

Translation begins here

## Page 1

In the name of Allah the most gracious the most merciful

We praise Him and pray to the generous messenger,

Below is a report on our visit to the states of Kurum, Orakzai, and Khyber, tasked by the overall official Al-Mulla (('Abd-al-Manan)) and the Shura Council - May God protect them. It began on the fourth of Jamadi Al-Thani 1429H (9 June 2008) and ended on the fourteenth of that same month (19 June 2008)

Before I begin this report, I shall cite the purposes of the visit as follows:

- Know the road well,
- Finding stations along the road,
- Establishing ties with the leaders of the jihad in these locations; entice them or sense the extent of their readiness to receive us in their areas - whether prisoners, training centers or receiving individuals,
- Learn the area and its topography.

First: Kurum

1. The road to Kurum from Mir 'Ali: from the market of Mir 'Ali to Balandi Khel - the last point in Shamali

We took the main road - there is a back road on the right side going through the valley - which would take approximately two hours from Mir 'Ali to Balandi Khel.

1. Zaramila: An open checkpoint with a back road to its right side.
2. Tarkhu Bay: An open checkpoint with a back road to its right side.
3. Bubay: An open checkpoint with a back road to its right side

4. Sabin Wam: An open checkpoint with a back road to its right side.
5. Shawa: An open checkpoint with a footpath to its left side.
6. Kabul Khel: Village.
7. Adam Khel: An open checkpoint with a back road to its right side.
8. Balandi Khel: (first station): That includes "Figure 1" where houses would be available as a first rest stop

Profit of Figure 1 is in bypassing Tahal the government area and the first city in Kohat during the current open period. However, during the tightening period, there is a back road from the village of "Figure 1" that circles around the city and the fort - it loops around the official road to meet at the intersection of the rail tracks and the asphalt road. This road is to the right side of the ongoing traffic and takes two hours. During times of extreme tightening, there is another road to the left side of an area called "Sabin Tal" which would take between three and four hours; that would lead to the village of "Figure 2" at the beginning of Kurum.

9. "Tahal" is a city on the road and has a back road as previously mentioned
10. Rahmah Shah: A village that goes through the rail track.
11. Sarur Khel: Village.
12. Tur Saman: Village.
13. Daw'abah: It is a big district on the bridge and from inside the market of Daw'abah; after three minutes, you will turn left; there would be a side street to the right leading to Zarkasri, perpendicular to Taruri, which is the village of "Figure 2" and shall be mentioned later
14. Taruri (second station): In which "Figure 2" is located - it is the first village in the state of Kurum. Figure 2 has a video in the first tape getting out of the car and wearing a black turban, talking with an individual sitting in the trunk of the "Pick-up"; this is for facial recognition. His mobile number is (Number 1). He expressed his willingness to host, and has houses ready in his possession. He is tied to the leaders and partisans

- we met a few of them, who also expressed their readiness to assist. Figure 3 has a fighting group in Afghanistan - he is from Jimakani people from the area of Kandal; his telephone is (Number 2). We arrived to him after we took a road that was half-paved and the other half a dirt road leading to Sadah; it is a city perhaps the size of Miram Shah, with a market and a large fort for the militias. We passed through Batak (Var: Phatak) twice, which has a back road. The area of the city is an extremely large area and we went through bumpy and rugged roads, in our opinion. Its topography is a harsher one than Sadah. Sadah has a good electricity supply, similar to the electricity in Mir 'Ali. It has an official road from Tal leading to it, which goes through villages and small cities.

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Review the map - this road was blocked off by the Shi'a in 'Ali Za'i area due to the clashes created by the group of "Figure 22." Review Video Number 1 to get acquainted with its topography and the situation of the road we take to Sadah.

In Sadah we met with Figure 3 at the house of a good man named Figure 4. His house is located inside the market and it seems he is affluent; he has a son named Figure 5, who studied in Lal Masjid, the red mosque. He was amongst those who fought with Shaykh 'Abd-al-Rashid ((Ghazi)), until he was killed, may God have mercy on him. 'Abd-al-'Aziz Ghazi then asked them to go out and save themselves, because he would be unable to work due to his studies later on. Figure 5 is fluent in Arabic and is a good man. He is against Pakistan and is considered from the talabah of Sadah, and is posted, in their notebooks, in front of his house front door; perhaps he is in charge of the notebooks. Figure 4 has another son named Figure 6, whom he sent to the Emirates to work there. A third son named Figure 7 and Figure 6 is a mujahid and a student. The intent is that Figure 4 may be a nucleus of the Ansar in Sadah, and his son, Figure 5, the owner of the Red Mosque, confirmed it.

At the house of Figure 4 we met with Figure 3, as mentioned. We went with him to his village which was an hour and a half away from Sadah, heading northeast. Just before his village, the area is rough and mountainous because of its proximity to Tora Bora; you need a pick-up to get there. We visited the school there. The houses and the electricity are considered good, as well as the water, which was abundant; they even plant rice in these mountains. The name of the rice is "Ghat Sabin," meaning the big white. This was a digression.

Following the visit of Figure 3, we headed to the south from this area through a mountainous and bumpy road. The rain had created mud as we passed through the village of Mama Za'i which had Ansar, which we will mention later on. There were also other individuals belonging to Figure 22. We passed 'Ali Shir Za'i at the end of the Kurum borders with Orakzai and headed to Figure 8; he is a veteran Ansar supporter, but before I move away from the subject of Figure 8, I would like to mention that we agreed with Figure 3 to arrange for locations near Sadah, to which he expressed his willingness for doing so. But in his village, he seemed more ready - God willing.

We returned to Figure 8 from 'Ali Shir Za'i, who is a senior Ansar and considered (Station Three) if the situation warrants it. During the previous years, he ran a training camp at his house where he held 25 training sessions, until one year prior to this date. When we visited him, the training session had just ended one day prior. They went to the mountains for practical implementation. The man was also prepared to host and support. He mentioned to us a problem that perhaps would be good to mention, which indicated that after contact was cut with Figure 9, he disliked the fact of stopping training; he then would ask anyone wanting to train for the sum of 1000 rupees as food and drink expenses and would provide him training. This was repeated twice or more. Figure 8 mentioned this to us and expressed his embarrassment about it - he asked us to contact him directly in the event of a disagreement with Figure 9. I supported this idea.

I shall return to discuss several obstacles and problems when talking about the talabah in Kurum and Orakzai; however, now we shall discuss the following:

- Shi'a areas: All of 'Ali Za'i, Yaj Khalil, and almost all of Yarjanar, Shaluzan - review the map for clarification purposes.
- The Batak and the forts: Jabari is a large militia fort, 'Ali Za'i is a large militia fort, Arwali is a large militia fort where the martyrs turned over the bus; Barjanar is an army fort and weapons are forbidden there.

Topography: the area has a bumpy terrain, mountains covered by forests located south of the state; it has an average altitude but can go up in the north and northwest. These two characteristics are parallel to Tora Bora and their elevation can reach up to 2500 meters. Irrespective of the situation, it

seems that the area is very similar to Mas'ud, especially Makin and Kani Karam; however, with large areas covered with grass at the beginning of summer in a very attractive and beautiful way. There is a dirt road from the village of Figure 2 to Tora Bora to the extreme north

Second: State of Orakzai

The move was from the house of Figure 8 in 'Ali Shir Za'i, because of its border location - climbing on a mountain after passing in Khaday Za'i from a paved road, somewhat in good condition. Once reaching the summit, the pine trees begin to appear; although it was known that they only grew in extremely elevated areas. After reaching the summit, we went through small villages and beautiful and breath-taking views until we reached the summit; this was Daburi village - refer to the map - it is a medium-sized village with a somewhat large market named Datah Khel, located in the middle of a valley surrounded by mountains from all sides, except for the entrance. The inhabitants of the area or those in the Bagh area shop at this market - between them and Daburi area are very high mountains - when talking about Khabir, because it is the closest market to them. The market and Daburi are taped in 2 Orakzai.

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Before arriving in Daburi, we met with Figure 10 from the Jam'iyah en route. We sent to his son who had intended to have a meeting for the society. He is a good and senior Ansar man and well known to Figure 11. Figure 9 also knows him and his house served as the house of Figure 11 when he would stay in Daburi. It could be considered as (Station Four). We met his son and at his house, Figure 2 gathered the leaders and Al-Ansar in the area and they were:

A. Figure 12, leader of the group in Zarakari, who is a good and experienced man; he is the one who killed the murderer of Figure 23 to avenge 23. He has good relations in Orakzai, although he is from Kurum or is on behalf of Kohat.

B. Figure 13: Ansar - and he is a good person and very helpful from Daburi and known to Abi Basir and Hamas.

C. Figure 14 is from Fayruz Khel on the road to Khyber. He is a seeker of knowledge in his last year; we saw his village and his house and he expressed his readiness to prepare houses and to host.

D. Figure 15 is the deputy of Figure 16, and is a leader in Mama Za'i located on the borders of Orakzai and Hanaku - review the map.

As for the topography of Orakzai:

It is a mountainous and bumpy area, especially in the north and northwest, as well as parts of the south. However, these mountains are covered with forests, lumber, and pines. The more we head to the east, the less bumpy the area gets until it becomes a similar road to Fayruz Khel, after the house of Figure 14. The road from Daburi to Fayruz Khel, coming down from Daburi mountain, as previously mentioned, veers to the left, heading down and reaching a road parallel to the road leading to Daburi from the first mountain summit. Half an hour later or more, it veers to the left at a 90-degree angle, to be parallel, as I had mentioned, to the Daburi road. At the 90-degree angle, you can see the government headquarters - militias - guarding a cemetery where a clash took place between the Sunni and the Shi'a; the Sunni were Panjabi who did not allow the Shi'a to be polytheists. The militias prevented the two teams to reach it, and from this point to the road leading to Khyber, the Shi'a villages can see the right side of the road until we passed the river - review the map

The seekers of knowledge in both states Kurum and Orakzai:

Their situation is extremely similar - I propose to merge our successful work with the students due to the extreme similarities in their conditions. Also, due to the interference of the students amongst each other; perhaps the main reason is the absence of borders between Orakzai and Afghanistan. The students in Orakzai are forced to coordinate with the people of Kurum to fight in Afghanistan.

With respect to Kurum, there was a Shura that consisted of seven to eight leaders, to include Figure 2. Figure 22 polarized three of them by means of money and cars and they are: Figure 18, Figure 19 and Figure 20, which led to the dismantling of the Shura. Figure 22 proposed to others but they refused, such as Figure 2. The people in Kurum and Orakzai were very annoyed by the conduct of Figure 22 and his group, under the leadership of a young individual named Figure 21; the latter is a common individual who did not understand anything in faith, not even the simplest matters. It seemed he was reckless in his behavior. The same applied to his emir and his protector who drove him to

this conduct, and which stirred the resentment of the common crowds such as:

1. Causing a fight against the Shi'a in 'Ali Za'i area through the official road (Tahal-Parpanar), leading to shutting down the road by the Shi'a. This was the easiest and fastest route to the borders of Afghanistan. The mujahidin are currently forced to take extremely bumpy roads when heading to Afghanistan.

2. Killing Khaysadar, who was between 60 and 70-years of age, because of his weapon on the road between Kurum and Orakzai, although neither Khaysadar nor the militias had engaged in combat against the seekers of knowledge or harassed them in anything. This was confirmed - however, the first one was famous and the second one went through it and others have announced it

3. As to the third, I doubt Figure 22 is responsible for it; in fact, this could be one of the reasons for the annoyance of the seekers of knowledge or the people from them - which is a kidnapping in a school for girls in Orakzai. Perhaps the people had no evidence other than the practices of 21, as previously mentioned

- With respect to the people, they appeared to welcome the seekers of knowledge and love them. It is not possible to judge before the people are put to the test. We took advantage of the meeting of the leaders and the Ansar previously mentioned at the house of Figure 10; we had mentioned the need for sincere devotion, to unite under one banner to polarize the common people and tame their hearts - also to eradicate racism and zeal for ignorance, as Allah is the grantor of success.

In general, Brother Figure 11 knows more than I do of the situation of the area, its currents and faiths. I had asked him for a special report in that respect to submit it to the leadership; the meeting with Figure 9 was necessary but was not available to us during this visit, or even meeting with figure 24, as we seek Allah's assistance.

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From a military aspect: Needless to say, I was surprised with the substantial number of training sessions held in the two states for the Pashtun, for the people of the area and others. When I asked several leaders of their need to train, they answered they had sufficient weapons and trainers. Brothers 11

and 9 had an impact and effort in this aspect, we ask Allah to accept from everyone.

- I recommend here to pay attention to Figure 8 for his doctrine, his worry in triumph and his effort in training and his loyalty - so we consider him and sufficient is God in taking account. I also recommend Figure 2, who is characterized as having a good relation with all the groups and the faiths because he has no problems with anyone; he is a partisan and served the brothers a lot ever since the time of the fall and the exodus of the brothers from Tora Bora. God willing, all can agree to this. He is a teacher at a school in his village and oversees a large group of fighters. He has an inclination to Figure 25 and likes him, but he complains about Figure 22 and the conduct of 21.

Moreover, Figure 10 is a man with a grey beard and has many good qualities; he helped the brothers ever since the exodus from Tora Bora in providing them with passports and sheltered them as well as supported them in providing them services, "Daburi".

Figure 12, as previously mentioned, is close to Figure 2 and may become his deputy in the future.

Finally, I recommend to these two states to appoint an emir to them and a deputy to begin his outreach with the Ansar, to organize it and get more acquainted. I also recommend hurrying in sending them. I propose for the emir and his deputy to have the following characteristics:

1. Married; and move with his family to get settled.
2. He should not be less than 30-years of age.
3. Disciplined from a security aspect so to prevent the appearance of Arabs in the area.
4. To have a character and the potential to gain people.
5. To have a good mind and good comportment, because he will be a front to the organization.
6. He would be familiar with everything that pertains to the area before initiating his activities in it.

There is a need to consider this seriously in providing them, and begin to send them should the migration of these states be



necessary and final. I recommend that you quickly select him, even if other matters with less importance were to stop; initially, I believe that Figure 11 could be one of them.

Third: Khyber

The road from Fayruz Khel, village of Figure 14 to Barah, the capital of the state, is four hours away - most of it is paved but some sections are bumpy.

Barah is a bigger city than Miram Shah; you can estimate the size of the city through the market. Although Peshawar market is 20 to 30 minutes from Barah market, the latter market is bigger than Miram Shah and Mir 'Ali combined. It is a very large area compared to a tribal state. Barah is very low and is 400 meters above sea level, while Mir 'Ali is 600 meters or a bit more. This is why it is extremely hot in the summer and somewhat cold in the winter as a state and a city connected to the fence of Hayatabad - the famous neighborhood; you can see the Video Number 3 and 4, Turkham and Khyber, where Hayatabad neighborhood appears next to the road.

When heading west towards the borders, the topography begins to be elevated; the reason is that heading west ends at the borders of Tora Bora. The eastern side is lower, similar to all the states until Waziristan; to the west is the chain of Sarhad mountains and the areas west of Barah and its surrounding suburbs. The most important in the west is Maydan and Bagh, other than the villages mentioned located in the video (5 Barah) under their names and distance from Barah. There is a conflict in Maydan between Al-Bir and Mahbub on one hand and between Mangal Bagh on the other. Rumors indicated that the alleged Al-Bir is one of the prominent Al-Qaburiyin and one that creates turmoil amongst people. He proposes to them to register their names with him to intercede for them on Judgment Day and similar deceiving beliefs. A man named "Munir" denied him (prevented him), so he took refuge with "al-Pir" Maulawi Dhal his name is Mahbub as a result he took refuge with Munir, a man called "Mangal Bagh;" a well-known thug/possible head of Lashkar-i Islam/the Army of Islam who has five groups that listen and obey him and that populate from Maydan to the borders of Khyber from the side of Orakzai to Barah and from Maydan to Afghanistan, areas between al-Pir and Mahbub and the people.

As the partisans of Karzai and the Afghani government had indicated, and if this is true, Mangal Bagh should be initially

paid by the government of Pakistan - or at the very least, widely supported by it, in fear of cutting this portion of Pakistan out.

Mangal Bagh is a common man who went out for the tabligh previously, but did not do more than that. The best thing is that he is a student in the emirate over his people and leads the area

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With respect to the Turkham road, it is a temple and is guarded by the "Al-Khaysadar" deployed in the area, in addition to the gates along the way where Al-Khaysadar is also located. In an effort to avoid cutting off the road, Al-Khaysadar is located in every area. If a truck gets in to the land of the people, it would be driven by one of their drivers to deliver to a driver from the neighboring people soon after his arrival. Al-Khaysadar receives support and provisions under the supervision of the Americans. We took that road until the intersection of Landaki Kutal-Turkham, then returned because of the potential danger in this area. There are between two and eight groups of people on the road in Khyber and five Mangal Bagh, as I had mentioned, and a group of people with Figure 26; he is a man who studied in the city at the Islamic University and changed his faith to the Salafist. He returned to build a school and a mosque, where he teaches the students. His students also converted their faith to the Salafist faith; however the people from Qambar Khel kept their Hanafi faith. The man has power and is educated. His group advocates the promotion of virtue and prevention of vice in his village and also in the big market. His village goes through Barah and he has guards at the points of entry to his village, following his problem with 21 and his emir, Figure 22 - after the latter had prepared a commando attack against Figure 26 at his mosque, but where no one was killed. Several were wounded and those who were close to the exit lost their sight due to the impact. Al-Mawlawi gave a lesson in Tafsir at the crowded mosque. This is what Figure 22 and 21 did - and what transpired - so if Figure 26 deserves this attack, is it right for hundreds with him as well? And what is the reason - God knows best - attack of 21 of a militia car in the village of Figure 26.

Of note, Figure 26 is the one harboring all the groups north of Waziristan in Barah, and more specifically in his village Qambar Khel. When the people of Figure 27 were besieged in Shahrano, it was mentioned that he threatened the government for the need to lift the blockade, otherwise he would send someone who would

lift it - and God knows best. His deputy mentioned that to me. The first day I met with Figure 28, Emir of Barah, on behalf of Figure 25 and I asked him about the man and how to meet with him. He did not welcome the idea and seemed concerned about my request. When I asked him why he did not welcome the idea and his concern and about the man directly, he said that he did not know anything about Figure 26. However, all those around him are in the government. Several had mentioned that his deputy thins out his beard due to the fanaticism of Figure 26 in forbidding the men to expose their heads in his village. Figure 27 had many men in the area because he had been there for a long time. In any event, we did not find in this area a loyal and entrusted leader to link with him. Figure 11 had told me about an individual named Figure 29, who had split from Figure 26 - but I did not want to meet with an individual who had split from the group of Figure 26, especially that we all were under their protection as this would have increased their resentment against us while we had not even put our feet in the area.

There was another man from the friends of Mangal Bagh, whose name was Figure 30 - he had a son who served the brothers and provided them support in their ingress to Jalalabad - however the man - meaning the son - his house was burned down and the house of his relatives by Biru Al-Mahbub. He moved to Peshawar. We then decided to go to Mahmand and what we had mentioned happened - in terms of cutting off the road.

In addition to my proposal for the need to appoint an emir and a deputy in Kurum and Orakzai, I recommend to visit the area one more time to cover the deficiency of the first visit; also to confirm the individuals and the locations that were adopted. It would be best if it were during the summer because of the easy roads and the moderate climate as well as the friends north of Barah, as we could resume our attempt one last time.

- Attached to this report are detailed maps - God willing.
- There is also a six-hour video tape for sections of the road and the areas from Mir 'Ali to the last important point.

Excerpts of report on Figure 11

As to the groups belonging to Figure 22 and Figure 25 in the area - they are as follows:

- Figure 31 was in the area, but then they were opposed to him because he was not from the area. He was replaced by Hafiz,

Figure 32, according to the rumor. It seemed that later on there was a conflict between him and Figure 33 from the group. Each one of them went separate ways with his own group. There was also the Shura of the mujahidin in the area that would reconcile between the rumor and the group. However, the problem between them was the many splits.

- The area in Orakzai is sensitive - there are two key currents and they are Al-Jam'iyah and Al-Panjabir. Several have jihad cooperation between them and some don't. They have disagreements with respect to their approach and doctrine, and very few from the people of the Hadith.

- There are many people in the area other than those that God had mercy on them - they plant the Panju (Hashish) and take advantage of its price.

- There is Maulawi in the area named Figure 34; he is considered a mushran and used to assist the brothers in the past - then he stopped and would only provide assistance to Figure 9 - however, his supporters provide us assistance.

During the talabah, he was in charge of movements in Orakzai, but there were several comments against him:

1. Suspicion of his ties with the government.
2. He did not personally cooperate with us during the time of Figure 35 - May God have mercy on him; we noticed little interest in the jihad matter.
3. The Afghani government summoned him to a session held in Kabul approximately a year ago to consult with the tribes.

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As to Figure 25, we had heard from his group about a group belonging to the same area; he is from the same group as Figure 2 in Kurum and Orakzai. Some of the rumors on Figure 22 are as follows:

1. At the time when the Shura Council was formed, they did not include organizations working in the area.
2. When 21 worked in the Shura, he began to polarize people and lure them to his side.

3. Killing the Al-Khaysadar intercepting the mujahidin.
4. Kidnapping a woman who was a teacher at a school in the area accused of working with the NGOs (Non-governmental organization in the medical field).

Here I address the conflicts during previous years and what I noticed during this visit:

1. Increase in the number of the mujahidin and the groups, compared to before.
2. Increase in their capacities with respect to armament and training centers.
3. Noticeable emergence of the mujahidin after they were in hiding.
4. Movement of the mujahidin who are not inhabitants of the area; forming groups such as the group of Figure 36, Figure 25, and others.
5. Elimination of fear within the people of these areas. The reason was due to the increase in the number of the mujahidin and their movement in the area, as well as providing training to the people there to include the lack of governmental control.
6. The preparedness of the people to receive the families and elements, unlike their nature in the past and the lack of desire.
7. Increase of the number of those heading to work internally

Several important comments:

1. The progress that took place in the area is considered a good one. However, there is a need to take measures and work with precaution, because if the government was to strongly interfere, the situation would be different. I believe the nature of the people in the area is not like the Waziris in combat and endurance, and God knows best. Working with precaution encourages the people of the area and God willing it will become like Waziristan.
2. The people in Orakzai, especially, and in Khyber, plant the hashish and some plant opium. He who moves in the area should understand the matter from a Shari'a perspective.

3. The area has several currents (Jam'iyah, Panjabir, People of the Hadith, and Salafist) - they coordinate amongst each other, hence the need for balance in dealing with them.