

In the name of Allah the merciful and compassionate

The poor servant's translation (TN: he means Allah's poor servant.. In Arabic is 'Abd-al-Faqir)

My name is 'Abd-al-Rahman Bin Muhammad al-Husayn Bin al-Shaykh Muhammad Salim Bin 'Abd-al-Jalil al-Mijani al-Abyiri, aka Hajji Walid 'Abd-al-Jalil.

(TN: In the beginning of this document, 'Abd-al-Rahman gives a history of his family tree that goes back centuries.)

My father memorized the Qur'an and studied some of the doctrine of al-Maliki ideology, and sought more religious learning. He ran a commercial business (nfi) from a young age. As for my grandfather, he was a pious scholar who taught many of our tribe's children.

I come from a middle class family, religious and conservative. I have four paternal uncles and four paternal aunts. I have eight brothers; six of them are alive. I am number nine of the children. I am the second oldest male. I have eight sisters, six of them are alive.

I have two wives and two boys. Ahmad, aka Ayman, was born in 2004 and 'Abd-al-Wahhab who is born in 2010.

I was born in the sanctified Mecca, on 7 October 1981, at sunset, in al-Muna city at al-Mu'allah Bridge. I was premature, born at the eighth month. I spent the first years of my life in Mecca, then my father sent me with my brother and cousin to Mauritania from 1986 until 1992 to memorize Qur'an and study 'Uthmani writing. After that I returned to my family in Mecca in 1992, and remained there until 2003, continuing my religious studies. In 1994, I frequented my friend's (nfi) library to read religious and ideologist books and follow-up on news and media, because my father would not allow us to watch television. As Shaykh Usama announced the foundation of the worldwide front, I followed it in the newspapers that my father brought home.

I studied in Mecca Institute and graduated in 2000-2001 with high grades.

I discussed with my father the idea to start some projects such as to revive my grandfather's library to teach scholars and plant them in the government in order to initiate revolution and consequently apply Shari'ah. I began on the project and established a library. As the Intifada of al-Aqsa began, I started to follow the news via Al Jazeera. I followed discussion programs and read books to learn about the Intifada. In 2002, I decided on the pilgrimage to pledge allegiance to Muslim Brotherhood in 'Arafah. That year, Tahir aka now as al-Muthanna, a Mauritanian brother who lived above my place, invited me to his house for dinner. This latter could not get a visa to Pakistan; so I met him after he has been in the country seven months.

In 1994, a Mauritanian brother who returned from Afghanistan insisted that we (nfi) watch a film regarding mujahidin. Until that moment, I hadn't heard of mujahidin, and the idea of become mujahid haven't ever occurred to my mind. However, my paternal cousin told me that his friends in Mecca proposed the idea to him, to go to Afghanistan to receive training; but I did not pay much attention to it.

Likewise, my father had a friend named Nur-al-Din al-Jaza'iri who proposed to my father to go to jihad in Afghanistan. However, my father apologized due to the fact that there is no Imam (nfi), but Nur-al-Din headed to jihad and became a martyr.

I remember when Al Jazeera began to promote Shaykh Usama's interviews. My father obliged us to go with some family members to Jeddah, despite our will. For that reason, we missed Al Jazeera televised programs and didn't learn much about Usama, until after the attacks of 9/11.

As soon as we returned, I borrowed the movie from the Mauritanian brother and watched it. I was moved and influenced by it. I admired the activities, beliefs and bravery of the mujahidin. At that time, I stopped my daily studies and began to go to the friend to watch movies and discuss issues regarding Afghanistan and Shaykh Usama. Shortly afterward, I asked the Mauritanian brother to find a way for me to go to jihad, so he did. I travelled to Pakistan based on my acceptance to Karachi University. Then, I went to Afghanistan and joined al-Faruq camp, a month and half before 9/11. I suffered from asthma as a

child, and I had an attack after so many years, on my way between Quetta and Karachi.

I met the Shaykh and the Doctor (Zawahiri) 8 to 9 days before 9/11, when they visited the camp to give lessons. The lesson of the Doctor was about Qur'an and religion, as the lesson of the Shaykh was about the importance of martyrdom, obedience... The registration of our names in the organization was managed by Abu-Muhammad (nfi).

The following day, the Shaykh gave a lecture about the reality of the nation, the near attack against the Jews, a new historical chapter that will rise the nation, the enemy's developed technology, Mas'ud's role in the Crusader's war, booties of the Northern Alliance, the Al Sa'ud family conflicts, in addition to information that the attack is going to be in 10 days. I have greeted the Dr. twice, and the Shaykh only once, due to the big entourage around him.

My father had mentioned to me before, that he had met the Doctor several times in Mecca, at Mahmud 'Abd-al-Latif's place.

When I returned to the Peninsula, I discontinued my reading of jihadist news and media, and regained my scholar studies until 2003. Two days after the fall of Baghdad, we (nfi) moved to Mauritania, where I got married. Khubayb may Allah release him, and I found two ways to jihad: One to (join) the Salafi group in Algeria and the second to go to Afghanistan. A brother who allocates the brothers requested that Khubayb goes to Afghanistan and I go to Algeria to learn the core of the organization, which I did at the end of 2003 until end of 2005.

Exactly a week after London's bombings, I went (nfi) to arrange to go to Afghanistan to pledge allegiance. During that time, I participated in great and terrible events (nfi). I completely changed my personality; I had the same task there (nfi) like the one here (nfi), I completed it without having a rank/title, and I also participated in leadership missions without having an official title.

I went to convey the issues, returned to them (nfi) and conveyed my message to the brothers (nfi). In 2006, I went to visit my family, on the same day I was expelled by the Mauritanian authorities due to a long story. I became on

the wanted list of the Mauritanian government and other countries (nfi). The Mauritanian government has two pictures of me, dated 1996 and 2003, in which I looked completed different. Then, I travelled to several countries using different documents, but my passport remained new because I only used it once for my travel.

Until 2007, the only language I knew was Arabic. I now know French at an academic level, a good level of Farsi, good knowledge of Urdu grammar. I am learning to read Pashto now, and can speak it little bit.

I began to understand the philosophy of languages, which I found very easy. Since I was expelled from Mauritania, I went to the brothers and lived alone. I had a limited interaction with people, only a couple of them who would alternate their shifts to provide me services. I began to write in French and about administrative issues. During my isolation, I wrote a book about international budgets and another one on the philosophy of countries. Fortunately, the enemy did not know about my location, as well as the brothers (mujahidin), my fathers and family (TN: possibly, he means wives?); only those who were directly present with me to assist me. I used to plan for the assistants my appropriate moves and locations. I used to just inquire about the region and safety.

On the other hand, at the same time I was active and calm in Waziristan (nfi).

In the beginning of 2007, I returned to the brothers in Algeria and stayed there for several months. Then, I obtained new travel documents, which I used to travel to the brothers here (nfi) until these latter entrusted me to pledge allegiance (nfi). Due to the problems among emirs in the desert, we (TN: possibly he means I) participated in conciliation. Then, based on Shaykh Sa'id's orders I had to go back (nfi). So, in 2007 I returned during the Red Mosque event and remained there until this day. The time I spent in Algeria and here requires a lengthy description; perhaps I will recount it in the future.

Shaykhs who taught me are as follows:

- Shaykh Muhammad Walid al-Mukhtar Walid Al (Waymin)
- Shaykh Ahmad Walid 'Abd-al-Qadir
- Shaykh 'Abdallah Walid 'Abidin
- Shaykh 'Abdallah Muhammad 'Ali Barnawi

- Shaykh 'Ali al-Sanusi Ahmad
- Shaykh Musa Sukkar Bu-Qas (var. Buqas)
- Shaykh 'Abdallah al-Hajj al-Tanbakti
- Shaykh 'Abd-al-Rahman Bin 'Abd-al-Rahman Shumaylah al-Ahdal
- Shaykh 'Abd-al-Rahman Walid Dadadah
- Ahmad Walid Ahmad
- Shaykh 'Abdallah Walid Shaykh Muhammad
- Shaykh Walid Dayfallah
- Shaykh Muhammad Walid Sidi Habib
- Shaykh Ibrahim Walid Ibn
- Shaykh Sami al-Jihani
- Shaykh 'Ali al-Hikami
- Shaykh Muhammad al-Mandili (TN: possibly, Fath al-Majid)
- Shaykh Yahya Bin Fahd al-Makki
- Shaykh 'Abd-al-Rahman al-'Ujlan
- Shaykh 'Abd-al-Rahman al-Somali
- Shaykh Muhammad al-Amin al-Hirrari
- Shaykh Muhammad 'Ali Adam al-Ethiopi
- Shaykh Muhammad al-Ruqibah
- Shaykh Sid Ahmad Walid al-Imam
- Shaykh Fawwaz al-Qa'idi
- Shaykh Ikramallah
- Shaykh Sidi Muhammad al-Ansari
- Shaykh Mansur al-Da'jani
- Shu'ayl al-Lahyani
- Muhammad Iqbal
- Shaykh Wasiyallah Muhammad 'Abbas
- Shaykh Ahmad al-Sanusi Ahmad

And many others, whom I don't remember at this moment.

Written on 09 August 2010