

Memorandum



To : SAC, SAN FRANCISCO (265E-SF-112624) Date 1/25/95
(P) (SQUAD 6)

From : SA [REDACTED]

Subject: MOHAMMAD JAMAL KHALIFAH;
AOT - IT - FUGITIVE;
OO: SAN FRANCISCO

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The attached memorandum from [REDACTED]
Alameda County Sheriff's Department was furnished by INS SSA [REDACTED]
[REDACTED] on 1/25/95. The memorandum contains the identity of
visitors to KHALIFAH at Santa Rita County Jail, where INS is
housing KHALIFAH pending his deportation. It is noted that the
following relevant visitors are identified:

[REDACTED]

[REDACTED] DL Number [REDACTED]
Date of Birth [REDACTED] at [REDACTED]
He was driving a vehicle bearing [REDACTED]
license [REDACTED]
Visited on 12/22/94.

[REDACTED]

Sheraton Hotel
C/O [REDACTED]
[REDACTED] DL Number [REDACTED]
Born [REDACTED] in [REDACTED]
Visited on 12/22/94, 12/29/94 and 1/9/95.

[REDACTED]

Sheraton Hotel
C/O [REDACTED]
Saudi Passport Number [REDACTED]
unknown driver's license number [REDACTED]
born [REDACTED]
in [REDACTED]
Visited on 12/22/94, 12/29/94 and 1/9/95,
when he gave his address as the Sheraton Hotel
at Fisherman's Wharf (415) 624-5500.
[REDACTED] came by way of vehicle bearing [REDACTED]
license [REDACTED]

VSD/aan
(2)

SEARCHED GEN
SERIALIZED SEARCHED
FILED

JAN 26 1995

FBI - SAN FRANCISCO

265E-SF-112624-58



Alameda County Sheriff's Department

ALAMEDA COUNTY JAIL-SANTA RITA, 5325 BRODER BLVD., DUBLIN, CA 94568 (510) 551-6500

CHARLES C. PLUMMER, SHERIFF
MARSHAL - CORONER - PUBLIC ADMINISTRATOR
DIRECTOR OF EMERGENCY SERVICES

ALL INFORMATION CONTAINED

HEREIN IS UNCLASSIFIED

DATE 06-10-2009 BY UC60322LP/PLJ/CC

MEMORANDUM

DATE: January 5, 1995

FROM:

TO:

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SUBJECT: Visits for inmate Khaliffa, Mohammad (UGU021)

I have researched the visits for the above named inmate. I have attached copies of the visitor passes which I located for him, all dated 12/22/94.

The following persons visited Khaliffa during non-scheduled visiting hours:

12/20/94	Attorney	in/2015 Bar#	out/not noted DL#
12/22/94	Attorney	in/1805 Bar#	out/1920 DL#
12/27/94	Attorney	in/1200	out/1330
12/31/94	Attorney	in/1510	out/1635



Alameda County Sheriff's Department

ALAMEDA COUNTY JAIL-SANTA RITA, 5325 BRODER BLVD., DUBLIN, CA 94568 (510) 551-6500

CHARLES C. PLUMMER, SHERIFF

MARSHAL - CORONER - PUBLIC ADMINISTRATOR
DIRECTOR OF EMERGENCY SERVICES

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 06-10-2009 BY UC60322LP/PLJ/CC

MEMORANDUM

DATE: January 11, 1995

FROM:

[Redacted] [Redacted]

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TO:

[Redacted]

SUBJECT: OUTSIDE VISITORS FOR INMATE KHALIFAA, MOHAMMAD (UGU021)

Per your request, I am still tracking outside visitors for the above referenced inmate. I have attached copies of the most recent visits KHALIFAA has received.

Note that on the visitor passes, the dates are incorrect. These dates should reflect the actual visiting day of SUNDAY, JANUARY 08, 1995. Why the deputies in charge of approving the passes are letting this error occur is unknown. It appears there is not much scrutiny of the visiting passes.

12-17-99

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[REDACTED]

I/M MOHAMMAD KHALIFAA UGU021.. HU2.A.03
RECEIVED A NON-CONTACT VISIT FROM 1357 HRS TO
1417 HRS.

[REDACTED]
S/T # [REDACTED]

Records indicate visit was
with Atty [REDACTED]

QAS

ALAMEDA COUNTY JAIL
VISITOR'S PASS

HAS ORIGINALS
000533

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HOUSING UNIT 2A03 TIME 12:00 P.M.
DAY OF WEEK Sunday DATE 12/16/94
INMATE'S NAME KHALIFAH, Mohamed PFN # 8150 021
VISITOR'S NAME [REDACTED] D.O.B. [REDACTED]
ADDRESS [REDACTED] CITY [REDACTED]
PHONE # [REDACTED] DRIVER'S LICENSE OR ID # [REDACTED]
VEHICLE LICENSE # [REDACTED] OTHERS IN VEHICLE [REDACTED]

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 06-10-2009 BY UC60322LP/PLJ/CC

ALAMEDA COUNTY JAIL
VISITOR'S PASS

000532

HOUSING UNIT 2A03 TIME 12:00 PM
DAY OF WEEK [REDACTED] DATE 12-18-94
INMATE'S NAME KHALIFAH PFN # 464 021
VISITOR'S NAME [REDACTED] D.O.B. [REDACTED]
ADDRESS [REDACTED] CITY [REDACTED]
PHONE # [REDACTED] DRIVER'S LICENSE OR ID # [REDACTED]
VEHICLE LICENSE # [REDACTED] OTHERS IN VEHICLE [REDACTED]

ALAMEDA COUNTY JAIL
VISITOR'S PASS

HOUSING UNIT 2A TIME 6:45
DAY OF WEEK Thursday DATE 12/22/94
INMATE'S NAME Mohammed J. Khalifah PFN # UGU 021
VISITOR'S NAME [REDACTED] D.O.B. [REDACTED]
ADDRESS [REDACTED] CITY [REDACTED]
PHONE # [REDACTED] DRIVER'S LICENSE OR ID # [REDACTED]
VEHICLE LICENSE # [REDACTED] OTHERS IN VEHICLE _____

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100292

ALAMEDA COUNTY JAIL
VISITOR'S PASS

HOUSING UNIT 2A TIME 6:45
DAY OF WEEK Thursday DATE 22-12-94
INMATE'S NAME MAHAMADJAMAL Khaleffa PFN # UGU 021
VISITOR'S NAME [REDACTED] D.O.B. [REDACTED]
ADDRESS S. Houston Hotel CITY [REDACTED]
PHONE # [REDACTED] DRIVER'S LICENSE OR ID # [REDACTED]
VEHICLE LICENSE # _____ OTHERS IN VEHICLE _____

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100290

NO FURTHER

ALAMEDA COUNTY JAIL
VISITOR'S PASS

HOUSING UNIT X 2 A TIME X 6.45
DAY OF WEEK X Thursday DATE X 22.12.98
INMATE'S NAME Mohammad Jamal Khuliffa PFN # X UG4021
VISITOR'S NAME [Redacted] D.O.B. X [Redacted]
ADDRESS Sheraton Hotel CITY X [Redacted]
PHONE # X [Redacted] DRIVER'S LICENSE OR ID # X [Redacted] Passport
VEHICLE LICENSE # X OTHERS IN VEHICLE _____

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100291 _____



ALAMEDA COUNTY JAIL
VISITOR'S PASS

HOUSING UNIT 2 A3 TIME _____

DAY OF WEEK Thursday DATE 12/29/94

INMATE'S
NAME Mohammad Jamal Khalil PFN # U6U021

VISITOR'S
NAME _____ D.O.B. _____

ADDRESS _____ CITY _____

PHONE # _____ DRIVER'S
LICENSE OR ID # _____

VEHICLE LICENSE # _____ OTHERS IN
VEHICLE _____

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000168

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 06-10-2009 BY UC60322LP/PLJ/CC

ALAMEDA COUNTY JAIL
VISITOR'S PASS

HOUSING UNIT 2 A3 TIME _____
DAY OF WEEK Thursday DATE 29-12-94
INMATE'S NAME TAMAL KHALEFFA PFN # UGU001
VISITOR'S NAME [REDACTED] D.O.B. [REDACTED]
ADDRESS Sheraton at Fisherman CITY San Francisco
wharf
PHONE # [REDACTED] DRIVER'S LICENSE OR ID # _____
VEHICLE LICENSE # [REDACTED] OTHERS IN VEHICLE _____

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000166

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED

DATE 06-10-2009 BY UC60322LP/PLJ/CC

ALAMEDA COUNTY JAIL
VISITOR'S PASS

HOUSING UNIT 2 A3 TIME 5:45

DAY OF WEEK Thursday DATE 29.12.94

INMATE'S
NAME Mohammed Jamal Khalifa PFN # U GUD-1

VISITOR'S
NAME [REDACTED] D.O.B. [REDACTED]

ADDRESS Shelton at fisherman's wharf CITY San Francisco

PHONE # [REDACTED] DRIVER'S
LICENSE OR ID # _____

VEHICLE LICENSE # [REDACTED] OTHERS IN
VEHICLE _____

000167

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ALL INFORMATION CONTAINED

HEREIN IS UNCLASSIFIED

DATE 06-10-2009 BY UC60322LP/PLJ/CC

ALAMEDA COUNTY JAIL
VISITOR'S PASS

110626

WIC
HOUSING UNIT 2A3 TIME 12:45
DAY OF WEEK Sunday DATE 9-1-95
INMATE'S NAME MOHAMED JAMAL KHALIFA PFN # UG4021
VISITOR'S NAME D.O.B. b6
ADDRESS Sheraton at Fisherman's Wharf CITY San Francisco b7C
PHONE # (415) 624 5500 DRIVER'S LICENSE OR ID #
VEHICLE LICENSE # OTHERS IN VEHICLE _____

ALAMEDA COUNTY JAIL
VISITOR'S PASS

110629

WIC
HOUSING UNIT 2A3 TIME 1245
DAY OF WEEK Sunday DATE 9.1.95
INMATE'S NAME Mohammed Jamal Khalifa PFN # UG4021
VISITOR'S NAME D.O.B.
ADDRESS Sheraton at Fisherman's Wharf CITY San Francisco
(415) DRIVER'S LICENSE OR ID #
PHONE # 624 5500 OTHERS IN VEHICLE _____
VEHICLE LICENSE # _____

01.30.95 02:08 PM *INV BR. SFR. USI&NS P01

ALL FBI INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 06-10-2009 BY UC60322LP/PLJ/CC



INVESTIGATIONS DIVISION
U.S. DEPARTMENT OF JUSTICE
IMMIGRATION AND NATURALIZATION SERVICE
630 SANSOME STREET
SAN FRANCISCO, CA 94111



FAX

DATE: 1-30-95

TRANSMITTED TO:

FBI

PHONE NUMBER:

FAX PHONE NUMBER:

TRANSMITTED FROM:

2415

TELEPHONE NUMBER:

INS FAX NUMBER:

Number of Pages Transmitted (including cover sheet):

2

Comments:

RECEIVED AT ROTOR

4/27/95

SEARCHED	INDEXED
SERIALIZED	FILED
APR 25 1995	
FBI - SAN FRANCISCO	

205-SF-112624-58x1

01.30.95
JAN-30-1995

02:00

PM

*INV

BR.

SFR.

USI&NS

P02

P.01/01

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1535 COMMAND DR. SUITE EE-100
ANDREWS AFB, MD. 20331-7002

27 Jan 95

Dear [REDACTED]

This is a translation of an article published on 16 Jan 95 in Asharq Al-Awsat newspaper (an international daily newspaper for the Arab world).

While the efforts are continuing to return him to Jordan

A San Francisco court has refused to release Khalifa on bail

Amman: "The Middle East"

A San Francisco court has refused to release Mohammad Jamal Khalifa (Saudi National) from custody on a bail in the sum of one million dollars, he was judged in absentia in front of the Jordanian state security court.

The attorney (Samih Al-Housaini), the defense council for the accused stated that San Francisco court refused the three defense councils' request to release their client on bail.

Khalifa is currently being tried for violation of the U.S. immigration laws while filing for his visa, as indicated in the indictment. The American authorities were notified of the judgment in absentia against him, and placed him in custody pending investigation. The attorney Husaini said that Khalifa's attorneys are waiting for the court decision.

Mohammad Jamal Khalifa's brother, arrived in San Francisco to follow up on the case, and to bring his brother (Khalifa) back to Jordan for retrial. The Jordanian penal code law would allow a retrial for whom received judgment in absentia. The ruling judgment against the accused is not definite until presented to the court of appeals for study (The court has not ruled on it yet). In addition, The decision of the court of appeals is also conceded for approval by the kingdom administration.

Khalifa's brother had called the defense attorneys and informed them that his brother (Khalifa) would prefer to be tried in Jordan and not in the United States. He is ready to surrender himself for retrial.

End Of Translation

P.S. If you have any questions in regards to the translation, please feel free to call me at [REDACTED]

TOTAL P.01

- 1 -

FEDERAL BUREAU OF INVESTIGATION

Date of transcription 12/19/94

The undersigned Special Agents (SAs) of the Federal Bureau of Investigation (FBI) witnessed the custodial transport of federal detainee, MOHAMMAD KHALIFAH, and his luggage, from Morgan Hill, California to the San Francisco Field Office of the Department of Justice, Immigration & Naturalization Service, Investigations Branch (INS), where KHALIFAH was incarcerated pending removal to a Bay Area prison facility. INS SAs Edward Onn and Anthony Ho transported KHALIFAH to the INS Field Office holding area.

The undersigned SAs viewed the partial inventory search of KHALIFAH's luggage by INS SA [] SA [] suspended the search upon supervisory orders to wait until: 1) a police canine could be made available to sniff the items for chemical or explosives, and 2) the United States Attorney's Office in San Francisco could be consulted to determine whether to proceed with an investigative search based upon application for a federal search warrant.

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SA [] partially searched one "ACE" brand, black canvas bag, measuring approximately 18" x 5" x 14" with green stitching on the shoulder strap. The bag contained at least one passport, notebooks, miscellaneous papers, an electronic datebook, one envelope containing 64 U.S. \$100 bills, and another envelope containing 6 U.S. \$100 bills, 2 ten dollar bills and one five dollar bill. Both undersigned SAs saw SA [] remove a loose piece of plain white paper which contained writing in plain view regarding metric tonnage of chemical compounds involving acetate. Per recommendation of SA [] INS Supervisory SA [] suspended the inventory search after that piece of paper was found.

Other luggage is described as follows:

1) One black canvas video bag, "Golf by Vanguard" brand, containing one SONY brand handycam, battery, remote control and apparently unopened cassette tapes, partially searched by SA []

Investigation on 12/16/94 at San Francisco, CA File # 265E-SF-112624-59
by [] FBI
FBI Date dictated 12/19/94

265E-SF-112624

Continuation of FD-302 of KHALIFAH, On 12/16/94, Page 2

2) One black canvas bag, PRESIDENT brand, measuring approximately 13 1/2" x 22" x 18" on a frame and rollers. A luggage tag was filled out as follows: Mohammad Khalifah, Rm 202 - U.M.C., Bldg UN.A Ave, Manila, the Philippines (tel. 00632583464);

3) One yellow garment bag, translucent vinyl, apparently containing clothing and shoes;

4) One plastic "Framer's Weekly" shopping tote, containing the following items in plain view: four posters, rolled up; papers; cologne bottle; shaving kit; and two smaller gray vinyl or cloth zippered bags.

- 1 -

FEDERAL BUREAU OF INVESTIGATION

Date of transcription 12/22/94

At 6:45 a.m., a surveillance was established on the apartment building located at [redacted] [redacted] At the beginning of the surveillance, it was determined that a dark colored Jeep, with [redacted] license plate number [redacted] registered to [redacted] was parked in space # [redacted] in front of the building.

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At 9:32 a.m., two males were observed to depart the apartment building and proceed to the Jeep. One was dressed in a suit and carrying a large bag, the other a mustard colored jacket, jeans, black sneakers and carrying a large yellow garment bag. These two individuals subsequently re-entered the apartment building.

At approximately 9:35 a.m., a third male was observed to exit the building with the above two described individuals from the apartment building. This individual was also wearing a suit and carrying bags. This male was observed to be larger than the other male wearing a suit. Both of the males in suits sported beards and black hats.

At 9:46 a.m., the male in the Mustard colored jacket was observed to throw some trash into a dumpster.

At 10:10 a.m., the three males entered the Jeep and proceeded to depart the area. The driver of the vehicle was the individual wearing the mustard colored jacket. They were observed to drive to Smith Ranch Road, west to Highway 101, south to San Francisco, where they proceeded south down 19th Avenue to Interstate 280. They continued south on 280 to San Jose where they re-joined Highway 101. They continued to drive south to an exit for Morgan Hill, California.

At approximately 11:32 a.m., the vehicle exited 101 to the west where it entered the parking area of a small mall. One of the males in the vehicle was observed to be talking on a mobile telephone. The vehicle immediately conducted a series of U-turns and finally exited the parking area, again heading west

Investigation on 12/16/94 at [redacted] Morgan Hill, CA File # 265E-SF-112624 607
by SA [redacted] IS [redacted] IS [redacted] & IS [redacted] SMB/aan Date dictated 12/16/94

265E-SF-112624

Continuation of FD-302 of SURVEILLANCE, On 12/16/94, Page 2

toward the city of Morgan Hill. After proceeding a short distance, the vehicle pulled to the side of the road.

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At this time, SA [] observed a California Highway Patrolman (CHP) and signalled to this officer to join him on the side of the road across from the mall parking area. SA [] identified himself to the officer and informed him that the FBI was going to conduct a vehicle stop on the above described Jeep and requested that the officer accompany the agent in this endeavor. SA [] and the CHP officer then proceeded to pursue the Jeep, which by this time had turned north off of the road, into an industrial park.

At approximately 11:40 a.m., the Jeep was observed to be stopped at the intersection of Sutter Blvd. and Wood View Avenue. SA [] proceeded to pull directly in front of the Jeep and by the use of his vehicle's public address system, identified himself as "FBI" and instructed the driver to turn off the motor and for the occupants to exit the vehicle. All three of the occupants appeared to be surprised and confused by this instruction, but complied as requested.

Once all three occupants were out of the vehicle, SA [] approached the three, identified himself as an agent of the FBI by a display of credentials and instructed the three to stand apart by the side of the road. SA [] also requested the driver and the male who had been seated in the front of the vehicle, who was still wearing his suit jacket, to lift their jackets so the agent could ensure himself that they were not carrying any weapons. After complying with this request, SA [] informed the three that they had been stopped because there was a matter of identity that had to be resolved and that the agents who were most knowledgeable about this matter would be arriving momentarily. SA [] then advised the three that they needed to display their identification documents and requested that they secure these items. The three individuals proceeded to identify themselves as follows:

The male wearing a dark suit and black hat who had been observed as the passenger in the right front seat of the aforementioned Jeep, identified himself as follows:

[] born [] at [] He displayed an
[] Driver's License, number [] which listed

265E-SF-112624

Continuation of FD-302 of SURVEILLANCE, On 12/16/94, Page 3

his address as [REDACTED] b6
The license also described him as male, height 5'7", 180 pounds. b7C
He had a Social Security Card with number [REDACTED]
[REDACTED] stated he was a permanent resident alien having received
this status in [REDACTED] at [REDACTED] He displayed an
Immigration and Naturalization (INS) card bearing number
[REDACTED] He stated he owned the [REDACTED] located
at [REDACTED] telephone
number [REDACTED] He also advised that he resided at [REDACTED]
[REDACTED] with telephone number [REDACTED]
[REDACTED] also stated he is [REDACTED] of [REDACTED]
[REDACTED] telephone number
[REDACTED] (changed, new number not obtained).

The second male, who was also wearing a suit (less the jacket) and who had been sitting in the rear seat of the Jeep, identified himself as follows:

MOHAMMAD J.A. KHALIFAH, born February 1, 1957, at Medina, Saudi Arabia. He had Saudi Arabian passport number A215927, which was issued on January 29, 1994, at Jeddah, Saudi Arabia. KHALIFAH advised that he had arrived in the United States on December 1, 1994. He was scheduled to depart on December 20, 1994. The purpose of his visit was to attempt to secure distribution rights from Sun Seed Company, Morgan Hill, in order that he could distribute seeds in the Philippines.

The third individual, the driver of the Jeep, identified himself as follows:

[REDACTED] born [REDACTED] at [REDACTED]
[REDACTED] He displayed [REDACTED] Driver's License number
[REDACTED] which listed his address as [REDACTED]
[REDACTED] He stated he was in the United States as a
student, attending the [REDACTED] in [REDACTED] He also
stated that he resided at [REDACTED]
[REDACTED] telephone number [REDACTED]

At the completion of the above identification process, additional FBI agents began to arrive at the scene. At this time, SA [REDACTED] proceeded to interview [REDACTED] regarding his relationship to the other two individuals. Other agents proceeded to speak to the two other occupants of the vehicle.

- 1 -

FEDERAL BUREAU OF INVESTIGATION

Date of transcription 12/30/94

Attached and incorporated is the complete list of documents located on a "Platinum" brand, 5 1/4" floppy disk, which was initialled by writer and placed in the evidence section of the file. Certain documents on the disk are formatted in WordPerfect 5.1 macros utilized by the Federal Bureau of Investigation (FBI).

The only documents on the floppy disk relevant to this matter are entitled "KHALIFAH.302" and "KHALIFAH.EVI."

N. B. - Unrelated files on the disk were not erased in order to avoid any potential issue regarding alteration of the disk itself, which may arguably become evidentiary material. Nonetheless, those files should be considered sensitive materials, the contents of which may impact upon the privacy interests of others and the litigation interests of the FBI in pending civil matters.

Investigation on 12/30/94 at San Francisco, CA File # 265E-SF-112624-61
by SA [redacted] swh Date dictated 12/30/94

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FD-515 (Rev. 10-1-94)

Accomplishment Report

(Accomplishment must be reported and loaded into ISRAA
within 30 days from date of accomplishment)

Date Prepared 4/20/95
Date Loaded 4/20/95
Data Loader's initials am

Squad Supervisor
approval (please initial)

Does Accomplishment Involve:
(check all that apply)

Drugs ☐
A Fugitive ☒
Bankruptcy Fraud ☐ b6
Computer Fraud/Abuse ☐ b7C
Corruption of Public Officials ☐
Forfeiture Assets ☐
Sub Invest Asst by FO (s) ☐

Assist. FO(s)
A, B, C, D, E

File Number
265A-SF-112624

Stat Agent Soc. Sec. No.

Stat Agent Name

RA Squad 6

Task Force

Assisting Joint Agencies x*
1. INS
2.

Investigative Assistance or Technique Used

1-Used, but did not help
2-Helped, minimally
For Sub. Invest. Assist. by other FO (s) indicate A,B,C,D,E for corresponding FO

Rate	FO(s)	IAT	Rate	FO(s)	IAT	Rate	FO(s)	IAT
	Financ. Analyst			Lab. Div. Exams			UCO - Group I	
	Aircraft Asst.			Lab. Div. Field Sup.			UCO - Group II	
	Computer Asst.			Pen Registers			UCO - Other	
	Consensual Mon.			Photo Coverage			NCAVC / VI - CAP	
	ELSUR / FISC			Polygraph Asst.			Visual Invest. Anal.	
	ELSUR / Title III			Search Warrants			Crisis Neg. - Fed.	
	Eng. Sect. Field Sup.			Show Money Usage			Crisis Neg. - Local	
	Eng. Sect. Tap Exam			SSQ Asst. <u>SSG</u>			ERT Assistance	
	Hypnosis Asst.			Swat Team Action			Butte-ITC	
	Evidence Purchase			Tech. Agnt. or Equip.			Savannah-ITC	
	Informant /CW Info.			Telephone Toll Rec.				

A. Complaint / Information / Indictment
Also Complete Section H
Complaint Date 12-16-94
Check if Civil Rico Complaint ☐
Information Date
Indictment Date

B. Arrest / Locate / Summons
Arrest Date 12-16-94
☒ Federal ☐ Local
Subject Priority: ☒ A ☐ B ☐ C
☐ Subject Resisted
☐ Subject was armed
Locate Date
Subject Priority: ☐ A ☐ B ☐ C
Summons Date
☐ Federal ☐ Local

C. Hostage(s) Released Date
Released by: ☐ Terrorist ☐ Other
Number of Hostages:
Child Located Date

D. Recovery / Restitution / PELP x*
Recovery Date
☐ Federal ☐ Local
Code * Amount
 \$
 \$
Restitution Date
☐ Court Ordered
☐ Pretrial Diversion
Code * Amount
 \$
PELP Date
Code * Amount
 \$

E. Civil Rico Matters Date
Also Complete Section H
or
Other Civil Matters Date
Judgment
Judicial Outcome x*
Amount: \$
Suspension:

Years	Months
<u> </u>	<u> </u>

F. Administrative Sanctions Date
Type: ☐ Suspension ☐ Permanent
☐ Debarment ☐

Years	Months
<u> </u>	<u> </u>

☐ Injunction
Subject Description Code

G. Final Judicial Process Conviction
Also Complete Section H
Date of Conviction:
Date of Sentence:
Subject Description Code:
Judicial State: District:
Sentence type:
Sentence Term:

In-Jail	Suspended	Probation
Years	Years	Years
Months	Months	Months
<u> </u>	<u> </u>	<u> </u>
<u> </u>	<u> </u>	<u> </u>

Fines: \$

☐ Federal ☐ Local
☐ Felony ☐ Misdemeanor
☐ Plea ☐ Trial

H. U.S. Code Violations

Title	Section	Counts
<u>FB</u>	<u> </u>	<u> </u>
<u>28</u>	<u>1782</u>	<u>1</u>

Title	Section	Counts
<u> </u>	<u> </u>	<u> </u>
<u> </u>	<u> </u>	<u> </u>

Required for Sections A, E, and G (Conviction)
Optional for Section B (arrest)

Acquittal / Dismissal / Pretrial Diversion
Acquittal Date
Dismissal Date
Pretrial Diversion Date

I. Subject Information (Required for Sections A, B, D (Restitution), E, F, and G)

Name	Date of Birth	Race *	Sex	Place of Birth (if available)	Social Security No. (if available)
<u>MOHAMMAD J.A. KHALIFA</u>	<u>FEB. 1, 1957</u>	<u> </u>	<u>M</u>	<u>SAUDI ARABIA</u>	<u>NA</u>

☐ Subject Related to an LCN, Asian Organized Crime (AOC), or Italian Organized Crime (IOC) Group. (Submit form FD-515a for indictments and convictions only)

x Additional information may be added by attaching another form or a plain sheet of paper for additional entries.
* Requires that a written explanation on plain paper be attached. (Court Ordered Restitution does not require a written explanation)
• See codes on reverse side

1-265A-SF-112624, 1-66-1843

Serial No. of FD-515 60X1

FILED

PROPERTY CODES

- 01 Cash
- 02 Stocks, Bonds or Negot. Instruments
- 03 General Retail Merchandise
- 04 Vehicles
- 05 Heavy Machinery & Equipment
- 06 Aircraft
- 07 Jewelry
- 08 Vessels
- 09 Art, Antiques or Rare Collections
- 11 Real Property
- 20 All Other

SENTENCE TYPES

- CP Capital Punishment
- JS Jail Sentence
- LS Life Sentence
- NS No Sentence (Subject is a Fugitive, Insane, has Died, or is a Corporation)
- PB Probation
- SJ Suspension of Jail Sentence
- YC Youth Correction Act

FELP CODES

- 22 Counterfeit
Stocks/Bonds/Currency/
Negotiable Instruments
- 23 Counterfeit/Pirated Sound
Recordings or Motion Pictures
- 24 Bank Theft Scheme Aborted
- 25 Ransom, Extortion or Bribe
Demand Aborted
- 26 Theft From or Fraud Against
Government Scheme Aborted
- 27 Commercial or Industrial
Theft Scheme Aborted
- 30 All Other

RACE CODES

- A Asian/Pacific Islander
- B Black
- I Indian/American
- U Unknown
- W White
- X Nonindividual

JOINT AGENCY CODES

- ACIS Army Criminal Investigative Service
- BATF Bureau of Alcohol, Tobacco & Firearms
- BIA Bureau of Indian Affairs
- DCAA Defense Contract Audit Agency
- DCIS Defense Criminal Investigative Service
- DEA Drug Enforcement Administration
- DOC Department of Corrections
- DOI Dept. of Interior
- EPA Environmental Protection Agency
- FAA Federal Aviation Administration
- FDA Food and Drug Administration
- HHS Dept. of Health & Human Services
- HUD Dept. of Housing & Urban Development
- INS Immigration and Naturalization Service
- IRS Internal Revenue Service
- NASA Nat'l Aeronautics & Space Admin
- NBIS Nat'l NARC Border Interdiction
- NCIS Naval Criminal Investigative Service
- RCMP Royal Canadian Mounted Police
- SBA Small Business Administration
- USBP U.S. Border Patrol
- USCS U.S. Customs Service
- USDS U.S. Department of State
- USPS U.S. Postal Service
- USSS U.S. Secret Service
- USTR U.S. Treasury
- LOC Local
- CITY City
- COUN County
- ST State
- OTHR Other

AGREEMENT CODES

- CJ Consent Judgment
- CO Court Ordered Settlement
- DF Default Judgment
- DI Dismissal
- JN Judgment Notwithstanding
- MV Mixed Verdict
- SJ Summary Judgment
- VD Verdict for Defendant
- VP Verdict for Plaintiff

JUDICIAL OUTCOME

- AG Agreement
- BR Barred/Removed
- CC Civil Contempt
- DC Disciplinary Charges
- FI Fine
- PI Preliminary Injunction
- PR Temporary Restraining Order
- PS Pre-filing Settlement
- RN Restitution
- SP Suspension
- VR Voluntary Resignation
- OT Other

SUBJECT PRIORITY

- A Subject wanted for crimes of violence (i.e., murder, manslaughter, forcible rape) against another individual or convicted of such a crime in the past five years
- B Subject wanted for crimes involving loss or destruction of property valued in excess of \$25,000 or convicted of such a crime in the past five years.
- C All other subjects.

SUBJECT DESCRIPTION CODES

ORGANIZED CRIME SUBJECTS

- 1F Boss
- 1G Underboss
- 1H Consigliere
- 1J Acting Boss
- 1K Capodecina
- 1L Soldier

KNOWN CRIMINALS

- 2A Top Ten or I.O. Fugitive
- 2B Top Thief
- 2C Top Con Man

FOREIGN NATIONALS

- 3A Legal Alien
- 3B Illegal Alien
- 3C Foreign Official W/out
Diplomatic Immunity
- 3D U.N. Employee W/out
Diplomatic Immunity
- 3E Foreign Student
- 3F All Others

OTHERS

- 8A All Other Subjects
- 8B Company or Corporation

TERRORISTS

- 4A Known Member of a
Terrorist Organization
- 4B Possible Terrorist Member
or Sympathizer

UNION MEMBERS

- 5D President
- 5E Vice-President
- 5F Treasurer
- 5G Secretary/Treasurer
- 5H Executive Board Member
- 5I Business Agent
- 5J Representative
- 5K Organizer
- 5L Business Manager
- 5M Financial Secretary
- 5N Recording Secretary
- 5P Office Manager
- 5Q Clerk
- 5R Shop Steward
- 5S Member
- 5T Trustee
- 5U Other

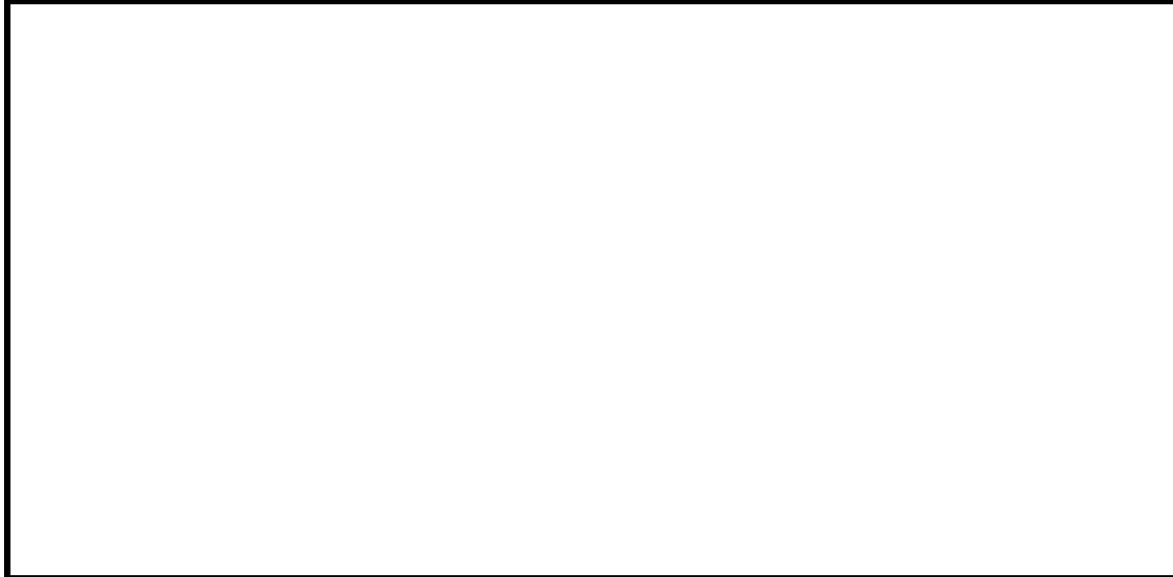
GOVERNMENT SUBJECTS

- 6A Presidential Appointee
- 6B U.S. Senator/Staff
- 6C U.S. Representative/Staff
- 6D Federal Judge/Magistrate
- 6E Federal Prosecutor
- 6F Federal Law Enforcement Officer
- 6G Federal Employee - GS 13 & Above
- 6H Federal Employee - GS 12 & Below
- 6J Governor
- 6K Lt. Governor
- 6L State Legislator
- 6M State Judge/Magistrate
- 6N State Prosecutor
- 6P State Law Enforcement Officer
- 6Q State - All Others
- 6R Mayor
- 6S Local Legislator
- 6T Local Judge/Magistrate
- 6U Local Prosecutor
- 6V Local Law Enforcement Officer
- 6W Local - All Others
- 6X County Commissioner
- 6Y City Councilman

BANK EMPLOYEES

- 7A Bank Officer
- 7B Bank Employee

ADD: assisting SAs



b6
b7C

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 06-10-2009 BY UC60322LP/PLJ/CC

04/20/95

***** ARREST *****

~~SECRET~~

Case Number: 265E SF0112624
Serial No.:

Stat Agent Name:
Stat Agent SOC:

b6
b7C Report Date: 04/20/1995
Accom Date.: 12/16/1994

Does Accomplishment Involve	Assisting Joint Agencies	Assisting Agents SOC	Subject Name
Drugs : N	INS		KHALIFAH, MOHAMMAD, JAMAL
A Fugitive. : Y			
Bankruptcy Fraud. : N			
Computer Fraud/Abuse. : N			RA Squad Task Force
Corruption of Public Officials: N			-----
Forfeiture Assets : N			HQ 6

Sub. Invest. Asst by Other FOs:

Investigative Assistance or Technique Used

FINAN ANALYST	LAB DIV EXAMS	UCO-GROUP I
AIRCRAFT ASST	LAB FIELD SUP	UCO-GROUP II
COMPUTER ASST	PEN REGISTERS	UCO-OTHER
CONSEN MONITR	PHOTO COVERGE	NCAVC/VI-CAP
ELSUR/FISC	POLYGRAPH	VISUAL INVEST
ELSUR/III	SRCH WAR EXEC	CRIS NEG-FED
ENG FIELD SUP	SHOW MONEY	CRIS NEG-LOC
ENG TAPE EXAM	SOG ASST	ERT ASST
HYPNOSIS ASST	SWAT TEAM	BUTTE-ITC
EVIDNCE PURCH	TECH AG/EQUIP	SAVANNAH-ITC
INFORMANT/CW	TEL TOLL RECS	

b2

1 = Used, but did not help
2 = Helped, Minimally
3 = Helped, Substantially
4 = Absolutely Essential

Arrest by Fed or Local (F/L) : F
Arrest Subject Priority (A/B/C). : A
Did Subject Resist (Y/N) : N
Was Subject Armed (Y/N). : N

United States Code Violation

Title	Section	Count
28	1782	1

Accomplishment Narrative

can 4/20/95

~~SECRET~~

RECEIVED AT ROTOR

4/27/95

SEARCHED <u>4</u>	INDEXED <u>4</u>
SERIALIZED <u>4</u>	FILED <u>4</u>
APR 25 1995	
FBI - SAN FRANCISCO	

265E-SF-112624-61X1

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 06-10-2009 BY UC60322LP/PLJ/CC

RECORD OF INFORMATION FURNISHED OTHER AGENCIES

Orally _____ By Telephone _____ Written Communication 1/31/95
(date) (date) (date)Information concerning: (Include NARCOTICS MATTERS here and in the TOTAL for "ALL MATTERS"
column on Form FD-371.)

Information furnished from File, Serial, and Page Number:

☒ On 1/31/95 a continuing disclosure was initiated with
(date)U.S. IMMIGRATION & NATURALIZATION and will be maintained until the con-
(agency) SERVICE(INS) SAN FRANCISCO, CA.
clusion of the investigation.☐ from informants☐ from complainants or other sources

Information furnished to:

SA

FD-302 (ONE DOCUMENT)

Number of items disseminated: _____

Remarks: FD 302 REFLECTING
INTERVIEW OF b6
b7c

Special Agent

SEARCHED GEN _____
SERIALIZED SEARCHED _____
FILED _____
JAN 31 1995
FBI - SAN FRANCISCO

265A-112424-62

8-258 (Rev. 8-5-91)

REPORT OF THE
INFORMATION RESOURCES DIVISION
FEDERAL BUREAU OF INVESTIGATION
WASHINGTON, D. C. 20535

1 -
1 -
③ -



b6
b7C

January 23, 1995

To: SAC, San Francisco (SQ. 6)

FBI File No. 199H-SF-112558

Lab No. 41228001 E BZ

Reference: Airtel dated December 12, 1994

Your No.

Re: MOHAMMAD JAMAL A. KHALIFAH;
IT - HAMAS

Specimens received: December 23, 1994

Q1 One Apple "Newton" Messagepad personal computer

Result of examination:

The Q1 specimen is an Apple Newton Message Pad Electronic Organizer. The Q1 specimen bears the model number "H1000" and no serial number. The Q1 specimen is a pocket memory device that allows approximately 190,000 bytes of information to be stored in its memory. The information can be stored in NAME FILE, NOTEBOOK, and DATEBOOK portions of memory. The information in the DATEBOOK portion of memory can be stored in either of two sub categories; TO DO LIST or CALENDAR.

Upon receipt of the Q1 specimen, the device was connected to a power supply and turned on. The display of the Q1 specimen indicated that its batteries had become depleted and that the device was resetting itself. This reset did not disturb any of the information stored in the Q1 specimen. The memory check function of the Q1 specimen indicates that

Attachment (1)
Page One
BDH/ajn (6)

(CONTINUED - OVER)

approximately 38,000 bytes of memory have been used in the Q1 specimen. The information contained in the Q1 specimen was transcribed as it appears on the display of the Electronic Organizer. A copy of the transcribed information is attached.

The following entries were preset at the factory and should be ignored in the transcription:

1. Bob Anderson, etc.
2. Conglomerated Credit, etc
3. Royce Walthrop, etc.

The Q1 specimen contains a "NEWTON GETTING STARTED" application card. The card bears the number "649-0020A." The application card contains a tutorial program. It does not contain any user entered information.

The electronic device examination was conducted by Electronics Engineer [REDACTED]

b6
b7C

The Q1 specimen will be returned to the San Francisco Office under separate cover.

LABORATORY NUMBER 41228001 E BZ
SPECIMEN Q1

The following information is contained in the
PREFERENCES-PERSONAL portion of memory:

<NAME> Mohammad J. A Khalifah

<COMPANY> B IC

The following information is contained in the NAMES
portion of memory:

I.R.I.C

[REDACTED]

1

<BLANK>

[REDACTED]

manila

[REDACTED]

<BLANK>

[REDACTED]

Istambul

[REDACTED]

[REDACTED]

Terana
Albania

[REDACTED]

[REDACTED]

London

[REDACTED]

b6
b7C

LABORATORY NUMBER 41228001 E BZ
SPECIMEN Q1

b6
b7C

[REDACTED]
Islamabad
Pakistan

[REDACTED]
Jeddah

[REDACTED]
Jeddah

[REDACTED]
London
U.K.

LABORATORY NUMBER 41228001 E BZ
SPECIMEN Q1

b6

b7C

Jakarta
Indonesia

LABORATORY NUMBER 41228001 E BZ
SPECIMEN Q1

b6
b7C

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

London

[REDACTED]

[REDACTED]

Jeddah

[REDACTED]

[REDACTED]

Jeddah
Saudi

[REDACTED]

I.I.P

[REDACTED]

LABORATORY NUMBER 41228001 E BZ
SPECIMEN Q1

I.I.R.O
Jeddah

b6
b7C

I.I.R.O
Manila
Philippine

Istanbul

KHALIFAH
MOHAMMAD
B.I.C
MANILA
PHILUPPINE
508918

Terana
Albania

Islamabad

GURABA

LABORATORY NUMBER 41228001 E.BZ
SPECIMEN Q1

b6
b7C

[REDACTED]
GURABA
[REDACTED]
[REDACTED]

The following information is contained in the DATE BOOK
portion of memory:

Fri 6/3 <1994> <CALENDAR>
<EMPTY>

Fri 7/29 <1994> <CALENDAR>
I

Sat 7/30 <1994> 4:00am <TO DO LIST>
<BEGINNING ON 7/30/94 THE TIME SLOT FROM 4:00 AM TO 5:00 AM
IS SELECTED, THIS OCCURS ON 7/30/94 AND EVERYDAY AFTER
THIS DATE, NO INFORMATION IS INCLUDED WITH THESE ENTRIES>

Mon 8/22 <1994> <CALENDAR>
Our mition need beg cabetal
,it's not an easy jop ,here are
the needs of the prepration to
start the investment:
1-Work shop (multi porpose).
2-Sea transportation busenes.
3-Travel agence.
4-Trane our pepoles.
5-Motevate them and provide
them good and sufecian,
income.

The initial amuont we need
to start the project one
million dolar

LABORATORY NUMBER 41228001 E BZ
SPECIMEN Q1

Fri 12/2 <1994> 6:00pm jc <TO DO LIST>
<BEGINNING ON 12/2/94 THE TIME SLOT FROM 6:00 PM TO 7:00 PM
IS SELECTED AND "jc" IS ENTERED NEXT TO THE SLOT, THIS
OCCURS ON 12/2/94 AND ON THE FIRST FRIDAY OF EACH MONTH
THEREAFTER.>

The following information is contained in the NOTES
portion of memory:

Sat 6/4 <1994> <PERSONAL>

In the neMe of Allah

I

The financial plan of I R I C will
start from the selling of the lots in
Manila

2-Developping the lot in Zamboanga

by:-A-Fill it and subdevaid it .

B- Plan for housing project (low
coast).

If we make A only our selling price
will be P500/sqm so the PROFIT

WILL BE P250/SQM .While if we make

B our estamate profet will be750 ,

and we don't need additional capetal

for that, sence the buyer will pay

dawon payment and the remaining

amaunt he will pay it instalment to

be fully paid befor he will recive his
house and lot.

I

Addresseis

1.	
2.	
3.	
4.	
5.	

b6
b7C

LABORATORY NUMBER 41228001 E BZ
SPECIMEN Q1

Thu 6/30 <UNFILED NOTES>
<EMPTY>

Mon 8/29 <MISCELLANEOUS>
<EMPTY>

Tue 12/27 <IMPORTANT>
<EMPTY>

Tue 12/27 <UNFILED NOTES>
<EMPTY>

Tue 12/27 <UNFILED NOTES>
<EMPTY>

Tue 12/27 <UNFILED NOTES>
<EMPTY>

- 1 -

FEDERAL BUREAU OF INVESTIGATION

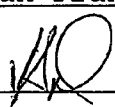
Date of transcription 2/1/95

Pursuant to a search warrant issued and executed on 12/20/94, the luggage of MOHAMMAD JAMAL KHALIFAH was searched at the San Francisco office of the IMMIGRATION AND NATURALIZATION SERVICE (INS), where it was impounded subsequent to KHALIFAH'S arrest on 12/16/94.

b6
b7c

One of the items found and seized was an Apple Newton "Messagepad" computer. The Newton Messagepad was shipped to the FEDERAL BUREAU OF INVESTIGATION (FBI), Information Resources Division at Quantico, Virginia for examination.

The contents of the Newton Messagepad were identified in report of the Information Resource Division dated 1/23/95, lab #41228001.

Investigation on 1/10/95 at San Francisco, CA File # 265E-SF-112624-64
by SA kla  Date dictated 1/28/95

- 1 -

FEDERAL BUREAU OF INVESTIGATION

Date of transcription 2/1/95

Pursuant to a search warrant issued and executed on 12/20/94, by U.S. Chief Magistrate Judge F. STEELE LANGFORD, the luggage and personal possessions belonging to MOHAMMAD JAMAL KHALIFAH were searched in the offices of the U.S. IMMIGRATION AND NATURALIZATION SERVICE (INS), at San Francisco. Among the items search was a black canvass carry-on bag with the brand name "Ace."

One of the items found and seized from that bag was a handwritten English and Arabic letter referring to Bank of the Philippine Islands account number [redacted] in the name of MOHAMMAD J.A. KHALIFAH.

b6
b7C

Attached is a photocopy of that English and Arabic letter and a complete English translation that was prepared by the FEDERAL BUREAU OF INVESTIGATION (FBI) Los Angeles Language Specialist [redacted] and faxed to FBI San Francisco on 1/5/95.

Investigation on 1/5/95 at San Francisco, CA File # 265E-SF-112624-65
by SA [redacted] kla [signature] Date dictated 1/30/95

One page handwritten document, top in Arabic, bottom English,
signature in Arabic

In the Name of God the Merciful the Compassionate

b6
b7C

The respected brother/ [REDACTED]

Peace and mercy of God be upon you, and after, I beg of God that
you are in the best of condition that is pleasing and agreeable
to our God.

My brother/ According to the communicate of brother [REDACTED]
to me, that you will transfer to me what remained of the amount.
Please transfer it to the following account in the Philippine,
send a copy of the transfer by fax to fax no. [REDACTED]
Manilla.

Account number "MOHAMMAD J.A. KHALIFAH
Acc. No. [REDACTED]
Bank of the Philippine Islands
T.M. Kalaw Branch
Manilla
Philippines"

May god reward you well.

Your brother

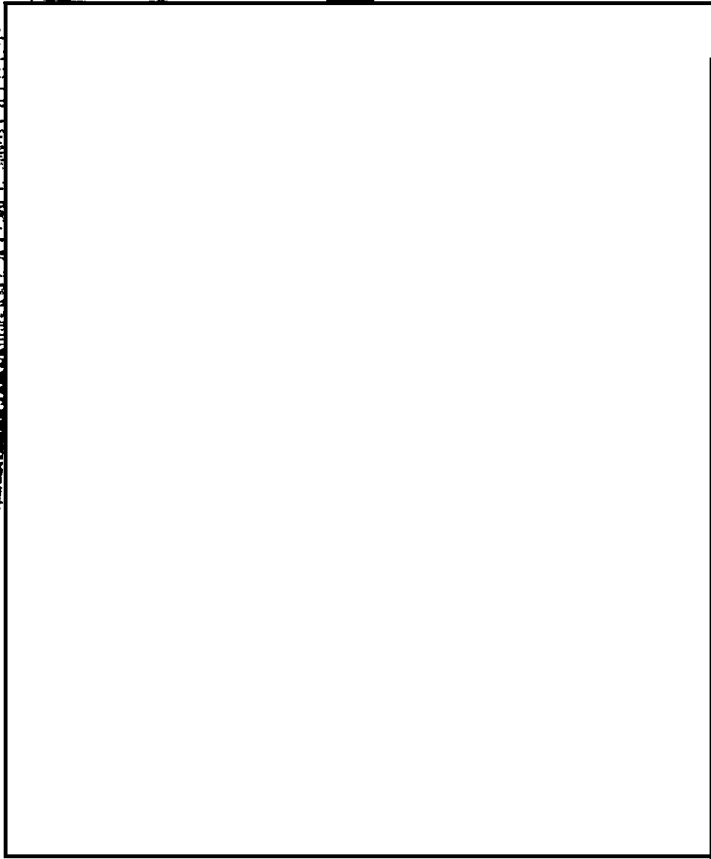
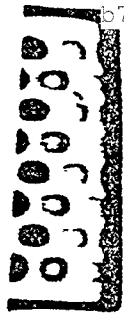
(signature)
ABU AL-BARA'

Translated and transcribed verbatim
L/S [REDACTED]
L.A. Office
01/05/95

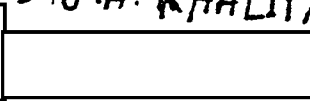
X

181

b2
b6
b7C



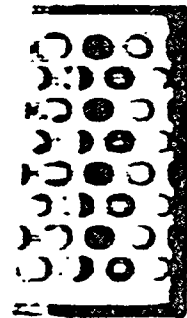
Acc. No. MOHAMMAD J.A. KHALIFAH



Bank of the Philippine Islands
T.M. Kalaw. Brasch.
MANILA.
PHILIPPINES



b2



- 1 -

FEDERAL BUREAU OF INVESTIGATION

Date of transcription 2/6/95

MOHAMMAD JAMAL KHALIFAH was arrested by Special Agents of the U.S. Immigration and Naturalization Service (INS) at Morgan Hill, California, on December 16, 1994. KHALIFAH was taken into custody because his U.S. Visitor Visa had been revoked by the U.S. Department of State and he was thereby excludable from the United States. KHALIFAH was transported to the San Francisco offices of the INS where he was fingerprinted, photographed and items on his person were photocopied, including his Saudi Arabian passport, several business cards, scraps of paper bearing notations and his personal address book. One packet of photocopies of KHALIFAH's address book, business cards and scraps of paper with notations was furnished by INS Special Agent [] to SA [] on December 19, 1994. It was observed that most of the handwritten material on his person was in the Arabic language.

b6
b7c

A set of the photocopies of the material on KHALIFAH's person was forwarded by facsimile to Federal Bureau of Investigation (FBI) Language Specialist (L/S) [] in Los Angeles, California, on December 19, 1994. On January 25, 1995, the packet of photocopies was received by mail from Language Specialist [] with English language translations handwritten by [] next to the Arabic handwriting notations on the business cards, scraps of paper and KHALIFAH's personal address book. The original of L/S [] translation has been placed in the 1-A section of this file. FBI Washington Field Office L/S [] also assisted SA [] by translating portions of the Arabic language material at the Honolulu office of the FBI during the period January 30 - February 3, 1995. Following is a transcription of both the English and Arabic language portions of the notes, business cards, and address book:

A business card in the name of []

[] Telephone and Fax: []
Telephone/Home []

Investigation on 2/3/95 at San Francisco, CA File # 265E-SF-112624-66
by SA [] aan Date dictated 2/3/95

265E-SF-112624

Continuation of FD-302 of MOHAMMAD JAMAL KHALIFAH, On 1/25/95, Page 2

A paper with the notation, "The University, Yassin,
[redacted] House [redacted] referred by [redacted]
[redacted]

b6
b7C

Business card of [redacted]
[redacted]
telephone: [redacted]

A paper with the notation, [redacted] house number
[redacted] (illegible) [redacted] (illegible) transfer to ext. [redacted] It
is easier to call before 8:00 a.m., and after 10:00 p.m."

A business card of [redacted]
[redacted]
Telephone: [redacted] (eligible) [redacted]
(direct) [redacted] fax [redacted] home [redacted]

A piece of paper with the notation, [redacted]
[redacted]

A business card in the name of [redacted]
[redacted] Number [redacted] (illegible), telephone [redacted]
[redacted] fax [redacted] books
libraries and translations, residence (?) [redacted]
[redacted] telephone [redacted]

A business card in the name of [redacted]
[redacted]
No: # [redacted]
Telephone [redacted] fax [redacted]
[redacted]

A paper with a notation, [redacted]
[redacted]
[redacted] fax [redacted]
American Line, [redacted]

A paper with the notation, [redacted]
[redacted]

A business card in the name [redacted]
[redacted]
[redacted] telephone [redacted]
[redacted] fax [redacted]

265E-SF-112624

Continuation of FD-302 of MOHAMMAD JAMAL KHALIFAH, On 1/25/95, Page 3

A business card in the name, [redacted]
[redacted]
No. [redacted]
telephone [redacted] fax [redacted] The
card also bore the handwritten notation, (illegible) [redacted]
[redacted]

b6
b7C

A paper bearing the notation, [redacted]
[redacted]

A scrap of paper with the notations, BINLADEN [redacted]
"USAMA (possibly RAMZI) [redacted]
(USAMA ?) [redacted] (illegible name) [redacted] (possible
0) 2."

A boarding pass in French and English for passenger
KHALIFAH flying from Rabat to Paris/Orly on July 20, on Flight
(?) 780. The boarding pass bore the handwritten notation, "[redacted]
[redacted]

A scrap of paper with the notation, [redacted]
[redacted]

A scrap of paper with the notation, [redacted]
(OR [redacted] Office - [redacted] House - [redacted]
[redacted] or 9) [redacted]

A scrap of paper with the notation, [redacted]
[redacted]

A scrap of paper with the notation, [redacted]
[redacted]
[redacted]

The following are handwritten entries composed mostly
of Arabic names and Roman numeral telephone numbers that are
contained in the personal address book of MOHAMMAD JAMAL
KHALIFAH. The entries are on pages with alphabetical tabs:

Page A

Account [redacted]
B.I.C. Account Prudential B.U.N. [redacted]

265E-SF-112624

Continuation of FD-302 of MOHAMMAD JAMAL KHALIFAH, On 1/25/95, Page 4

Telephone switchboard in Moscow [redacted]
(illegible) [redacted]

b6
b7C

[redacted] Bank of the Philippine Islands
[redacted]

JEDDAH [redacted]

[redacted]
House [redacted]

[redacted]
[redacted] House [redacted]

[redacted] work [redacted]

(illegible) [redacted]

[redacted]
[redacted] House [redacted]

[redacted] Work [redacted]

[redacted]
[redacted] House [redacted]

265E-SF-112624

Continuation of FD-302 of MOHAMMAD JAMAL KHALIFAH, On 1/25/95, Page 5

[Redacted]

b6
b7C

Fax [Redacted]

[Redacted]

AMERICAN SAUDI BANK, Tel. [Redacted]

Fax [Redacted]

Computer [Redacted]

[Redacted] Office [Redacted]

[Redacted] House [Redacted]

Work [Redacted]

[Redacted] (Wife [Redacted])

Page B

House [Redacted]

Fax [Redacted]

[Redacted]

??

or [Redacted]

Mosque [Redacted]

Work [Redacted]

[Redacted]

[Redacted]

Fax [Redacted]

House [Redacted]

Page C

Brother [Redacted]

[Redacted]

NOUR AL-MADINA (Possibly "City Light", meaning

265E-SF-112624

Continuation of FD-302 of MOHAMMAD JAMAL KHALIFAH, On 1/25/95, Page 6

city utility company) [redacted]

b6
b7C

Page D

[redacted] extension [redacted]
[redacted] Fax [redacted] Work [redacted]
[redacted]

Page E

[redacted]
(phonetic?), [redacted] (crossed out),
[redacted] crossed out?)
[redacted]
[redacted]

Page F

[redacted]
[redacted] House [redacted] on [redacted]
Work [redacted] transfer to ext. [redacted]

Page G

[redacted] phone [redacted]

Page H-I

[redacted]
Relief Organization, Manila, [redacted]
[redacted] House [redacted]
Institute [redacted]
[redacted] Work [redacted]
[redacted] Fax [redacted]
I.R.I.C. [redacted]
I.I.P. [redacted]
I.I.R.O., Jeddah [redacted]

265E-SF-112624

Continuation of FD-302 of MOHAMMAD JAMAL KHALIFAH, On 1/25/95, Page 7

Page J-K

		Tel.	
	House		Work
	House		House
and Work			
	Work		House

b6
b7C

Page L

	(English)	
	(?) (English)	
	or	(crossed out) Work
House		

Page M

	House		Work
	(from Ethiopia?)		
	Office		(crossed out)
		House	Work
	Fax		
	or		

265E-SF-112624

Continuation of FD-302 of MOHAMMAD JAMAL KHALIFAH, On 1/25/95, Page 8

[redacted]

b6
b7C

[redacted] Fax [redacted]

(for House)

[redacted]

the number is

[redacted] Fax [redacted]

[redacted] (crossed out) [redacted]

(for either [redacted] or [redacted])

[redacted]

[redacted] Fax [redacted]

Page N

[redacted] (a town?)

[redacted] Work [redacted]

Page O

[redacted] Fax [redacted]

Page P-0

[redacted] Work [redacted] Fax

[redacted] House [redacted]

[redacted]

[redacted] House [redacted] Work [redacted]

[redacted]

Page R

[redacted]

Page S

[redacted] (in) [redacted] Fax [redacted]

265E-SF-112624

Continuation of FD-302 of MOHAMMAD JAMAL KHALIFAH, On 1/25/95, Page 9

[redacted] or [redacted] (?), [redacted]

b6
b7C

[redacted]

(?) [redacted] or [redacted] Albania,
Work [redacted] Fax [redacted] House [redacted]

[redacted]

[redacted] House [redacted]

[redacted] House [redacted]
Work [redacted]

[redacted]

[redacted] House [redacted] (crossed out),
[redacted]

(?) [redacted]

ATT. (English), Work [redacted]
House [redacted]

[redacted] Work [redacted] Work [redacted]

[redacted] Work [redacted] House [redacted]
Fax [redacted]

Page T

[redacted] House [redacted]

[redacted] Office [redacted]

265E-SF-112624

Continuation of FD-302 of MOHAMMAD JAMAL KHALIFAH, On 1/25/95, Page 10

b6
b7C

(illegible name) [redacted]

[redacted] House [redacted]
Store [redacted] Car [redacted] Fax [redacted]
Work [redacted]

(Bonn?) (Duseldorf??) [redacted] Work [redacted]

[redacted] (?) DEC5 (?) [redacted]

[redacted]

Reservations and Service Work [redacted]

[redacted]

[redacted]

[redacted]

House [redacted]

[redacted] (English) [redacted]

[redacted] tel. [redacted]

Visa [redacted] (crossed out)

Visa Fax [redacted]

[redacted]

[redacted]

FBI

TRANSMIT VIA:

☐ Teletype
☐ Facsimile
☒ AIRTEL

PRECEDENCE:

☐ Immediate
☐ Priority
☒ Routine

CLASSIFICATION:

☐ TOP SECRET
☐ SECRET
☐ CONFIDENTIAL
☐ UNCLAS E F T O
☐ UNCLAS

Date 2/28/95

DATE: 06-10-2009

CLASSIFIED BY UC60322LP/PLJ/CC

REASON: 1.4 (c)

DECLASSIFY ON: 06-10-2034

ALL INFORMATION CONTAINED
 HEREIN IS UNCLASSIFIED EXCEPT
 WHERE SHOWN OTHERWISE

TO : DIRECTOR, FBI
 FROM : LEGAT, OTTAWA (265A-SF-112624) (P)
 SUBJECT : MOHAMMAD JAMAL A. KHALIFAH, aka;
 AOT - IT -
 FUGITIVE;
 OO: SAN FRANCISCO

This document is classified "~~SECRET~~" in its
 entirety.

Reference San Francisco airtel teletype dated
 12/30/94.

Enclosed for San Francisco is the original and one
 copy, and for FBIHQ two copies, of a [redacted]
 [redacted] classified
 "~~SECRET~~".

Legat Ottawa will maintain liaison with the [redacted]
 [redacted] for replies to outstanding leads in
 this matter.

~~SECRET~~

Classified by: G-1
 Declassify on: OADR

4 - Bureau (Encs.2)
 (2) - San Francisco (Encs.2) RS
 1 - Ottawa (265A-SF-112624) (P)
 TAN:scb
 (5)

SERIALIZED

FILED

MAR 7 1995

Approved: _____ Transmitted _____

RECEIVED AT ROTOR 3-15-95

(Number)

(Time)

b6
b7C

265A-SF-112624-69

2cc encl.
 FORWARDED BY FBIHQ

17 MAR 6 25

Memorandum



To : SAC SAN FRANCISCO (265E-SF-112624) Date 3/23/95

From : SA [Redacted] b6
b7C

Subject : Mohammed T. A. Khalifa;
AOT-IT-Fugitive
OO:SF

For the following reasons, the five day rule on the submitting of evidence has not been met:

- (1) Transportation or mailing of evidence delayed and/or lengthy.
- (2) Delay of typing FD-192.
- (3) Duplication or processing of evidence lengthy.
- (4) Agent not able to Bulky evidence due to assignment restriction or use of evidence in investigation.
- (5) Evidence was sent to lab immediately after being obtained.
- (6) Other Extensive review & translation

(SEE 1B1 - 1B12.) cc

SEARCHED GEN INDEXED
SERIALIZED SEARCHED INDEXED
FILED

MAR 24 1995

FBI - SAN FRANCISCO

USA

265E-SF-112624-71

SEARCHED	<i>sk</i>	INDEXED	<i>sk</i>
SERIALIZED		FILED	
MAR 24 1995			
FBI - SAN FRANCISCO			

10/1

265E-SF-112624-72

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 06-10-2009 BY UC60322LP/PLJ/CC

COOPER, ARGUEDAS & CASSMAN

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 06-10-2009 BY UC60322LP/PLJ/CC

LAW OFFICES

PENELOPE M. COOPER
CRISTINA C. ARGUEDAS
TED W. CASSMAN
COLIN L. COOPER
LAUREL L. HEADLEY

5900 HOLLIS STREET
SUITE N
EMERYVILLE
CA 94608

510/654-2000
FAX 510/654-2350

March 24, 1995

b6
b7C

[REDACTED]
Federal Bureau of Investigation
Federal Building
450 Golden Gate Ave.
San Francisco, California

Re: Khalifah Property

Dear Agent [REDACTED]

[REDACTED] ID# [REDACTED] is a representative of COOPER,
ARGUEDAS & CASSMAN, attorneys for MOHAMMAD JAMMAL KHALIFAH and is
hereby authorized to receive the above-described property on their
behalf.

Very truly yours,

[REDACTED]

UNITED STATES DEPARTMENT OF JUSTICE
FEDERAL BUREAU OF INVESTIGATION
Receipt for Property Received/Returned/Released/Seized

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 06-10-2009 BY UC60322LP/PLJ/CC

Page 1 of 1

On (date) March 24, 1995

item(s) listed below were:

- ☐ Received From
☒ Returned To
☐ Released To
☐ Seized

(Name) Mohammad T.A. Khalifah

(Street Address) _____

(City) _____

Items seized by search warrant on 12/20/94

Description of
Item(s):

Six discs of "Claris Works" software
One unlabeled Maxell computer disc
Two "TAP Works" computer discs & instruction book
two audio cassette tapes with Arabic music
Two business cards: Mohammad Khalifah
One Apple Newton MessagePad computer
One spiral bound "Note Book" with loose pages
One plastic envelope with 7 packets of Arabic writings
Two sheets of paper with Arabic writing
One English language manuscript, "Muslim Character"
One official Saudi Arabian passport #024632
One Philippine Special Return Cert. #00405151
One scrap of paper, "ISTPTA" etc
One Philippine Bureau of Immigration receipt
One customer receipt for Hilton Hotel, England
One Hilton note pad sheet with notation
One Backingham's receipt
One business card of [redacted]
One Saudi American Bank letter in Arabic
One Rixons Hotel receipt
One Cyberlink customer statement
Two fax/facsimile copies of an Australian Embassy letter
One Duty Free Philippines receipt
One Nobliteme LTD receipt
One Marvelat Dental Receipt receipt

b6
b7C

Received by: [redacted]

Received from SA [redacted]

FBI

FBI

TRANSMIT VIA:

☒ Teletype
☐ Facsimile
☐ AIRTEL

PRECEDENCE:

☐ Immediate
☒ Priority
☐ Routine

CLASSIFICATION:

☐ TOP SECRET
☐ SECRET
☐ CONFIDENTIAL
☐ UNCLAS E F T O
☒ UNCLAS

Date 4/20/95

FM FBI SAN FRANCISCO (265A-SF-112624) (P) (SQUAD 6)

TO DIRECTOR FBI/PRIORITY/

INFO FBI HONOLULU/PRIORITY/

FBI NEW YORK/PRIORITY/

LEGAT MANILA/PRIORITY/

LEGAT ROME/PRIORITY/

BT

UNCLAS

CITE: //3790//

PASS: FBIHQ, SSA [REDACTED] NSD-CTMES, NS 3-C; HN - SSA [REDACTED]

[REDACTED] NY - SSA [REDACTED]

I-44; LEGAT MANILA - [REDACTED]

[REDACTED] LEGAT ROME - ALAT [REDACTED]

b6
b7C

SUBJECT: MOHAMMAD JAMAL KHALIFAH; AOT - IT - FUGITIVE;

OO: SAN FRANCISCO (265E-SF-112624);

b7A

① - 265A-SF-112624
1 - 265A-HN-12924
VSD/aan
(2)

SEARCHED _____
SERIALIZED _____
INDEXED _____
FILED _____

Approved: JRF/RAW Original filename: AAN001W.110Time Received: _____ Telprep filename: A:\AAN001SO.110MRI/JULIAN DATE: 74 / 111 ISN: 5FOX DATE & TIME OF ACCEPTANCE: 20 APR 95 / 1062265A-SF-112624-74 (CHD)

^PAGE 2 SF 265A-SF-112624 UNCLAS

(265A-HN-12924).

REFERENCE SAN FRANCISCO TELETYPE DATED 4/19/95, AND PHONE
CALL ON 4/20/95, BETWEEN SAN FRANCISCO SA [REDACTED] AND
NEW YORK SA [REDACTED]

b6
b7C

IN RESPONSE TO HEIGHTENED SECURITY PRECAUTIONS AS A
RESULT OF THE OKLAHOMA CITY BOMBING, AND INCREASED PUBLIC
AWARENESS OF MOHAMMAD JAMAL KHALIFAH BEING HELD FOR
DEPORTATION TO ANSWER TO TERRORIST CHARGES, KHALIFAH WAS MOVED
FROM IMMIGRATION AND NATURALIZATION SERVICE (INS)
ADMINISTRATIVE DETENTION AT THE ALAMEDA COUNTY JAIL, DUBLIN,
CALIFORNIA, TO THE FEDERAL DETENTION CENTER AT THE FEDERAL
CORRECTIONAL INSTITUTION (FCI), PLEASANTON, CALIFORNIA, DURING
THE EVENING OF APRIL 19TH. THIS WILL ALSO ENABLE KHALIFAH'S
DEPORTATION PROCEEDINGS TO BE HELD AT FCI AND PRECLUDE
TRANSPORTATION TO AND FROM THE FEDERAL BUILDING IN SAN
FRANCISCO.

ON 4/20/95, THE OFFICE OF DISTRICT COUNSEL, INS AT SAN
FRANCISCO, ADVISED THAT KHALIFAH'S IMMIGRATION ATTORNEY HAS
VERBALLY EXPRESSED KHALIFAH'S WILLINGNESS TO CONSENT TO
DEPORTATION TO JORDAN IN ORDER TO BE RETRIED ALONG WITH OTHER

^PAGE 3 SF 265A-SF-112624 UNCLAS

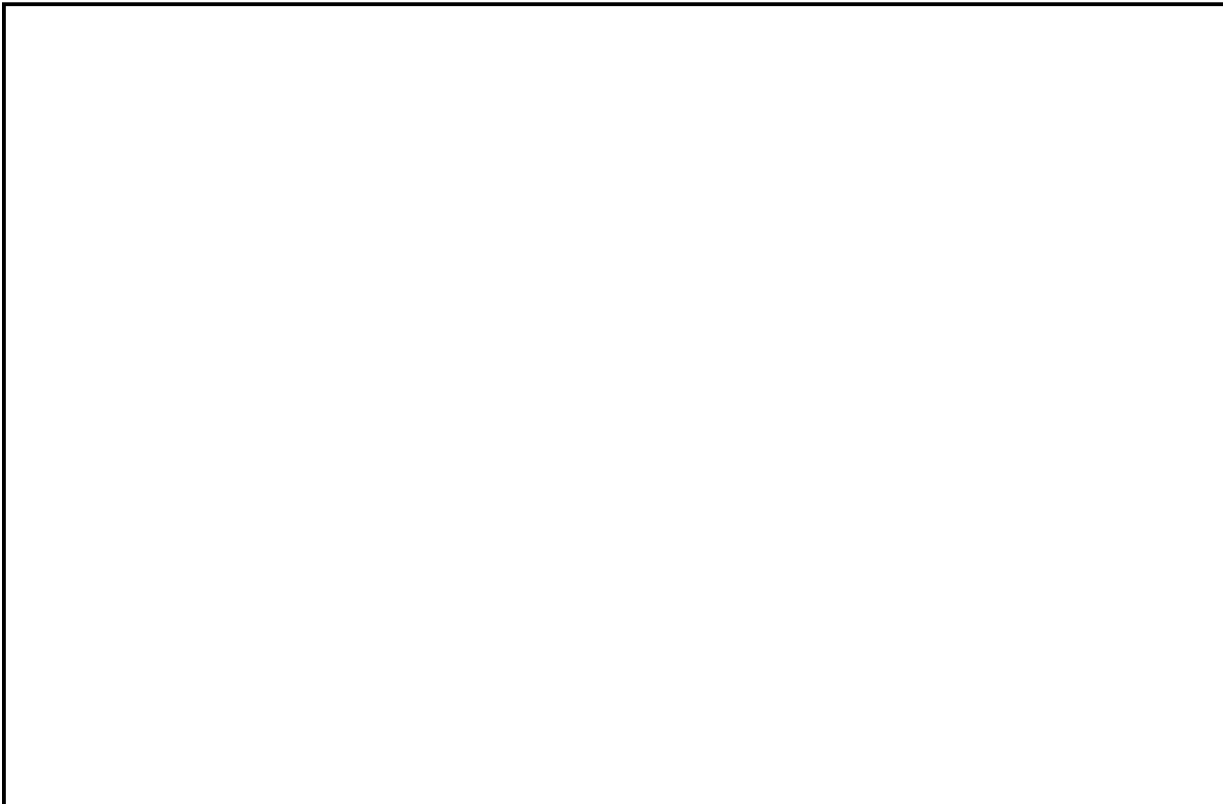
CO-CONSPIRATORS WHOSE CASES WERE OVERTURNED BY A JORDANIAN APPELLATE COURT. KHALIFAH APPARENTLY QUALIFIES FOR RETRIAL ON TERRORIST CHARGES AGAINST HIM THAT RESULTED IN HIS ORIGINAL CONVICTION AND DEATH SENTENCE BECAUSE KHALIFAH WAS TRIED IN ABSENTIA. A HEARING FOR KHALIFAH BEFORE AN IMMIGRATION ADMINISTRATIVE LAW JUDGE COULD BE CONDUCTED AS EARLY AS 4/21/95.

CONTACT WITH THE INS DEPUTY DIRECTOR FOR DEPORTATION AT SAN FRANCISCO HAS DETERMINED THAT ONCE THE DEPORTATION ORDER IS ISSUED, THE NEXT STEP WILL BE TO CONFIRM JORDAN'S WILLINGNESS TO ACCEPT KHALIFAH, WHO IT IS NOTED, IS NOT A JORDANIAN CITIZEN, BUT RATHER A SAUDI ARABIAN CITIZEN. THIS CONFIRMATION WILL BE ACCOMPLISHED THROUGH STATE DEPARTMENT CHANNELS. ARRANGEMENTS WOULD THEN BE MADE FOR SECURE TRANSPORTATION OF KHALIFAH BACK TO JORDAN. TRANSPORT COULD BE EITHER DIRECTLY TO JORDAN BY UTILIZING AN INS AIRCRAFT, ACCOMPANIED BY MEMBERS OF THE INS CONSENTING ALIEN PROTECTION TEAM OR BY SIMILAR TRANSPORTATION OF KHALIFAH TO AN INTERNATIONAL AIRPORT IN EASTERN UNITED STATES OR CANADA, AND THEN TRANSFER OF KHALIFAH TO JORDANIAN CUSTODY ABOARD A

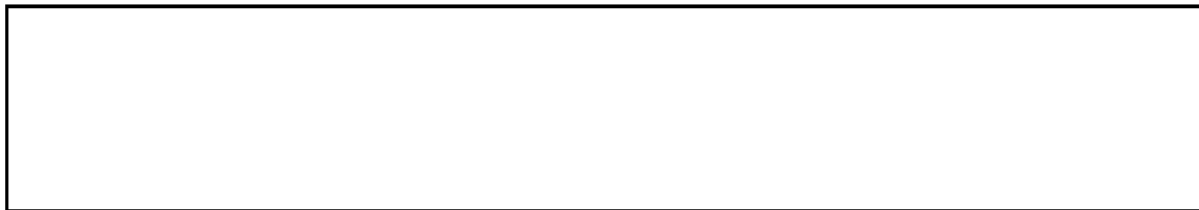
^PAGE 4 SF 265A-SF-112624 UNCLAS

JORDANIAN AIRCRAFT. IT IS ANTICIPATED THAT THIS PROCESS WILL
TAKE ABOUT FOUR DAYS AFTER THE DEPORTATION ORDER TO
ACCOMPLISH.

LEADS



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b7A
b7C



b7A

^PAGE 5 SF 265A-SF-112624 UNCLAS



b2
b7A
b7D

LEGAT ROME

AT AMMAN, JORDAN: LEGAT ROME IS ALERTED TO THE ABOVE DEVELOPMENTS AND IS REQUESTED TO ADVISE APPROPRIATE JORDANIAN AUTHORITIES OF KHALIFAH'S APPARENT PENDING CONSENT TO BE DEPORTED TO JORDAN TO PARTICIPATE IN THE RETRIAL OF THE "JORDANIAN AFGHANS" TERRORIST CASE. SAN FRANCISCO IS UNAWARE OF THE IDENTITY OF ANY JORDANIAN OFFICIALS THAT INS SF MAY HAVE ALREADY ADVISED. JORDANIAN OFFICIALS MAY WISH TO COORDINATE WITH SAN FRANCISCO INS DEPUTY DIRECTOR FOR DEPORTATION, [REDACTED] TELEPHONE NUMBER [REDACTED] REGARDING ARRANGEMENTS FOR RECEIVING KHALIFAH INTO JORDANIAN CUSTODY.

b6
b7C

SAN FRANCISCO SHOULD BE KEPT ADVISED OF ANY ARRANGEMENTS MADE AND/OR DECISIONS REACHED BY JORDANIAN AUTHORITIES.

BT

FBI

TRANSMIT VIA:

☒ Teletype
☐ Facsimile
☐ AIRTEL

PRECEDENCE:

☐ Immediate
☒ Priority
☐ Routine

CLASSIFICATION:

☐ TOP SECRET
☐ SECRET
☐ CONFIDENTIAL
☐ UNCLAS E F T O
☒ UNCLASDate 4/26/95

FM FBI SAN FRANCISCO (265E-SF-112624) (P) (SQUAD 6)

TO DIRECTOR FBI/PRIORITY

FBI HONOLULU/PRIORITY/

FBI NEW YORK/PRIORITY/

LEGAT MANILA/PRIORITY/

LEGAT ROME/PRIORITY/

BT

UNCLAS

CITE: //3790//

PASS: FBIHQ, NSD, CTMES, NS-3, SSA [REDACTED] NEW YORK, I-

44, SSA [REDACTED] HONOLULU, SSA [REDACTED] MANILA-

[REDACTED] ROME - ALAT [REDACTED]

SUBJECT: MOHAMMAD JAMAL KHALIFAH; AOT-IT-FUGITIVE; OO: SAN

FRANCISCO; [REDACTED]

b7A

SEARCHED _____

SERIALIZED JP

INDEXED _____

FILED 24Approved: JRF/USQOriginal filename: Amm002W.116

Time Received: _____

Telprep filename: Amm00250.116MRI/JULIAN DATE: 1697/117ISN: 004FOX DATE & TIME OF ACCEPTANCE: 27 April 95 / 02:14265E SF-112624-75X1

^PAGE 2 265E-SF-112624 UNCLAS

RE SAN FRANCISCO TEL DATED 4/19/95 AND PHONE CALL 4/26/95
BETWEEN SAN FRANCISCO SA [REDACTED] AND NEW YORK SA [REDACTED]
[REDACTED]

b6
b7C

ON 4/26/95, U.S. IMMIGRATION JUDGE LAWRENCE DECONSTANZO
ORDERED THAT MOHAOMMAD JAMAL KHALIFAH BE DEPORTED TO JORDAN
BEFORE WEDNESDAY 5/4/95. THE ORDER OF DEPORTATION WAS ISSUED
BASED UPON KHALIFAH CONSENTING TO DEPORTATION TO JORDAN AS A
RESULT OF AN AGREEMENT BETWEEN HIS IMMIGRATION DEFENSE
ATTORNEY AND INS DISTRICT COUNSEL [REDACTED] KHALIFAH
WILL BE DEPORTED BY THAT DATE, BARING UNFORSEEN CIRCUMSTANCES.
IF NOT, A MOTION BY THE DEFENSE TO OPEN DEPORTATION
PROCEEDINGS AND WITHDRAW THEIR PLEA WILL BE CONSIDERED BY
JUDGE DECONSTANZO WITH THE AGREEMENT OF INS.

INS WITHDREW PREVIOUS CHARGES THAT KHALIFAH, A NON U.S.
CITIZEN BUT CITIZEN OF SAUDIA ARABIA, WAS ADMITTED TO THE U.S.
ON A NON IMMIGRANT VISA THAT WAS ISSUED TO HIM IN SAUDIA
ARABIA. KHALIFAH CONCEDED TO THE REMAINING ALLEGATION OF
BEING AN ALIEN IN THE U.S. WHOSE CONTINUED PRESENCE IN THE U.S
HAS BEEN DECLARED BY THE SECRETARY OF STATE TO HAVE ADVERSE
EFFECTS ON U.S. FOREIGN POLICY. DEFENSE QUALIFIED CONCEDING

^PAGE 3 265E-SF-112624 UNCLAS

TO THE LEGALITY OF THAT PROVISION OF THE IMMIGRATION ACT AND RESERVED THE RIGHT TO CHALLENGE THAT ISSUE IF KHALIFAH IS NOT DEPORTED ON 5/4/95 AND THE CASE IS REOPENED. DEFENSE LIKEWISE RESERVED THE RIGHT TO LATER QUESTION THE LEGALITY OF THE ATTORNEY GENERAL LETTER TO INS DESIGNATING JORDAN AS THE COUNTRY OF DEPORTATION FOR KHALIFAH IF THE MATTER IS LATER REOPENED.

AUSA STEVEN FRECCERO ND CALIFORNIA OBSERVED THE PROCEEDINGS AND IS IN CONSULTATION WITH INS DISTRICT COUNSEL. AUSA FRECCERO HAS ALSO BEEN IN CONTACT WITH AUSA MICHAEL GARCIA OF SDNY. THE MERITS OF POSSIBLY FILING CRIMINAL CHARGES AGAINST KHALIFAH FOR VISA FRAUD AT SAN FRANCISCO OR NEW YORK ARE CURRENTLY BEING DISCUSSED.

INS DISTRICT COUNSEL AT SAN FRANCISCO WILL BE PURSUING THE ACTUAL DEPORTATION AND TRANSPORTATION OF KHALIFAH TO JORDAN WITH U.S. STATE DEPARTMENT AND JORDANIAN OFFICIALS.

SAN FRANCISCO WILL CONTINUE TO FOLLOW KHALIFAH'S DEPORTATION WITH INS SF DISTRICT COUNSEL AND FOLLOW THE CONSIDERATION OF FILING CRIMINAL CHARGES AGAINST KHALIFAH WITH THE UNITED STATES ATTORNEY AT SAN FRANCISCO.

~~SECRET~~

FBI

TRANSMIT VIA:

☐ Teletype
☐ Facsimile
☒ AIRTEL

PRECEDENCE:

☐ Immediate
☐ Priority
☐ Routine

CLASSIFICATION:

☐ TOP SECRET
☐ SECRET
☐ CONFIDENTIAL
☐ UNCLAS E F T O
☐ UNCLAS

DATE: 06-10-2009

CLASSIFIED BY UC60322LP/PLJ/CC

REASON: 1.4 (c)

DECLASSIFY ON: 06-10-2034

ALL INFORMATION CONTAINED
 HEREIN IS UNCLASSIFIED EXCEPT
 WHERE SHOWN OTHERWISE

Date 4/3/95

TO : SAC, SAN FRANCISCO (265A-SF-112624)
 (ATTN: SSA [REDACTED])

b6
 b7C

FROM : LEGAT, LONDON (199H-SF-112558)

SUBJECT : MOHAMMAD JAMAL KHALIFAH;
 AOT - IT - FUGITIVE;
 OO: SAN FRANCISCO

This communication is classified "~~Secret~~" in its
 entirety.

[REDACTED]

b7A

(S) Enclosed for San Francisco and New York are one
 copy each of [REDACTED]

b1

(S) Referenced Legat London teletype reports

b1

(S) Investigation at [REDACTED]

b1

KHALIFAH's hotel bill during his visit September 29
 to August 3, 1994 was paid by Visa card [REDACTED]
 which expires 4/95 issued by [REDACTED]

b6
 b7C

2 - San Francisco (Encs. 2)
 2 - New York, Squad I-44 (Encs. 2)
 1 - London
 RHP/jds
 (5)

SECRET

Classified by: G-3
 Declassify on: OADR

SEARCHED GEN
 SERIALIZED SEARCHED
 FILED INDEXED

APR 21 1995

Approved: _____

Transmitted _____

(Number)

(Time)

b6
 b7C

RECEIVED AT ROTOR 4/25/95

~~SECRET~~

265A-SF-112624-77

~~SECRET~~

(S) Legat London has requested [] to trace foreign telephone numbers but to date, has not received a reply.

b1

Legat London will leave other leads concerning the visa account and traces to the discretion of San Francisco.

~~SECRET~~

FBI

TRANSMIT VIA:

☒ Teletype
☐ Facsimile
☐ AIRTEL

PRECEDENCE:

☐ Immediate
☒ Priority
☐ Routine

CLASSIFICATION:

☐ TOP SECRET
☐ SECRET
☐ CONFIDENTIAL
☐ UNCLAS E F T O
☒ UNCLASDate 4/18/95

FM FBI SAN FRANCISCO (265A-SF-112624) (P) (SQUAD 6)

TO DIRECTOR FBI/PRIORITY/

FBI HONOLULU/ROUTINE/

FBI NEW YORK/ROUTINE/

LEGAT MANILA/ROUTINE/

LEGAT ROME/ROUTINE/

BT

UNCLAS

CITE: //3790//

PASS: FBIHQ, NSD, CTMES, NS-3-C, SSA NEW YORK, I-
44.b6
b7c

SUBJECT: MOHAMMAD JAMAL KHALIFAH; AOT - IT - FUGITIVE; OO:

SAN FRANCISCO;

b7A

THE DECEMBER, 1994 ARREST OF SAUDI BUSINESSMAN, MOHAMMAD

VSD/cnn
1

CW✓

SEARCHED 10
SERIALIZED 10
INDEXED 10
FILED 10Approved: JRF/pnw Original filename: AAN003W.108Time Received: _____ Telprep filename: A:\AAN00350.108MRI/JULIAN DATE: 56 / 109 ISN: 2FOX DATE & TIME OF ACCEPTANCE: 18 APR 95 / 0322 (4)265A-SF-112624-78

^PAGE 2 SF 265A-SF-112624 UNCLAS

JAMAL KHALIFAH BY OFFICERS OF SAN FRANCISCO IMMIGRATION AND NATURALIZATION SERVICE (INS) AND FBI AGENTS FOR DEPORTATION TO JORDAN TO FACE CHARGES OF TERRORIST ACTIVITIES HAS BEEN THE SUBJECT OF CONSIDERABLE NEWSPAPER COVERAGE IN THE SAN FRANCISCO AREA FOR THE PAST TWO DAYS. THIS INITIAL PUBLIC DISCLOSURE OF KHALIFAH'S ARREST, CONTINUED CONFINEMENT AND ALLEGED TIES TO INTERNATIONAL ISLAMIC EXTREMIST GROUPS, PARTICULARLY IN THE PHILIPPINES, SEEMS TO HAVE RESULTED FROM MEDIA COVERAGE OF KHALIFAH IN THE PHILIPPINES AND JAPAN RECENTLY.

PHILIPPINE AUTHORITIES HAVE BEEN QUOTED AS SAYING THEY BELIEVE KHALIFAH TO BE A KEY FIGURE IN EFFORTS TO EXPORT MIDDLE EASTERN-STYLE ISLAMIC EXTREMISM TO THE PHILIPPINES' MUSLIM COMMUNITY. KHALIFAH IS ALLEGED TO HAVE BEEN AN ASSOCIATE OF THE SIX ARAB MUSLIM EXTREMISTS WHO WERE ARRESTED APRIL 1ST IN MANILA. THESE SIX ARE IN TURN ALLEGED, BY PHILIPPINE SOURCES, TO HAVE BEEN ASSOCIATES OF RAMZI YOUSEF AND ABDUL HAKIM MURAD. PHILIPPINE INTERIOR SECRETARY, RAFAEL ALUNAN, IS QUOTED AS SAYING HE BELIEVES KHALIFAH WAS A KEY FIGURE IN EFFORTS TO RECRUIT MEMBERS FOR THE ABU SAYYAF GROUP,

^PAGE 3 SF 265A-SF-112624 UNCLAS

WHICH COMMITTED THE RECENT ATTACK IN IPIL, IN WHICH 53 PEOPLE DIED.

KHALIFAH HAS ALSO BEEN IDENTIFIED IN THESE NEWSPAPER ARTICLES AS BEING THE BROTHER-IN-LAW OF OSAMA BINLADEN, THE SAUDI BILLIONAIRE FINANCIER OF THE AFGHAN WAR.

KHALIFAH'S DEFENSE ATTORNEY WAS INTERVIEWED BY REPORTERS ABOUT INS EFFORTS TO DEPORT KHALIFAH TO JORDAN AND NOTED THIS TO BE THE FIRST TIME INS HAS USED THE 1990 STATUTE ALLOWING FOR THE U.S. SECRETARY OF STATE TO DECLARE THE PRESENCE OF AN ALIEN IN THE U.S. TO HAVE POTENTIALLY SERIOUS ADVERSE FOREIGN POLICY CONSEQUENCES AND THEREBY REQUEST HIS DEPORTATION. IN THIS CASE, THE SECRETARY HAS REQUESTED KHALIFAH BE DEPORTED TO JORDAN, RATHER THAN HIS NATIVE SAUDI ARABIA IN CONSIDERATION OF U.S. FOREIGN POLICY INTERESTS. KHALIFAH'S ATTORNEY IS QUOTED AS SAYING A JORDANIAN APPEALS COURT HAD OVERTURNED KHALIFAH'S CONVICTION LAST WEEK, AND SENT HIS CASE BACK TO A TRIAL COURT.

CONTACT WITH THE DISTRICT COUNSEL OFFICE OF INS AT SAN FRANCISCO ON 4/18/95, DETERMINED THAT THROUGH COMMUNICATIONS FROM U.S. DEPARTMENT OF STATE IN JORDAN, IT HAS BEEN

^PAGE 4 SF 265A-SF-112624 UNCLAS

DETERMINED THAT AS A RESULT OF LEGAL MOTIONS MADE BY AN ATTORNEY REPRESENTING KHALIFAH, THE CONVICTIONS AND DEATH SENTENCES OF SEVERAL CO-CONSPIRATORS, EXCEPT KHALIFAH AND ANOTHER DEFENDANT, WERE REVERSED. KHALIFAH'S CONVICTION IN ABSENTIA AND DEATH SENTENCE WERE UPHELD. KHALIFAH WILL BE RETRIED, HOWEVER, UPON RETURN TO JORDAN. INS DISTRICT COUNSEL IS CURRENTLY SECURING APPROPRIATE SOURCE DOCUMENTATION OF THIS DEVELOPMENT WHICH SEEMS TO DEMONSTRATE THE EXISTENCE OF DUE PROCESS UNDER LAW IN JORDAN THAT HOPEFULLY WILL PROVE TO BE FAVORABLE TO CONTINUED INS EFFORTS TO DEPORT KHALIFAH TO JORDAN.

KHALIFAH CONTINUES TO BE HELD WITHOUT BAIL WHILE A REQUEST FOR A SETTING OF BOND IS BEFORE THE BOARD OF IMMIGRATION APPEALS. ORAL ARGUMENTS REGARDING MOTIONS TO DISCLOSE BRADY MATERIAL AND REQUIRE THE TESTIMONY OF SECRETARY OF STATE CHRISTOPHER AND OTHER USDS OFFICIALS AND PRESENTATION OF ADDITIONAL JORDANIAN DOCUMENTATION WILL BE HEARD DURING THE WEEK OF MAY 15TH. THE DATE OF A MERITS HEARING WILL BE ESTABLISHED AT THAT TIME.

FOR INFORMATION OF RECIPIENTS, KHALIFAH CONTINUES TO BE

^PAGE 5 SF 265A-SF-112624 UNCLAS

HELD IN CUSTODY AT THE SANTA RITA ALAMEDA COUNTY JAIL, IN SPACE WHICH IS USED TO HOUSE INS PRISONERS. SAN FRANCISCO HAS MADE CONTACT WITH DEPUTIES AT ALAMEDA COUNTY JAIL AND IS IN A POSITION TO MONITOR KHALIFAH'S VISITORS AND CONTACTS. RECENT VISITORS INCLUDE LOCAL INDIVIDUALS UNKNOWN TO SAN FRANCISCO AND KHALIFAH'S BROTHERS FROM SAUDI ARABIA. THE IDENTITY OF KHALIFAH'S TELEPHONE CONTACTS FROM THE JAIL IS BEING PURSUED.

THE BUREAU AND RECEIVING OFFICES ARE BEING ALERTED TO THIS MEDIA DEVELOPMENT DUE TO THE LIKELIHOOD OF FURTHER MEDIA INQUIRIES ABOUT KHALIFAH AT YOUR LOCATIONS.

BT

San Francisco Division

Facsimile

Cover Sheet



Facsimile Copy sent
Date: 4/18/95 By: [Signature]

Precedence

- ☐ Immediate
- ☒ Priority
- ☐ Routine

Classification

- ☐ Top Secret
- ☐ Secret
- ☐ Confidential
- ☐ Sensitive
- ☒ Unclassified

Time Transmitted

1054

Sender's Initials

Number of Pages

2

To:

FBI HQ

Date:

4/18/95

Facsimile number:

Attention:

SSA

From: SAN FRANCISCO DIVISION

Subject:

MOHAMMAD KHALIFAH

Special Handling Instructions:

Originator's Name:

SA

Telephone: FTS

Originator's Facsimile Number:

SEARCHED	INDEXED
SERIALIZED	FILED
MAY 08 1995	
FBI - SAN FRANCISCO	

RECEIVED AT ROTOR

7-1895

265E-SF-112624-78X1

Saudi Businessman Denies Link to Terrorism

4 months in jail
in Bay Area —
immigration case

By Rick DelVecchio
Chronicle East Bay Bureau

Mohammed Jamal Khalifa, a wealthy Saudi businessman who runs an Islamic humanitarian organization in the Philippines and has spent the past four months in a Bay Area jail on an immigration complaint, denied any involvement yesterday in anti-U.S. terrorist activities.

The U.S. Immigration and Naturalization Service arrested the 38-year-old Khalifa in the South Bay in December. His visa was canceled because he made "false statements," an INS spokesman said.

He was visiting a cousin and exploring opportunities for his export-import business, his lawyer said.

Amid unconfirmed reports

from the U.S. and other governments that portrayed Khalifa as a financier of global terrorism, the INS has held him without bail in a maximum security cell at Alameda County's Santa Rita Jail in Dublin. The agency detains prospective deportees at the facility.

Khalifa's lawyer, Marc Van Der Hout, said his client is awaiting a hearing before an immigration judge. The government's intentions for the Saudi are not clear.

"They initially charged him with being deportable for having engaged in terrorist activities," said Van Der Hout. "They dropped that halfway through his bond hearing. Then they (substituted) a charge that hadn't been used before — enacted in 1990 — that a person can be deported if the secretary of state has reasons to believe the alien's presence or activities could have potentially serious adverse foreign policy consequences. This is the first time they ever tried to use that statute."

Secretary of State Warren

Christopher wants Khalifa deported to Jordan, rather than to his native Saudi Arabia, citing a statute that lets the government switch destinations if deportation to the native country would go against U.S. interests.

Last December, a Jordanian military court convicted Khalifa in absentia of plotting terrorism. After a four-month trial, he and 10 others were found guilty of plotting and carrying out bomb attacks in theaters and liquor stores.

Van Der Hout said a Jordanian appeals court overturned Khalifa's conviction last week and sent the case back to the trial court. He said Khalifa denies any involvement in the activities he is charged with. Van Der Hout said the only evidence the Jordanian government has against his client is a statement coerced out of another defendant, Abdul Al-Hashaika.

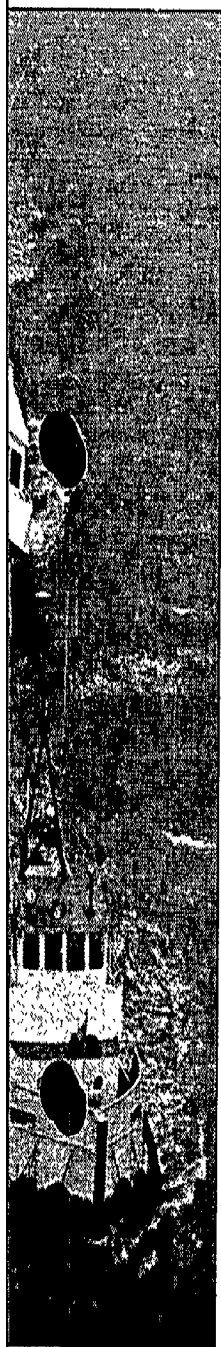
Al-Hashaika originally accused Khalifa of saying he would give money to the Jordanian plotters, according to Van Der Hout, but Al-

Hashaika later recanted the statement in court. Al-Hashaika was a teacher at a Muslim school operated in the Philippines by Khalifa's humanitarian organization.

The Associated Press in Manila and Japan's Kyodo News Service cited Philippine government accounts alleging that Khalifa bankrolls a network of Arab terrorists. No charges have been brought against Khalifa in the Philippines or the United States.

Similar allegations have linked Khalifa to members of a group accused of terrorist bombings and attacks in the Philippines and aboard airliners between Los Angeles and Hong Kong. Included in those plots is Ramzi Yousef, who is accused of building the World Trade Center bomb that killed six people in New York two years ago.

Khalifa denies any connection to the alleged plotters and any nefarious link with his brother-in-law, Osama bin Laden, who financed Arab volunteers to fight the Soviet army in Afghanistan.



BY ASSOCIATED PRESS

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DATE/TIME = APR-18 09:52

JOURNAL NO. = 04

COMM. RESULT = OK

PAGES = 02

DURATION = 00:01'54

MODE = XMT

STATION NAME =

TELEPHONE NO. = T

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RESOLUTION = STANDARD

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ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 06-11-2009 BY UC60322LP/PLJ/CC

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FD-36 (Rev. 2-29-85)

FBI

TRANSMIT VIA:

☒ Teletype
☐ Facsimile
☐ AIRTEL

PRECEDENCE:

☐ Immediate
☐ Priority
☒ Routine

CLASSIFICATION:

☐ TOP SECRET
☒ SECRET
☐ CONFIDENTIAL
☐ UNCLAS E F T O
☐ UNCLAS

Date 5/5/95

FM FBI SAN FRANCISCO (265E-SF-112624 SUB B) (C) (SQUAD 6)

TO DIRECTOR FBI/ROUTINE/

FBI HONOLULU/ROUTINE/

FBI NEW YORK/ROUTINE/

LEGAT MANILA/ROUTINE/

LEGAT ROME/ROUTINE/

BT

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CITE: //3790//

PASS: FBIHQ - NSD, CTMES, NS-3, SSA [REDACTED] NY - SSA [REDACTED]

[REDACTED] I-44; HN - SSA [REDACTED] MANILA - [REDACTED]

ROME - ALAT [REDACTED]

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SUBJECT: MOHAMMAD JAMAL KHALIFAH; AOT - IT - FUGITIVE; OO;

SAN FRANCISCO;

MOHAMMAD JAMAL KHALIFAH; IT - IRF; OO: SAN FRANCISCO (199M-

SF-112558);

265E-SF-112624-79

VSD/aan

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RECEIVED AT ROTOR

5-9-95

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ID NO

Approved: [Signature]

Original filename: AAN005W.125

Time Received: [Signature]

Telprep filename: A:\AAN005S0.125

MRI/JULIAN DATE: 63/126

ISN: 9

FOX DATE & TIME OF ACCEPTANCE:

06 May 95 0051 [Signature]

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^PAGE 2 SF 265E-SF-112624 SUB B ~~SECRET~~

b7A

THIS COMMUNICATION IS CLASSIFIED "~~SECRET~~" WHERE
INDICATED.

RE SAN FRANCISCO TELETYPES DATED 4/27/95, 4/29/95, AND
LEGAT ROME TELETYPE DATED 4/28/95.

REQUEST OF FBIHQ:

THE BUREAU IS REQUESTED TO ASK U.S. DEPARTMENT OF STATE
TO PLACE APPROPRIATE STOPS AT AMERICAN EMBASSIES AND
CONSULATES FOR MOHAMMAD JAMAL KHALIFAH, BORN FEBRUARY 1, 1957,
IN SAUDI ARABIA, IN EFFORTS TO PREVENT HIM FROM POSSIBLY
SECURING A VISA TO ENTER THE U.S. IN THE FUTURE. (U)

ON 5/4/95, IMMIGRATION AND NATURALIZATION SERVICE (INS)
LEGAL COUNSEL AT SAN FRANCISCO CONFIRMED THAT MOHAMMAD JAMAL
KHALIFAH'S DEPORTATION TO JORDAN HAD BEEN COMPLETED. KHALIFAH
WAS TRANSPORTED BY INS DEPORTATION OFFICERS FROM SAN FRANCISCO
TO JFK AIRPORT IN NEW YORK ON 5/3/95. KHALIFAH WAS TAKEN INTO
THE CUSTODY OF JORDANIAN SECURITY OFFICERS ABOARD A JORDANIAN
AIR FLIGHT THAT DEPARTED JFK DURING THE EVENING OF 5/3/95. AN
IMMIGRATION OFFICER ACCOMPANIED KHALIFAH ON THE FLIGHT TO

^PAGE 3 SF 265E-SF-112624 SUB B ~~SECRET~~

AMSTERDAM AND OBSERVED HIS CONTINUED TRANSPORT IN THE CUSTODY OF JORDANIAN OFFICERS ON A SUBSEQUENT FLIGHT TO AMMAN. INS SAN FRANCISCO WAS NOTIFIED ON 5/4/95, BY U.S. DEPARTMENT OF STATE THAT KHALIFAH HAD ARRIVED IN AMMAN AND WAS TAKEN INTO THE CUSTODY OF THE JORDANIAN MILITARY SECURITY SERVICE. (U)

SAN FRANCISCO IS HEREBY CLOSING ITS 265E, AOT - FUGITIVE INVESTIGATION OF KHALIFAH SINCE HIS DEPORTATION TO JORDAN RESOLVES THAT ISSUE. (U)

SAN FRANCISCO WILL COMPLETE LOGICAL INVESTIGATION OF KHALIFAH AT SAN FRANCISCO AS A SUBJECT OF A FULL FIELD INTERNATIONAL TERRORISM (IT) - INTERNATIONAL RADICAL FUNDAMENTALIST (IRF) CASE AND PROVIDE RESULTS OF THAT INVESTIGATION TO NEW YORK. SAN FRANCISCO WILL REQUEST THAT NEW YORK ACCEPT OFFICE OF ORIGIN STATUS FOR KHALIFAH WHEN REPORTING IS COMPLETED. ~~(S)~~

(U)

LEAD

LEGAT ROME

AT AMMAN, JORDAN: LEGAT IS REQUESTED TO FOLLOW KHALIFAH'S PROSECUTION IN JORDAN ON CHARGES OF FINANCING AND CONSPIRING WITH INDIVIDUALS WHO COMMITTED ACTS OF TERRORISM IN

^PAGE 4 SF 265E-SF-112624 SUB B ~~SECRET~~

THE "JORDANIAN AFGHANS" CASE.

SAN FRANCISCO DIVISION

AT PLEASANTON, CALIFORNIA: COLLECT, ANALYZE AND
REPORT INFORMATION FROM KHALIFAH'S TELEPHONE TOLL CALLS MADE
FROM ALAMEDA COUNTY JAIL WHEN THE INFORMATION IS AVAILABLE.

(U) ~~(S)~~

~~SECRET. - CLASSIFIED BY: G-3. DECLASSIFY ON: OADR. -~~

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FBI - SAN FRANCISCO	
JSA	

265E-SF-112624-PD

ALL INFORMATION CONTAINED
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DATE 06-11-2009 BY UC60322LP/PLJ/CC

FBI

TRANSMIT VIA:

☐ Teletype
☐ Facsimile
☒ AIRTEL

PRECEDENCE:

☐ Immediate
☐ Priority
☐ Routine

CLASSIFICATION:

☐ TOP SECRET
☐ SECRET
☐ CONFIDENTIAL
☐ UNCLAS E F T O
☐ UNCLAS

Date 5/19/95

TO : DIRECTOR, FBI
(ATTN: NSD, CTMES, SSA [REDACTED] N-3C)

FROM : SAC, SAN FRANCISCO (265E-SF-112624) (C) (SQUAD 6)

SUBJECT : MOHAMMAD JAMAL KHALIFAH;
AOT - IT - FUGITIVE;
VISA FRAUD;
OO: SAN FRANCISCO

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Re New York teletype dated 5/11/95.

Enclosed for New York are the following communications and documents from San Francisco's investigation of KHALIFAH regarding Visa fraud and his deportation proceedings by INS to Jordan.

- 1) FD-302 regarding surveillance of KHALIFAH.
- 2) FD-302 account of KHALIFAH's arrest.
- 3) FD-302 interview of [REDACTED]
- 4) FD-302 interview of [REDACTED]
- 5) FD-302 interview of [REDACTED]
- 6) FD-302 regarding transport of KHALIFAH and a partial inventory search of his luggage.
- 7) FD-302 describing a "platinum" computer disk.

2 - Bureau
2 - New York (Enc. 43)
2 - San Francisco
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MAY 23 1995
FBI - SAN FRANCISCO

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265 E - SF-112624-81

- 8) FD-302 generally describing items seized from KHALIFAH's luggage.
- 9) FD-302 collation of original English language and Arabic to English language translations of entries into MOHAMMAD KHALIFAH's personal address book and scraps of paper.
- 10) FD-302 translation of KHALIFAH's letter regarding his Bank of Philippine Islands account.
- 11) FD-302 of photocopies of some items seized from KHALIFAH's luggage.
- 12) KHALIFAH's expired Saudi Passport, number 024632.
- 13) FD-302 receipt of photocopy of KHALIFAH's address book and miscellaneous papers taken from KHALIFAH by INS at the time of his arrest.
- 14) Inserts with L/S [] Arabic to English TO translations in KHALIFAH's personal address book.
- 15) L/S [] translations/transcriptions of only the Arabic portions of KHALIFAH's address book.
- 16) FD-302 receipt for Arabic manuscript of the curriculum for the Institute of Imam Al-Shafi'i for Education, as found in KHALIFAH's luggage.
- 17) L/S [] summary English language translation of the Institute of Imam Al-Shafi'i for Education manuscript.
- 18) FD-302 regarding shipment of KHALIFAH's Newton Messagepad computer to FBI, IRD.
- 19) FBI IRD report with the contents of the Newton Messagepad.
- 20) FD-302 receipt of photocopy of KHALIFAH's Passport, I-94 and Quantas Airline ticket.
- 21) San Francisco teletype, 1/18/95.
- 22) San Francisco airtel, 12/22/94.
- 23) WARREN CHRISTOPHER letter, 1/5/94.

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- 24) KHALIFAH's I-94 and Customs Declaration.
- 25) USDS revocation of KHALIFAH's Visa.
- 26) Jordanian Ambassador letter, 12/17/94; [] letter 12/16/94; and USDS analysis of KHALIFAH's Visa application.
- 27) INS arrest report.
- 28) USDS/RSO, Manila letter, 12/20/94.
- 29) USDC search warrants and return for KHALIFAH's luggage.
- 30) USDS [] letter, 12/23/94.
- 31) INS Forensic Document Laboratory report, 12/22/94.
- 32) Ambassador of Jordan letter, 12/27/94 enclosing KHALIFAH's indictment.
- 33) USDS/RSO Manila letter 1/5/95 regarding KHALIFAH's association with Abu Sayyaf Group.
- 34) FBI San Francisco return of items seized to KHALIFAH.
- 35) FD-302 receipt of a hotel bill, with telephone calls, for KHALIFAH's brother and associate.
- 36) KHALIFAH's defense motion refuting his connection with the Institute of Imam Al-Shafi'i for Education curriculum.
- 37) San Francisco airtel, 1/19/95.
- 38) San Francisco airtel, 1/25/95.
- 39) San Francisco memo, 1/25/95.
- 40) A spiral bound "Notebook," containing Arabic handwritten material.
- 41) Loose papers with Arabic handwriting, contained in the notebook.
- 42) "Muslim Character and Behavior" manuscript in typed English (translations of "Notebook" by KHALIFAH.)

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b7C

265E-SF-112624

- 43) INS Deportation Order for KHALIFAH.
- 44) INS contract translation of Jordanian documents in the "Arab Afghans" trial.

For the information of New York, the original of KHALIFAH's U. S. Visa application is in the custody of USDS, Diplomatic Security at San Francisco. It was forwarded from the American Consulate in Jeddah. New York may wish to ask USDS/DS at New York to obtain the application in anticipation of securing the Visa in the future. San Francisco is not obtaining the Visa to minimize the chain of custody.

New York is requested to furnish the enclosed documentation to AUSA MIKE GARCIA, SDNY for his review.

Memorandum

~~SECRET~~



To : SAC, KANSAS CITY

Date 5/19/95

From : SAC, SAN FRANCISCO (199H-KC-74233) (RUC) (SQ.#3)

Subject: [REDACTED]

IT - IRF;
OO: KANSAS CITY

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This communication is classified "~~SECRET~~" in its entirety.

Enclosed for Kansas City is a photocopy of [REDACTED] Immigration and Naturalization Service (INS) records that were obtained from INS at San Francisco on March 7, 1995, but were inadvertently placed among records of MOHAMMAD JAMAL KHALIFAH. [REDACTED] was with KHALIFAH when KHALIFAH was arrested on December 16, 1994 near San Francisco.

~~SECRET~~

Classified By: ~~G-3~~
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2 - Kansas City (Enc.1)
2 - San Francisco

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TRANSMIT VIA:

☐ Teletype
☐ Facsimile
☒ AIRTEL

PRECEDENCE:

☐ Immediate
☐ Priority
☐ Routine

CLASSIFICATION:

☐ TOP SECRET
☐ SECRET
☐ CONFIDENTIAL
☐ UNCLAS E F T O
☐ UNCLAS

DECLASSIFIED BY 60322/UC/LRP/PLJ/CC
 ON 06-11-2009

Date 5/24/95

TO : DIRECTOR, FBI
 FROM : LEGAT, OTTAWA (265A-SF-112624) (RUC)
 SUBJECT : MOHAMMAD JAMAL A. KHALIFAH, aka;
 AOT - IT;
 FUGITIVE;
 OO: SAN FRANCISCO

This document is classified "~~SECRET~~" in its entirety.

Reference Legat Ottawa airtel dated 2/28/95.

A review of this case in Ottawa shows that per the directions of San Francisco, no leads were actually set for

Inasmuch as there is no outstanding investigation in Canada, this matter is being RUC'd.

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~~Classified by: G-1~~
~~Declassify on: OADR~~

4 - Bureau
 ② - San Francisco
 1 - Ottawa (265A-SF-112624) (RUC)
 TAN/cfc
 (5)

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MAY 31 1995

Approved: _____

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(Number)

(Time)

Per *[signature]*

265A-SF-112624-82

FORWARDED BY FBIHQ

24 MAY 30 1995

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FBI - SAN FRANCISCO	

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JUL 18 1995	
FBI - SAN FRANCISCO	

2655-SF-112624-85

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 06-18-2009 BY UC60322LP/PLJ/CC

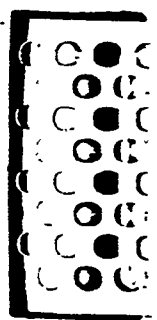
MUSLIM CHARACTER AND BEHAVIOR

How can we define muslim character or behavior? Muslim character or behavior is how a muslim's deal with people or in general, with the society. It is dealing... it is feeling... it is reaction... towards other. And as a muslim, this dealing... feeling...and reaction has a condition...it should be in accordance to the teaching of Islam. Actually, many people are talking about how to deal with others...like how to deal with your spouse... your parents ... or boss or with a child. You can find many books about behaviors, characters, especially with regards to personal improvement; others... on how to succeed in business, others on how to succeed in life. Some are concentrating in marketing, because they are selling. Their objective is to sell some products or ideas to succeed in this life. This kinds of books are telling you how to be succesful in this life. But how is it written?, who is the writer? Is it a muslim or a non-muslim? A non-muslim will write a book on their own point of view, so is a muslim writer. But their view points are different. Success in this life have different meanings on them. They are not the same. As a muslim, we have to know our goal in life, our objective. This is very important and fundamental, this will control our life. From time to time, we confront ourselves with this type of questions. Who am I? Where did I come from? Where am I going? What is the purpose of my life... etc...etc. These questions are answerable by the muslim character. Muslim character as defined by our Ulama (scholars) in one simple

word; Character is Religion. When do we say that religion is a character. It is when one has a good character. It means that a person is religious, having good faith. If one wants to know how much is his faith.... he has to go back to his character. What does it mean when we say "Islam is a Way of life". Literally it means walking on a path or "way" consisting of something. To deal with people alone in Islam is not enough, because in this "way", there are other things like plants and animals... the other creations of Allah (swt). Do we have the character or behavior to deal with those animals?... with those plants? Or other creatures? Did Islam teaches us how to deal with ourselves? And most important of all, How to deal with Allah (swt). Islam has no limitations, it's infinite. It is not a matter of our life... but how we understand this life. How do the Muslims understand life? Let our Prophet Mohammad (saw) describe life for us. He said this in a very simple words. Muslim is like a traveller. A traveller moves then stopped for a while in a place, then moves again... It means that this world is only a place to stay for a while, take something you need in the future, then go. This life is just a way, but the real life is beyond. Allah (swt) gives us freedom. It is up to us which way we will go. But as a Muslim, we have only one objective in this life, only one way... that is Allah (swt). We only desire the satisfaction of Allah (swt). If Allah (swt) is satisfied with us, we will be able to get everything that is good for us, because Allah (swt) owns everything. Allah (swt) is the owner of this life and the hereafter. On the Judgement Day, all the people will be

gathered in a destined place meant for such a grand occasion. Kings, Presidents, Bosses, together with the ordinary people. Imagine it... just imagine it. Billions of people and they are all naked! ? That's why A'yesha (raa) asked: " how come", the man will look at us...the man will look at each other!? So the Prophet said to A'yesha...that the matter is so grave , it will be difficult at the time. Imagine how hot is the sun now?, and yet it is very, very far from us? On that day, the sun will come closest to us, as if you raise your hand close to you. And not only that... there will be no light, no "nur", so hot and crowded... and everybody is thinking what he did before but all he can remember are the bad deeds, no one will remember about the good deeds one did. That is why everybody is scared...sweating... the amount of one's sweat depends on his deeds. As Allah (swt) described it best in the Qur'an, when he will wake us up or let us live again after our death, the people will go out of the graves from every part of the world, it is very hot or dark and no one knows where to go. Some people will have special kind of lights... some very bright, some just glowing, others faint and some others none at all. The brightness of light depends on one's good deeds. So those who have brighter lights can go faster, others who do not have fall behind, stumbling in the dark...calling for those who have lights to wait for them. A voice from above will call and say: " Go back and get the light". But definitely, they will not be able to go back, either to their graves or to their lives. Actually it is just a mere challenge, a punishment. A mockery on them. There is no way

back, really there is only one way... the way of those who have lights, the place where Allah (swt) will gather everyone. Then Allah (swt) will call for some people, He will call for those who gave justice, those who love each other for the sake of Allah (swt)...He (swt) will call for those who passed the test. Just like when we're in school and the teacher will give the examination results. Those who were passed were very happy and excited, but those who failed were very sad and ashamed. As Allah (swt) described it in the Qur'an, those who will succeed will receive the result on their right hand and those who will fail will receive it on their left hand and will hide it at their back, feeling sad and very much ashamed. In one Hadith, the Prophet (saw) said, that Allah (swt) in the Hereafter, will call seven types of Muslims. Allah (swt) will ask them to come in a very special place... under His Throne. And who are they? They are the one who have good character. They are the one who have good behavior, those who love each other for the sake of Allah (swt), those who give justice, those who are afraid of Allah (swt), those who did not talk about anything that Allah (swt) does not like. They are very careful in their thinking, in their listening, in everything that may make Allah (swt) dissatisfied of them. Allah (swt) mentioned in the Qur'an, "manabir". In Arabic "minbir" is the place where the Imam is preaching the Khutbah during Juma'a. So it means Allah (swt) will call for them to sit in a very special place where people can see them, under the shades, where it is cool and comfortable, while their faces are like the moon shining, as described in contrast to



the darkness and uncomfortable condition the others are suffering. Just to prove how "Good Character" is important in Islam, in one Hadith, the Prophet (swt) asked: "Who want to be with me or closer to me in the Hereafter? He mentioned a very simple condition... You should have good character, good character only. He did not mentioned that they are worshipper, fond of fasting, those who prays days and nights nor the one who is always reciting the Qur'an. He did not mentioned that! Wallahi!... Subhanallah! What does He meant by that? Our prayers... our Iman... worshipping Allah (swt), fasting in Ramadhan, even praying taja'ud or taraweh after Ishaa... all of these things where it will go? Does that mean that all of these are useless? Are we just wasting our time? NO! As defined by the Ulama, Character is Religion. The fasting the worshipping/praying, our Iman... these are all exercises to teach us Good Character... to teach us good behavior not only with Allah (swt) but with other creations of Allah (swt). How can these characters will teach us? Take "salat" for example; the Prophet (saw) said in one Hadith: " If your Salat will will not prevent you from doing evil things, it means that your salat is not good". It's questionable! A Salat should stop you from doing evil things, if not, there is something wrong... this exercise (your salat) does not affect your character. One thing that is very important to Muslims is to use his mind always. When we are praying, we are not only doing physical exercise but also mind and spiritual exercise. Allah (swt) give us mind to use. We should always think, don't just react, don't just move without thinking. The one who is just

thinking or reacting without thinking is not a real muslim.

We should concentrate when we are praying. There are times that we just say "Allahu Akbar", raise our hand and recite verses without thinking, just like a cassette recorder, turn it on and it will start to talk. And most of the time we forget how many rakats we have made. So, always use your mind, make it function. It will keep us from doing wrong and wasting our life.

Look how Allah (swt) taught us how to think, and in so doing we will know and understand Him. Allah (swt) describe the mu'min in the Qur'an: "Those who look to the heaven and to the earth...". We should look and think how Allah (swt) create this heaven, everything in its proper limitations. How Allah (swt) create the earth? ! As you walk or travel, you will see a lot of beautiful and marvelous things Allah (swt) had created. The different kinds of soil, rocks, plants, mountains, animals, people... the beautiful scenery this things had created ! The nature, it's wonderful ! Its' all signs of Allah's (swt) perfection.

When you look at this things, your mind will start to function, it will think, it will lead us to something... to someone who made all of this things possible... it will lead us to Allah (swt). In a Qur'anic verse, Allah (swt) said: "Those who remember Allah (swt) while they are standing or sitting down, working or sleeping ... walking, in all positions possible.

Look how Allah (swt) wanted us to see how we should live our life, how we should think and relate to him every thing we do and in so doing, we will not go astray but guided people.

Allah (swt) gives us many training in order for us not to deviate from the straight path. He made Prophet Mohammad (saw) as a model to us. We should follow what he has been doing during his lifetime. We should practice the sunnah and the prophet (saw) encourages us to do it.

A simple example is when you go to the comfort room. The Prophet teaches us that we should recite a du'a to purify ourselves from bad deeds...then open the door, stepping the left foot first. In so doing we are using our senses. Our mind will function. Allah (swt) made us aware that in stepping the left foot, we will remember that we are going to a comfort room, a dirty place, the house of shaitan. We are going there to clean ourselves of dirt. A muslim should always be clean, if he is not or you smell something bad from him, there is something wrong with his practice of Islam, because as we said earlier, Islam is character. Good character!

Allah (swt) teaches us to clean ourselves through Prophet Mohammad (saw). He teaches us how to make ablution. How? First we have to wash our hand, three times, put water into your mouth, spit it out, three times, then sniff water through your nose, let it out, wash your face and hands, three times each, wet the head, wet the ears by passing index fingers in it, both once and washing our feet, three times. Recite the du'a: "ashadu an la ilaha ilallah, wa ashadu anna mohammad'r rasulullah"... But all of this actions and recitations are useless without the intention first. The prophet (saw) said that when we do something, we should always

think, we should ask our self why?, what will happen with this action?, why is it important? The prophet (saw) said that when we wash our hand during ablution, the dirt and sins committed by our hand will be washed away with the drop of water. The actions we made during ablution will let us remember our sins, and immediately we will remember Allah (swt), The Forgiving. When we put water into our mouth, spit it out during ablution, the dirt and the sins made by our mouth like talking too much will be washed away with. It is not only physical but mental and spiritual exercise. Allah (swt) does not want us to do something like a blind person. He wanted us to use our mind, so we will not go astray.

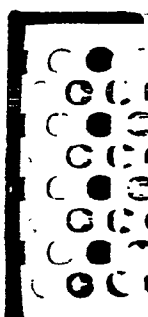
Another thing is when we finished "salat", and we are reciting the "tasbeh". I noticed that some muslims in the mosque recite their "tasbeh" very fast. They will start Subhanallah,.... then finished, Alhamdulillah..... finished, Allahu Akbar..... finished, very fast. I am an arab and supposed to be faster than the non-arabs but wallahi, I did not finished half of it and they were done. But even some arabs they are doing the same. When you don't use your head, and you did not think and ask why you're doing certain things, you will act similarly.

The Prophet (saw) teaches us that when we are reciting the "tasbeh", we should make use of our hand. Do you know why? Similar to what I have said, we should make use of our senses. So, it is not a matter of just saying something without meaning. And why?, What can we find in our hand? In our hand there is miracle! Our hand is unique, nobody has a similar hand like your hand. Nobody!

It is like an ID, that is why when we ask for a police clearance, they will get our finger prints. Subahanallah! No two hands are a like from the time of Prophet Adam up to now! Don't you think that it needs a lot of thinking?

When we say " Subhanallah ", it means that we saw something excellent!, something very nice, very beautiful. Subhanallah! It's an expression of something you feel inside, from your heart, you say it with feelings!

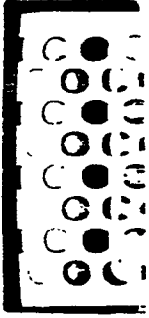
Really when you look at your hand, you will be able to say, "Subahanallah!", you see something excellent , something perfect, something that can do a lot of things for us. From simple things, to complicated things. We use our hand when we are eating to put food into our mouth, when we are writing, when cleaning ourselves, when holding our children... manufacturing electronics, airplane, cars, computers... etc., we can say we love a person by just using our hand, that we care, that we wish him well... it conveys our feelings! Look at your hand, move it... see how it moves? How Allah (swt) create these small muscles? Subhanallah! We will not finish till the hereafter just to think of the miracles in our hand. Really it's a miracle! Allah (swt) is showing as signs of His being!.... Who He is !.... What He is!... And Allah (swt) gave the hands to us as a gift. When somebody gave us an ordinary gift, we are thanking that person. How much more when Allah (swt) gave us a hand, that is why we should always say: " Alhamdulillah!" coming from our heart and our mind. When we give thanks, it is an appreciation, a behavior. It is a sign of gratitude.



Allah(swt) is teaching us day and night. In praying five times a day, we say "Subahanallah" after each prayer in awe of His creations, then knowing all of this, it is just right to say "Alhamdulillah", to thank Him for all these gifts given to us and to end it with "Allahu Akbar", to say how great Allah (swt) is !. What does it mean? Look, the people are creating many things, the easy-life we are experiencing now, is due to their inventions, they can manufacture cars, washing machines, elevators, airplane, computer, spaceships, etc.... they go to space, search the universe, but Allah (swt) is still very much greater than them in everything. He is the greatest. Allah (swt) said in the Qur'an: " If all the people in the world gather together, bring all their knowledge, all their technologies together, to create just the wing of the fly,... only the wing of the fly,... they will not be able to do so. Can't we say "Allahu Akbar"?! That is why when we say it, we should feel what we are saying, it has meaning. Actions has also meaning. When we put our forehead on the ground, does it mean something? It means we are humbling ourselves, to whom? To Allah (swt), our Creator. He is teaching us how to be humble and not to be proud, Because we are nothing with out Him. And being humble not proud is also a good behavior.



During Ramadhan or the fasting month, who knows who fasts or not? If you do something bad or good and no witness around, if you hide in a place and nobody sees you, who is the witness of all this things? Only Allah (swt). You cannot hide or keep anything from Him.

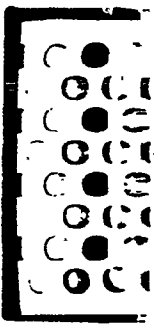


There is a story of a kind and a disciplinarian teacher who wanted to teach wisdom to his pupils. He gave each pupil a bird and a knife, and told them to slaughter it in a place where no one will see them. So, everybody went to hiding places and slaughter the bird. All went back with a dead bird on their hand, except one child. The teacher asked him: "Why you did not slaughter the bird?", He answered : " I look for a place where nobody can find me, but I can't find that place". The teacher asked him again: "But why?, you can go inside a room and close the door, go under the table, go here, there, cover yourself, nobody can see you?. The child say: " No. Allah (swt) can see everywhere!". From where he got this knowledge? He got his teaching from his father. The father is always teaching the child every night to say: " Allahu naa dirii, Allahu Shaahidii, Allahu maa'ee", meaning " Allah (swt) is always seeing me, Allah (swt) is always witnessing me, Allah (swt) is always with me". " That is why I cannot find a place to hide " the child said.

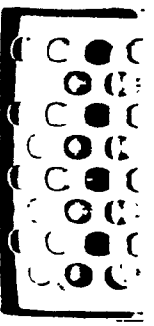
Like if we are fasting, Allah (swt) knows even our intention. He knows if we are fasting for Him or if we are just dieting to make our body nice.



Also during the season of Hajj, insha'Allah, all of us will go to Makkah. When you reach the place, you will see huge and nice buildings, lots of different people coming from all parts of the world, and they are going around the place seven times. Why? Does it mean something? The important thing here is we have to think. What we are doing? Why there in Makkah and not here in our place. Allah (swt) told us to do Hajj that way and we have to do it His



way. It is a sign of submission, of worship. We are slaves, and we have to obey. We don't even have the right to ask Him, however when you will reach the place, you will feel an unexplainable nice feeling, a sense of fulfillment. As I said, we are only a slave, we have limitations in everything, even in thinking. As our Creator, Allah (swt) knows our limitations, there are things which Allah (swt) does not want us to go beyond, there are things He did not tell us, because the sense of our mind to determine will not reach it. As a slave, we have to obey, to ask a question is not our right. I say this because this thinking will lead us to know that the only one who has the authority to tell what is right from wrong, what is halal and haram, what is forbidden and what is lawful is only Allah (swt). And as a muslim our objective in life should only be Allah (swt), to please Him, to satisfy Him, we have to work day and night for Him. If we do all these things, who will benefit from it? Is it Allah (swt)? No, never! It is us who will benefit from it. Remember that Allah (swt) is free of all wants, and worthy of all praise!.



Now, "La ilaha ilallah", what does it mean? There is no god but Allah. Is there any other meaning? We can give love as meaning, our intention is for God only is another meaning, what else? How do you feel "La ilaha ilallah"? Do you feel something when you say "La ilaha ilallah"? Yes, Islam is also feeling. This feeling should affect you from inside. The feeling that no one can save us except Allah (swt), not Jesus. That He is the one in control of every thing. What is the meaning of god?... What is god?...

When we say god, it means ilah in arabic. What is god?... Any god? If we want to know the real meaning and understand it, we have to become a fundamentalist. Do you want to become a "fundamentalist"? If you will become a "fundamentalist", you will become very famous, or in their (kafir) sense notorious? To be a fundamentalist, we have to understand the fundamental of Islam. And if you understand it, and practice it, you will become a fundamentalist, and they will take you to jail. Yes, they will take you to jail. Absolutely, there is no other way. That's the only way they can stop a fundamentalist. A fundamentalist has only one God... and they have many gods. And our God is not like their gods.

In America, do you think they have one God or many gods? Their state is god. The church, the dollar, they make them as their gods. In the dollar, what do they wrote there? "In God We Trust". It has meaning, its not "God" it is only a god. So, what's God for them? They don't have God at all!

For the communist, do you think they have a God? They have gods. They have Marx, Stalin, Lenin... these are their gods... but they are only human beings... How about the dollar? It is only a piece of paper, it is a money, so money can be god? Some say that god is something that motivate you, something that directs you, something that push you to do something. So, if that is how we understand what is God, then desires might be a god. Allah (swt) said in the Qur'an: "Some people will blame themselves in the hereafter, because they make their desires as their god". How?



They become slaves to their desires. Their desire push them to do evil things, to do " haram " things. So what is their god ? Their desires. Some love the money very much, it will lead them to do something bad, to kill people to get money, so money is god for them. For others, it can be a system, like communism, capitalism. These kinds of system pushes their follower to do everything for the system. The system is their god. From the examples given, where do they get their guidance for what is right or wrong, the evil or the good one ? They get it from the system, from humans like Lenin or Marx, from the constitution of the state.



How about the flag, it doesn't look like much a fundamentalism, but I took it this way, when the flag is raised, and people stop and stand straight and sing their national anthem, it is a sign of worship to a piece of fabric or to what ever that flag is symbolising; the state it represent, its constitution, its people. Can you see how? Look at the Japanese people on their movie or when you read books about them, they are prostrating to their flag, it means worship to their flag. Why? Because this flag is a symbol for the state, and in turn he is worshipping the state which can allow him to do everything. He can kill, conquer territories, rape, loot. He can do all these abominable things and he doesn't care at all, no feeling of guilt, because Japan gave him a license to kill, all in the name of the Japanese state.

How about the British? They might be describe as good people. When you go to Britain, the British people talk nice, they are a smiling people, they say the truth, they always come on time, they



are giving a lot of assistance to the poor people around the world. But what happened to these good people when they went to India and colonize her? What they did? Imagine, the British, the one who has character, the one who gives mercy to the people, the one who talks about human rights night and day, they are the same people who placed the manufacturing plant that poisons the Indian people. He build it there, even knowing that it will give pollution, emit smoke that can kill a lot of people and he doesn't care. Why? Because he is good, when he is talking about the "Great Britain"... where ? ..in Britain. All this goodness, this character and good behavior will be gone when he will go to other places. In India, he will let the Indian bow down and use their backs as steps when riding their horses, he will do that and they are used in doing that.

In South Africa, these British ones, they came and control everything. The South African people in their own homeland have no right. Why ? Because the god here is the state, the British state.



And we are talking about " la ilaha ilallah ", Do you understand now what is ilah? When we say la ilaha, it means no god, absolutely no god but God! He is the One who gave direction to our life. Allah(swt) is the only one who has the right to give direction and Nobody else. He is the only one who can teach us good character. He is the only one who can tell us what is good from bad. It is only Allah (swt).

When they talk about justice in their books, you will read beautiful words, beautiful phrases about justice. But where and

what is that justice? How do they understand justice?

When the Americans talk about human rights and justice in the world, that there should be democracy in the world, what do they mean? what kind of justice? what kind of human rights? Look at what they did, Saddam Hussein, an Iraqi, a very strong man came and invade Kuwait, get their wealth and resources, grab their lands. The Americans immediately arrived and defend them because the Kuwaiti people were oppressed. So with the U. N...the forces of the world, all the Europe, they came and use all their forces and powers to drive Saddam out of Kuwait. Beautiful... defenders of the oppressed... givers of justice for the Kuwaiti people. Right? But what about the Bosnian people, don't they have rights too? Why they don't defend them? Because they will not have benefit from it, there will be no profit.

So what is the meaning of justice. In their sense, what drives them to move? What kind of justice is that? Is justice something just to talk about? Or something to understand and to practice. So if we leave it to the people, what will they do? They will just talk about justice, they will just talk about equality, about very good things, good character, brotherhood ... A Maranao loves a maranao, a Tausog loves the Tausog people, An Arab for the Arabs or an American for the Americans or there will be differentiation between nationalities. There will be racism. That's how if we leave it to the people, they will interpret it by this way.

Can you see how? It is very dangerous. That is why Allah (swt) interfere, He said: " No, no you cannot do it by yourself. I will

teach you". But Why I can listen to Him. Why the Americans they will not listen to Allah (swt). The reason is they don't understand it and they don't believe it. If they understand it well and they believe it, they will practice and implement it.

Here there are two things: they don't understand it and they don't believe it.

There is a story about Abu Jahl, he is the worst enemy of Prophet Mohammad (saw), but wallahi, he is a real man. He is a good man. Why did I say that? Why is he a good man, when in fact he is a bad man? What I'm saying is, he is the best among the worst. Why? The reason is, he understand "la ilaha ilallah" very well. He is a pure Arab. When the Prophet (saw) told him to say: "Ashadu anla ilaha ilallah, wa ashadu anna Mohammadr rasulallah", he understand what does it mean exactly. So, he did not say it, but believe it or not, he believe that there is no other God but Allah (swt). When the Prophet (saw) is reading the Qur'an, he like to listen to him. He believed that the Prophet (saw) is right and saying the truth. He believed it all and all the other things they believe, but he did not say what the Prophet (saw) wanted him to say. Why? Because he knows that if he say something, he should practice it, he should implement it, otherwise it is useless. Can you see how? This should be the character of a real man. When I say something I have to do it. When I say I am a muslim, I should be a Muslim. When I say, I believed in la ilaha ilallah, I should understand what I am talking about.

Since the beginning. I am telling you that anything you say,

anything you do, you have to understand it. You have to think about it. So when you say la ilaha ilallah, you have to understand what is the meaning of ilah, what is the meaning of la ilaha ilallah. La means absolutely No, ilaha means god. God means, The One who give us the direction, the one who tell us what is halal and what is haram. The One who has the right to put the constitution of our life, either we are an individual, a family, a board or a committee or a state.

When you say la ilaha ilallah, it means that the superior power should be in the hand of Allah (swt). Can I decide on what kind of food to eat? No, it is not up to me, it is up to Allah (swt). Allah (swt) gave me my tongue to taste but it is not up to me what to eat, because for the simple reason that I don't know what is good for me.

Sometimes, even if the people know that it is not good for themselves to drink wine, they will still drink it. Do you think they believed that drinking wine is good for their body? Absolutely no. But why? The reason is, they make their desire their god.

So the God who gives us this direction, the one who has the right to control every step in our life is "ilallah". Illah means god, no one else except Him, Allah (swt).

Arabic is very beautiful, insha'Allah when we go to heaven, all of us will speak in arabic, the language of heaven. Wallahi, arabic is very beautiful, there is music in it. Look, say i-lal-lah, i-lal-lah, i-lal-lah, isn't it like music? It gives some feeling

that is very distinct. So, la ilaha ilallah, when you believe it, you will have a good character immediately, if you understand it well. Because the direction in your life will come from Him directly.

Another story is about Qabil and Habil, two sons of prophet Adam (as). One of them kill the other one. One is good and the other one is bad. But what makes one good and the other one bad? What? It's character. Yes, one he is really good. His brother told him, " I will kill you ", " Ha! you will kill me ?, I will kill you also ". This is the logical situation.

The muslims when they understand "la ilaha ilallah" they will start to implement. They will read the Qur'an, practice the Sunnah, study the life of Prophet Mohammad (saw) and start to do the same in their life. Allah (swt) said in the Qur'an that he sent Prophet Mohammad (saw) as a model to us. A'eysha (raa) was once asked about the Prophet(saw) regarding his character, and she answered : " His character is the Qur'an! ". That's our model! Another thing is, that we really have to understand that we are human beings, and Islamic standard of behavior is something really high, even some people cannot believe nor imagine it. One time a muslim army was able to conquer a place in Syria, and the commander of the muslim army told the people that they have to live under their rule, under their control. The people have to pay tax and the muslims will protect them, and everything will be under a contract of agreement between the conquered Syrian people and the muslim conqueror. Can you imagine, the muslim conqueror had all the power to do and get



what they want yet they still make a contract of agreement with the conquered ones ! Then one day, the commander of the muslim army learned that the Romans gathered a strong and very large army to attack Syria. He realized that he is not in the position to protect and defend them from this oncoming Roman force, so what did he do? Very simple, he returned the money back! What kind of character is that? The Syrians then were not muslims, they have the right to keep the money. He is the ruler, he is the one who has power over them, but he did not keep the money but returned them based on the contract of agreement. He told them : " Take your money back, I am not in a position to protect you, you can pay me later, but not now". Imagine how Islam disciplined him? He did not yet lose the battle, and yet he is returning the payment?! That is why when the battle was finished and he won, most of the Syrians became Muslims. Why? Because they did not experience this kind of character from other conquerors. They told him: "Those catholic, (referring to the Romans), when they conquered us before, they treated us badly, and now you are treating us this way? We want to become Muslims!"



Can you see how high is the standard of Islam? Another story is about the Prophet Mohammad (saw). One day, an ordinary man came, rushed to him, catch his dress, pull him very hard and told him: " Oh! Mohammad give me my right!". The Sahaba (companion) became very angry, they immediately take the sword and almost kill the person. The Prophet (saw) stopped them, smiled and said: " Bilal Ibn Rabah (the secretary of finance), oh! Bilal give him! ". He gave him, the man took it without even saying thank you and left. And what is the

reaction of the prophet (saw)? Nothing, it is something very normal. Imagine, he is the head of the state, the ruler, he has the power, he has everything as a person and yet he is very humble. Who can behave that way? Can you imagine if a person will go to the President of a state, catch his dress and told him "give me my right", immediately "bang!"...finished. Yes, you will be killed instantly. Can we behave as the Prophet(saw) behaves? The standard of his character is very high but insha'Allah, we can be like him too. But how about if we cannot immitate all his ways? How about if we can see muslims that are drinking wine, a muslim that is dirty, a muslim that is backbiting, a muslim that is bad, a muslim that tells a lie...etc..etc. Always remember that we are only human beings, that we can commit mistakes. We should not look at our brothers mistakes and scrutinize it. We have to look at ourselves first. We have to understand him and according to Prophet Mohammad (saw), give seventy good reasons for his behavior and select the best reason among the seventy, if we cannot find even one good reason for it, tell yourself that you do not know it. Do not think bad at all, always think good about anybody. And if you have to tell his misbehavings with the intention to reform or change him for the better, you should tell it to him in a very nice way and keep it between him and you only. And if all that fails, it is not your concern. According to Prophet Mohammad (saw): "Part of being a good Muslim is leaving alone anything that does not concern him. Remember that you will be judge by Allah (swt) by your deeds alone only.

As we have said before, we have to understand that we are

human beings, and committing mistakes are a part of us. Did Prophet Mohammad (saw) commit a mistake? Yes, he did. As he himself said: "I'm only a human being just like you". It means that he can commit mistakes. And at the same time, Allah (swt) told us that he is our example, our model. To give you an example how the Prophet (saw) committed a mistake, Allah (swt) said in the Qur'an: A blind muslim came to the Prophet (saw) while he is busy talking and discussing with the leaders of the disbelievers. He is busy convincing them to become a Muslim in which he will gain a lot of reward. Thus, he did not pay any attention to the blind muslim man. But Allah (swt) blame him immediately in the Qur'an. Allah (swt) told him: " Why did you do that? This blind man is your brother, he should be your priority among all of them". Immediately Allah (swt) reprimand him because he commit a mistake, he is just human. Allah (swt) is teaching him and at the same time teaching us. This is not a matter of not giving attention to the blind man only but an indirect way of Allah (swt) to teach us that he is also a human being. Another story is about the Prophet's (saw) wrong decision to make honey prohibited for him due to his wives insinuation. The Prophet just married a new one, and one day his new wife gave him some honey that it is so delicious and it took for him some time to eat it, due to this, he stayed in her house a little bit longer than usual. This made the other wives jealous. When they learned that it is due to the honey that she gave, they sit together and planned that when he will come to their houses, each of them will say that they smell something bad from

him, coming from something he just have eaten. When he went again to the new wife and honey was given, he refuses, saying that he prohibit it for himself, though he likes it very much. Allah (swt) immediately reprimand him saying " Why did you prohibit honey for you while I did not prohibit it just to listen to your wives?". Again it is proven that he is just a human being, that something can affect him and he can made wrong decisions. Even Allah (swt) allowed that his heart be opened and clean it physically, but still, he is a human. If you will read stories about him, you will find that he is eating, drinking, got sick... committing mistakes, going to the comfort rooms..etc. Again Allah (swt) is teaching us, telling us that he is not a god, so we will not commit the same mistakes committed by the Christians. They treat Jesus as a god. A godly body, a godly person, as god himself. In Islam , we don't have this. Prophet Mohammad (saw) is a human and we are human. As we can see Allah (swt) is so merciful to us. He keep on teaching us, showing us signs thru the Prophet (saw), the Qur'an, hadith, our environment, thru our daily lives. He gave us not a chance but chances. When we committed mistakes, he forgive us, if we are repentant. Some people they don't worship Him, they gave partner to Him, but still He understand them. He gave them a lot of things to make their life easier, gave them food and let them enjoy His bounties. He sent them the Prophet(saw) to be a model, scholars, a da'iyya person who will remind them, made many signs in this world to let them just think about Him. Do you know that Allah (swt) will be very happy, if someone made mistakes, go away from

Him and then come back again in repentant?

Do you know the hadith regarding a lost camel in the desert? Once there was a man travelling in the desert, at one point in his journey, he lost his camel. He lost his food, his water and everything loaded on it. It will be very hard for him to survive because in the desert there is nothing, no food, no water. He looked and looked for his camel until he lost the hope in finding it. He gave up already when suddenly, he found the camel right in front of him. He was so happy that he was able to say : " Oh God! I am your slave and I am your God! ". He made a mistake because of surprise and happiness that he felt. And do you know that Allah (swt) will be happier than that man who lost his camel in the desert, when we commit mistakes and go back to Him ? He is our God, our Creator, the Super Power, and we are His slaves and yet He will be very happy when we go back to Him. Alhamdulillah! Through this way we can be perfect. In another Hadeeth Allah (swt) said : " If you will not commit mistakes Allah (swt) will destroy you and create another people who will commit mistakes and seek His forgiveness. We are not human if we don't commit mistakes.

One of the common mistakes of human being is to judge another human being. This is one of the usual reasons why people were having headache days and nights. Actually, we don't have any right to judge anyone. Leave it to Allah (swt). So, please memorize these questions and ask yourselves : Do I need it?, what is the use of it? What will it do to me? Will I get any benefit in judging other person? You will hear some people say: Oh!

that person is very bad, he is a munafiq, he is so and so... But again we have to ask ourselves, Who is our model? Our model is Prophet Mohammad (saw). What is our way? Islam is our way. What should be our character? The Qur'an and the Sunnah. What is our Objective? Allah (swt) and His satisfaction. Finished, period. Prophet Mohammad (saw) knows who is the munafiq (hypocrite) during his time. But he told it to only one, to his secret man, Hudayfa Abdul Yaman, his secretary. All the secrets of the Prophet were known only to this person. And here is a story relating how the Prophet deals with the munafiqin. Abdullah Ibn Ubaid Ibn Salul was the leader of the Munafiqin in Madinah. He was about to become a king when the Prophet (saw) arrived in Madinah. When the Prophet came, monarchy was demolished, there will be no more king. Islamic state was established and the Prophet became the head of the state. Abdullah lost everything and he became a munafiq. He will say to the people that he believed the Prophet but at the same time he is always creating problems. However the Prophet did not do anything, he is quite undisturbed about it. One day, the Prophet with his forces went to a (qaswa) battle, coming back, he learned that the munafiq said: "the leader of Madina, will kick out the bad one", meaning that he will kick the Prophet out of the Madinah. His own son heard this declaration. The son is a good muslim. He took his sword went to the entrance of Madinah and said "I will not allow him to come inside unless he will get the permission from the Prophet (saw). Allahu Akbar! The son of the munafiq loves the Prophet more than his own father?

But the Prophet said : " No, no, let him come in. We don't care for people, we are here for Allah (swt) and only for Allah (swt)".

According to the Prophet (saw), there is a relation between faith and character. He said that, if a person has this four characteristics, either all or one of the four has part of being a nifaq. Nifaq means hypocrite. It is something that affect the faith, because nifaq in Islam, is the one who hides the truth. He pretends that he is a muslim for some benefits for himself. He did not believed in Islam but he meant to show that he is a muslim. The Prophet said that if a person has this four characteristics he has a part of hypocrisy : if he promise and he breaks his promise, if he tells a lie, if he made an agreement and he did not fulfill, if he is not trustworthy, it means that this person has a part of being nifaq. At one time the Prophet (saw) was asked: " Is it possible for a muslim to drink wine? ". He said: " yes ". " Is it possible for a muslim to commit adultery? ". He said : " yes ". "Is it possible for a muslim to tell a lie? ". He said : "no".

Telling a lie in Islam is a very big sin. It is bigger than drinking wine, than committing an act of adultery, because telling a lie is connected to hypocrisy (nifaq). If you can tell a lie to a person, you can tell a lie to Allah (swt), when our intention should be for Allah (swt) only, in which nobody knows about it. If your intention is for Allah (swt) only, whatever the people say it should not matter at all to you. Let them say you are bad, you are a munafiq, you are so and so...etc. At the same time, as it had been said before, it is not your business to judge

another person ... you only have the right to judge yourself. When you are going to read the Qur'an, eat, pray, sleep, anything you do, and yes, even if you are enjoying, if it is not for the sake of Allah (swt), there is something wrong with your iman and you have to correct it. If your intention is not for Allah (swt) only, you will just be like an animal. The animals are doing the same thing the humans are doing, they eat, sleep, enjoying and many other things but the difference between an animal and a muslims, is his intention for Allah (swt). The relation between a muslim and Allah (swt) is between him and Him only. Between a muslim and Allah (swt) nobody has the right to interfere. It is the best thing in Islam. It is the beauty of Islam. At the same time, we cannot also say if somebody is good. Yes, we can see that a certain muslim is good, behaving well, with good character, but you will not be able to say if he will go to heaven, because we don't know the reason why is he doing that. You can see that a person deals with anyone nicely, behaving well covering her aurah, praying on time with all the sunnas, reading the Qur'an always, donating a lot of money to charity, but not because of Allah (swt). He want the people to say that he is good, and they are saying it. Prophet Mohammad said: " The first people to be judged on the Day of resurrection will include a man who died as a martyr. He will be brought before Allah (swt) who will inform him of His favours and he will recognize them. Allah (swt) will then say: " And what did you do about them? The man answered: " I fought for You until I died a martyr". Allah (swt) will say: "You have lied! You only

fought that it might be said (of you); "He is courageous". "And so it was said". Then it will be ordered that he be dragged a long on his face and cast into Hell-fire. Another will be a man who studied and taught (religious) knowledge and recited the Qur'an. He will be brought before Allah (swt) who will make known to him His favours and he will recognize them. Allah (swt) will then say : " And what did you do about them?". The man will reply: "I studied (religious) knowledge and I taught it, and recited Quran for your sake". Allah (swt) will say: " You have lie! You only studied (religious) knowledge that it might be said (of you): " He is learned ". " And you recited the Qur'an that it might be said (of you): " He is a good Qur'anic reciter". "And so it was said". Then he will be dragged along on his face and cast into Hell-fire. Another will be a man whom Allah (swt) made rich. He will be brought before Allah (swt) who will make known to him His favours and he will recognize them and Allah (swt) will then say: " And what did you do about them?". The man will reply: "I left no path (untrodden) in which You like money to be spent without spending for Your sake". Allah (swt) will then say: " You have lied!". You only did so that it might be said (of you)": " He is generous". And so it was said". Then he will be dragged along on his face, and cast into Hell-fire.

From that Hadeeth, it was clearly related to us that only Allah (swt) knows what is in our heart, what is our intention in doing anything. Everything we do should be for the sake of Allah (swt) and remember that only to Him we will return whether we like

it or not. This can serve as a warning to us that even we say to everybody that we are muslims, only Allah (swt) knows. And remember always that the first people to be thrown to Hellfire were so called muslims. In this regard we should always seek Allah's (swt) guidance for us not to go astray. In anything we do, we should always seek his guidance. We should always persevere to do what is Halal even if it will be hard or slow us down in doing things that we think is beneficial, and believed that Allah (swt) will support us. IRIC has a beautiful lot in Iligan, we wanted to put this lot into business in order for us to support the projects we are envisioning for IRIC, but sad to say, we don't have capital to start this. What can we do? Shall we go to the bank? It is very easy for us to get a loan, but the problem is the interest that will go with it. Interest is Haram, so the lot will remain as it is until we will have some capital to do it. Do you consider this as a loss? No, not at all, for a true believer knows that nothing happens in this world that Allah (swt) did not allow. To force on something that is not Halal just for some monetary benefits is unbecoming for a true muslim. As muslim's believed that this life is just a bridge to the real life, then we shall not dwell much on this life and consider it as the beginning and end of everything. We should go beyond, and be mindful always of the Judgment Day and be thankful to Allah (swt) for whatever we wished for, either it is granted or not. As Allah (swt) said in one Hadith: "Be mindful of Allah and Allah will protect you, be mindful of Allah, and you will find Allah in front of you. If you ask, ask of Allah; if you seek,

seek help of Allah. Know that if nation were to gather together to benefit you with anything, it will benefit you only with something that Allah had already prescribed for you, and that if they gather together to harm you with anything, they would harm you only with something Allah had already been prescribed for you. The pens have been lifted and the pages have dried. There are times that we feel that we lost due to some prohibitions in our belief, but from the hadith just mentioned it is very clear that whatever we received or did not receive is a foregone conclusion. It just seem for us that we lost something or we gain something, but in reality it is just a matter of a test for our faith to Allah (swt) on how are we going to accept this gains or losses as a true muslim. Can we live in this kafir environment? Insha'Allah, yes we can. In our eyes we will lost, but as a matter of fact we are gaining. What we lost here Insha'Allah we will gain in the next life. The losses and gains in our life should be based only on our view of the life beyond. A person named Michael Hart is an author of a small book about Prophet Mohammad (saw). He is a jew and a real enemy of the muslims, but on his booklet where he made a research and analysis regarding the leaders of the world from the time of Adam up to the present time, he said that the best one among them is Prophet Mohammad (saw). He doesn't like the Prophet but at the same time, he is fair enough to say the truth. Actually we don't need his analysis, we don't need him as a witness. Even if you compare between Prophet Mohammad (saw) and Prophet Abraham (saw) you will not be able to do so, because there is no point of comparison.

Prophet Abraham (as) did a lot of big mistakes which Prophet Mohammad (saw) did not do and a lot more. And the greatest thing is Allah (swt) chooses him. It is actually a selection, and Allah (swt) selected him for the final revelation and as the last messenger. Allah (swt) chooses him, discipline him prepared him for the final sustenance. He should be the most perfect, he should be the best, otherwise he should not be the last. We are not the one who distinguished Prophet Mohammad (saw) among the prophets, it is Allah (swt). He said: "This one he is My best". Allah (swt) said that, not we. As human we should treat them equally, we don't have any right to say: "Oh! Mohammad is better than Abraham". There are plenty of prophets but Allah (swt) select five of them due to the troubles they faced from their nations, and they are Jesus, Moses, Noah, Abraham, and Mohammad (PBUT). According to Prophet Mohammad (saw): "Lawful is very clear and unlawful is very clear". Anybody will know it, not only human beings but animal as well. Just observe the cat when you are going to feed it. If you give him food, he will sit down and eat, very relax. It will not make any trouble until he finishes his food. But when the cat will sneak through the kitchen and steal a piece of meat, what will it do? It will run with the piece of meat, and eat it far from the kitchen. You will see that he is tense and nervous while eating the stolen piece of meat. Why is the cat acting that way? It is because of its' concience. It knows what is right or wrong. If we go back to human being, don't tell me that he does not know what is right or what is wrong if he only be frank and true to himself. Our desires

is there, and chances that the environment will aggravate it. Now I will give you an example, we are here in this country, watching T.V., we can see the culture outside and the behavior of the people. We can see how they wear their dress, they are fashion conscious especially the female, sometimes wearing very short dresses. Now, if you go out and see a lady wearing a very short skirt, nice, isn't it? She is just walking casually, some people say: "Oh, it's beautiful!, what a nice dress, what a nice design! She should always wear like that. You can see that it is very normal for them to see a girl wearing a short dress, actually they appreciate it very much. They don't feel that it is wrong, even the girl feels very beautiful, but when they ride jeepney, you will see that the same girl who feels very beautiful wearing short skirt, is pulling her skirt down to make it longer while sitting, why? because something inside her is telling her that it is wrong, it is shameful to show her legs and thighs to the people, her conscience is telling her that. But when she is just walking, she feels it is alright to show her sexiness, her beautiful body. Here, you will see that her conscience is already destroyed, sometimes it is functioning, sometimes not. The Americans feel very proud to be an American, they will depend their rights or benefits anywhere regardless if they are right or wrong, they will cite human rights violation, that democracy does not prevail on that country just to satisfy their defences. Don't you think they do not know that what they are doing is wrong? They know it very well, but again their conscience here is destroyed. The Prophet said: "Everyone is born

a muslim". What does it mean? It doesn't mean that the baby declared shahada when he was born. The baby did not say: "Ashadu an la ilaha ilallah, wa ashadu anna Mohammadur rasulullah". What he meant was, a newlyborn baby's conscience is so pure, his nature is so sensitive. When I said, I am a muslim, it means that I am pure, I am sensitive. Go to any muslim, ask them if what they are doing is right or wrong, immediately they will tell you it is right or wrong. But the non-muslims they don't have this characteristic. That's why Prophet Mohammad said: that a person is born a muslim then his parents make him a non-muslim. When he said fa-abawaho (his parents) it does not mean parents per se, you can see the beauty of Arabic, you cannot just translate it literally, it also mean his environment. The social influence around him, it will destroy his conscience, his fitrah. he will lost his sense, that's why you can see people killing everyday and night and he doesn't care. What is this? He is lost, he already destroy his conscience. In Islam, it acknowledges or consider the conscience that is pure, the original one, not the destroyed conscience. That's why we should go back to the Qur'an and the Sunnah, from here Allah (swt) gives the law, everything...from waking up until we sleep, even going to the comfort room is considered, from managing ourselves to managing the government, from managing the government of one state to managing the affairs of the whole world. All of these, Allah (swt) taught us and told to implement it because He knows that if we are not going to implement His laws, time will come that we will lost it. In distinguishing between a kafir and a munafiq,

the second one is harder to distinguish. A kafir says that he is a kafir, but a munafiq, he is not saying that he is a munafiq. Actually, he is saying that he is a muslim, but in fact or inside him, he is not. He is a liar. That is why Allah put him in the hell, deeper, so he will be more than barbecue. The kafir, he is only barbecue, because the kafir is clear. He said: "I don't believe and I reject Islam, finished. We know how to deal with him. But the munafiq we don't know how to deal with him, he is saying that he is a muslim, and we cannot go inside his heart so we can judge him and say that he is a munafiq or not. Maybe he will say a lie, but even if he will tell a lie, we cannot immediately say that he is a munafiq. He has a part of nifaq only but not totally munafiq. In terms of lying, Islam gives us three situations that we can tell a lie: 1. Read carefully, you can tell a lie to your wife, yes you can but don't be happy, remember there is a saying that says: the rope of lie is very short, it means that your wife will discover it immediately, and there is a condition, you can only tell a lie to your wife in order to stabilize the situation in the house, to make everybody at home feel nice and happy and do remember that it will only be for a short time, that she will discover it immediately if you are not telling the truth. 2. If there are two persons who had a misunderstanding, you can tell a lie for the purpose of reuniting them, to remove the ill-feelings towards each other. For example, you can go to person no.1 and tell him that person no.2 likes you very much, that he is telling very good things about you, and he respects you a lot and so on, then

you can go to person no.2 and say the samethings. Islam wants us to be happy, to unite us, and to make the people love one another by doing things that are good for each other. 3. During war times and you were captured by the enemy and they are forcing you to say something that will harm your brothers or the muslims, in this kind of situation, you can tell a lie. But look, the Prophet (saw) never tell a lie, he is using another technique. One time the Prophet (saw) is going to the battle of Badr and a group of enemy met him, and they don't recognize him. They ask him " From where are you ?" and he said: "I am from Ma (water). Ma is a name of a place in which he did not come from, but at the same time he did not say a lie because Allah said in the Qur'an the He created us from water. So the Prophet(saw) is using words that has a double meaning in which he can use it as he wants and understand by others as they want. But don't tell a lie to destroy people, don't tell a lie for your own benefit, to get a position for yourself, this is absolutely Haram. Islam discourages us to display or talk about the weaknesses of our brother. Say, a brother made a mistake, you should not go out and say: " You see that person?, he is always lying, he is used intelling lies!". You should not tell it to others. Why you should not do it? What benefit will you get from it? Part of being a good muslim is leaving things that does not concern him. And Islam is very careful with this. Allah (swt) wanted us to be one. It is very evident that Allah like us to love one another, because all the Islamic character He wanted to developed in us lead us to this. If you weigh the faith of Abu

Bakr Siddique, the first Caliph, according to the Prophet (saw), against the weight of the faith of all the Muslims or the Ummah, his faith(iman) will be heavier than allop our faith. Look at his character, according to him, we have to cover up the weaknesses, sins or mistakes of our muslim brothers as much as we can. He said; even if I will see a man and a woman committing an adultery and I am alone, I will cover them and walk away. Allahu Akbar! If I see a brother holding the hand of a girl with whom he has a relation, who is a gossip monger whom we wanted to commit a mistake and catch him ,so we can spread away immediately his weaknesses or sins Or the girl who is not covering and even wearing a mini-skirt, why do we have to spread it immediately?, why do we have to be the media, the newspaper? Why?.... Islam is not like this. A real muslim who will see those things will not spread it to others but will cover it and will use all the means to show the good side of this brother or sister. But in covering up the mistakes of our brother or sister, Islam made an exemption, Alhamdulillah! One is in marriage. The process of marrying in Islam is not like what we use to see here. A man meets a woman, talk , like each other, then immediately they will get married. It should not be this way, that is why most of the time we have plenty of problems here because we don't understand the technique, we don't know the process. What we usually see here is like this: somebody will tell a sister that a brother intends to marry her, " what's his name?", " he is so and so", " I want to see him ", " Oh, he is handsome ", " Oh, he is beautiful", Okay, let's get married, then after a few weeks or

months, problem will explode. That is why we have to ask other person who knows that person very well. It is not enough to talk, because a person might only show his good side, like in a boyfriend /girlfriend relationship. They are saying that they are having this kind of relationship to understand each other. But what kind of understanding?... up to when? Up to when they have babies? Yes, here it is very ordinary, until they have babies, one two three, four.... Oh! Now we understand each other. Sometimes, they don't understand each other, because it is wrong. It is the wrong way.

If I have a girlfriend, I want to show the best character that I have. I want to show that I'm very caring, very kind, thoughtful, good, etc... etc. I will invite her to a very nice place, wear a very nice dress, put the most expensive perfume.... I will buy flowers for her, sometimes red, sometimes white, sometimes different color, but is this reality?... is this the truth? A very big No! In Islam we have to ask. We have to ask about his character, his dealing with others, his behaviour... ask... ask... ask. Don't just believe anything you are seeing from him, or hearing from him, because he can say nice things about himself, just like you, you can say nice words about yourself. That is why, if a person come to ask you regarding a character of a certain person whom you know personally and he has an intention to marry, here it is your obligation to tell exactly the things you know about a person, the good things about himself or his weaknesses. And the person who will get this information, should not spread it or tell it to others but keep it to himself and use this

information properly, as the basis for his decision to marry only.

Secondly, in an employer-employee situation. If an employer ask you regarding the character of a certain person, whom he has an intention of hiring in his company. You have to tell him the truth about what you know regarding that person. If he is honest, or what kind of character he has so he will know how to deal with him. In this kind of situation, there should be trust in it. The trust that you will say the truth regarding that person, and the trust that the one asking regarding the character of a certain person, in this case the employer, will not use the information in any other way, but only for the basis of hiring that person. As a witness to a brother, you must say the truth absolutely. The point is not to destroy others. Do the best to make people be together. This is the teaching of Islam. We have to love each other and we have to work for that. THE MORAL CHARACTER: How important is moral character in Islam? It is very important. That is the purpose of sending Prophet Mohammad (saw), to complete the good character... the moral character, that is his job. It is this Muslim character that made Islam reached this area, the real factor that made Islam reached all countries of the world. How about now? What is the character of Muslims nowadays... how do they look to their characters now? Did you ask yourselves these questions lately? Why is it that the muslims before were able to practice the Muslims character in their everyday life? Why we are not doing it now? What is the reason? Can we say that the environment is influencing us?... how about materialism, ignorance of Islam or lack of faith?

You see, Allah (swt) mentioned in the Qur'an, in surah Al-Maidah: Oh believers! if some of you will leave Islam, Allah will bring another people. It seems that Allah (swt) give us an idea that one day in the future, we will leave Islam. And you call it Riddah, a person who go back to apostate from Islam. Something in this verse made me read it again and again. How Allah (swt) bring other people? Does that mean that all of us will die ... and He will cause other Muslims to be born? How can we deduced it? First, Allah (swt) is calling the believers, because everybody claims that he is a believer. Right? I am a muslim, I believe in Allah (swt), and Allah is calling me. It seems that I am a believer and at the same time a disbeliever. It seems that I am leaving Islam but will still claim to be a Muslim. It seems like us. When we talk, when we deal, we are not doing it according to Islamic teaching. We are leaving part of Islam, but if we leave part of it, it means leaving Islam as a whole, either you will follow it all, or leave it all. Muslims means, the one who totally submit to the will of Allah (swt). It cannot be a half-half commitment. And anyone, who say Ashadu anlailaha ilallah, Mohamadr rasulullah will go to heaven, but he might go to hell first for the sins he committed Allah (swt) did not forgive, but he will not stay there forever, only until Allah decreed. But for us now, when someone leave part of Islam, we are considering him that he leave part of Islam only...but in reality, when we leave part of Islam, we leave Islam as a whole. It is very evident that we need to educate ourselves about Islam. If you go to muslim countries, say my

country, Saudi Arabia, we are all educated in Islam. From the time we opened our eyes, we are learning Islam. On T.V., you can see lectures and teaching everyday. In radio, in which we have two (2) radio stations, only dealing with Qur'an and Islam. Any time you tune in to radio, you will hear high ranking scholars talking about Islam and Qur'an. But still we are not practicing Islam totally. Or we are practicing some and leaving some. Yes, maybe we have knowledge, but knowledge is not enough. We need three (3) things: we need the knowledge, we need to understand, and we need to practice. If you will assess the situation of the muslims now, it is a very shameful thing... we are very far from Islam. When you go to all muslim countries, and I mean all, none of them is implementing Islamic law in their totality. Maybe, they will say Saudi Arabia is implementing the law of the Qur'an and the sunnah. Yes, it is true that they are implementing Islamic law but it is also true that they are only implementing part of it. An example is the banking system, you will find there that they are practicing the western banking system. If you are praying in the mosque, in front of Ka'ba, just raise your eyes and you will see bank practicing the western banking system, they are dealing in interest (ribah). And how the Prophet(saw) describe ribah in order for us to feel how great the sin we will commit if we are going to practice it? He liken it to a person, committing adultery with his mother, in front of the people. Imagine it. Do you feel that you want to throw-up? Can you feel how your senses react? How Haram it is? If you understand what the Prophet (saw) said, you will

never understand how those people put all this banks and deal with interest. We don't even have a single Islamic bank. Here in the Philippines, you have Amanah Bank that claims to be Islamic bank, in Saudi, we don't have that. We don't even have a single Islamic bank. See how far we are? Why am I talking about Saudi? It is because, that place is the Holy Place. It is the center of Islam. If the center of Islam is in this situation, how much worse are the other countries. What are we doing? When we talk about Islamic Banking or economic system in Islam, when we talk about social system, about the educational system, when we talk about all these things, how far are we from Islam? What we have discussed previously is about Islamic Banking System only, and we saw how far we are from Islam, how about the other things. See how? It is really very dangerous! So, it is very clear that we left Islam. As we have said, either we take Islam all, or leave it all. You cannot say "half-half", you will not be able to continue, you will not be able to proceed, and you will not be successful in this life, much more in the Hereafter. Never! And Allah(swt) will put us down. All the Muslims will be down, unless they will practice and implement Islam in its totality. I might be talking of something very big, and may be some will be talking to himself now, and saying : " What can I do? If all those Muslim countries are not implementing Islam, so, what can I do? "One point here, is we have to know Islam very well. Islam give each and every muslim a responsibility for the whole Islam. What am I trying to say? I will give you an example, whom Allah (swt) gave us in the Qur'an. Wallahi, Qur'an is very

beautiful... everything is there...everything you can imagine and you cannot imagine is there. See how? Qur'an can be describe by those things. Allah (swt) said in the Qur'an, that in the Hereafter and the people come, some of them will be punished. When they learned that they did not pass in this life and they saw with their own eyes that they will go to hell for punishments because of some sins or for the worst reason that they are out of Islam, they will say : " Oh, Allah, we just follow our leaders. We cannot do anything, they are our leaders and we just follow them. So, Allah (swt) declare very clear that, you don't have to follow your leader, nor any other person. You cannot follow anyone, you can only follow Allah (swt) and the prophet (swt). And that is what we are talking about, the meaning of La ilaha illah.

But don't tell a lie to destroy people, don't tell a lie for your own benefit, to get a position for yourself, this is absolutely Haram. Islam discourages us to display or talk about the weaknesses of our brother. Say, a brother made a mistake, you should not go out and say: " You see that person?, he is always lying, he is used intelling lies!". You should not tell it to others. Why you should not do it? What benefit will you get from it? Part of being a good muslim is leaving things that does not concern him. And Islam is very careful with this. Allah (swt) wanted us to be one. It is very evident that Allah like us to love one another, because all the Islamic character He wanted to developed in us lead us to this. If you weigh the faith of Abu Bakr Siddique, the first Caliph, according to the Prophet (saw),

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marry only. Secondly, in an employer-employee situation. If an employer ask you regarding the character of a certain person, whom he has an intention of hiring in his company. You have to tell him the truth about what you know regarding that person. If he is honest, or what kind of character he has so he will know how to deal with him. In this kind of situation, there should be trust in it. The trust that you will say the truth regarding that person, and the trust that the one asking regarding the character of a certain person, in this case the employer, will not use the information in any other way, but only for the basis of hiring that person. As a witness to a brother, you must say the truth absolutely. The point is not to destroy others. Do the best to make people be together. This is the teaching of Islam. We have to love each other and we have to work for that.

THE MORAL CHARACTER: How important is moral character in Islam? It is very important. That is the purpose of sending Prophet Mohammad (saw), to complete the good character... the moral character, that is his job. It is this Muslim character that made Islam reached this area, the real factor that made Islam reached all countries of the world. How about now? What is the character of Muslims nowadays... how do they look to their characters now? Did you ask yourselves these questions lately? Why is it that the muslims before were able to practice the Muslims character in their everyday life? Why we are not doing it now? What is the reason? Can we say that the environment is influencing us?... how about materialism, ignorance of Islam or lack of faith? You see, Allah

(swt) mentioned in the Qur'an, in surah Al-Maidah: Oh believers! if some of you will leave Islam, Allah will bring another people. It seems that Allah (swt) give us an idea that one day in the future, we will leave Islam. And you call it Riddah, a person who go back to apostate from Islam. Something in this verse made me read it again and again. How Allah (swt) bring other people? Does that mean that all of us will die... and He will cause other Muslims to be born? How can we deduced it? First, Allah (swt) is calling the believers, because everybody claims that he is a believer. Right? I am a muslim, I believe in Allah (swt), and Allah is calling me. It seems that I am a believer and at the sametime a disbeliever. It seems that I am leaving Islam but will still claim to be a Muslim. It seems like us. When we talk, when we deal, we are not doing it according to Islamic teaching. We are leaving part of Islam, but if we leave part of it, it means leaving Islam as a whole, either you will follow it all, or leave it all.

Muslims means, the one who totally submit to the will of Allah (swt). It cannot be a half-half commitment. And anyone, who say Ashadu anlailaha ilallah, Mohammadr rasulullah will go to heaven, but he might go to hell first for the sins he committed Allah (swt) did not forgive, but he will not stay there forever, only until Allah decreed. But for us now, when someone leave part of Islam, we are considering him that he leave part of Islam only... but in reality, when we leave part of Islam, we leave Islam as a whole.

It is very evident that we need to educate ourselves about Islam. If you go to muslim countries, say my country, Saudi Arabia,

we are all educated in Islam. From the time we opened our eyes, we are learning Islam. On T.V., you can see lectures and teaching everyday. In radio, in which we have two (2) radio stations, only dealing with Qur'an and Islam. Any time you tune in to radio, you will hear high ranking scholars talking about Islam and Qur'an.

But still we are not practicing Islam totally. Or we are practicing some and leaving some. Yes, maybe we have knowledge, but knowledge is not enough. We need three (3) things: we need the knowledge, we need to understand, and we need to practice. If you will assess the situation of the muslims now, it is a very shameful thing... we are very far from Islam. When you go to all muslim countries, and I mean all, none of them is implementing Islamic law in their totality. Maybe, they will say Saudi Arabia is implementing the law of the Qur'an and the sunnah. Yes, it is true that they are implementing Islamic law but it is also true that they are only implementing part of it. An example is the banking system, you will find there that they are practicing the western banking system. If you are praying in the mosque, in front of Ka'ba, just raise your eyes and you will see bank practicing the western banking system, they are dealing in interest (ribah). And how the Prophet(saw) describe ribah in order for us to feel how great the sin we will commit if we are going to practice it? He liken it to a person, committing adultery with his mother, in front of the people. Imagine it. Do you feel that you want to throw-up? Can you feel how your senses react? How Haram it is? If you understand what the Prophet (saw) said, you will never understand how those people put

all this banks and deal with interest. We don't even have a single Islamic bank. Here in the Philippines, you have Amanah Bank that claims to be Islamic bank, in Saudi, we don't have that. We don't even have a single Islamic bank. See how far we are? Why am I talking about Saudi? It is because, that place is the Holy Place. It is the center of Islam. If the center of Islam is in this situation, how much worse are the other countries. What are we doing? When we talk about Islamic Banking or economic system in Islam, when we talk about social system, about the educational system, when we talk about all these things, how far are we from Islam? What we have discussed previously is about Islamic Banking System only, and we saw how far we are from Islam, how about the other things. See how? It is really very dangerous! So, it is very clear that we left Islam. As we have said, either we take Islam all, or leave it all. You cannot say "half-half", you will not be able to continue, you will not be able to proceed, and you will not be successful in this life, much more in the Hereafter. Never! And Allah(swt) will put us down. All the Muslims will be down, unless they will practice and implement Islam in its totality. I might be talking of something very big, and may be some will be talking to himself now, and saying : "What can I do? If all those Muslim countries are not implementing Islam, so, what can I do?" One point here, is we have to know Islam very well. Islam give each and every muslim a responsibility for the whole Islam. What am I trying to say? I will give you an example, whom Allah (swt) gave us in the Qur'an. Wallahi, Qur'an is very beautiful... everything is there...

everything you can imagine and you cannot imagine is there. See how? Qur'an can be describe by those things. Allah (swt) said in the Qur'an, that in the Hereafter and the people come, some of them will be punished. When they learned that they did not pass in this life and they saw with their own eyes that they will go to hell for punishments because of some sins or for the worst reason that they are out of Islam, they will say : " Oh , Allah, we just follow our leaders. We cannot do anything, they are our leaders and we just follow them. So, Allah (swt) declare very clear that, you don't have to follow your leader, nor any other person. You cannot follow anyone, you can only follow Allah (swt) and the prophet (swt). And that is what we are talking about, the meaning of La ilaha illah. So Allah (swt) declare it and make it very clear that we don't have to follow any leader, nor any other person but the Prophet(saw) and Only Allah (swt) Himself, and that is what we are saying: " La ilaha ilallah". You might say: " Alright, they are always saying "La ilaha ilallah" but why is it the Saudi, the Arabs or even some scholars ('Aleem) are doing things that they are not supposed to do?". It is so confusing, isn't it? Really, it is so confusing, because we misunderstood Islam. We don't understand it well. If only we understand "La ilaha ilallah", if only we understand what Allah (swt) says that we don,t have to follow anyone but Him, we will not poke our fingers to anyone to blame...but we will put all the responsibilities to our shoulders to be a real active muslims...and change the world! And you are making a one good forward step towards it. You are taking this special training course, "Da'wah

Training", it means that you are now taking the responsibility to be a real active muslim, to implement "la ilaha ilallah". Don't think that you cannot do anything. Always put in mind that you can change the world, I myself is always thinking that I can do that.

"I can change the world, why not? If they are saying that Rizal changed the society here, why can't I or you do the same? Who is better? Rizal or me?...Rizal or you? Rizal is a human being, and so are we. Rizal has a politician blood, and so are we. But I or you have something that Rizal doesn't have. We are Muslims! We have a direct communication with the Superpower! Don't we? Rizal, he doesn't have that. Actually, Rizal did not do something out of the ordinary, he just wrote some papers, some books, he just say something about some ideas, some beliefs. Can't you do that? I think any body can do what he did. And we are Muslims, we can do more than that, we have a direct communication with the Superpower, that is Allah (swt). Day and night, we are talking to Him, we are calling Him, we are asking from Him, it means that we have a good communication with Him. The relationship is can be compared to a person who has a direct contact to a President...how is he talking?

When he talk about a project or about something he want to do, immediately he will tell you "Don't worry, I have a good contact with the President, I'll just pick-up the telephone and talk to him, no problem, I can do that project!". That's how a person will talk if he has a direct contact with a president, as if he has power, he is somebody to the president. And how about you, you have much more power than that person. You have a direct contact to the

Superpower of the whole universes, and that president is just a slave to that Superpower...it means that you are somebody, you are not an ordinary person. You have a direct contact to The One who can change the world by just saying "Kun Fayakun" (BE and it is) and it will be, only two letters, and He can change the world. So if we understand it, it will motivate us to be a real Muslim and you are not a real muslim if you don't have this motivation. And if you are a real muslim, Allah (swt) says: "I will be with you...., even this words are enough to give you good motivation. It means that I have a power, that I can do something. He also says that: I will give you victory! And if He say something... absolutely, He will do it. Sadaqallahu lladiim . Allah, The Great Is True. He also says: I will give you happiness in the Hereafter, I will save you from Hell and I will put you in Paradise... What more do we need? We all have these things, we just have to move and do it.

Islam is very very simple and very very clear. It just need somebody who want to be and he will be... but if you don't want to be... you will not be! So, we want to be what?... we want to be a real Muslim. It means we will practice Islam, and if we practice Islam, it means we will change the world! The world is consist of people, society... isn't it? So, if we have person, then from a person, we will have a family, from a family, we will have a community, from a community, we will have a state or a nation.. finished.. we have it all! Similarly, The Prophet (saw) started by himself first, Allah(swt) prepared him to receive the message. He let him go to the cave of Hiraa, far from Makka... stay in a cave

in a mountain and keep on praying. He leave the people...the world... and went to Allah (swt). Then, Allah (swt) gave the message to him. He went back and select from the people, and who is nearest to him?... his wife Khadija. So the first person he related the story and be given the message is Khadija. And of course we know the story how Khadija married the Prophet(saw). She knows that this man is not an ordinary person, immediately, she received and accepted the message and started to implement it. And so they became two, then the Prophet (saw) went to Abu Bakr Siddique, related what had happened, and he believed immediately and accepted it. He went to Ali, he was just a kid, the Prophet (saw), told him and he believed too. So it started from person to person until they became a state. That thing we can repeat. Allah can say BE, and it will be. Did Allah (swt) just made this stories without purpose? Why? So, we will think about it. Don't expect that Allah (swt) will grant you Islamic State immediately. A miracle... Never! You have to work for it, sacrifice, you have to do it ... this is the nature of Islam. Islam, needs people who are active, not lazy ones, when they say they are Muslims, they meant it. You can see it through their actions and words, they are responsible persons. It needs two (2) words, response and able. We will response to what? To Islamic principle!... and be able to act on that principle. When I asks you what happened to the muslims now, what is happening to us... you gave me the influence of the western practices, the influence of the things around you... the environment. Why do this things are destroying us. It is so simple, because we are not an active

muslims, we immediately respond to the environment, to the western teaching,.... to any other teaching .. but not to the teaching of Islam. Why?... because, we don't understand and implement the principle of Islam. Wallahi... the problem for all the Muslims is understanding Islam. The nature of Islam needs a person who is an active person not a lazy one. We don't want to accept someone who is lazy. Islam wants us to be people who understand well, who are active, and really using their mind. To understand "La ilaha ilallah" very well, so nobody can do anything to you. Nobody can come and influence you but you can influence others due to the solid principles with in you that can really affect others but not the other way around. You know Alhambra and Barnata? Oh yes, this beautiful places were tourists go just to see the Muslims technology done during the 800 years rule of the Muslims. You can find this places in Spain which was called Andalus at that time. Spain was conquered by Muslims for 800 years, and during that 800 long years, those Christians did not sleep. They are watching the Muslims for 800 years, just waiting for a moment to go back and attack the Muslims. They are watching...sending their spies to see, to gauge the situation of the Muslims. How are they? Are they still strong or a little bit weaker? Imagine, they are doing this for 800 long years! And the story goes like this... The Christians send one to see the situation and found a boy crying. He went to the boy and asked him: Why are you crying? And the boy answered:" Beacause I was not able to hit two (2) birds in one (1) arrow! Imagine! he want to hit two birds in one shot! Immediately he went back to his

people and said: "No...no...no ... not yet! If a boy is crying and very much dissappointed if he was not able to hit two birds in one shot, how about the older ones, how many birds they can shoot in one time. So...they wait again for years that seems to be eternal. They send another one, he arrived and found another one crying, same age with the former one, in very early teens. He asked him: "Why are you crying? He answered: because I'm waiting for my girlfriend and she did not arrived yet, she did not come on time. Immediately he went back and told to his people: "Now!". There and then, they came and attack and won! They dropped the Muslims. They killed millions and millions of Muslims, they slaughtered them... Nobody moves. Why?... Why?...because " he was crying for his girlfriend"! Their principle's changed. The Christians attacked them...get their land which they ruled for more than 800 years! And that is what Allah (swt) said : Oh you who believe, if any one among you turn back from his faith.... Omar Abdul Khattab used to give advise to the military when they are going for Jihad: " Look, you are going to fight those people, who are more than you in numbers, more than you in power, more than you in technology, more than you in weapons, almost more than you in everything but you have one thing they do not have... you have Islam. So, if you will follow Islam you will win,... if you will disobey Islam you will commit sin, and if you will commit sins, you will be equal with them! Imagine that, he said, if you will commit sins, he did not say, if you become kafir. Committing sins is making your first step away from Islam. That is why we have to be sensitive, very

sensitive, to be very careful. You will win only if you will implement Islam as a whole, if you will be a real muslim. If not, you will loose, you will "die", this is the nature of Islam. One time a muslim's military went to some part in Egypt. Their purpose is to open that city and let the people to give up... but they were not able to do so. The enemy inside is very strong... they keep surrounding the place...days...weeks and months have passed, but still they cannot penetrate the city. They were surprised and wondering. They are not used to that. They said to themselves, "what happened?...something must be wrong here. Come and discuss what is wrong with us". "What sins we are committing?", They asks each other and they could not find anything...they are alright. How about the Sunnah? What Sunnah we are not practicing?" So they search and search ...until they found out that they are not using the miswak. So, the Commander ordered them: "Everybody should get a miswak and brush your teeth with it". Thus, everybody brush their teeth with miswak. Of course the enemy is watching them... They said: "Hah!, they are sharpening their teeth...they are going to eat us! So, immediately they gave up, and the muslims were able to open the city because of the miswak. This story really happened, and this will give us the idea that we have to implement Islam in its totality. Don't say that this is really a small thing that you can jump over it, or just don't mind it beacause it is such a small thing. You might say: "Why are you so fundamentalist?, Don't be so strict, leave this one beacause it is just a Sunnah". Or like some other people, when you told them this things is Haram, they will

say: "Oh, no...no... it is only Makruh, it is not Haram". So, let's just make it, because it's Makruh, just a little bit, a cute sin.

We are just considering the big ones but the small ones, never mind, it's alright. As I have said, we have to practice Islam in its totality. To practice Islam is very much needed with regards to our character. If we want to change ourselves...its' character, we have to change our principle. When we talk about being just, always telling the truth, being kind... this are muslims characteristics which affect us spiritually or physically, which we cannot do well unless it will become a habit. Sometimes I want to organize myself, to schedule my work. You will see me very busy doing a lot of things without let up, but at the end of the day I found myself that I did not accomplished anything. Many things that I supposed to do were left undone, sometimes not even started. So, again I made another schedule, another plan... tried another one.. two...three or even enrolled in some courses about time management, but still I cannot manage my time the way I like it. And there are some people who will say they want their children to be a good person or some people who have something in their mind how they want their child to be, but his child will not be like what he is expecting. So, what's going on here, is there something wrong in it? Allah (swt) said in the Qur'an: if you don't change yourself, nothing will change, and Allah will not change the situation of the people unless they will change themselves. If you want to change your situation, your time management, your way of organizing or whatever, the first thing you have to learn is to change

yourselves. If you are a muslim, you should be clean. How do I become clean? You should make ablution, take a bath, wear a clean dress, combed your hair...etc..etc., this is your outside appearance and you are concentrating on it. Is it right or wrong? It is alright. If you want to be clean, you have to do those things.

How about in talking? You have to choose nice words, be respectful, serious, always tell the truth, don't backbite... etc, etc. But this is only from the outside, it can only be a lip service. What we need is to go deeper, to change yourself inside, to know what is the principle behind it. Why I should be clean? So the people will appreciate me, or that I will feel better about my self, is there any other reason? We need a reason that will push us to be clean or do something not because of the people but because of Allah (swt). Cleanliness should be coming from inside us not only outside to be permanent... to be natural. There are people whom you will find having a very nice character, their dealing is very good but after a while you will see their true color, you will not find the same goodness that he has, which impressed you during your early meetings. When he finished the business with you, He is not the same person you knew before. Usually the goodness of character of those people are for short time basis only, during the length of the business while he still needs you for his own benefit or self-interests. If you want a long term relationship, your eagerness to have one should come from the heart and not just a lip service and you have to work for it by changing yourself first.

There are times that you will meet people who are very honest

in dealing, very good, but they don't have principle. He only knows the technique in dealing but he doesn't have the principle to maintain that good relationship. And sometimes the people you will meet doesn't have the technique in dealing but he has the principle, you can trust him, but it is hard to deal with him because he is tough. No ifs and buts for him, he deals so straight forward that sometimes he is not considering the feelings or emotions of person he is dealing with. But if you were asked whom you prefer to deal with, you might choose the one with principle because you can trusts his words. However to become a good Muslims you have to have technique and Principle and insha'Allah you will have an effective and wholesome personality. A person who has principle will value his time, he keep onlooking on his watch to keep with his appointment. Most of the time this is our problem... coming on time. Some said this is the Filipino mentality. No.. it is not. Go anywhere and you will find the same thing. You will find a lot of people without principle. But what is principle, it is something that will push you to do something from inside, something that will move yourself unintentionally. If somebody wants to meet you at 9:00 o'clock, but he will say wait for me between 9:00-10:00, what does it mean, it means that you will loose at least 60 precious minutes if he will arrive at 10:00 o'clock. For him to asks a waiting time of one hour, means that he does not value time, he doesn't have principle. Time is very precious that we must value it, a real muslims is a time concious person, he value every seconds of his life. Imagine a foreigner who is just

new here in Manila. And of course he doesn't know Manila well, someone gave him a map and told him you can go anywhere in Manila with this map. So he said: "I want to go to Nayong Pilipino to pray Salat al Kid". "Oh, just look for the Airport and Nayong Pilipino is near that vicinity". So, he got the map and started to drive the car. "He said it is near the airport... Ah, there's the airport... this street I have to go right, and then left.. and then right, go here ... go there", but unfortunately he did not reach Nayong Pilipino. He lost his way. So, he finally looked deeper into the map and realized that the map is not for Manila. The map was printed wrongly, it is supposed to be a Cebu map but it was mistakenly printed as Manila map. Many people are in the same situation, they thought that they are following the right map, and later found out that they were lost. That is why it is very important to have the right map especially with regards to your destiny. To be a real Muslim, you should have the right map, you should know what kind of teachings to follow, the right books to read. Many Muslims were reading books and not even looking who is the author of the book. He will just get or buy a book because the title says something about Islam. He will not even bother himself to know who is really behind that book, is he a muslim, is he a muslim scholar or the right person to write the book? We have to be very careful in what we read, to check on its background, or you might end up like the foreigner, finding yourself not in the right way. In the Hereafter Allah (swt) will ask you: "Why did you do these things?" And you will answer: "Because I'm following that person and that book".

And He (swt) might say: Sorry for you, if that is your way, you will go to Hell. So it is not a joking matter, it is very dangerous to follow the wrong thing, it is a matter of Heaven or Hell! " I will show you a picture and tell me what you see. Did you say its an old woman?, How about the others? Oh! for you its a young woman. So some are saying they saw an old woman, some are saying they saw a young woman. So which is which? Look again, deeper, can you see now. Yes!, there are two woman in the picture, one is old and one is young, it has two faces and it is hard to recognize it immediately. Some say what they saw is a beautiful young woman, and the others say it is an ugly old woman. Both of them were true." Why am I showing you this, what is my point in telling you this things? To tell you that we don't have the right to judge without knowing the two sides of the situation. We might see that one of our brother is doing something wrong, we cannot say he's doing wrong, may be he is doing the right thing, but we don't know because we did not see the other side of it. We are seeing the things in life, depending on its face value, its immediate impact to us, on our own knowledge of a certain situation. Say, there is one person telling you story about what he saw while riding the IRT. He was sitting and enjoying his trip, others are quiet as if their thoughts were running deep, some are reading newspaper and others were sleeping and others were engaged in soft conversation... it was what you can call an ideal ride. Then suddenly the train stopped on one station and a man entered with children in tow. The quiet atmosphere that we are enjoying

before were now gone. The children start to play, one grab the newspaper of a passenger, the other get the book of another man, they shouted and jumped all over the place. The man with them just keep silent, as if not noticing what the children are doing. If you will see a person like this, what will you think about him. You might say how unconcerned he is of other people..., how indifferent..., what kind of undisciplined children he has ...what kind of person he is ...so stupid! But remember, this is only one picture of that man. You do not know the other one, also don't forget that we have to give seventy good reasons. But what good reasons can we give to this kind of man, who doesn't know how to take care of his children and allowing them to disturb other people. So he cannot control his self any more, went to the man and reprimand him. The man said: "yes, you are right, they are doing that and I have to do something, but I am so depressed, their mother died just an hour ago and we just came from the hospital. So the picture changed, how do you think about this man now? He is so pitiful. He is not indifferent nor unconcerned, much so a stupid person. He is something else. So you will give excuses now. You will understand him. You will react differently. He told now to himself, why I not take care of the children for the meantime. So, you started to say things I told you last time...saying; why I, not why he. Always use I, not you or him or he. Always go back to yourself. So now, when you are dealing with others, bear in mind that not everything that you can see or listen is everything. Remember that there are other sides to it. Just like the pictures

I showed, there were two sides of it... the beautiful young lady... and the old ugly woman. What I'm giving you is the foundation of Islamic characters, so you will become fundamentalist, Insh'Allah. To go back to the fundamentals of Islam, the Qur'an and the Sunnah, to reflect on your life, how Prophet Mohammad (saw) lived his life. I can see that most of you is a convert. On your very own experience, isn't it that when your principle changed or may I say...the picture changed, your reaction to a situation will also change? When you become a muslim, your eating habit will change, your manner of dressing will change, your dealing with other people, your way of life...etc...etc. everything will change, it is because of the changes you made in your principle. When you were Christian, it might not come in to your mind to change other people, but now that you are a Muslim you are eager to change other people...or even the world. I remember when thieves came to our house, he was able to sneak into our room where my wife is sleeping, he told her: "Don't shout, just stay in your place, I have a companion downstairs who is very bad. Imagine, he did not consider himself bad! For him he still have some values. He was there to rob the place, but not to rape or hurt other people.

Another incident happened to one of my friend, a man hold-up him and get all his money. My friend told him, " give me some money at least for transportation so I can go home. So the hold-upper gave him one hundred pesos. Then he asked him:" where is your place?", when he said it, he says, no, no !, one hundred is to much, return the one hundred to me, get this one and just take

Jeepney. At least he has character, he gave him some transportation money to reach home, at least not by walking. By these examples you will see that those person has characters, they have values, but they don't have principle. If they have principle, they will not do something bad, getting something that does not belong to them is something bad. So, don't mix values, characters and principle. They are not one and the same thing. Principle is something that comes from inside, something deeply ingrained in your personality.

Following the Sunnah while taking a bath is a principle of a true Muslim. When you are taking a bath, no one is with you, nobody except Allah (swt). But we will not take a bath as we like, we will follow how the Prophet (saw) taught us, you have to make ablution first, wash the right side of your head, then the left side, going down...always starting with the right side part of our body. But if I go under the shower immediately, let the water pour to my body, rub here, rub there, cleaning my self in any way, I did it and finished. I am clean now, pure ... is it alright for me to pray? Yes of course, no problem, but the principle is lost here. I lost the principle of following Prophet Mohammad (saw), this is and exercise, a way of disciplining yourself. So, if I am following the Prophet (saw) inside the shower how much more I will follow him outside. Did you get the point? Is it principle or not? It is not a matter of cleanliness, it is a matter of principles. When you go to the comfort room, especially the Mens Room, the men are standing while answering the call of nature.. The people doing that don't have principles, first, they are not following the Prophet (saw),

who is very careful in those matters, second, the principle of cleanliness is not there, third the principle of being pure always so that your prayer will be accepted by Allah (swt) is not there and the fourth, the principle of caring about other people who will use the same place is lost too. See how many principles that will go down the drain, if you will not follow the Prophet (saw). Just a drop of urine that comes to you or to your dress, your Salat (prayer) will not be accepted. The worst is the person who answer the call of nature in the street, they don't have principles at all, they are not ashamed to be seen nor be smelled with that very bad scent by the people passing by. Wallahi, I saw one of this kind of people in the middle of the very famous and richly associated Ayala Avenue in Makati. He went out of his very beautiful car, his looks very professional and went straight to the island in the middle of Ayala Avenue and made his indescant act. I took his picture. Another one is when you ride an airplane. Most people riding on the plane are usually people belonging from the middle to higher class of the society. Most of them are educated and from a well-to-do family. You will expect them to be nice and well behave but 99% were doing this thing. When they enter the aisle and find their seat, they will open the cabinet on top and placed their bag, arranged it very well, close it, arrange his place well and sit. Well, this is the normal thing to do, but at least do it in a hurry and not taking your sweet time. Plenty of people are waiting for you, lining up, carrying with them heavy bags, children in tow, or sicked persons behind you. You don't have principles too, if you

have this kind of attitude. A muslim should be sensitive enough to know the plight of others and be concerned not only with himself but with others too. When you go to pray especially during Friday prayer in the mosque, sit in the nearest vacant place you can find. The Prophet (saw) said: the first line is the best place for praying; fill it up and don't leave vacant spaces. And don't go over the shoulders of others, even if you can see a vacant place in front, especially if you will disturb them. Going to the first line has a big reward, but if it will cause disturbance, better stay where you are or even outside. Or better go to the mosque early. This is to practice the principle of caring for others. The Prophet (saw) said that: if a man hears the adhan(call for prayer), he should go to the mosque. In another hadith, he said : that I'm about to order to gather firewood and I will go to the houses of those who did not come to pray when the call for prayer is sounded, and burn their houses with them. See how important it is to go to the mosque when the call for prayer is sounded. But at the same time, the Prophet (saw) said that: don't go to the mosque if you ate garlic, or onion or any other food that will give bad smell, you are excused. Why?... Because it will bother others. Wallahi, sometimes I prayed and breathing becomes very hard for me, because of the bad smell coming from the man praying beside me. The bad smell is coming from all over his body, even from his mouth.

Something really disturbing. Look, this man is a muslim, he came to pray, but he doesn't have principle. He did not think that he will disturb other people. Principle is very important, a

muslim should be principle-minded, which mean, a muslim should be a fundamentalist. When we discipline ourselves, we have to start from inside so it will appear on the outside. Even on our children, we have to discipline them, deeply. Our forefathers wrote that they started disciplining their children, when they were four (4) months old. During the month of Ramadhan, they don't feed them on time. That's why they became very strong they are feeding them with principles. The Prophet said: The body has a piece of flesh, if this piece of flesh becomes good, the whole body becomes good, but if this becomes bad, the whole body becomes bad, and this is the heart. You really have to clean your heart and plant it with the right principles. You have to put the right map, so you will not be lost.

In the Qur'an, you will find many verses describing how a Muslim should behave or regarding what kind of character he should have and always Allah (swt) will relate this characters to Himself at the end of the verse. He told us to be good and grateful to our parents and also to Himself. To remind us that we came from them and this act is through HIS support, by the things coming from HIM and only by HIS mighty power that you will become a human. So, if your parents will order you to do something against Islam, you will tell them sorry, but in a nice way. Tell them: "I cannot do that. I am with Allah (swt). And this is a muslim character. At the end of the verses, He usually says: Innal-laha yohib-bul Mohsinin, So Allah (swt) will love you. If you will follow HIS will, He will give you things that is good for you and will forgive you. HE is

telling us the benefits that we will reap and at the same time motivating us. How about Prophet Mohammad (saw), he said: " If you want to be closer to me in the Hereafter, you have to have good character...a good moral character. To love him and made him as a model in everything we do. He is motivating us to do this things so we will be near him which means that we will be near to Allah (swt). In the end, I have to say again that to implement the Islamic character, we have to have principle. The changes must come from our heart. We have to show our love to Prophet Mohammad (saw) by doing our best to copy his examples which will teach us the Islamic character to be a real Muslim, which will give us the knowledge of our existence in this life in relation to Allah (swt). If we do implement this principle, we will love Allah (swt) truly and He will love us too and HE will make it easy for us to follow HIS DIVINEWILL.

"INNA-LILLAHI-WA-INNA- ILAIHI RAJIUN"

"SADAQA-ALLAHU-LADIIM"

BY MOHAMMAD JAMAL KHALIFAH



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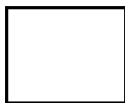
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■ WORLD REPORT

The curious tale of a terrorist

How did Mohammad Khalifa wind up here?

In San Francisco last week, American police officials quietly placed a slender, bearded man on a plane to the Middle East, where he was taken into custody by Jordanian security guards. Saudi businessman Mohammad Jamal Khalifa has been identified by American, Philippine and Jordanian authorities as a key figure in a global network of Islamic terrorists. How he wound up living the good life in San Francisco is a curious and disturbing tale.

The Oklahoma City bombing has renewed calls for tougher anti-terrorism legislation to close the very loopholes that enabled Khalifa to get an American visa and enter the country. Clearly, some loopholes need closing. Khalifa was convicted of a movie theater bombing in Jordan and is believed to be a central figure in several other terrorist plots, including the bombing of the World Trade Center, a planned attack on Pope John Paul II in the Philippines and attempts to blow up American airliners in Asia.

Jordanian authorities first learned of Khalifa in April 1994, when they arrested 25 members of a secret Islamic organization that blew up a theater on the outskirts of the Jordanian capital, Amman. The group was called the "Jordanian Afghans." Most members were Jordanian veterans of the Afghan war. Their leader, Abdallah al-Hashayke, was a former employee of Khalifa's in the Philippines. Khalifa allegedly financed Hashayke's guerrilla training with the Muslim terrorist group Abu Sayyaf in the Philippines and gave him \$6,000 to organize terrorist attacks in Jordan. In August 1994, a month after the start of the terrorism trial in which Khalifa was named as a codefendant, he strolled into the U.S. Consulate in Jidda, Saudi Arabia, and was granted an American visa.

The State Department, which issued Khalifa his visa, declines to discuss the case. A knowledgeable official says that

when the U.S. Embassy in Riyadh ran a check to see if its computer would flag Khalifa's name on the State Department's terrorism watch list, it failed. The problem is the English rendering of Arabic names. One State Department official explains, "Mohammad has several different spellings in English."

The problem is not new. In December 1994, the congressional General Accounting Office severely criticized the

that were at least six weeks out of date.

In Khalifa's case, the address listed on his visa application should have been a tip-off: Binladen Co., PO Box 958, Jidda. The company belongs to Oussama Bin Laden, a wealthy Saudi who finances Islamic militants throughout the Middle East, according to law enforcement and intelligence officials. Bin Laden is Khalifa's brother-in-law.

Despite that relationship and despite the terrorism accusations against Khalifa in Jordan, he entered the United States on Dec. 1, 1994. Barely 10 days later, on December 11, the Abu Sayyaf terrorist group in the Philippines claimed responsibility for an explosion aboard a Philippines airliner en route to Japan. Filipino authorities believe that Khalifa financed the operation and that Ramzi Yousef, the accused mastermind of the World Trade Center bombing, placed the bomb aboard the plane. Five days after that attack, on December 16, the State Department revoked Khalifa's visa. Federal agents detained him.



Allies? Khalifa has ties to these accused terrorists in the Philippines, police say.

State Department's inability to identify terrorists prior to issuing them visas. Sheik Omar Abdel Rahman, the alleged spiritual leader of the World Trade Center bombers, who was granted three U.S. visas, was not added to the terrorism watch list for seven years after being named in the assassination trial of Egyptian President Anwar Sadat. Although Abdel Rahman's name was in the State Department's computer system by 1990, the Khartoum, Sudan, Embassy issued him a visa without checking its microfiche name-checking system. Of the State Department's 228 posts abroad, in December 1994, only 110 had automated name-checking systems online to a central database; 16 relied on CD-ROM files

The extent of the State Department's mistake in issuing Khalifa a visa quickly became clear. On December 19, State's counterterrorism coordinator, Philip Wilcox, informed a U.S. immigration judge that Khalifa had been indicted on terrorism charges in Jordan and that the United States had evidence that Khalifa had provided financial support to a terrorist group in the Philippines. Two days after that, Khalifa was sentenced to death in absentia in Jordan. Khalifa is to be retried soon on the terrorism charges in Jordan. He says he is optimistic that he will be acquitted.

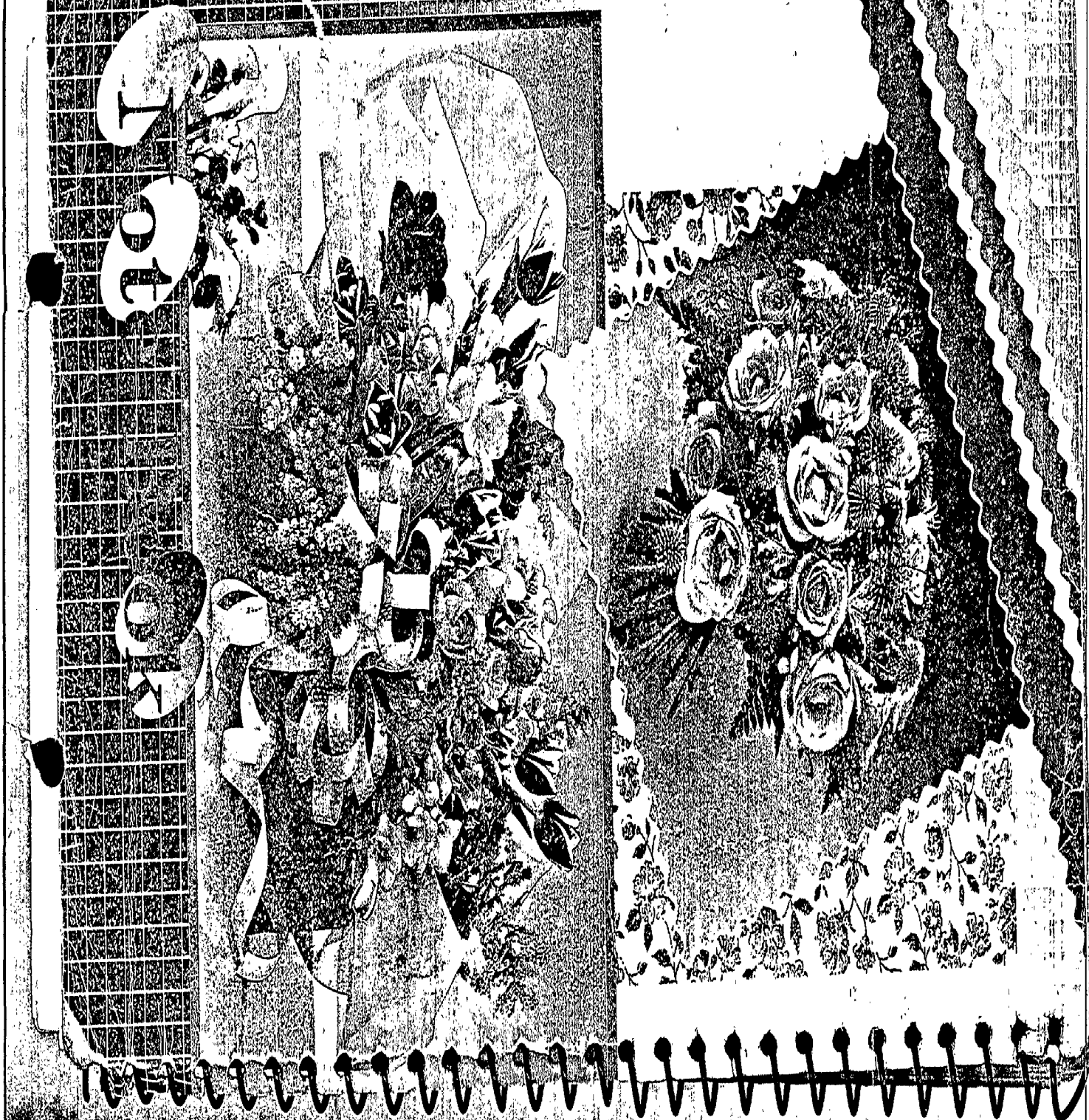
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IN SAN FRANCISCO

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Muslim's Character

Q What is character?

In General:- It's the way how a person deal with the others.

In Islam:- It's ^{consist of} the good and the ~~most~~ ^{best} ~~deeds~~ ^{deeds} comes deeply from a ^{muslim} ~~person~~ ^{deeply}, ~~in order~~ ^{aiming} for the AJOR (reward).

So the requirement or the conditions of the Islamic character are D. Good according to the explanation of the Islamic teaching in the Quran and the sunnah.

D. The intention should be in the sake of ~~at~~ Allah.

Q WHOEVER EXPECTS TO MEET HIS LORD, LET HIM WORK RIGHTEOUSNESS, AND, IN THE WORSHIP OF HIS LORD, AND ADMIT NO ONE AS PARTNER. S. 18 ALKAF

Some muslim's scholars ~~say~~ ^{considered} the Religion is character. (Ibn Abbas)

- Ibn ALQASIM: All Religion is character, so if any one better than you in character he is better than you in religion.

* But who has the right to define the good character? who is the right person who can tell us what is good and what is bad? What is HALAL and what is HARAM? What is good and what is Evil?

Memorandum



To : San Francisco

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Page 36 ~ Duplicate

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Page 78 ~ b7A

Page 79 ~ b2, b7A, b7D

Page 81 ~ b1

Page 82 ~ b1

Page 85 ~ b6, b7A, b7C

Page 86 ~ b6, b7A, b7C

Page 103 ~ b6, b7A, b7C

Page 104 ~ b2, b7A, b7D

Page 111 ~ b1

Page 112 ~ b1

Page 113 ~ b1

Page 114 ~ b1

Page 115 ~ b1

Page 116 ~ b1

Page 117 ~ b1

Page 118 ~ b1

Page 119 ~ b1

Page 120 ~ b1

Page 121 ~ b1

Page 122 ~ b1

Page 123 ~ b1

Page 124 ~ b1

Page 125 ~ b1

Page 126 ~ b1

Page 127 ~ b1

Page 128 ~ b1

Page 153 ~ Referral/Direct

Page 154 ~ Referral/Direct

Page 155 ~ Referral/Direct

Page 156 ~ Referral/Direct

Page 157 ~ Referral/Direct

Page 158 ~ Referral/Direct

Page 159 ~ Referral/Direct

Page 160 ~ Referral/Direct

Page 161 ~ Referral/Direct

Page 166 ~ b6, b7A, b7C

Page 167 ~ b6, b7A, b7C

Page 171 ~ b2

Page 172 ~ b2

Page 173 ~ b2

Page 174 ~ b2

Page 175 ~ b2

Page 176 ~ b2
Page 177 ~ b2
Page 178 ~ b2
Page 179 ~ b2
Page 180 ~ b2
Page 181 ~ b2
Page 182 ~ b2
Page 183 ~ b2
Page 184 ~ b2
Page 185 ~ b2
Page 186 ~ b2
Page 187 ~ b2
Page 188 ~ b2
Page 261 ~ b2
Page 262 ~ b2
Page 263 ~ b2
Page 264 ~ b2
Page 265 ~ b2
Page 266 ~ b2
Page 267 ~ b2
Page 268 ~ b2
Page 269 ~ b2
Page 270 ~ b2
Page 271 ~ b2
Page 272 ~ b2
Page 273 ~ b2
Page 274 ~ b2
Page 275 ~ b2
Page 276 ~ b2
Page 277 ~ b2
Page 278 ~ b2
Page 279 ~ b2
Page 280 ~ b2
Page 281 ~ b2
Page 282 ~ b2
Page 283 ~ b2
Page 284 ~ b2
Page 285 ~ b2
Page 286 ~ b2
Page 287 ~ b2
Page 288 ~ b2
Page 289 ~ b2
Page 290 ~ b2
Page 291 ~ b2
Page 292 ~ b2
Page 293 ~ b2
Page 294 ~ b2
Page 295 ~ b2
Page 296 ~ b2
Page 297 ~ b2
Page 298 ~ b2

Page 299 ~ b2
Page 300 ~ b2
Page 301 ~ b2
Page 302 ~ b2
Page 303 ~ b2
Page 304 ~ b2
Page 305 ~ b2
Page 306 ~ b2
Page 307 ~ b2
Page 308 ~ b2
Page 309 ~ b2
Page 310 ~ b2
Page 311 ~ b2
Page 312 ~ b2
Page 313 ~ b2
Page 314 ~ b2
Page 315 ~ b2
Page 316 ~ b2
Page 317 ~ b2
Page 318 ~ b2
Page 319 ~ b2
Page 320 ~ b2
Page 321 ~ b2
Page 323 ~ b2
Page 324 ~ b2
Page 325 ~ b2
Page 326 ~ b2
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Page 328 ~ b2
Page 329 ~ b2
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Page 331 ~ b2
Page 332 ~ b2
Page 333 ~ b2
Page 334 ~ b2
Page 335 ~ b2
Page 336 ~ b2
Page 337 ~ b2
Page 338 ~ b2
Page 339 ~ b2
Page 340 ~ b2
Page 341 ~ b2
Page 342 ~ b2
Page 343 ~ b2
Page 344 ~ b2
Page 345 ~ b2
Page 346 ~ b2
Page 347 ~ b2
Page 348 ~ b2
Page 349 ~ b2