

The Mosaic Initiative: A Rebranding of a Failed Strategy and a Renewed Attempt to Contain the Taliban

(Translated)

News :

The United Nations Security Council recently held a special session to discuss the situation in Afghanistan. At this meeting, Roza Otunbayeva, head of the United Nations Assistance Mission in Afghanistan (UNAMA), introduced a new comprehensive framework called the “Mosaic Plan.” She emphasized that this initiative does not aim to “normalize the situation in Afghanistan,” but rather seeks to advance the genuine interests of the Afghan people.

Comment:

The unveiling of the new plan comes in the wake of the failure of the UN’s previous initiative, developed by Feridun Sinirlioğlu. That effort reached an impasse on two key fronts: first, the lack of international consensus on how to deal with the Taliban; and second, the Taliban’s rejection of the UN-appointed Special Envoy, who had been tasked with executing the plan. In light of these obstacles, the United Nations has now introduced a new initiative under the title “Mosaic.”

To implement the previous strategy, the Doha meetings had been convened, lasting for three rounds. However, as already noted, the process stalled due to the challenges mentioned above. Now, one year later, the Doha process has resumed. On June 30 and July 1, 2025, Qatar hosted both the third meeting of the Counter-Narcotics Committee and the second technical meeting between the Taliban and international private sector representatives. These were held as part of the fourth phase of the Doha Process and within the framework of implementing the Mosaic Plan.

While the latest gathering was technical in nature, it is widely viewed as a precursor to future political talks. According to a May 2, 2025 statement by Stéphane Smith, spokesperson for UNAMA, the Mosaic Plan is structured around two central pillars:

The establishment of working groups to address urgent challenges facing the Afghan population, such as counter-narcotics efforts and strengthening the private sector;

Addressing the underlying obstacles preventing Afghanistan’s return to the international community, particularly commitment to human rights and respect for international law.

Although the Mosaic is introduced as a new initiative, it is in essence a revised version of the earlier plan. The strategic objectives remain unchanged, with only the methods of implementation and engagement undergoing modification. As Roza Otunbayeva explained during the recent Security Council session on Afghanistan:

“Purposeful engagement with Afghanistan is aimed at a country that is at peace with itself and its neighbors, that adheres to its international obligations, and that reintegrates into the global community—not one that remains trapped in repetitive cycles of violence.”

This statement clearly indicates that the core objective of the plan remains the gradual detachment of the Taliban from their Islamic vision, and their eventual integration into the secular global order.

A defining feature of the Mosaic Plan is its “step-by-step” strategy. Under this framework, if the Taliban take one step toward the international community, the West will respond with a reciprocal step. This policy is built on gradual control and managed influence. However, the Taliban have thus far failed to propose a clear and coherent plan for implementing Islamic governance or a fully Islamic political order. The Western world has exploited this vacuum, drawing the Taliban closer to its own model.

By contrast, Hizb ut Tahrir, an Islamic ideological and political movement, offers a comprehensive, legitimate, and realistic vision for establishing the Righteous Caliphate—a project entirely grounded in Islamic principles. Unlike the West’s incremental approach, this plan is not step-by-step. It is founded for the sake of Islam and by the principles of Islam. According to Islamic logic, sometimes a sincere intention alone is enough for Allah Almighty to grant success and open the path. At other times, if a servant takes a single step, Allah swt advances toward him with many more. As expressed in the sacred Hadith (Hadith Qudsi): **«إِذَا تَقَرَّبَ الْعَبْدُ إِلَيَّ شِبْرًا، تَقَرَّبْتُ إِلَيْهِ بِرَاعٍ، وَإِذَا تَقَرَّبَ إِلَيَّ رَاعًا، تَقَرَّبْتُ إِلَيْهِ بِأَعَّا، وَإِذَا أَتَانِي يَمْشِي، أَتَيْتُهُ هَرْوَلَةً»** **“If My servant draws near to Me by a handspan, I draw near to him by an arm's length; and if he draws near to Me by an arm's length, I draw near to him by a fathom; and if he comes to Me walking, I come to him running.”** (Narrated by al-Bukhari and Muslim)

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