.

Achieving the above ideal, along with the creation of obstacles, the severity, and the violence of the enemies of the Afghan people, requires preparation, revolutionary acknowledgment, and struggle on different fronts. Recognizing the existing conflicts determines our duties and priorities in this direction.

2- This council body consists of revolutionary leftists, forces, individuals, progressive parties, and freedom-loving movements of Afghanistan. It has a joint and democratic collective leadership in the form of council consensus.

3- People and progressive and national organizations who want to join this front must accept the provisions of this plan in writing and consider themselves committed and obliged to implement it.



4- We are entirely against the ideology of reactionary groups affiliated with global imperialism, those responsible for much bloodshed in the past and present, systematic genocides, and forced migrations. Those are our enemies due to their reactionary and anti-mass characters. We are enemies of those involved in seizing people's property, seizing and conquering the lands and parcel of the masses, spreading addiction, polygamy, moral deviations, sexual exploitation of children and adolescents, prostitution and sexual slavery, ethnocentrism, and misogyny to dominate the people. Those who get help from the darkest, wildest, and most violent terrorist and mercenary organizations, such as "Blackwater" and the "International Zionist Organization," are our enemies.

5- The necessity of establishing the People's Front of Afghanistan (JMA)

No political force alone can carry out a national and democratic revolution. Therefore, the Afghanistan People's Front arose from the cooperation and mobilization of revolutionary forces and is one of the essential and primary tools for realizing the national and democratic revolution.

6- We are against political Islam, we consider chauvinistic thinking and political Islam as a process of feudal systems and global imperialism, and we believe that these three phenomena (political Islam, chauvinistic thinking, and global imperialism) are the beginning and continuation of today's devastating wars and bloodshed.

7- We believe that the fight against racism and discrimination is necessary to restore the rights of minorities. As long as these inequalities exist, complete freedom cannot be achieved. To be effective in our struggles against oppression



in its broadest sense, we sometimes need to independently organize the oppressed by gender, ethnicity, or their capacities.

We do this task as an inclusive and organized popular front because the reactionaries and their allies hide the facts due to their reactionary character from the people. The complete emancipation of the masses cannot be achieved without abolishing feudalism and capitalism.

8- We believe that capitalist countries, in addition to exploiting and oppressing the majority of the world's working class and producing greenhouse gasses to destroy and pollute the air and environment, are a real threat to human society. They have access to weapons of mass destruction and are in a global race for nuclear weapons and the production of more weapons. Their terrorist killing machinery and destructive projects are called Al-Qaeda, ISIS, Taliban, Booko-Haram, etc., in different countries. They created ISIS in Afghanistan and used them to destabilize the world region for their colonial interests, which in its form is a significant threat to humanity and world peace.

9- We strongly believe that liberation from the current intolerable social and political conditions can only be achieved through understanding, dialogue, and revolutionary activities of the people themselves with the cooperation of national and revolutionary forces on a mass scale. Furthermore, we will use "all possible means" to cancel those situations.

Active participation in forming a society free from discrimination and extremism based on the cooperation and involvement of all community sections, including men and women, is not only the goal but also a part of our continuous struggle in this national people's struggle. For this, the revolutionaries must create their own people's councils. These councils are autonomous and closely related to the



united front. We will learn from experience the great doctrine of "learning from the people for the people."

10- We believe a strong organization is necessary to help this goal. We know that every liberation movement must be launched, directed, and led to victory by the masses. But any organization that can convince and guide people toward a constructive and effective alternative and away from united sectarianism has a place at the forefront of this movement. We participate in this struggle as a pioneering force and strive to form a united democratic front.

11- Our movement is a public revival and belongs to the people of Afghanistan. Because the reactionary regime dependent on imperialism will not lose power without using its force, our national revival will use "all possible means" to abolish it.

12- JMA (APF) believes that sometimes changing and renewing tactics and renewing the ways of war in the village and the city is permissible due to the change of fundamental contradictions and can be influential in developing and expanding the national resurrection. With the understanding of the deterioration of the situation and the accurate assessment of the mission of the revolutionary left in the current abnormal conditions, the need to create unity of thought and action in the front, and the belief that the national struggle is a part of the class struggle. And that the two can unite with each other is our current focus on the national effort. In other words, the continuation of the long war through the continuous cooperation of the left, democratic, and federal forces or the class struggle is subordinated to the national anti-colonial struggle. This is the basic principle of our united front. Based on this principle, the independence of the



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ideological action of parties and groups within the Afghanistan People's Front is limited, and violating this principle is considered a violation of the front's goals. In the course of the national struggle, the class struggle takes the form of the national effort, and this is where the unity of all forces is ensured and placed on the right path.

13- We firmly condemn left-extremist tendencies and always refrain from such directions by any means. By critically analyzing our current challenges and critically analyzing the past left movements, we can avoid repeating the mistakes of the past.

While we prefer to move side by side with the toiling masses as one of the main pillars of their uprisings and movements, at the same time we support all their spontaneous actions and provocations against the occupiers and their proxies.

*All together towards victory and creation of a united, free and prosperous
Afghanistan.*

APF Cultural Committee

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