

In the Name of God, the Most Merciful, the Most Kind



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## The Challenges of Cyberspace

It is more likely that while scrolling down your mobile page or computer screen, a message will be received tempting you to click an eerie software or intimidating you to deposit money to a bank account. It means that cyber criminals are hunting for benefit. If you trust to click a certain application or answer a message which gives you the good news of winning a lottery or a lion's share in a company with no reason, you will certainly fall prey to frauds.

Cyberspace can be seen as providing new opportunities to reshape society and culture through "hidden" identities, or it can be seen as borderless communication and culture.

Cybercrime has reached an epidemic proportion and debated hotly around the globe. Two uncompromising sides are pitted against each other: advanced organizations of expert cyber criminals on the one hand, and international institutions with highly competent researchers, including legal professionals and technologists, on the other. The technology is the same, but it is the use and misuse of the technology that separates the good intentions from the sinister ones.

There have been many but not unanimous definitions about cybercrime. It is also defined as, "Offences that are committed against individuals or groups of individuals with a criminal motive to intentionally harm the reputation of the victim or cause physical or mental harm, or loss, to the victim directly or indirectly, using modern telecommunication networks such as internet and mobile phones." Cybercrime may threaten a person or a nation's security and financial health.

There are also problems of privacy when confidential information is intercepted or disclosed, lawfully or otherwise. Women are highly vulnerable to cybercrime in some countries. Debarati Halder and K. Jaishankar defines 'cybercrime against women' as, "Crimes targeted against women with a motive to intentionally harm the victim psychologically and physically, using modern telecommunication networks such as internet and mobile phones." The susceptibility of Afghan women to cybercrime seems very high. Women are disturbed and intimidated largely in the country. Scores of women do not use their real names on Facebook for the fear of disturbance or intimidation.

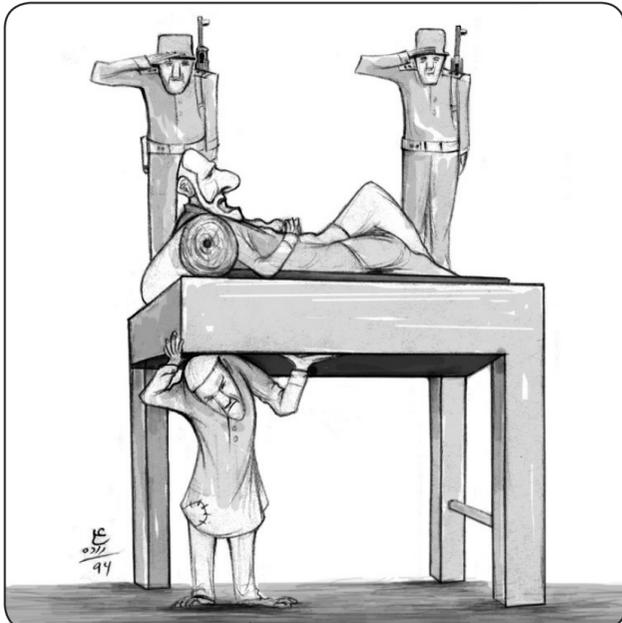
Cyberterrorism is one of the matter of great concern for the world. Cyberterrorism in general can be defined as an act of terrorism committed through the use of cyberspace or computer resources. As such, a simple propaganda piece in the Internet that there will be bomb attacks during the holidays can be considered cyberterrorism. There are also hacking activities directed towards individuals, families, organized by groups within networks, tending to cause fear among people, demonstrate power, collecting information relevant for ruining peoples' lives, robberies, blackmailing etc.

Cyberterrorism can be also defined as the intentional use of computer, networks, and public internet to cause destruction and harm for personal objectives. Experienced cyberterrorists who are very skilled in terms of hacking can deal massive damage to government systems, hospital records, and national security programs, often which leaves a country in turmoil and in fear of further attacks. The objectives of such terrorists may be political or ideological since this can be seen as a form of terrorism.

Terrorism online should be considered cyberterrorism when there has been fear inflicted on a group of people, whereas cybercrime is the act of committing a felony or crime online typically without the use of fear. Recently, Afghan President Ashraf Ghani has reportedly signed the bill on prevention of electronic crimes into law. It is said that the law recommends fines and imprisonment up to 20 years as punishment. Najib Nangyal, a spokesman for the IT ministry has said that police should be equipped with information about cybercrimes and judges and attorneys who were expert in the field should be involved the law's implementation. He added that the law, if enforced, would help people get rid of negative activities on the social media and would promote the culture of positive use of technology.

In Afghanistan, there is no restriction in social media and people seek to state their feelings and judgements, based on no facts, in sarcastic way. People are humiliated and their private sphere is invaded in the worst possible way. Hence, it is believed that approving a law regarding cyberspace is really essential in Afghanistan so as to mitigate humiliating and outrageous remarks. What is more important is to put the law into force. Otherwise, only writing a set of rule on a piece of paper will never alleviate the challenges.

We need to promote broader cooperation among countries on the investigation and prosecution of cybercriminals, terrorists and hactivist groups. We need to encourage and promote further adoption of defensive technologies, enable companies to hunt for, detect, attribute and stop cyberattacks.



## Terrorism is a Mentality and Must Change

By Syed Ali Mutahhari

On the grounds of national and international security, terrorism is considered a serious threat to society. Terrorism is resorting to violence or intimidating for gaining political, religious or ideological objectives. Terrorism is a crime in many national laws and international anti-terrorism law. It is a major crime in cases like terrorist attacks against civilians, women and children, war prisoners, etc. It is a fact that a large number of human societies are vulnerable to terrorism and pay large sacrifices and sustain financial harms in this regard. Afghanistan is one of those countries encountering serious challenges and deadly threats.

Afghan nation suffers painfully and lose human and financial resources in combating terrorism but there is still no sense of triumph. Now the questions are that how is it possible to see the political and military strategies adopted by Afghanistan and its allies against terrorist networks such as al-Qaeda, the Taliban, the self-styled Islamic State of Iraq and Syria (ISIS) meet failure? Where does the problem lie and what is the main reason behind the resistance of these groups? How radicalism is supported and emerged in different frames with the passage of time? This article will answer the questions shortly.

In spite of the fact that some commentators believe that terrorist groups are a project to pursue colonial objectives of powers, a number of individuals are of the opinion that terrorist groups are as ideological issue emerged independently. Their radical and fundamental movements stem from ideology which has been formed as a process.

It seems that the might and resistance of terrorist groups lie in their power of thought and their religious-radical ideology rather than financial, military and political powers. This issue has inspired them to the extent that their deadly acts are colored with the nature of sanctity and holiness. The chosen religious texts and magical concepts by their clerics, who inculcate in them the pleasure of heaven and heavenly sexes, fill them with keen interests in death without leaving a vacuum in their minds to accept right. There seems no faintest possibility to teach them the right way. Their radical ideology is likely to be the main reason as terrorist groups own strong bases and systematic operational organization despite lacking an independent political setup and geography.

Seminaries and madrassahs are their training centers and their instructors teach them with developed psychological tactics. This way of teaching prompt their students to get ready for martyrdom (according to themselves) with the desire of embracing

heavenly sexes before graduation. Based on such teachings, the students of those seminaries kill people indiscriminately, including combatants and non-combatants, men, women, and children. They resort to violence and suicide bombings so as to join the promised permanence.

What can one do in case of facing with those who have crossed the border of wisdom under the terms of apparently religious knowledge? It is hard to defeat them through military operations although it is a temporary and emergency solution, since terrorists have been formed as ideologue and sacred mentality based on religious teachings rather than political-military teachings. Which is why the large human sacrifices and financial loss have not born the desired result. The only way left to combat terrorism in Afghanistan is bringing change in mechanism and in the minds of the militant groups.

To mitigate insurgency, it will be essential to strengthen religious and intellectual powers against those blood-suckers and ideologues, besides reinforcing the security forces. That is to say, the only power which will be able to combat the ignorant and radical groups is intellectual individuals, namely religious institutions, mullahs and clergy. Therefore, the clergy, including Sunni and Shiite, have to campaign against the enemies with the weapon of pure and human religious texts.

The religious activities of Shiite and Sunni clergy in religious places and mosques with the aim of spreading awareness about the ugly face of terrorism and teaching moderate and pure religious concepts to people will be an effective solution to the problem.

The mobilization of clergy across the country, including cities, towns and villages will be highly significant, since a large number of people are religious and strongly affected by traditional and religious tenets. Moreover, scores of people, mainly those who live in remote areas, are uneducated - that is why teenagers and youths easily fall prey to terrorist networks and metamorphosed into suicide bombers under the aegis of false teachings. It is emphasized that bringing change into mentality and mindset will be the right mechanism for combating terrorism and the clergy will play a key role in this regard.

They are able to spread public awareness and preach the true spirit of Islam in mosques and social places.

They are able to issue religious fatwa (decree) against terrorist activities and boost the morale of security forces through declaring terrorist activities against Islam and religious tenets.

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## Saudi-UAE Demands Challenge Fundamentals of International Relations

By James M. Dorsey

A list of 13 conditions for lifting the Saudi-UAE led embargo of Qatar handed to the Gulf state this week by Kuwaiti mediators offers a first taste of newly-promoted Saudi Crown Prince Mohammed bin Salman's foreign policy approach that if endorsed by the international community would call into question fundamental principles governing international relations.

The demand, that if accepted by Qatar would turn the Gulf state into a Saudi vassal, were unlikely to facilitate a quick resolution of the three-week-old Gulf crisis. In fact, they may complicate a resolution that would allow all parties to claim victory and save face. Saudi Arabia and the UAE have reportedly given Qatar ten days to comply with their demands, according to the list that was reviewed by The Associated Press and The Wall Street Journal. Gulf states have yet to comment on the list. It was also not clear what steps the two states might take if Qatar rejected the demands.

Qatar has insisted that it would not accept any demands that compromised its sovereignty or amounted to interference in its internal affairs. It has also denied various Saudi and UAE allegations against it. The Gulf state said further that it would only negotiate an end to the crisis once the embargo had been lifted. The demands go far beyond the declared aim of Qatar's protractors that it halts its support of jihadists and Islamists. Acceptance of the demands would not only compromise its political sovereignty but could also jeopardize its economic independence if Iran were to retaliate for Qatari compliance. Compliance would further create a dangerous precedent for freedom of the press and expression. The Saudi-UAE demands appeared to fall far short of a call by the US State Department that the conditions for lifting the Saudi-UAE diplomatic and economic embargo of Qatar be "reasonable and actionable."

The United States and other democracies would likely find it difficult to support shuttering of Qatari-funded media, including the Al Jazeera television network. Al Jazeera revolutionized the Arab media landscape by introducing more free-wheeling, critical news reporting and debate that has irked autocratic Arab leaders for more than two decades. The network drew the ire of Saudi Arabia and the UAE for its support of the 2011 popular Arab revolts that brought Islamist forces, including the controversial Muslim Brotherhood, to the fore. Saudi Arabia and the UAE have gone to great length to roll back the fallout of the revolts. Similarly, the two Gulf state's demand that Qatar reduce the level of, if not break off, its diplomatic relations with Iran could endanger the Gulf state's economy that is dependent on its oil and gas exports. Qatar shares with Iran ownership of the world's largest gas field and cannot afford an open conflict with the Islamic republic. Saudi Arabia and the UAE are demanding that Qatar shut down diplomatic posts in Iran, expel members of Iran's elite Revolutionary Guard, and only conduct trade and commerce with Iran in compliance with US sanctions that are not internationally binding.

The demands put Qatar in a separate category from others in the six-nation Gulf Cooperation Council, including the UAE, Ku-

wait and Oman, that maintain diplomatic relations with Iran. The UAE, which has a territorial dispute with Iran over three islands in the Gulf, is home to a large Iranian community and serves as an important economic hub for the Islamic republic.

Similarly, acceptance of a demand that Qatar close a military base of NATO member Turkey in the Gulf state would also undermine the Gulf state's sovereignty. Turkish Defense Minister Fikri Isik said his country had no plan to close its base in Qatar. Other NATO members have military bases in the Gulf, including the United States' largest military facility in the Middle East in Qatar, and British and French bases in the UAE. Turkey, like Qatar, supported the 2011 revolts as well as the Brotherhood.

Saudi Arabia and the UAE are further demanding that Qatar cut ties to a host of organizations ranging from jihadists like Al Qaeda and the Islamic State to Lebanon's Hezbollah and the Muslim Brotherhood. Qatar has denied contacts with the jihadists but has been open about its relations with non-violent Islamists, including the Brotherhood and Palestinian group Hamas.

US Secretary of State Rex Tillerson last week suggested that banning the Brotherhood was all but impossible. Speaking to the House Committee on Foreign Relations, Mr. Tillerson cautioned that designating the Brotherhood, with an estimated membership of 5 million, as a terrorist organization would "complicate matters" with America's relations with foreign governments.

In a sign that compliance with the demands would not restore confidence among Gulf states, Saudi Arabia and the UAE together with Egypt and Bahrain insisted that Qatar expel their citizens, including those who had adopted Qatari nationality, and no longer offer their nationals citizenship as a way of ensuring that the Gulf state not meddle in their internal affairs. They also demand that Qatar be audited for a period of ten years.

In a bid to garner US support for their demands, Saudi Arabia and the UAE insisted that Qatar stop funding groups designated as terrorist by the United States, extradite people wanted by the kingdom, the Emirates, Bahrain and Egypt on charges of terrorism, and provide details of its funding of Saudi and other Arab dissidents.

Qatar's distractors differ with the Gulf state as well as the United States on which groups and individuals classify as terrorists. Saudi Arabia and the UAE have declared the Muslim Brotherhood a terrorist organization, the United States has not. Bahrain's Sunni minority government relies on support of members of the Brotherhood.

In sum, Saudi Arabia and the UAE's demands constitute an effort to rewrite the rules of international relations that uphold the sovereignty of nations and their right to craft their own policies. They effectively would put Qatar under guardianship and undermine the principle of freedom of expression and the media. The demands complicate efforts by the United States and others to resolve the Gulf crisis. They reopen an unresolved debate about the definition of terrorism and the ability of countries to adopt independent decisions on policies regarding media, citizenship, diplomatic relations, and economics. In short, at stake in the Gulf crisis is far more than the fate of a tiny Gulf state.

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