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Summarized Sworn Detainee Statement

Before the Tribunal could begin, the Detainee stated the following:

Detainee: Is it time for someone to loosen my handcuffs a little bit?

Tribunal President: We have spoken to the guards, and the handcuffs are per the SOP, so they will remain as they are.

Detainee: It's OK to be tied up, but they are amazingly tight and making marks on my arm.

Tribunal President: Try moving them down your wrist a little bit, that would probably help.

Detainee: It hurts a lot.

At this time, the Tribunal President paused the Tribunal briefly to allow the guards to loosen the handcuffs for the Detainee.

The Tribunal Members and Personal Representative were sworn in by the Recorder. The Tribunal President then advised the Tribunal of a change in Reporters, and stated that the Reporter had previously been sworn.

The Tribunal President read the Hearing Instructions to the Detainee and confirmed that he understood the process. The Tribunal President then asked the Detainee if he had any questions about the Tribunal process.

Detainee: Do I have permission to say something?

Tribunal President: Yes.

Detainee: I am very sick, and I am a person of the desert. If I have done something not in accordance with the rules of this court I am sorry; this is the first time I have seen people of a particular government.

The Personal Representative presented the Detainee Election Form (Exhibit D-A) to the Tribunal.

The Unclassified Summary of Evidence, Exhibit R-1, as well as Exhibits R-2 and R-3 were presented to the Tribunal by the Recorder. The Unclassified Summary of Evidence (Exhibit R-1) was then read in full to the Tribunal.

The Tribunal President then addressed the Detainee Election Form (Exhibit D-A).

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The Tribunal President informed the Detainee he could respond to the allegations with the assistance of his Personal Representative, and asked if he wished to take the Muslim oath. The Detainee was administered the Muslim oath by the Recorder.

The Personal Representative then presented Exhibits D-B (Detainee written statement), and Exhibits D-C through D-F to the Tribunal. The Tribunal President paused briefly to permit Tribunal Members to review Exhibits D-B through D-F.

Tribunal President: (addressing the Detainee) Thank you; we appreciate your written statement.

Detainee: I had more to say, but I didn't have a pen.

Tribunal President: And we'll allow you an opportunity at this time, with the assistance of your Personal Representative.

3-1. The Detainee purchased a vehicle for the Taliban with Pakistani rupees.

Detainee: In the name of Allah, I have never bought a car; no one has seen me with a car, and I don't have that type of financing or money. I question my own ability to afford my own life, or run my own house. The whole house and all my assets were taken by the Taliban. All the people in my village and the governor and people around me know that my enemies supported by the Taliban confiscated my assets. How could a person that could not release his assets from the enemy do an operation like this? I did not buy a car for anyone, I did not have a car, and no one saw me drive a car. The people in my district know about this fact. I can present as many witnesses as you want from around my town, district and province. Nobody has ever seen me driving a car, or even sitting in one; I did not drive a car at all. Haji Bars Sahib, Mohammad Khan Kaka, and Haji Mohammad Rahim all are totally aware of the facts and will testify for me that I did not have a car. All these people I've mentioned are not the people of Taliban and never supported them; they are believers in the new government. On top of that, not me, and no member of my family have ever become part of the Taliban or their army; this is a fact. On top of that, they were not Taliban, but were very involved with the mujahidin during the time of the Russians.

3-2. The Detainee was with four other Taliban soldiers, who were his security force, when he purchased the vehicle.

Detainee: As before, I was in no position, and it was not possible in any way to purchase a car; how is it then possible to have or afford bodyguards? I did not have a lifestyle such as this. Every day, I was anxious to make enough money for food for my family at home. Having bodyguards and a car was not possible. The people I have letters from will witness and testify to this. If I had that many bodyguards, then I should've been able to fight the people who took my assets. I should've been able to rescue my land.

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3-3. The Detainee was in charge of and gave orders to the four Taliban soldiers, who were with him when he purchased the vehicle.

Detainee: Again, giving people orders; I was in pain and had difficulties in life, and I was throwing dust and dirt in my face for being unable to make my living, and then here we are, I'm giving orders to people? All I wanted to do was try to get my store going so I can survive and feed my family. Everybody knows I'm a shopkeeper. It is ironic that you could be a shopkeeper, and at the same time have enough power in the government to give people orders.

During a pause, the Personal Representative went on to allegation # 4; however, the Detainee wished to add more to allegation # 3.

Detainee: Let me talk more about # 3. You have the letters and the evidence of the people; it shows I had a shop and people I borrowed money from. I was working hard to find a way to pay all those loans meaning I'm not very capable of commanding people and buying cars. The people I've received letters from aren't just anybody; they are some of the most respected people in the village; all of these people are very well-known; they are saying I had so many problems and had so many people after me for money, and my shop may be destroyed; this is who I am. Everybody in my town was aware of the situation and that hopefully, since we had Americans coming, our living conditions would be enhanced. We hoped it would make our lives better, and we didn't know they were after shopkeepers. We have been doomed people, with so many poor people and so many problems.

3-4. The Detainee was wearing a "Poge" turban during the vehicle purchase.

Detainee: This is a common piece or headdress or custom for everyday wear. Muslims and non-Muslims all wear turbans there. You can see Sieks and Pashtuns everywhere have their turbans on. It has been inherited by our fathers and elders. The Pashtu people will never put their turbans on the ground; it is a part of our heritage and custom. Even on CNN and radio stations talk about people wearing these turbans, and they will never give them up. According to customs, my father and my village I wear a turban; it was not a special type of turban; it was a part of the custom of that area just like the ones my father and grandfather wore. If I had wore any other turban in my area different than what my family wore, then I would look odd, and people would say, 'look at this guy; does he know what he's wearing, or what?' I was not wearing any special kind of turban; when I was in my shop in Konduz, I would sometimes wear a hat. When I was caught by Dostum's followers, I had a hat on. Sometimes I wore a hat, and sometimes I wore a turban; they all wear turbans over there and they know what kinds of turbans we were wearing and can witness to this.

3-5. The detainee traveled to Yerghanak, Afghanistan, with a large number of Pashtuns and Taliban soldiers to surrender to General Dostum's forces, and was then held a

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Mazar-e-Sharif for approximately forty days before being turned over to the United States.

Detainee: It was not Mazar-e-Sharif, it was Shebergan. I was in my shop in Konduz, doing my everyday thing, when the Americans started bombing. They were also dropping leaflets and telling on the radio they were coming, saying their fight was not with the public. It was only against the Taliban and al Qaida. I felt good at that time when I read these leaflets, because we wouldn't be threatened by the Americans. I was thinking about getting back home, and I was happy the roads would be open, and I could go home without paying a huge fare. There would be security within our place. What happened was Fahim's people blocked the roads, except for the Tajik and Farsi people; General Fahim's people were pinpointing Pashtuns and taking them out of cars, taking their money and started beating them up. It's very obvious and everyone has seen this. When making a trip between Konduz and Kalat, you must go through Kabul, and this area belongs to Tajik people. All of the Pashtu speaking merchants from all the areas got together. People were telling us that us merchants should get together and get out of here as soon as you can, because Fahim's people might hurt you. Got to Yerghanak and you will see American forces, and the people from the Red Cross. If we went there, we were told that they would give us fares and take us to our homes. We started our journey with all these other shopkeepers towards Yerghanak; when we got close, we ran into Dostum's people blocking the way and they stopped us. I told them about the Americans and the Red Cross and asked them to take us to them for transporting us. They told us when we see you Pashtun people, we will tie you up and beat you up. They did as promised, and a lot of Pashtun people in Afghanistan got beaten up. When we got there, they tied us up, and we stayed there for a night without food or water. I think they buried about 50 people alive into the ground. They kept on shouting and screaming, and they kept putting dirt on them. When we spent the night, we were hungry and thirsty, and the next morning, they threw us in cars. After a while, we got somewhere, and someone said we were in Mazar-e-Sharif. There were some huge semi-trucks, like U-hauls, and the cars we were in were put behind these containers, and they put us in one-by-one into these trucks. About 200-300 people were thrown in these trucks, and they closed the doors or gates. We did not see any light, and there was no air in it. Due to lack of air, a lot of people died there; I fainted somehow. There was a time when we came to Shebergan; they dropped us off in front of that province's jail. We were in bad shape, and they left the dead behind. You must've heard of these rumors of people being taken into these containers, and a lot of them were killed. When we were in Yerghanak before Shebergan, I saw Taliban had gotten away because they bribed these people. We were imprisoned in Shebergan; they were small rooms with a lot of people, and we were sitting on the dirt. There was no food or water or anything. The Red Cross people had come there, but no one would listen to them. The Red Cross people asked Dostum's people to feed us, but they said they wouldn't. Those were dark nights for us. Among all of this hardship, we managed to stay there between 40-45 nights, and we were finally handed to the Americans. I was thinking that I know that Americans will not harm anybody, and will be nice to us. I had really believed in this situation, that I know, if I see Americans, that they will believe what happened to me. I'm telling the members of the Tribunal that

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this was a real court, and I wish I could say more to show you what happened to us. The only thing I can think of that all of this would have to be a result of a misunderstanding, because I don't believe Americans would do this to anyone. I always heard that Americans don't brutalize people. I'm amazed and shocked I've been put in this cage for three years, and no one has listened to us so far. I will say one more thing. Please, I am not capable of performing because I am a very sick man; there is some damage in my eyes, and I have nothing to hide from you. I am just a shopkeeper; please, take care of me. In order to prove this, I have letters, I've been sworn, and everything you want I will prove to you that it is a fact.

Personal Representative Questions to Detainee

Q: What city was your store in?

A: Kondoz.

Q: What city did your family live in?

A: It says in the letters that was in Afghanistan, the Province of Zabol, in Kalat, the capital.

Q: Why did you have a store in Kondoz if your family was in Kalat? How far away is it?

A: That's a very good question. Afghanistan is my country, and wherever there is business, we go there and do business. In Kalat, the Province of Zabol, there were a lot of natural disasters; drought had caused people to not have a lot of money to buy things. In the north, things were a little better, and people had shops there. Even the delegation from Afghanistan had been asked that question, and when they referred to the day I opened the store, they agreed on the day I registered that things were not good in Kalat.

Q: How far apart was Kalat and Kondoz, and how did you travel?

A: There were cars that would carry up to 18 people; when there were wars, it could take up to three nights. The main or asphalt road was blocked, so we had to take side roads.

Q: How often did you make it home to see your family?

A: Whenever I accumulated enough money in Kondoz for my family to live on, I would then go back; most of the time, it was once a year.

Q: When was the last time you were in Kalat?

A: We don't write dates, but the last time I had stayed less than a year in Kondoz before I was captured.

Q: Can you give me a month in relation to Ramadan or a holiday?

A: It was during the Ead (ph), or towards the end of Ramadan; we have two Eads; it may have been during haaj, or during the great Ead after the Ramadan.

Q: Which year?

A: We don't write dates, but it was about 10 months prior to my capture.

Q: How many shopkeepers surrendered with you in Yerghanak?

A: I don't know the number exactly.

Q: What percentage of them were civilian versus Taliban soldiers?

A: There were a lot of people, and I don't know; I could not recognize who was or wasn't Taliban. I know the people who were selling tobacco and all that were among us from Kondo.

Tribunal Member Questions to Detainee

Q: How long had you owned the house in Kalat?

A: The house the enemies took?

Q: Actually, that was my next question; tell me about the house the Taliban took, and where you were before you lived in Kalat.

A: The Taliban did not capture anything; they did not capture a house from us. We had enemies that had taken our assets that were supported by the Taliban. If they didn't have the support of the Taliban, they couldn't have taken it from us.

Q: Is that the property that's in Kalat?

A: Yes; in the little village I had the house, they had taken it away. It's a well-known situation, and if you asked the governor of Kalat today, he'd tell you the same thing. The land was inherited by us, but there were two different tribes; the Nasseran (ph) and the Shemoziz (ph). They, the Shemoziz, took it, and you could inquire about that today, if you want.

Q: You indicated you could not tell if someone was Taliban; could you tell if you saw a Taliban soldier?

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A: No, when I was in Konduz it was not common to see a Taliban soldier; I didn't know them. If there was a disaster, people don't stand and say who are you, they just run away.

Q: What did you sell in your store?

A: Candy, tea, and soap and all small retail stuff.

Q: Can you tell if your customers are Taliban?

A: When I sell stuff, I don't ask who they were; I don't ask my customers who they are. I would sell things to Muslims, atheists, Hindu's I don't care, I was just selling my stuff.

Q: That was my next question; were all or most your customers Pashtuns?

A: There were Farsi speaking, Sieks and Uzbeks, but mostly Pashtuns. Even the Sieks have shops there, too.

Q: What language do you speak?

A: Pashtu.

Q: Can you understand Uzbek or Farsi at all?

A: No, I do not. The Uzbek language is more difficult than English.

Q: You said about 200-300 shopkeepers with you going to Yerghanak; do you see any of those people here?

A: I cannot even recognize my own face; how could I recognize anybody else?

Q: Is there anything that happened where you were singled out among the shopkeepers? Do you know of anything that cause them to separate you from them?

A: I was never alone.

Q: Did you injure your eye after you were captured?

A: It was prior to my capture; at least 6, 7 or 8 years ago. Again, we don't count years, but it's maybe about 8 years.

Q: How do the different tribes identify each other? How do you know if someone is in your tribe?

A: You always recognize people from your own town; the cousin from your mother or father's side, or people from your town.

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Q: Are tribes small in number?

A: There were more than 50 families in my village.

Q: So they wore nothing distinctive? There is nothing they would wear that would separate them by what they wore? Do they wear certain color turbans or distinctive clothing? How would you know if they were from your tribe?

A: Most of the people in my village would wear one type of clothing and turbans. It was like a tribal custom for everyone to wear the same thing.

Q: Have you ever had any military training, or owned any weapons?

A: No; no training and no weapons. We only had knives for cutting potatoes and onions.

Q: Have you been in Afghanistan all your life? Have you ever traveled outside Afghanistan?

A: I was born there, and have spent all of my life there.

Q: In reference to # 2 where they talk about four other people; are you aware of who these people might be?

A: That never happened, and I was never with those people. I'm ready to prove it.

Tribunal President Questions to Detainee

Q: If you had enemies that took your property, why would you be willing to leave your family and work in Kondoz?

A: Our enemies are not there to kill. They attacked, but I was trying to get back to get my stuff, but I never did. They just took my house and my assets.

Q: In my experience it's usual that a lot of Afghan people can't read and write; how is it you were fortunate enough to be able to write?

A: If one is given quality parenthood, they will always tell you to not tell lies, and do their best to tell you A, B and C and don't do bad things, and teach you writing at home.

Q: So you're saying your parents taught you to read and write?

A: Most of it I learned in my village; some at home, and some over here to keep up with my work whenever I had a pen.

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Q: Other than the training your parents gave you, you had no formal education?

A: I never went to school; everything I learned was in my village. There were no schools there anyway.

Q: During the time the Russians were there, did you also participate in the fighting against them?

A: I was very little at that time. I'm just 28 years old now; I was too young. I was just hopeful that my village would have schools there now, but now I'm here.

Q: The letters indicate the shop in Konoz had been destroyed; do you know how that happened?

A: I think my store is destroyed, and my guess is my parents love me so much, they are hiding something from me; they're saying that to not make me worry. My guess is that the store is gone.

Q: At this time, is there anything else you'd like to tell us?

A: Yes, I sure do. Thank you so much for listening to me. I just want to tell you that I've lost everything in my life. I don't have my shop anymore; I don't have my home anymore, and please do something to expedite my situation. I don't want to be in prison any more.

The Tribunal President then queried the Tribunal Members and Personal Representative to confirm there was no additional evidence or Witnesses to present at this time; the Detainee then interrupted with the following:

Detainee: What is the result of the polygraph?

Tribunal President: (addressing the Detainee) The polygraph your Personal Representative presented to us?

Detainee: I think it says I was telling the truth.

Tribunal President: Yes; it indicated that there was no deception.

Detainee: I am telling you that everything I've said is all true.

The Tribunal President then explained the remainder of the Tribunal process to the Detainee, and adjourned the open session.

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AUTHENTICATION

I certify the material contained in this transcript is a true and accurate summary of the testimony given during the proceedings.



Colonel, U.S. Army
Tribunal President

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In the name of Allah

1) I myself was never a driver, nor ever drove a car in my life, or ever owned one. Not an adult nor a child or anyone else has ever seen me driving a car. All my life in the district and in the province or in Afghanistan, nobody would testify this, that I ever had a car. I never had such a relationship with anyone who could provide me a car. All the people of the region, the tribe, the district and the village are witness to this. I was always alone getting around and was doing hard labor & surviving. Haji Bars Sahib, who is the head of the whole tribe and region and everyone knows him, and also the Imam of he Tatak Mosque and Shair Mohammad Khan, Daulat Khan, Mohammad Khan Kaka (uncle), Atta Mohammad, Haji Mohammad Rahim (who is a popular merchant in Kalat Province), all of the above and also much more people are witness to this, and moreover other people who I have not mentioned their names are ready (willing to) to testify that I never owned a car or had any security guards or even been with Taliban.

So how could I ever receive a car from them? My enemies who were supported by the government confiscated my house, my land. Everything I owned they had taken away.

All the Kalat province people are absolutely aware of this that other people (strangers) had taken our land. The governor of Kalat province and other people of the government of Zabul province of Afghanistan know and are witness to that our assets (land) were in the hands of others. Haji Barras, Haji Abdul Bari, Abdul Hannan, Haji Mannan, Mirza Khan Haji, Shair Mohammad and Mohammad Rahim and other people as well. I have also received a letter from home that Haji Barras had made a trip to Kabul concerning our land. A delegation has told me that an inquiry about our land might begin soon. An American Secret Service Unit was also present there and have mentioned that a Pashto translator has heard about the situation and has told your representative that he has also heard about it and has also said that an American representative will contact he governor of Kalat province so (God willing) he would do something about it.

I had a store in Kunduz province and I was staying there. It was a retail store. People of Kunduz and the other shopkeepers have seen my store and know about it. Also the people of my village and the people of my district and some people of the Bazaar (market) in Kalat know about my store and will testify and are my witness. People like Haji Mohammad Rahim a storekeeper in Kalat bazaar, Haji Barras, Agha Jan, Tatak, Aziz Khan, Atta Mohammad, Haider, Atta-ur-Rahman, Nizamuddin, Daulat Khan, Sardar Mohammad, Shair Mohammad, Haji Essamuddin, Haji Saifuddin, Haji Abdul Mannan, Abdul Ghaffar, Abdul Khaliq, Allauddin, all these people are my witness and will testify for me. And I have received a letter from them through Red Cross. I still have them. There is information about my store in these letters.

First letter: The store in Kunduz is destroyed, three of your borrowers have come to the Sheen Kai district and have paid half of their loan and will be given to you when you return (God willing). Haji Barras has gone to Kabul concerning our land.

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Exhibit D-b
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The above Letter sent by: Aziz Khan Kaka, Mohammad Khan, Nizamuddin, Atta-ur-Rahman, Habib-ur-Rahman, Haji Barras, Haji Mohammad Rahim

2nd Letter: Your store in Kunduz is functioning and doing business, don't worry. (from Haji Barras, Agha Jan) all of them are witness to my store.

3rd Letter: Don't worry about the store in Kunduz, it is safe. (Letter from Sardar Mohammad, Atta Mohammad and Said Akbar).

4th Letter: As you asked about your store and your loans, we paid some of them and some are still outstanding. We told your lenders the rest will be paid by yourself. (Letter from mother Sharifah, Mohammad Khan, Aziz Khan Kaka, Mohammad Khan, Nizamuddin, Atta-ur-Rahman, Habib-ur-Rahman, Haji Barras, Haji Mohammad Rahim and Tatak.

There are more letters that verify that my store in Kunduz and I am a shopkeeper.

American holds all these letters as well. All of the names I have mentioned and some more in the village and in the district or witness to this matter. They know about my store. Therefore the judges should decide about my release ASAP and do not keep me any longer and do not keep me in prison any longer because this is a very clear situation and it is proven that I am a shopkeeper and was thrown in jail by mistake.

2: Turban: Wearing a Turban (Langotai) is a common custom in Afghanistan, the Muslim, Sikhs and non-Muslims and for all men this is a tribal matter. Every region has its own custom. In the province of Helmund, Urzagan, Zabul people wear Black and white Turban and in some areas they wear just a hat, and so in my area and among my tribe people wear turban but I did not wear any special kind. My villagers know this situation. Abdul Mannan, Shair Mohammad, Tatak, Mohammad Khan, Atta-ur-Rahman, Daulat Khan, Nizamuddin these people are all my witness to the matter and they live in my village. But in my store I used to wear just a hat. Dostum handed me over to Americans when I had a hat on not a turban. This is clear and true that I did not wear a special turban. If I did do that then people would know it. There were acts of violence in America against the people who were wearing turbans; this is a Pashtun peoples' tradition.

I was in my store when Americans were dropping bombs in Afghanistan. They were also dropping leaflets indicating that they do not want to harm or bother general public. And your radio stations were also saying that your fight is not against the public only against Talibans. And you were saying that you are rebuilding Afghanistan, and that's why I was sitting calmly in my store and minding my own business, I was thinking that all the local roads would be open and I would be able to go home without any difficulties. And I will be paying less fare to get home and I will get there sooner as well. But later General Fahim blocked all the roads and was collecting money from ordinary Pashtun

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people and throwing them in jail. When General Fahim's Tajik people were coming to Kunduz province, the Pashtun storeowners and other shopkeepers were told that you poor shopkeepers of Kalat and Kandhar leave this place because Fahim's Tajik people will cause you losses and may kill you as well. The Red Cross workers and other Americans were standing in Sargang (name of a place) and they were sending the shopkeepers and the other poor people to their homes and were also paying the fare and were helping them too. When I came to Sargang General Dostum's Uzbek people were standing there and took all of our money and clothes and handcuffed me. I told them to send me home but they said where ever we see any Pashtun people or their shops so we take everything they have and would not let them go and I was handcuffed. There were other shopkeepers who were handcuffed as well. We spent the day and night over there, there was no food and water. Some Talibans got away by bribing Dostum's Uzbek people and then they threw lots of people in cars and buried some people alive. I was watching them myself that were screaming and Dostum's followers were dumping dirt on them and they were transferring some from these large cars into containers (train wagon types) and people were thinking, "now they are in Mizar-e-sharif". When they threw all of these people in those wagons that had lack of air and the gates were shut down tightly. And eventually they were taken out of the wagon trucks in Sheberghan province in front of a prison while many people had already been dead, you might have heard about this act of brutality on radio. There we were kept for 40 days under sever brutality, hardship and hunger. In the prison people were talking that a lots of Taliban leaders and others were freed by paying a lots of money. Then they handed me over to American soldiers and even then I told them that I am just a shopkeeper. And I was glad to be in the hands of Americans. Because I was saying to myself that I am only a shopkeeper and hopefully I will be released soon. I believed that Americans are not cruel and will listen to me and they care a lot about human rights. All I said are true and I say the truth, and I also have witness. Even your telegraph machines (media) say the same thing. And they are agreeing with me and I am honest. So I am hoping and kindly expecting that judges will expedite deciding about my release and waste no time, because I always believe that the justice will prevail. So it is only fair that you help me. I am very poor and victim of brutality and owe a lot of people money. My shop was destroyed and my house is there. I have been in prison here for the past 3 years and some months and I a saying one more time, I shouldn't be in prison any longer. They should give a very quick order of my release. I had been thinking that American Government might have forgotten about me! If they did not forget me then at the same time I know they are good people then what is going on! You should take care of me and help me out. And if I've ever said anything rude in this tribunal or in front of my representative, please forgive me. Because I am very sick and I am person of desert not a city person (meanings I am not a big shot). I never had any conversation with government official before and you people are very educated people, please do not let my saying bother you.

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2003-09-16

GUAN2003I01361

Date Translated: October 16, 2003

Date on Mail: SEPT, 2003

Sender's Name: AZIZ KHAN

Addressee: ABDULRAHMAN
Address: SHINGER VILLAGE OF HAJI BARISH
City/Zip code: ZABAL, AFGHANISTAN
Language: FARSI
Family: Yes

In the Name of Allah the Compassionate the Merciful

Text:

& your respectfull

Lots of greetings from here Aziz Khan to ~~Sharif's~~ Mom, Muhammad Khan, uncle Nizamudeen, Attaurahman, Habibrahman, Haji Barish, Tatak, Haji Muhammad Rahim, and Abdurahman greetings!

Out here thanks God we are all fine and hoping you all are fine as well. Received your letters and ~~let find out that~~ every thing is alright at home and don't worry be patience God is merciful and powerful and God is with those who's being patience. Also you asked about the loan Debt and store if they ask has paid out what ever left I'll be paying it

Linguist Comments:
Used Farsi and Pushtu.

Pushto.

as you asked about the shop & loans, we paid them, and a few are outstanding. we told them those will be paid by yourself.

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Exhibit D-c

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Greetings from your Father & Loving mother & remaining for at your home, are being sent to Abdul-Rahman, hope to God you are accepting.

Up to writing this letter, we are sending you complete assurance of our well-being and wishing you complete health & success from great great & able God.

Dear Abdul-Rahman, We received 4 letters from you and please address your letters to Mohammed Rahim's store. They will reach us and don't worry about your store in Kunduz at all. It is safe. Allah protect you. Sardar Mohammad, ATA Mohammad and Said Akbar are also sending their greetings.

1381/9/9 equals Year 2001.

Exhibit D-d

(UNCLASSIFIED) FOUO

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MESSAGE

WCC / 13/9/9 / 900

پیغام

(Family news of a strictly personal nature)

احوال خانوادگی که محض ماهیت شخصی داشته باشد

گورنر پیغام چه بواسطه شخصی احوال بیان کری

سلاموند که صرفه د جیلده گاه دو الیه شریعت او نور د کور متوال
 دو لیکه و نگر و عبدالرحمن ته چن سلا سوند و راندیک کور خور
 دیک و کرب چه قبول یک کرب سوز شکرده د دای سلا
 تر سیکو پور د چن صحت کامل اکلانم در کوم اوستا س
 صحت او موثقت هشته لدر اوقوانا خورده شکر خوار
 و نه شکر سلا سیکو سوز ته برادر سیدل او هشته د عیدم
 د دو گاه به او سلا سیکو ندر ایزه سوز ته سیدین اود کوز
 به دو گاه جمع اندیشنه مگوه هوز محفوظا ده نور سوز خور
 سوزم و سوز در هر او عطا و ر دو لیکه اکبر هم سلا سوند و ایزه
 سلا

Date
 Signature
 13/9/9

تاریخ
نوبت
امضاء

WCC / 13/9/9 / 900

003360

2

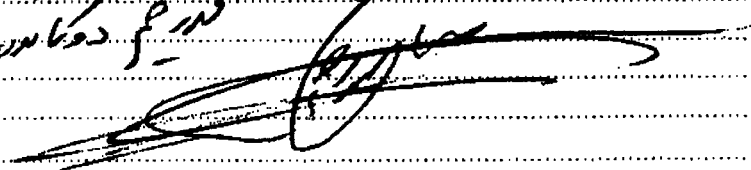
5. MESSAGE

Family and/or private news only

احوال خانوادگی که محض ماهیت شخصی داشته باشد
کدش به شماره چید برای شخصی احوال بیان کردی

7510

صلوات بر محمد و آل محمد و ما دام دو الوه زنده بودیم تا بعد از وفات او عطا الله الرحمن و صلوات
 بر او تمام و جمع عزیزان کنیم از عبد الرحمن تقدیم باد ان شاء الله ما را از حیرت و غم
 از خداوند بزرگتر بخواهیم روزی از بقیه علی بن ابی طالب که در این عالم است
 در دوکان مقدوسی از ما بی رقت است که تقدیم کردیم در دوکان شما به سفلی و مقدوسی
 بودند نصف قرص در آنجا دردم دیگر لوم از آمدن نماز است و الله عزوجل و ما را
 به کابل رفته در آنجا از ما کابل دیگر کوبه در آنجا بر میسایم و تقدیم ما فقط
 فقط ۱۰ شورا

تقدیم دوکان در کابل


6.

Date { تاریخ } Signature { امضاء / لاسلیک }

The addressee is my { نسبت خانوادگی یا گرفته / اجسوتی سر، کودی اینک }

Exhibit D-e

(2)

7510

UNCLASSIFIED FORD

Hello from Aziz Khan, Uncle and dear man
Mohammad Khan, Nizamudin, Attar Rahman,
Habibul Rahman, Haji Barshi and the rest of
the family to Abdul Ramon. Thank God we
are fine, and hoping God that you are doing
fine too. There is lots hope that we
could get our old land back.

~~There is no more~~ i middle shop doesn't exist
anymore. the gravitated shop by three debt
collectors and County will be released soon
because I paid half of the debt with the
help of God. and I will pay the rest until
your arrival. Also Haji Barshi went to Kabul
to negotiate our land there. May God be
with you. We recieved about twenty letters
from you until now.

April 28, 2002

Mohamad Rahim the Shop keeper from Kalot

name of County ✓

UNCLASSIFIED FORD

003362

0403

UNCLASSIFIED FWD

My dear friend Abdul-Rahman Jan peace be upon you:
Thanks to gracious god, everything is fine up to now.
hope to great god you're doing good as well. Everyone
is doing great at home, be sure about that. Your
store in Kunduz is functioning. Business is going
good, don't don't worry. Other than that, we pray to god
to protect you.

With All respect: Haji Barrish

accept my regards as well

Aghajan Nasser.

Dated 21/6/03

UNCLASSIFIED FWD

Exhibit D-f

003363

11. REPLY TO THE MESSAGE

US CMA25 1422003 / 2000

جواب/خواب
Family and/or private news only

CLEARED BY U.S. FORCES
که محترم مأمیت شخصی داشته باشد
کودک یا بیمار چه بیماری شخصی اسرار بیان کردی

دوست عزیزم خداوند ما را شوم علیکم
 شرفصل دمی خدای ده موت ترا و سه لوری
 له هره بابیه فریب ده ساسو فریب له خدایه
 عوا سه مه لو کور کستی هم فریب ده بطنی او سه
 ساد و کان لو کور کستی هم فعال دکاندری
 کستی فکره کوه لود دمی لو پاک خدای
 شایه خدای حافظ با قرام حل با شایه
 زما اغایه هم طرف هم سلا مونه قبول کوه
 2003

12.

Date 24/6/2003 تاریخ

Signature

امضاء
لاسلک

The addressee is my

نسبت خانوادگی یا گزیده
ایسرتیک سره کورن ایتکی

US CMA25 1422003 / 2000