

M. Hasib Abdul-Haqq
3/10/2014

Page 1

UNITED STATES DISTRICT COURT
FOR THE NORTHERN DISTRICT OF NEW YORK

THE MUSLIMS OF AMERICA INC.,

Plaintiff,

-against-

Case No.:
3:13-CV-0169
(TJM/DEP)

MARTIN J. MAWYER, PATTI A. PIERUCCI and
CHRISTIAN ACTION NETWORK,
Defendants.

DEPOSITION of
MUHAMMAD HASIB ABDUL-HAQQ,
held pursuant to Notice, at the Marriott Hotel,
3801 Vestal Parkway E., Vestal, New York,
commencing at 10:00 a.m., Monday, March 10, 2014,
before Brenda J. O'Connor-Marello, CSR, a Certified
Shorthand Reporter and Notary Public in and for the
State of New York.

M. Hasib Abdul-Haqq
3/10/2014

Page 2

1 A P P E A R A N C E S

2 APPEARING FOR THE PLAINTIFF(S):

3 TAHIRAH AMATUL-WADUD, ESQ.

4 [REDACTED]
e: [REDACTED]
5 p: [REDACTED]

6 TAHIRAH H. CLARK, ESQ.

7 [REDACTED]
8 Attorneys for Plaintiffs
e: [REDACTED]
9 p: [REDACTED]

10

11

12 APPEARING FOR THE DEFENDANT(S):

13

CARROLL, UCKER & HEMMER, LLC

14 [REDACTED]

15 BY: DAVID W. T. CARROLL, ESQ.
Attorneys for Defendants

16 e: [REDACTED]
17 p: [REDACTED]

18

19 ALSO PRESENT:

20 CUTLER, TRAINOR & CUTLER, LLP

21 [REDACTED]

22 BY: JAMES P. TRAINOR, ESQ.

23

24 Cory Lange and Colton Ott - Videographers
Martin Mawyer, Defendant

M. Hasib Abdul-Haqq
3/10/2014

Page 3

1 F E D E R A L S T I P U L A T I O N S

2

3

4 IT IS HEREBY STIPULATED AND AGREED by and
5 between the attorneys for the respective parties
6 hereto, that filing, sealing, and certifications
7 are hereby waived;

8

9 IT IS FURTHER STIPULATED AND AGREED that all
10 objections, except as to the form of the question,
11 shall be reserved to the time of the trial;

12

13 IT IS FURTHER STIPULATED AND AGREED that the
14 within Deposition may be signed before any Notary
15 Public with the same force and effect as though
16 subscribed and sworn to before this Court.

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M. Hasib Abdul-Haqq
3/10/2014

Page 4

1 MUHAMMAD HASIB ABDUL-HAQQ,
2 called as the witness, hereinbefore named, being
3 first duly cautioned and sworn or affirmed by
4 BRENDA J. O'CONNOR-MARELLO, a Certified Court
5 Reporter and Notary Public in and for the State of
6 New York, Qualified in Saratoga County, herein to
7 tell the truth, the whole truth, and nothing but
8 the truth, was examined and testified as follows:

9 EXAMINATION

10 BY MR. CARROLL:

11 Q Would you give your name and address, please.

12 A Yes.

13 My name is Muhammad Hasib Abdul-Haqq.

14 My address is 55 Fair Street, Deposit, New
15 York 13754.

16 Q Because there are different spellings of each of
17 your names, if you would, please?

18 A M-U-H-A-M-M-A-D, H-A-S-I-B, A-B-D-U-L, space or
19 hyphen, H-A-Q-Q.

20 Q Mr. Abdul-Haqq, the purpose of a deposition is so
21 we can learn about things that only you know about
22 and potentially so we can learn about things that
23 may be testified to at the trial. To that end,
24 it's important that you understand the questions

M. Hasib Abdul-Haqq
3/10/2014

Page 5

1 that I ask you. If I ask you any question you do
2 not understand, will you stop me so I can explain
3 it?

4 A I most certainly will.

5 Q And I also want to be fair with you. If I ask you
6 any question that you feel is unfair, again, would
7 you please stop me so I can rephrase it?

8 A Yes. That's fine.

9 Q Mr. Abdul-Haqq, I want to start out by, this is
10 going to be a walk through memory lane. We're
11 going to be talking history, and I need to know a
12 little bit about you.

13 Could you tell me when you were -- when and
14 where you were born?

15 A Yes. I was born in [REDACTED] New York,
16 [REDACTED].

17 Q And you -- you weren't born as a Muslim; is that
18 correct?

19 A That's correct.

20 Q Tell me about your family religious background.

21 A My father is a Baptist minister. Nothing much
22 more to say about that, other than that's what he
23 was. I was raised in a family, a Christian
24 family, with Christian values.

M. Hasib Abdul-Haqq
3/10/2014

Page 6

1 Q What is your education?

2 A Well, all the way through high school and a lot of
3 college.

4 I was -- through the '60's, I took many
5 different majors, so forth and so on, and I never
6 secured a bachelor's degree, but I had quite a few
7 credits.

8 Q Where did you go to school?

9 A I went to school at Queensborough Community
10 College, Queens College.

11 Q And what kind of work did you do?

12 A Well, I started out in the Post Office.

13 I guess what age do you want me to go back
14 to?

15 Q Well, like, high school, high school on forward.
16 Give me your work history.

17 A Well, really, after high school, I went to work at
18 Alexander's Department Store.

19 And from there, I went to the Post Office.

20 I took a little run with, I think it was,
21 Avis Rent-A-Car.

22 Then I went and I worked in a day-care
23 center. I ran it, executive director of a
24 day-care center.

M. Hasib Abdul-Haqq
3/10/2014

Page 7

1 From there, I went to work in an
2 alternative school, administrative director in an
3 alternative parochial school.

4 From there, I worked at Roosevelt Hospital,
5 my recollection is Roosevelt Hospital as a
6 financial adviser.

7 Q Pardon me for interrupting.

8 A Yes.

9 Q Can you kindly give me some dates as we go through
10 here? Not exact dates, but years would be
11 helpful.

12 A I can't even do that.

13 Q Okay.

14 A I can't do that. My memory now, I don't know if
15 it's a result of my medical situation. I don't
16 know what it is, you know, but dates and things
17 like that is very difficult for me.

18 Q And I guess I should have asked you about -- I
19 don't want to pry into your medical issues --

20 A Okay.

21 Q -- but is there anything about your medical issues
22 that would make it difficult for you to hear or
23 understand questions?

24 A Well, no. I wouldn't say it's to that extent.

M. Hasib Abdul-Haqq
3/10/2014

Page 8

1 You know, I take my time and I listen carefully.
2 And if I don't understand something, then I ask
3 again.

4 If I had to read something, there might be
5 a little difficulty with that because I have a
6 retinopathy, you know, my left eye is not very
7 strong at all, so -- and that vision comes and
8 goes.

9 Q Are you on any medications that would affect your
10 ability to participate in this deposition?

11 A Well, my doctor seems to feel that anyway that I
12 wouldn't be able to serve on a jury or something
13 of that nature.

14 Not long ago, I received a notice to make
15 myself available for jury duty in the federal
16 courts. And, you know, you have a form that you
17 have to fill out. I filled out that form and I
18 put down my medical problems. And they said if
19 you felt that you wouldn't be able to handle this,
20 then you need to get the certification of a
21 doctor.

22 I sent the form to my doctor and told him
23 what my situation was. He said he would fill it
24 out.

M. Hasib Abdul-Haqq
3/10/2014

Page 9

1 I was told maybe at the beginning of last
2 week that the form had been faxed to the federal
3 courts, but I don't know, actually, what it was
4 that he put on the form. The form is waiting for
5 me to pick it up at his office. And I haven't --
6 you know, I don't get around so much, you know, so
7 I haven't been able to pick up that form, so I
8 don't know what actually he wrote down on it. But
9 I don't -- well, I've never served on a jury
10 before, so I did put my medical situation down
11 because I didn't know if it would impact in any
12 way or not. So that's sort of like up in the air
13 at this point, but...

14 Q Well, there may be long periods of sitting --

15 A Well, definitely, my -- I have -- my heart is only
16 working at 30 percent.

17 Q If you need to take a break at any time during
18 this deposition, please say something.

19 A Oh, I definitely will. I definitely will.

20 Q At some point, you converted to Islam?

21 A That's correct.

22 Q Do you remember when that was?

23 A It was back in '69.

24 Q And at that point, you were involved with Darul

M. Hasib Abdul-Haqq
3/10/2014

Page 10

1 Islam?

2 A When I first took my shahada, then I became a part
3 of the -- well, not exactly, not right away, but
4 shortly thereafter, I guess within months or
5 something like that, I became a part of the Dar.

6 Q I confess a great deal of ignorance about the
7 Islamic religion.

8 What is a shahada?

9 A A Shahada is when you attest to the one that's the
10 almighty creator, and that prophet Muhammad, peace
11 be upon him, is that his holy last messenger and
12 prophet.

13 Q And what was Darul Islam?

14 A Well, Darul Islam was an organization, an Islamic
15 organization, that existed in -- I guess -- I
16 don't know actually when it started, but it was
17 very prevalent, very, what you say, visible in the
18 early -- or early -- I guess it was in the early
19 '70's, late '60's and early '70's in particular.

20 Q Was that a Sunni?

21 A Yes, that was Sunni.

22 Q And as I understand now, you are Sufi; is that
23 correct?

24 A Yes, I am a Sufi. That's my discipline. That's

M. Hasib Abdul-Haqq
3/10/2014

Page 11

1 my personal discipline, but I'm still a Sunni
2 Muslim. I'm still a Muslim. But in this day and
3 age, you have to be very careful about that
4 because many people use that term. To me, it
5 means that I stay as close as I can to the Holy
6 Quran and the traditions of the prophet Muhammad,
7 peace be upon him.

8 Q Tell me about Darul Islam, the group that you were
9 initially involved with.

10 What was your involvement?

11 A Pardon me?

12 Q What was your involvement?

13 A Well, I considered myself a member of it. And
14 eventually, I became a part of its administration.

15 Q You were a bookkeeper?

16 A I worked like that. I mean, I knew how to add, so
17 that's why I was a bookkeeper. I never had any
18 formal training.

19 Q What offices did you hold with Darul Islam?

20 A Basically, that was -- I was responsible for the
21 finance office. But whenever situations came
22 up -- because I also could talk and I could also
23 write, and I found myself typing and typing
24 letters for various needs of the community, of the

M. Hasib Abdul-Haqq
3/10/2014

Page 12

1 organization.

2 Q Were you in college when you became a Muslim?

3 A No, I wasn't.

4 I went back to college after I was a
5 Muslim.

6 Q And what disciplines did you study in college?

7 A Liberal arts.

8 I did liberal arts. I did a little bit of
9 business. And I just moved around. I wasn't sure
10 what I wanted to major in. And I didn't have much
11 counseling in that area in terms of a career, you
12 know, goals or anything of that nature, so I was
13 basically on my own.

14 Q Was Darul Islam a Wahhabist?

15 A No. I didn't even know what a Wahhabi was when I
16 first took my -- took my shahada. I had no idea.
17 I just knew that they were Sunni Muslims. They
18 were this organization called the Black Muslims.

19 And later on, I found out a little bit
20 about Qadianis and a little bit about Shia. But
21 it was just Muslim. You either are a Sunni Muslim
22 or you were something else. I didn't know
23 anything about what Wahhabi was at that time.

24 Q Now, I understand --

M. Hasib Abdul-Haqq
3/10/2014

Page 13

1 Well, when you were with Darul Islam, did
2 you know Jamil Haqq?

3 A Yes. Yes, I did.

4 Q When did you meet Jamil Haqq?

5 A I know some -- well, it was shortly thereafter. I
6 mean, within years, I guess, after I took -- took
7 my shahada, I met him.

8 Q And what -- what kind of relationship did you have
9 with Mr. Jamil Haqq?

10 A When I first met him, it was on the basketball
11 court. That was it.

12 Q We read the history of Darul Islam and we
13 understand that there was some violence back then.

14 What involvement did you have with any of
15 that?

16 A I didn't have any involvement with violence at
17 all.

18 Q I understand that --

19 I don't have the date or the year, but
20 there was a shooting at -- well, a Muslim minister
21 was killed and others injured at the Bedford
22 Stuyvesant section of Brooklyn.

23 Bilal Abdullah Rahman --

24 A Who?

M. Hasib Abdul-Haqq
3/10/2014

Page 14

1 Q Bilal Abdullah Rahman.

2 A How do you spell that, please?

3 Q I can show it to you.

4 A I can't read it. Just spell it.

5 Q B-I-L-A-L.

6 A Bilal.

7 Q Bilal.

8 A Yes.

9 Q I'm sorry.

10 A It's okay.

11 Q Was that during your time with Darul Islam?

12 A No. I hadn't really joined Darul Islam at that
13 point in Brooklyn. That -- that took place in
14 Brooklyn.

15 When I took my shahada, I was a resident in
16 Queens. And there was a few other Muslims in that
17 area, and we used to come together and pray, but
18 we weren't a part of the Darul Islam at that time.

19 And we played basketball, you know, we
20 interacted like that. Basketball was a big thing,
21 and we interacted with that.

22 But I came into Brooklyn to take a role in
23 Darul Islam after that, after that incident.

24 Q Was Jamil Haqq involved in that incident?

M. Hasib Abdul-Haqq
3/10/2014

Page 15

1 A Well, he was paralyzed in there. Yes, he was
2 there. He was paralyzed.

3 And I don't know what role he actually
4 played in the particular incident other than the
5 fact that he was paralyzed.

6 Q According to this article, two intruders were
7 slain in the gun battle, and the third was --
8 underwent surgery as a result, and that was Jamil
9 Haqq.

10 A Right.

11 Q Did you ever talk to Jamil Haqq about that
12 incident?

13 A He really didn't want to talk about it so much,
14 you know, other than, you know, there was shooting
15 and that was it. It was a closed-mouth situation,
16 I think.

17 Back at that time, so many different things
18 were going on. It wasn't really a close-knit type
19 situation. There were Muslims coming from all
20 over the place. Islam was growing very fast. You
21 know, there were a lot of theories going around,
22 most of them in the newspapers, a lot of theories,
23 but I don't know if there was any concrete, you
24 know, evidence or anything found as to what

M. Hasib Abdul-Haqq
3/10/2014

Page 16

1 actually took place in there or who actually was
2 responsible for it. There were a lot of theories
3 about it.

4 Q Did you ever talk to Mr. Haqq about that?

5 A I just said that I did. I said but he didn't
6 really want to talk about it.

7 Q You did say that.

8 A I thought you would remember.

9 Q I have memory problems, too, sometimes.

10 You say Mr. Haqq was paralyzed?

11 A Yes, he was paralyzed.

12 Q Was he --

13 After that time, was he in a wheelchair
14 or --

15 A Most of the time --

16 Well, most of the time, he didn't move at
17 all, you know. He was almost like a recluse in
18 terms of not leaving his bed.

19 Q Was he paralyzed from the --

20 Was he quadriplegic, a paraplegic or --

21 A He had the use of his arms and he could talk, so
22 forth and so on, but I don't know if he had any
23 feeling from the waist down. I know his legs, he
24 didn't have any feeling, but I don't know how --

M. Hasib Abdul-Haqq
3/10/2014

Page 17

1 you know, if it was from his -- actually from his
2 waist or whatever. I just know he couldn't use
3 his legs.

4 Q Okay. He was already in that condition when you
5 moved to -- well, when you moved to Brooklyn
6 working with the Brooklyn folks?

7 A Yes.

8 Q When did you move to the Brooklyn --

9 A Some -- sometime after that incident.

10 Q What were your duties as bookkeeper?

11 You said you wrote some letters?

12 A Yeah, letters.

13 Q Did you keep a formal set of books?

14 A There was -- I wasn't the bookkeeper. There was a
15 bookkeeper there. I was just in charge of the
16 office and I put -- you know, light bookkeeping
17 duties. But there was a bookkeeper, an actual
18 bookkeeper at that time that was already there
19 when I moved into -- into that office. I was sort
20 of like -- sort of like her boss, but I didn't
21 actually write, you know, the figures and stuff.
22 She did all that.

23 Q And who was she?

24 A Her name was Hospa Karim, roqma tu lalay

M. Hasib Abdul-Haqq
3/10/2014

Page 18

1 (phonetic). May she be blessed. She passed on.

2 Q Tell me about the legal form of the organization
3 that you are working with.

4 A Well, it was when I got into the office, I found
5 that it was incorporated, that the organization
6 was incorporated. That was already done.

7 I guess -- I guess some paperwork had been
8 already submitted for tax exemption, you know,
9 with the IRS. That was already in motion.

10 They were a newly formed -- I guess
11 relatively newly formed organization in terms of
12 its corporate status.

13 Q What was the name of the corporation?

14 A Ikhwanul Muslimun, Incorporated.

15 (Reporter asked for spelling.)

16 THE WITNESS: I haven't spelled that
17 in so long. I-K-H-W-A-N-U-L, I believe
18 it's M-U-S-L-I-M-U-N.

19 And it's transliterated from the
20 Arabic, so people might spell the same
21 thing a different way.

22 BY MR. CARROLL:

23 Q I've seen it spelled differently.

24 A Right. Well, they do that with my name, also.

M. Hasib Abdul-Haqq
3/10/2014

Page 19

1 Q I noticed.

2 And roughly translated, it means Muslim
3 Brotherhood?

4 A Ikhwan means Muslim. And Muslimun is, yeah,
5 brothers. Plural that, I guess.

6 Q Was it incorporated as a religious corporation?

7 A As far as I know.

8 Q Do you know what county it was incorporated in?

9 A Kings County.

10 Q Now, how did The Muslims of America come about?

11 A Well, I'll try to condense this as much as I can.

12 Well, Ikhwanul Muslimun, that was already
13 in -- already established before I got there.

14 There was a number of things that were going on.

15 Well, most of the Muslims didn't even
16 know -- in the Darul Islam didn't even know what
17 Ikhwanul Muslimun was. They didn't even know that
18 it existed.

19 It was -- I guess those who put it
20 together, I don't know what their intent was when
21 they did, you know, but most of those that were
22 there knew Darul Islam and they knew Yasin mosque.
23 That was the actual physical building where the
24 worship and classes took place.

M. Hasib Abdul-Haqq
3/10/2014

Page 20

1 Most of them didn't know about the Ikhwanul
2 Muslimun. They had no -- I guess they had no -- I
3 really don't know why it was like that. But it --
4 that's not what was visible to most everyone
5 there.

6 What happened is -- and I don't know if I'm
7 putting it in the right order or not because --

8 Q It was a long time ago.

9 A Yeah. There's a lot of things going on.

10 But what happened, basically, is it was
11 three people, three people that were a part of
12 this organization. They knew about the
13 organization because the names were on the
14 paperwork, you know. But what happened was there
15 was a lot of dissatisfaction of what was going on
16 in the Darul Islam movement. It was self-taught.
17 Everyone was self-taught, basically.

18 And what happened was within the group,
19 there were some that were so dissatisfied that
20 they started looking for different leadership and
21 different educators, so forth and so on.

22 And they went out and searched. They
23 had -- some of the elder members had already, I'll
24 say, touched base with some Sufis, quote/unquote,

M. Hasib Abdul-Haqq
3/10/2014

Page 21

1 Sufis or Islamic mystics, or whatever they wanted
2 to go by at that time, and they felt that they
3 wanted to go in that direction. So they went in
4 search, you know, of somebody that could teach
5 them, somebody that could take them under their
6 wing, so forth and so on.

7 And they found -- they just happened to
8 come across a Sheikh Gilani, who had come into the
9 country and was visiting some other individuals.
10 And they sat and listened to one of his sermons,
11 so forth and so on. And he was talking about
12 changing the heart, you know, you know, removing
13 yourself from, you know, those things that were
14 unIslamic.

15 A lot of unIslamic things had crept into
16 Islam, because like I say, everybody was basically
17 self-taught, you know, and they came in -- with
18 whatever baggage they had, they kept it with them.
19 It became a part -- it was a part of their life.
20 And in many cases, they didn't even know that it
21 was directly in opposition to the pure Islamic
22 teachings, you know.

23 Q Can you give me some examples of the unIslamic
24 things that had crept in?

M. Hasib Abdul-Haqq
3/10/2014

Page 22

1 A Nationalism. That's the biggest one. Racism,
2 nationalism.

3 Most of the information that came through
4 came through from Saudi Arabia. You know, when I
5 say "information," I'm talking about books and
6 things of that nature.

7 And Saldi was very active in trying to
8 corral the new converts to Islam, colonialize
9 them, so forth and so on, but...

10 Q Is that where the Wahhabi comes from?

11 A Right. But that's when we just started to learn
12 about what Wahhabi was. But most people, they
13 were Muslim, they looked at the Saldis -- and we
14 didn't call them Wahhabis. We called them Saldis
15 and because they were the caretakers of the two,
16 you know, main centers of Islam: Mecca and
17 Medina. So automatically thinking that these must
18 be the real Muslims. All right.

19 But as we went on, excuse me, and started,
20 you know, listening to the teachings of Sheikh
21 Gilani and reading books about other Sufis as
22 well, his ancestors, you know, the great Ghaus out
23 of Iraq, and reading his books, these -- the Post
24 of All Saints, all Muslim saints, and we started

M. Hasib Abdul-Haqq
3/10/2014

Page 23

1 reading these different things and we said, wow,
2 this is a lot different, this is a lot different
3 than what the Saldis had been, you know, pushing,
4 you know, through whatever they were doing. You
5 know, they had a lot of money, so a lot of people
6 listened to them for that reason, also.

7 Q So you said there was some dissatisfaction with
8 the Darul Islam.

9 What was the nature of the dissatisfactions
10 that people had --

11 A It wasn't going anywhere.

12 Q -- that caused them to seek --

13 A It wasn't going anywhere. It was very -- it was
14 very loose. You know, you had people coming and
15 going. You know, it -- whoever was going to teach
16 a class was one -- one class ahead of whoever they
17 were teaching. Let's put it that way.

18 We didn't realize the formal Islamic
19 teachings, you know, from Holy Quran. We would
20 read it and we would interpret it ourselves, you
21 know, from wherever, whatever we had in our
22 background. And in many cases, it was just so
23 that whatever it is that we were propagating felt
24 what it was that we wanted to accomplish.

M. Hasib Abdul-Haqq
3/10/2014

Page 24

1 Q Back then --

2 And we know that Al-Qaeda is Wahhabi.

3 Was that name even on the horizon? Had you
4 ever heard about that?

5 A I had never heard of that until 9/11. 9/11, I
6 heard it. That's when I heard. And I'm looking
7 around to see what that is, you know.

8 Q When was it that there was an introduction to
9 Sheikh Gilani?

10 A It was back in probably '79 or '80. I think
11 that's when he first came. That's when he first
12 came. That's when I first, you know, touched
13 base. And that was -- that was from a distance.

14 Just he came and gave what they call a
15 little discourse after jumu'ah, one jumu'ah, and
16 then he was gone.

17 Q What is a jumu'ah?

18 A A jumu'ah is Friday congregational prayer.

19 Q So he gave what I would call a sermon?

20 A No. The sermon was given before he came. You
21 know, he came after the sermon was given and he
22 spoke. He just -- just spoke, said a few
23 inspirational words. And that was about it.

24 Q Is it unusual for a Sufi imam to give a discourse

M. Hasib Abdul-Haqq
3/10/2014

Page 25

1 in a Sunni mosque?

2 A Well, I don't know. I've ever been to any other
3 mosque other than Yasin at that time. And I can't
4 say what they do elsewhere.

5 But for us, remember, as far as I knew, I
6 wasn't a Wahhabi. I didn't even know what Wahhabi
7 was. You know, so you asked me a question that
8 I'm really not fit to answer.

9 Q Was -- what was --

10 So how did it progress in the folks who
11 left Darul Islam to follow Sheikh Gilani? How
12 did -- how did that happen?

13 A So much things were going on at that time, I'll
14 try to pinpoint -- I can only tell you what
15 affected me the most, I guess. I can't --

16 Like I said, there's a lot of baggage. A
17 lot of people did a lot of different things, were
18 looking for a lot of different things. A lot of
19 people took shahada for a lot of different
20 reasons.

21 I guess the thing that got to me was I had
22 that Christian background. I was -- I was looking
23 for some spirituality.

24 The Wahhabi thing, which I didn't know it

M. Hasib Abdul-Haqq
3/10/2014

Page 26

1 was Wahhabi, but I knew it was Saldi, their thing
2 is very dry. They -- they talked about the basic
3 tenets of Islam. They didn't talk too much about,
4 if at all, about the prophet Muhammad, peace be
5 upon him. And I was very much interested in
6 Profit Muhammad because he's the center of Islam.

7 The almighty creator sent him here, you
8 know, with a message. And their -- their books,
9 their literature, their conversation very seldom
10 touched on him at all. Everything was, like, dry.

11 Q You also indicated there was a dissatisfaction
12 because of nationalism. And I'm not sure what you
13 mean by that.

14 Can you explain?

15 A No. I'm sorry. Maybe -- maybe I didn't express
16 it properly.

17 But nationalism had crept into Islam
18 through probably Elijah Muhammad, which had --
19 that was the individual who ran the black Muslims.
20 There's no such thing as a black Muslim, but he --
21 he brought together some kind of organization.
22 And it was based on the black man being this and
23 the black man being that, so forth and so on. It
24 attracted a lot of people. A lot of people

M. Hasib Abdul-Haqq
3/10/2014

Page 27

1 couldn't distinguish between the two.

2 Then you had -- when it came to taking
3 shahadas in the '60's, it was -- it was supposed
4 to be an era of awakening and black identity or
5 African-American identity, so forth and so on, was
6 going on. And a lot of people were dissatisfied
7 with that. You know, there was a lot of things.
8 There were riots and all those type of things. A
9 lot of people got dissatisfied, but they were
10 still looking for change. And some of them came
11 in to Islam. And they came to Islam looking for
12 this revolutionary type thing that they didn't
13 succeed with when they were dealing with the black
14 nationalism, so forth and so on.

15 Q So what you're referring to, then, by racism and
16 black nationalism is a -- if I'm interpreting
17 correctly, it's a divisive attitude. And you
18 think people should be more coming together. Is
19 that -- is that what you're saying?

20 A Well, that's what the Sufi doctrines, you know,
21 brought forth, you know, something that we really
22 hadn't heard before, but we were talking about
23 mankind is the family of God, you know.

24 See, I had a situation. And I don't know

M. Hasib Abdul-Haqq
3/10/2014

Page 28

1 how many other people felt that same way, but
2 after I became -- well, one of the reasons why I
3 became a Muslim was because I was looking for
4 something that would bring mankind together. I
5 was looking for something like that. I was
6 searching all over. I went to -- of course, I was
7 already in the Christian church, so forth and so
8 on. And I was looking for something else, you
9 know, as the age of awakening, so forth and so on.
10 So I started looking around and I started studying
11 different religions, comparative religions, so
12 forth and so on. And in doing so, I found that
13 many of those who were looked at as the
14 figureheads in these religions, they spoke a lot
15 about, you know, God being the one God, the
16 creator. They spoke about the family, you know,
17 everybody was together. Their -- the things that
18 they taught, the tenets that they taught, they
19 were so similar. So I was looking for something
20 where I wouldn't have to close the door on this, I
21 wouldn't have to close the door on what Moses
22 said, I wouldn't have to close the door on what
23 Jesus said, I wouldn't have to close the door on
24 what Ebrahim said, I wouldn't have to close the

M. Hasib Abdul-Haqq
3/10/2014

Page 29

1 door on what all the other messengers and so forth
2 and so on said. And I looked around. They said,
3 you know, in Islam, they said, we make no
4 distinction amongst the messengers and the
5 prophets. I said, Oh, wow. This is something
6 maybe I want to look into.

7 And I wasn't ready to step into it at
8 first, you know, but one of the brothers that had
9 come to me, he said, Well, why don't you try it
10 out? He said, If you don't like it, you can just
11 leave. He said, There's no compulsion in it.

12 I said, Well, since my hands aren't being
13 tied, let me check it out.

14 Q You mentioned riots.

15 Were the folks in Darul Islam involved in
16 riots?

17 A Not that I -- well, I can't say whether they were
18 or they weren't because I wasn't with them then.
19 The riots had stopped by the time I came into --
20 came into Islam. So I don't know what they did
21 prior to that, you know.

22 Q Involved in other criminal behavior?

23 A Who's that?

24 Q The Darul Islam folks.

M. Hasib Abdul-Haqq
3/10/2014

Page 30

1 A Well, see, that -- when you -- when you put it
2 like that, that's -- I can't answer it like that,
3 you know, because you're saying -- you seem to me
4 to be saying that the Darul Islam was a criminal
5 entity or something like that.

6 Is that what you're saying?

7 Q No. I'm asking whether members of Darul Islam
8 were involved in criminal behavior?

9 A I would say -- not to be smart or anything like
10 that, but I would say no more than the members of
11 St. Patrick's Cathedral, you know, because you
12 have people going in and out of the door of all
13 types of religious organizations. And they might
14 say that they're a part -- they're Catholic, they
15 might say that they're a part of St. Patrick's
16 Cathedral, they consider that their place of
17 worship, but they go out and commit a crime.

18 You know, so I can't say that in Darul
19 Islam, you know, they were involved in that. No,
20 I can't say that. I can say that people who came
21 through there more than likely were, yes. People
22 who came through there.

23 Now, whether they --

24 Q What do you mean "came through there"?

M. Hasib Abdul-Haqq
3/10/2014

Page 31

1 A Islam is interesting. If I'm Muslim, and I am,
2 and I find myself in -- where I found myself in
3 Boston, and it's time for me to make my salaah,
4 then I'm going to look around and find out if
5 there's a mosque somewhere around.

6 If there's a mosque around, then I'll go
7 there. And I'll go in, and somebody probably will
8 come up to me and say, Assalamu alaykum. How are
9 you?

10 I'm fine.

11 Can I help you?

12 And I said, Yes. I'm looking to make
13 salaah.

14 So they'll tell you, Okay, we're right over
15 here. You can go make your wudu'. That's the --
16 the ritual, the ritual washing. And they'll say,
17 And you can make your salaah over here. And then
18 I'll go over there and make my salaah.

19 And when I'm finished, they say, Brother,
20 are you staying? Are you in town? Have you moved
21 in?

22 I'll say, No, I haven't, or anything like
23 that.

24 And they say, Well, have you had anything

M. Hasib Abdul-Haqq
3/10/2014

Page 32

1 to eat?

2 And I'll say, Yes, or, No, I haven't had
3 anything to eat.

4 And they'll say, Well, maybe there's a
5 little something that we can have for you here.

6 That's probably the basic -- basic
7 etiquette, right?

8 And once I've done that, they'll say,
9 Brother, have a -- have a safe trip and
10 Insha'Allah, or God willing, you know. If you
11 come back through here, you're welcome to come.

12 I said, Fine. Thank you. Assalamu
13 Alaykum, and go on.

14 There's no background checks. There's no
15 investigations. It's simple as that.

16 And on Fridays, in particular, because
17 people just come and go -- you look at them, you
18 see them, you might not see them for another
19 month, you might not see them for another year,
20 you might never see them again, but the etiquette
21 is that you don't pry, you know, you don't pry.
22 This is just a place of worship for those who
23 believe and they come and they pray.

24 And if they want to come back, they come

M. Hasib Abdul-Haqq
3/10/2014

Page 33

1 back. If they don't want, they --

2 The Darul was really like that back then
3 because people were traveling -- Muslims were
4 traveling all over and there was very few places
5 where you could make salaah.

6 At one time, there was only two mosques in
7 Brooklyn, you know. So if you came through and
8 you wanted to find some place, you couldn't find
9 any place to get halal meat, so, of course, if you
10 could track down a mosque, you know, you would go
11 there and find out if there's any place that you
12 can eat because we can't eat the other foods.

13 Q The reason I asked about the criminal behavior is
14 I wondered if that was part of the dissatisfaction
15 that your -- your group felt about the Darul Islam
16 folks.

17 A No. I think more of it was that they wanted a
18 true -- a true -- a true knowledge of what Islam
19 really was, because like I said, most all of our
20 stuff came right from the Saldis. And they had no
21 spirituality. There was -- they weren't so much
22 interested, it seemed, in practicing the
23 traditions of the prophet Muhammad, you know. It
24 was -- they were just trying to control it.

M. Hasib Abdul-Haqq
3/10/2014

Page 34

1 I think they might have been trying to keep
2 it from growing, you know. I don't know.

3 Q You mentioned that Sheikh Gilani came in and gave
4 a discourse.

5 A Right.

6 Q How did it progress from there to --

7 A Well, he came back -- he left and went back -- I
8 guess he went back on his tour. I don't know,
9 actually, where he went from there. And I think
10 it was almost a year that I can recall, it was
11 almost a year or so before he came back again.

12 And I guess he had seen what was going on
13 in terms of the lack of education, you know. We
14 weren't actually following the codes that Islam,
15 you know, projects. You know, we're doing a lot
16 on our own, and we were making innovations and our
17 opinions about how to do this and that because we
18 had no formal training or anything like that.

19 So what he impressed upon us are two
20 things: One was that we're a part of the overall
21 community of Muslims. We had sort of isolated
22 ourselves, you know, with that -- that's that
23 Afrocentric type thing that had crept in from the
24 nationalist days and whatnot. And he was telling

M. Hasib Abdul-Haqq
3/10/2014

Page 35

1 us that that's not a part, that when prophet
2 Muhammad came, he removed all of that, peace be
3 upon him.

4 And there was a tradition that weighs heavy
5 with me even to this day, and that is he was
6 sitting with one of his companions, named Farsi,
7 his name is Salman Farsi, and Salman Farsi, may
8 the mercy of the almighty be upon him, he referred
9 to himself as Salman, the Persian. And this is
10 just an example of the wisdom of the prophet
11 Muhammad. He looked at him and said -- and said
12 to him, Don't refer to yourself as Salman, the
13 Persian. You refer to yourself as Salman, the
14 Muslim. You know, and that just gives you an
15 overall view of the fact.

16 And in the ranks of Islam, you find people
17 of all colors, you know, all backgrounds, all
18 economic and social, you know, positions, so forth
19 and so on.

20 So that's what he brought. He came and
21 take the -- take the nationalism and so forth and
22 so on, that's not part of Islam. So we -- we had
23 to work on it, of course. You know, some people
24 were able to -- to accept that, you know, and some

M. Hasib Abdul-Haqq
3/10/2014

Page 36

1 people weren't so much able to accept that.

2 Q How many people broke off from the Darul Islam to
3 follow Sheikh Gilani's lead?

4 A I can't really say that how many because I guess
5 the point that I didn't finish making was that you
6 saw how people just came to mosque and found
7 worship, so forth and so on --

8 Q This changed over time?

9 A Yeah, it changed over time, but unlike the
10 Christian church, we didn't have a membership at
11 that time where you have, you know, like, in the
12 Christian churches, they have envelopes that they
13 have for offering and there's a number on it, and
14 that number matches a number in a roll with
15 somebody's name, so forth and so on. We didn't
16 have anything like that. So if -- if you were to
17 come and -- well, even if you didn't come. If you
18 were to just decide that you want to say --
19 somebody say, Well, you're Muslim?

20 You say, Yeah, I'm Muslim.

21 Well, what mosque do you go to? That's
22 when usually we say, What mosque do you go to?

23 Say, Well, we go -- I go to Yasin mosque.

24 So, Oh, you're a part of the Darul?

M. Hasib Abdul-Haqq
3/10/2014

Page 37

1 Yeah, I'm a part of the Darul.

2 That's it. That was it. They said it, and
3 that's what it was accepted for. There was no --
4 it was very, very loose. There was no -- no role
5 like that where somebody comes in and they say,
6 well, I'm going to sign an application and say
7 that I'm going to join the organization. It
8 wasn't like that at all.

9 Q Well, at some point, folks physically split apart?

10 A Yes, they did.

11 Q And I guess I'm trying to get a sense of the
12 history of how that happened and how that worked.

13 A Well, one thing is that nationalism, of course,
14 crept in. There were some that didn't want a
15 foreigner at all, regardless of who he was. They
16 didn't want a foreigner to lead them. They wanted
17 to do it themselves because they looked at that, I
18 guess, as colonialism or a form of the slavery
19 where somebody's always telling, you know,
20 particularly African-Americans, always telling
21 African-Americans what to do. So they didn't want
22 that. That's one part of it.

23 Q At some point, was there a new mosque in New York
24 that was a new Sufi mosque or -- I'm just trying

M. Hasib Abdul-Haqq
3/10/2014

Page 38

1 to figure out how that happened.

2 A Well, when Sheikh Gilani first came, the mosque
3 was Yasin mosque, and it was located at 52
4 Herkimer in Brooklyn.

5 And then the place wasn't in good shape at
6 all, so he looked for another place. So that was
7 the mosque -- you know, Sheikh Gilani was already
8 there, but the mosque was in east New York section
9 of Brooklyn. That's down on Laconia Avenue. And
10 that opened up. Yasin Mosque closed, you know,
11 for a period of time and another mosque opened up.
12 And those people that were with Sheikh Gilani and
13 so forth, they went to that mosque in particular.

14 But, again, the policy of the mosque was
15 that, you know, if you're a Muslim, you can come
16 in, you can pray, and you can do such and such.
17 So that's what took place.

18 So is that what you're talking about?

19 Q I think so.

20 The picture in my head, and maybe it's all
21 wrong, is that at some point, there was a mosque
22 that was predominately Sufi, the imam was Sufi,
23 and the Darul Islam folks were in a predominately
24 Sunni mosque.

M. Hasib Abdul-Haqq
3/10/2014

Page 39

1 Is that --

2 A Could you repeat that again? I'm a little lost.

3 Q Well, I guess I have a picture that at some point,
4 there was a separation where there was a mosque,
5 primarily Sufi, and the Darul Islam folks remained
6 in a mosque or went to a mosque that was --

7 A Well, they opened up other mosques. They went
8 other places, yeah. They went other places.

9 Q Now, how did it -- and how many --

10 At that point, how many Muslims were
11 following the Sufi way of Islam?

12 A I can't answer that because you had people coming
13 through, you say following the Sufi way. Sufi is
14 a personal discipline. I mean, those who
15 performed certain acts of worship, or you might
16 find them coming together, but Sufism is basically
17 a personal discipline. It's a discipline that a
18 person takes on for themselves.

19 So you had people who they said they were
20 Sufi and they were just learning what it was to be
21 Sufi, you know, they had their idea of what Sufi
22 was, you know, but there still wasn't that kind of
23 enrollment like I think what it is that you're
24 looking for.

M. Hasib Abdul-Haqq
3/10/2014

Page 40

1 Q Well, I understand at least today that Sheikh
2 Gilani is adamant that Wahhabi are not true
3 Muslims, not true Islam?

4 A Well, there's a lot of Muslims that feel that way.

5 See, that's one thing that we found out.
6 We thought that because, as I said in the very
7 beginning, because they were the guardians of the
8 two -- the two major sites in Islam, that they
9 were the authority, but we found out that they
10 are -- they are actually a minority, but it's
11 their monies that makes them appear as though, you
12 know, they're so in control.

13 Q Well, that's today. And I gather things were
14 different 40 years ago.

15 A Not when it came to the Saldi money, because what
16 the Saldis did with their money is they juggled it
17 and they promised, they made promises to all types
18 of organizations and individuals that if they
19 followed the -- well, we didn't know Wahhabi at
20 that time, but if they followed the Saldi
21 doctrine, that they would be rewarded.

22 Q But what I'm hearing you say is 40 years ago,
23 there was not such a division between Muslims then
24 as there might be today.

M. Hasib Abdul-Haqq
3/10/2014

Page 41

1 A No. Well, there was -- like I said, at that time,
2 it was the Saldis because they were producing --
3 they were producing the books. They were sending
4 books in. They would send in books for free, Holy
5 Qurans. They would send boxes upon boxes of Holy
6 Qurans. And then books with their doctrines,
7 Mubadi Islam, you know, the basis of Islam, and
8 they sent those out. So they were the main
9 farmers of what we thought was Islam. They were
10 the ones.

11 Q Was there any formality to the group while it was
12 still in New York that was following Sheikh
13 Gilani?

14 By "formality," I mean you were the
15 bookkeeper for Darul Islam.

16 A Right.

17 Q Were you the bookkeeper for the new group, or was
18 there a new group? That's what I'm still confused
19 about.

20 A When you say "new group," you mean an
21 organization, that type of thing?

22 Q Yes.

23 A Eventually, there was.

24 Q And I'm not talking about necessarily a legal

M. Hasib Abdul-Haqq
3/10/2014

Page 42

1 organization, but, you know, a group of people.

2 A There were people -- those people -- I mean,
3 Sheikh Gilani came. Those people that were
4 interested in listening to his teachings, they
5 came.

6 And what happened as a result of that is
7 back then, they would make tapes of his
8 discourses. You know, they would make tapes. And
9 those people that weren't there, if they came,
10 they said, Well, what did the Sheikh Gilani say,
11 because everybody was looking for leadership. And
12 they said, We heard there was a sheikh. What did
13 he say? And they were given a tape, or there were
14 multiple bazaars in different places and the tapes
15 would be sold, you know. Sheikh Gilani had
16 written some books, you know, and those books
17 would be sold, you know. And just not -- not for
18 profit or anything like that, but just to -- just
19 to get it out there because if you have a
20 treasure, you want everybody to know what that
21 treasure is. So you had people picking up the
22 books. And we didn't know who they were, but they
23 picked up the books, they picked up the tapes.
24 They mailed in and asked if some tapes could be

M. Hasib Abdul-Haqq
3/10/2014

Page 43

1 sent to them. And the tapes went all over --
2 actually, probably all over the world. You know,
3 they were like a treasure chest, and people were
4 grabbing them everywhere. So, you know, people
5 would know about that name Gilani. And like
6 anything else, he became bigger than life, you
7 know.

8 Q At some point, a group of you decided to move out
9 of New York City?

10 A Yes.

11 Q Tell me how that came about.

12 A Well, what actually happened was -- the first
13 thing that happened was is that our children were
14 being affected. The crime and everything else was
15 building up like crazy, you know, drugs was
16 building up like crazy. It was affecting us. We
17 had to basically lock ourselves in our homes. You
18 know, we had to try to veil our children from what
19 was going on around them. And Sheikh Gilani said,
20 Why -- you know, why are you living in a condition
21 like this? You know, this is deplorable. And
22 some of the areas that we were living in were, you
23 know, deplorable. So he said, you know, It's your
24 responsibility -- you know, Your family is

M. Hasib Abdul-Haqq
3/10/2014

Page 44

1 entrusted to you. He said, It's your
2 responsibility to find a better, cleaner place for
3 them to live where they can be raised without, you
4 know, being in this zalum, or the sinfulness, the
5 immorality and so forth that was going on. So he
6 suggested, he said, Well, you know, perhaps a
7 Muslim village, you know, that you would be able
8 to basically control your environment where you'd
9 be able to raise crops, your own, you know,
10 self-sufficiency, so forth and so on. We already
11 had our own schools, you know, in different areas.
12 You know, you could establish your school there
13 and raise your children in a clean environment.
14 So we said, Well, that sounds real good, because
15 the Christians had already been doing that. You
16 know, we said we were just behind them when it
17 came to that aspect of it. So we said, well,
18 that's -- that's an idea that the Jews had done
19 it, you know, they're up in Monticello and all
20 these different areas. We were the only ones that
21 were just staying right in the filth. So we said,
22 Let's get out. So that was the motivating factor
23 for us. He pointed it out to us and told us --
24 and then told us how to establish a Muslim

M. Hasib Abdul-Haqq
3/10/2014

Page 45

1 village, you know, and what a Muslim village is,
2 so forth and so on.

3 Q Did you take a role in that transition?

4 A Oh, yeah, I wanted to get out. Yes, I did.

5 Q Was there any formal role --

6 I don't know how to ask this question.

7 A Yes.

8 Q But who led that?

9 A Well, I think each city -- because it wasn't just
10 New York. You know, each city, people in
11 different places, in different ways. And many of
12 the elders that were a part of the Darul, who came
13 over, they just maintained their roles because the
14 people trusted them and so forth.

15 I was one of the elders at that time,
16 elders in the sense that I had an administrative
17 role in the Darul, you know, so I was one of those
18 who took the lead.

19 It was majlis basically. Majlis is usually
20 a group that takes on a particular role and --

21 Q Would you spell that word, please?

22 A Well, I would spell it M-A-J-L-I-S, but that's
23 trying to take it from the Arabic, which I'm not
24 good at either, take it from the Arabic to the

M. Hasib Abdul-Haqq
3/10/2014

Page 46

1 English. So that way, you could -- I spelled it
2 the way it sounds.

3 Q The -- an undertaking like that strikes me as a
4 pretty major operation.

5 A It -- it was.

6 Q Who were the leaders of the operation to
7 accomplish the move to Hancock, New York?

8 A Well, I'd say I was one of them.

9 Now that you're asking me these questions,
10 there's -- there's so many people that did this.
11 It wouldn't be -- it wouldn't be actually fair for
12 me to mention some names and not mention others
13 and -- because I've forgotten them. Some of
14 them -- some of them are gone, they're not with us
15 anymore. Some have passed on, and some have gone
16 to different parts of the country, I assume. You
17 know, I've lost, what do you call it, a contact
18 with so many, you know, over the years. You're
19 talking about the early -- the early '80's.
20 You're talking about the early '80's, 30 years
21 now, 40 years.

22 I know the role I played, you know, in
23 particular.

24 Q And Jamil Haqq?

M. Hasib Abdul-Haqq
3/10/2014

Page 47

1 A Jamil Haqq, you're talking about the move Upstate?

2 Q Yes.

3 A No. Jamil Haqq didn't move Upstate. He wasn't
4 with the first wave that moved Upstate, I don't
5 think. I think he went down South. Somewhere in
6 Virginia I think he stayed for awhile. Somewhere
7 in Virginia.

8 He came up -- there were already people up
9 in Upstate New York when he came.

10 Q So we're talking about the early '80's.

11 A Yeah.

12 Q And --

13 A Early -- early to mid '80's.

14 Q Early to mid '80's.

15 A Yeah.

16 Q And how did you go about acquiring a place to
17 stay?

18 A Well, you mean in Upstate New York?

19 Q Upstate New York.

20 A Well, what happened with that was is that there
21 was a group of brothers, a very small group, that
22 used to go hunting all the time. And we had --
23 before we made any moves, we talked about it and
24 talked about it, you know. Like you said, it was

M. Hasib Abdul-Haqq
3/10/2014

Page 48

1 a major move, so forth and so on, but there was a
2 few brothers who used to go Upstate every year for
3 hunting, hunting deer. And they went up and -- as
4 normal, they went up. When they came back, they
5 said, We saw a nice piece of land.

6 So we said, Oh, yeah? How much was it?

7 You know, Well, we don't know, but we'll
8 tell you where it is.

9 I was one of those that went up to took a
10 look, and it was a beautiful piece of land. And
11 back then, land wasn't expensive at all. You
12 know, so I came back and said, This looks -- this
13 is what it looks like, you know, and this looks
14 like something that we might want to do. You
15 know, we knew that we couldn't do it individually,
16 so it was about us putting our resources together
17 where we could and -- and go.

18 And my family was one of the first families
19 to move up there. And it was very difficult.

20 I've never been -- been outside of the city
21 before, and so forth and so on, but we knew
22 that -- we fashion ourselves as pioneers and said
23 we're trying to save our families. So we said,
24 well, we'll take a chance, and with the help of

M. Hasib Abdul-Haqq
3/10/2014

Page 49

1 God, we'll be successful.

2 And we went, and we went with the teachings
3 that we have that you travel lightly or heavily.
4 So we traveled lightly. And we went up. And that
5 was it. That was the beginning of our history in
6 Upstate New York.

7 Q And when was that?

8 A That was in '84. 1984.

9 Q How did you acquire the land?

10 A Paid for it. Got a land contract and just went
11 for it.

12 Q Now, a land contract has a particular legal
13 meaning to me, which is different from a deed.

14 A Well, we didn't -- we didn't want a mortgage in a
15 bank. That's basically why we did it that way.

16 Q Was the land contract in an individual's name, or
17 was it in the name of an organization?

18 A It was in an individual's name.

19 Q Do you know whether the land contract was
20 recorded?

21 A When?

22 Q Do you know whether it was recorded?

23 A Well, we had a lawyer. The lawyer was Macken. He
24 took care of everything for us.

M. Hasib Abdul-Haqq
3/10/2014

Page 50

1 Q What was his name?

2 A Macken.

3 Q Is that his last name?

4 A That's his last name.

5 Q How many people --

6 Was that the same location that Islamberg
7 is right now?

8 A Yes, it is.

9 Q How many people moved to that location in 1984
10 with you?

11 A Well, it was just -- first it was just my family.
12 And then there was another brother up there.
13 There was a couple of brothers up there. They
14 didn't bring their family right away because there
15 was really no place to live.

16 The buildings were -- there was one mobile
17 home, there was a cabin, and there was a house
18 that was barely livable, you know, but we had to
19 have somebody up there, so my family came. And
20 then one of the brothers brought his family up
21 there. And then it just -- it became -- people,
22 whenever they could get enough money for a mobile
23 home or something like that, then -- then they
24 would come up, you know, individually, so forth

M. Hasib Abdul-Haqq
3/10/2014

Page 51

1 and so on.

2 Q Now, had other groups that were following Sheikh
3 Gilani's lead already moved to rural areas at that
4 point?

5 A It seemed like everything was done at the same
6 time. A lot of people were just people from New
7 York, they just went to different parts of the
8 country. People from Philadelphia, Virginia. I
9 can't say the chronological order. I can't recall
10 it at this time, but they did go to different
11 parts of the country.

12 Q I'm just trying to get a picture because we know
13 that there's a community in -- in South
14 Carolina --

15 A Right.

16 Q -- and Georgia and Virginia, Red House, Virginia.
17 And I'm just wondering whether those
18 communities sprang forward from the formation of
19 the -- the community in Hancock, New York --

20 A No.

21 Q -- or whether it kind of all happened
22 simultaneously?

23 A It was more like simultaneously. Those people who
24 came to New York basically stayed in New York.

M. Hasib Abdul-Haqq
3/10/2014

Page 52

1 People left from wherever they were and went and
2 settled in different places and they just stayed
3 there, but New York wasn't a springboard for --
4 for those -- they're all independent springboards.
5 New York was not the springboard where everybody
6 came to New York, and then left from New York and
7 went to different areas. That's not the way it
8 happened. Some people in New York went Upstate.
9 Some went to South Carolina. That's the way it
10 was done. Some left Philadelphia, most of the
11 different areas. They have people from
12 different -- different parts. We just came
13 together and established little villages.

14 Q Was there any coordination of the formation of the
15 various communities throughout the United States?

16 A What do you mean "coordination"?

17 Q Well, was there -- was there any central
18 communication about this is how we did it, this is
19 how you can do it, this is --

20 A Well, I mean, that's just common. You know, you
21 get on the phone and you talk to somebody that
22 you've known over the years who moved to another
23 part of the country and they say, Well, we're
24 faced with a situation. How do we handle it?

M. Hasib Abdul-Haqq
3/10/2014

Page 53

1 We say, Well, go to the county clerk or go
2 to such and such and make sure you get your
3 paperwork for this. Giving advice, yeah, that's
4 just common. Giving advice was common how to
5 establish certain things, you know, go to your
6 county clerk because they have certain, you know,
7 certain rules and regulations for each county, you
8 know, make sure that you find out what the
9 stipulations or restrictions are, so forth and so
10 on. Yeah, we did that all the time.

11 Q I take it at that point there wasn't any single
12 leader except possibly Sheikh Gilani?

13 A No. Well, at that time --

14 Well, see, the thing about Sheikh Gilani,
15 which is so interesting which I don't know how
16 many people understand, that his purpose in coming
17 was to teach us how to do things for ourselves.
18 You know, and he said he would teach us how we
19 could practice the most Islam right here in the
20 United States, you know. And, of course, he's, in
21 fact, dealing with that nationalism, he started
22 telling us how this is our country, too. Our
23 ancestors came from west Africa and most of them
24 are Muslim. Most of the slaves that came -- and

M. Hasib Abdul-Haqq
3/10/2014

Page 54

1 this is in all the history books now, it's coming
2 out now, it didn't come out years ago, but most --
3 most were Muslims. So we had a great deal to do
4 with building this country. You know, and that's
5 what he came with. He said, I'm going to teach
6 you how -- you know, you should be able to govern
7 yourself, which is what we wanted to hear anyway,
8 because as you remember, I said we don't want to
9 be colonialized. So he said, I'll teach you how
10 to do it. You know, I'll show you what Islam says
11 on how to do this and how to do that, how to raise
12 your family, how to do this, such and such, how to
13 educate your family, all these different things
14 that nobody else ever took the time out to do.
15 You know, he did that. He said, I don't want to
16 be here. I don't want to have to tell you what to
17 do every day. He said, You have to be able to
18 make your own decisions based on the Holy Quran
19 and the traditions. You know, and that sounded
20 real good to us. So that's what he worked with.
21 He worked with us. He raised us.

22 Now our children, you know, are doing the
23 things that we couldn't do because of the
24 teachings that he gave, the teachings that he

M. Hasib Abdul-Haqq
3/10/2014

Page 55

1 gave. He took us -- you know, remember, a lot
2 were, quote/unquote, back in the black power days
3 and all like that, you know. We're talking about
4 tearing the country apart. And then all of a
5 sudden, we found out that why are you tearing the
6 country apart or thinking about tearing the
7 country apart when this is your home? What are
8 you doing? You know, you have a right to this.
9 Why don't you claim your right. Get educated, do
10 such and such and such, raise yourself up, and
11 take your position as a part of this of -- this
12 country. This is the only country where you'll be
13 able to do something like this. He said, There's
14 no -- there's no other country where you can
15 practice your Islam like this. The Constitution
16 says... such and such and such, and you should be
17 able to receive the same rights and privileges
18 that the Christians and the Jews and the Buddhists
19 and everybody else receives. That's the first
20 time we heard that. We said, Oh, we're not
21 supposed to tear this place down?

22 So that's what we started doing, and we've
23 been successful.

24 Q In contrast to the Darul Islam folks who were

M. Hasib Abdul-Haqq
3/10/2014

Page 56

1 willing to tear the country down?

2 A Well, I think that's what the Wahhabis wanted. I
3 think that's what the Saldis actually wanted. And
4 one thing they wanted to do is they wanted to
5 control everything.

6 That I remember one time they said they
7 wanted to -- there was a whole a lot of Muslims
8 all over the -- all over the country, little small
9 groups, big groups, nothing as big as the Darul,
10 but they had a conference. And they said at the
11 conference, Dissolve your corporations and
12 organizations and come under our umbrella.

13 So that's when they really showed what they
14 wanted to do. And then they started dangling
15 things: If you -- if you become a part of my
16 organization, then, boom, you know, we'll reward
17 you. That kind of thing. That brought a lot of
18 division amongst the Muslims, too, because then
19 people wanted the money.

20 Q Now, when you first started the community in
21 Hancock, New York --

22 It's not actually in Hancock, is it?

23 A No. It's between -- it's between three --
24 actually, three towns. It's right on the -- all

M. Hasib Abdul-Haqq
3/10/2014

Page 57

1 three towns come together. That's just what they
2 gave us for our Post Office.

3 Q When that community was started, there was -- it
4 was 1984?

5 A Right. Well, 1984 is when the land was purchased.
6 And some moved up there, but there wasn't -- there
7 wasn't a lot of people there at all. That was a
8 trickle.

9 Q What was your role in the organization?

10 Were you the bookkeeper at that point?

11 A No, not exactly the bookkeeper. I was dealing
12 with overseeing, overseeing the, I guess the
13 collections, some of the collections. Basically
14 that's the best way to do it.

15 There are a few people dealing with
16 collecting the monies and stuff like that. But
17 since I was doing it with the Darul, then, you
18 know, most people were sort of like -- what do you
19 call it, just assumed, sort of like assumed that
20 role. And the people were satisfied with it at
21 that time.

22 Q How did it come about that there was apparently a
23 decision that you should be incorporated as a
24 religious corporation under New York law?

M. Hasib Abdul-Haqq
3/10/2014

Page 58

1 A Right.

2 Q How did that come about?

3 A Well, it wasn't -- it didn't come about just like
4 that. Like I said, you remember the Ikhwanul
5 Muslimun was -- was incorporated.

6 And through our teachings and whatnot, I
7 didn't know anything about what Ikhwanul Muslimun
8 was or where the name actually came from, or
9 anything like that, but what we were doing is we
10 were still using -- I was still using, because
11 nobody else was functioning with it except for a
12 couple other guys I had working with me, but like
13 I said, nobody knew anything about Ikhwanul
14 Muslimun, but we knew that it was tax exempt.

15 And eventually, after I was in the office
16 for awhile, the paperwork came through. It had
17 been filed before I got in the office. The
18 paperwork came through and said you're tax exempt.
19 You know, so we started using the tax exemption.
20 This is before the MOA or anything else. We was
21 just using it, you know.

22 And eventually, Sheikh Gilani was
23 teaching -- always he was teaching. He was
24 talking about those people that are detrimental to

M. Hasib Abdul-Haqq
3/10/2014

Page 59

1 Islam, you know, because what they're doing and
2 what they stand for, who they represent, or what
3 they're trying to accomplish. And he wound up
4 telling us about the Wahhabis, you know, what a
5 Wahhabi was. That's when we started learning
6 about what a Wahhabi was.

7 Q What was the date?

8 A I can't tell you the dates. I can't. I mean, it
9 was just back in the early -- so much was going
10 on.

11 Q You are talking about the early days?

12 A Yeah, I say the early days before we moved
13 Upstate, basically, right in that -- so much was
14 going on right at that particular time. So I
15 don't actually know when I actually heard the fact
16 that the Saldis were Wahhabis and that they're
17 trying to colonialize Islam, such, and such, and
18 such.

19 You know, so in the course of that, you
20 know, it was mentioned about the Muslim
21 Brotherhood, you know. And this is the first
22 time, I said, Muslim Brotherhood, you know, well,
23 that's Ikhwanul because this happened so long
24 before Shasov (phonetic) came. And he didn't get

M. Hasib Abdul-Haqq
3/10/2014

Page 60

1 into our inner-workings, so there was no reason
2 for me to tell him that we're using -- even using
3 the name Ikhwanul Muslimun because he wasn't
4 functioning on that -- on that level. But when he
5 mentioned it, I was like uh-oh. I said -- that's
6 the thought.

7 I said, Well, Shasov, as we refer to him
8 sometime, I said, Shasov, I said, we've been
9 functioning under the Ikhwanul Muslimun name. And
10 he was livid. You know, he started breaking down
11 different things that they had done through
12 history, so forth and so on, so on. He said,
13 Look, we have to get rid of that, such and such.
14 I don't -- you know, he just --

15 Q When was this conversation?

16 A This was in the early '80's. I'd say early '80's
17 as opposed to the later '80's, early '80s.

18 So he said, you know, Get rid of it, you
19 know, We don't want to have anything to do with
20 them, they're -- you know, he listed -- he charged
21 them and things that they had done.

22 So I was sort of eager to -- I was sort of
23 eager to be on the right side of my sheikh to
24 accomplish something for him to be pleased with,

M. Hasib Abdul-Haqq
3/10/2014

Page 61

1 something that I had done. And --

2 Q Well, tell me some of the things he said to you
3 that they had done that were bad.

4 A Well, it's the thing that they did with Frasul
5 (phonetic). That was the biggest thing. I'm
6 sorry. It was the prophet Muhammad. And that was
7 that they -- they played him down. You know,
8 they -- you know, he's the holy last messenger,
9 you know, where Islam was perfected through him,
10 you know. And they took you away from his
11 teachings and tried to take you to the teachings
12 of other Islamic scholars -- quote/unquote,
13 scholars.

14 Q So the bad things you're talking about now are
15 things that happened --

16 A No.

17 Q -- way back in history as opposed to --

18 A Well, it's a big history, because if you go into
19 history, you'll see that the way Saudi Arabia was
20 established was through killing the Hashemites.

21 The Hashemites are the family of the
22 prophet Muhammad, because they had the right for
23 the imam -- they had the right to be the imams.

24 And the British came in --

M. Hasib Abdul-Haqq
3/10/2014

Page 62

1 Did you ever see Lawrence of Arabia?

2 Q A long time ago.

3 A Well, see it again, and then you won't have to ask
4 me all these questions.

5 Q Well, I was trying to determine whether the --
6 what you were told the bad things the Wahhabis
7 done --

8 A Well, they killed the family. That is horrible.

9 Q Yes.

10 But they also did things more recently like
11 take down the Twin Towers.

12 A Yes.

13 Q And I wonder what he was also talking about some
14 recent things that the Wahhabis had done in the
15 '80's.

16 A Well, you know, I mean -- I mean, this is what the
17 newspapers say. They say they did it. You know,
18 I don't have all the information that they have
19 like that, but I don't know if it's ever been
20 proven that actually they did it or who did it.
21 It is a possibility. I mean, there's always a
22 possibility if you don't know. But I don't know
23 that he knows who did it like that, you know. You
24 know, we're looking at everything that's in the

M. Hasib Abdul-Haqq
3/10/2014

Page 63

1 papers. They said they did this, this, this, and
2 that.

3 To be honest with you, I found it weird
4 that they say that somebody who is in a cave can
5 take down the most sophisticated, the most
6 sophisticated defense system that the world has
7 ever known and maybe will ever know, the most
8 advanced. And it's just to me, it's just too
9 much. It's too much.

10 I've read so many things. First -- first
11 it was -- what did they call those, conspirators,
12 theorists, and whatever -- I can't even talk like
13 that.

14 Q Truthers?

15 A Yeah, whatever.

16 You understand what I'm saying? But
17 there's just so much to that. You know, and now
18 mainstream America is coming out and saying, well,
19 what happened with this, what happened with that?
20 So I don't know that.

21 You know, but back then, he never stopped
22 talking. They -- they killed the family of the
23 prophet, peace be upon him, and they still do it.
24 They still do it to this day. You see what I'm

M. Hasib Abdul-Haqq
3/10/2014

Page 64

1 saying? They've highjacked this land, just like
2 there's so many others that have highjacked
3 Christianity and Judaism. They've highjacked it.

4 Q At some point --

5 Well, if I'm understanding what you told me
6 a couple of minutes ago is that while the group
7 that was following the lead of Sheikh Gilani was
8 operating, you were using the tax-exempt status of
9 Ikhwanul -- Ikhwanul --

10 A Muslimun.

11 Q I have trouble pronouncing that.

12 IM. Can I use IM?

13 -- that you were caught taking -- using the
14 tax-exempt status of that organization.

15 A I was using it.

16 Q How did you use the tax-exempt status of the
17 organization?

18 A Well, everything -- well, sales tax maybe or
19 something of that, you know.

20 We were functioning -- we were
21 functioning -- it was a not-for-profit
22 organization. And we didn't change that. We were
23 still a not-for-profit organization, you know. So
24 I was just using it, using it, using it.

M. Hasib Abdul-Haqq
3/10/2014

Page 65

1 And we weren't Muslims of the Americas. We
2 were just Yasin mosque, basically, and we just
3 moved. But we weren't doing anything -- you know,
4 we weren't doing anything big. We barely had any
5 money. We weren't doing anything big. We weren't
6 using it to avoid anything because there was
7 nothing to avoid.

8 But what happened was, when he told us
9 about this and he said, No, we need to have our
10 own organization, that's when -- that's when we
11 started realizing that -- I started realizing
12 something was wrong. You know, so I said, Well,
13 let me -- let me do that.

14 He said that. He said, Let's break all
15 ties with this, you know.

16 I told him, I said, Well, we don't really
17 have any ties. It's just a name for us. I didn't
18 know anybody -- I didn't know anybody besides the
19 people whose names were on the paper that were --
20 knew anything about -- really knew anything about
21 the Ikhwanul Muslimun, you know. So it was no big
22 thing to me.

23 I didn't know about any ties to any
24 foreigners or anything. I never met any

M. Hasib Abdul-Haqq
3/10/2014

Page 66

1 foreigners who said I was a part of the Islamic
2 Brotherhood. I never knew it. I mean, it was
3 just a name that was -- that was chosen. You
4 know, I guess they chose it because of the way it
5 sounded or whatever. I don't know. You know,
6 they never discussed that with me. You know, it
7 wasn't important for me to know. You know, it was
8 a -- it was a no-brainer.

9 Q Did you continue to use the Ikhwanul Muslimun tax
10 exemption after the organization moved to Hancock,
11 New York, in 1984?

12 A It was -- it was being used until -- until I was
13 told that we need to have our own organization,
14 you know. We need to have our own organization.
15 We don't want any ties. We don't want anybody to
16 know that we have -- well, we don't have any ties
17 with them, but people are going to say that we
18 we're going to have ties with them because it's
19 the same name.

20 Q Who told you to do that?

21 A To do what?

22 Q To -- to form your own organization?

23 A Sheikh Gilani said that we should form our own
24 organization, and if there are any ties with these

M. Hasib Abdul-Haqq
3/10/2014

Page 67

1 this other people, just get rid of it. So that's
2 what I did. But in my ignorance, in my zeal, I
3 went and -- well, the first thing that I did
4 was -- is that --

5 This is hard for me because it changed my
6 whole life. Actually, I messed myself up and I
7 messed my sheikh up.

8 What I did was, I said, well, all I have to
9 do is change the name. I don't have to -- I said,
10 if I just change the name, then I could just
11 transfer the tax-exempt status. I could --
12 there's minimal paperwork. I don't have to
13 refile. I don't have to do any of these things.
14 I said, I can do it and I can tell Sheikh Gilani
15 we are no longer IQ -- you know, we're no longer
16 Ikhwan. We're no longer Ikhwan. We have our own
17 organization. That's exactly what I did. I went
18 to him and I told him that.

19 And to expedite things, I drew up the
20 paperwork. I got a lawyer to draw up the
21 paperwork. We drew up the paperwork.

22 And I thought that once the name changed,
23 that Ikhwan would be -- would be dissolved.

24 That's what I really believed, that it would be

M. Hasib Abdul-Haqq
3/10/2014

Page 68

1 dissolved. Nobody could say that we had anything
2 to do with them or anything else. So I thought I
3 had done the job. I thought I had done a good
4 job.

5 Q So what you did was you filed an amendment to the
6 Articles of Incorporation to the Kings County that
7 the religious corporation was Ikhwanul Muslimun --

8 A Right.

9 Q -- and renamed it Muslims of the Americas, Inc.?

10 A Yes.

11 Q Instead of forming a new --

12 A Yeah. I should have dissolved the organization,
13 the Ikhwanul Muslimun. That should have been
14 dissolved, and then I should have started from
15 scratch and established a brand new organization,
16 but I thought that once you change the name --
17 this is my ignorance. I thought that once you
18 changed the name, that that would dissolve the
19 Ikhwan.

20 Q Now, did -- the lawyer that you consulted, I
21 understand he's no longer practicing law.

22 A Well, that's what I understand, yes.

23 Q Did you go to him on your own, or did anybody else
24 go with you?

M. Hasib Abdul-Haqq
3/10/2014

Page 69

1 A No. I did this. This was me. I went on my own.

2 And he was Pakistani. And -- and I enticed
3 him to -- to do this.

4 MR. CARROLL: I'll tell you what,
5 this is going to create frequent breaks. I
6 need to take a break for about five
7 minutes, if you don't mind.

8 Is that okay with you? If you'd like
9 to stretch.

10 THE WITNESS: No. I'm fine.

11 MR. CARROLL: Off the record.

12 * * *

13 (A brief recess was taken.)

14 * * *

15 BY MR. CARROLL:

16 Q Mr. Abdul-Haqq, at the point that you were
17 planning the move from Brooklyn to Hancock, New
18 York, how many people were involved in the -- in
19 the -- the Gilani group, if I can call it that?

20 A I can't give you a number. I don't -- you know, I
21 don't have a number.

22 Q Well, the order of magnitude would be less than
23 10, more than 10?

24 A I'd say more than 10, yeah.

M. Hasib Abdul-Haqq
3/10/2014

Page 70

1 Q Would it be less than 50, more than 50?

2 A It wasn't like you got 50 people and they all just
3 got up and went. It wasn't like that. It had to
4 do with what each individual family, you know, I
5 guess could muster in terms of the monies to take
6 their things up to, you know, Hancock, New York,
7 and also the monies to find a place for them, or
8 you know, to stay once they got up there. So
9 there was no -- it wasn't like one of those mass
10 exodus where everybody just lined up in a long
11 trail of vehicles and trucks went up. It wasn't
12 like that.

13 Q I understand.

14 I also understand that you've explained to
15 me that there was no formal grouping. I'm just
16 trying to get an idea of the size of the --

17 Can I call it the Gilani group? Would that
18 be a fair way to characterize --

19 A For your understanding.

20 Q Yeah.

21 I'm trying to get an understanding about
22 how many people about that time were involved in
23 the Gilani way of seeing Islam in your group of
24 people in New York.

M. Hasib Abdul-Haqq
3/10/2014

Page 71

1 A Oh, in New York specifically?

2 Q Yeah.

3 A New York probably had the one of the bigger
4 movements, you know, out of the city up to -- up
5 to rural New York State, you know.

6 You know, it wouldn't be fair for me to
7 just give you a number because it would be just
8 off the top of my head, basically.

9 Q Well, are we talking about under a hundred people?

10 A What period are you talking about?

11 I said nobody -- there was no one group
12 that just went up. People went up in pieces, you
13 know, they brought part of their family. They
14 brought all of their family, you know.

15 Q I'm not talking about at this point the number of
16 people that made the move. I'm talking about as
17 the move was being talked about and planned, I'm
18 just trying to get an idea of the size of the --
19 of the group of people that were in the Gilani
20 movement.

21 A Oh, you mean how many people belonged -- had
22 identified with Sheikh Gilani?

23 Q Yes.

24 A Still, it would be highly speculative on my part.

M. Hasib Abdul-Haqq
3/10/2014

Page 72

1 I can't say.

2 You know, it's a little difficult because
3 the mosque that we had was -- sometimes it was
4 totally full, it looked like it was full, and the
5 next time, we just had one rank, you know, because
6 people were coming through to see him. They
7 didn't necessarily live in New York, but they came
8 through to see him, you know, whether they came in
9 from Philadelphia or Jersey or whatever the
10 situation is.

11 So in terms of determining how many people
12 were in the group in New York, we still had some
13 people that -- that had attachments to the -- to
14 the Darul, the old Darul, that was still coming
15 through to see what was going on, or try to cause
16 a rivet or something, show their dissatisfaction,
17 you know, because when Sheikh -- Sheikh Gilani
18 came, he changed a lot of things, you know. He --
19 when he came, he -- well, I used the term -- it's
20 a slang expression, but he didn't have a clue of
21 what, you know, what was going on there, you know,
22 amongst -- amongst -- amongst the people. And
23 when he found out, he was totally shocked that
24 even -- that some of the lifestyles of the people

M. Hasib Abdul-Haqq
3/10/2014

Page 73

1 that were there. They're still there. They were
2 saying that they were Gilanites, as you call it,
3 you know, they were saying that, but they hadn't
4 reformed their lives the way, you know, the way he
5 had taught us.

6 Q Well, I assume that in that early '80's period,
7 there was a group of people who were at least
8 aspiring to be part of the Gilani community. And
9 I'm just trying to get some idea -- I assume it's
10 less than a million, and I assume that it was more
11 than two. Somewhere in there, there's a
12 reasonable estimate that can be bracketed.

13 And I'm not trying to commit you to a
14 specific number. I'm just trying to get a range,
15 an estimate.

16 A Well, you know, I understand what it is that
17 you're trying to do, but I only want to answer a
18 question, you know, that I'm capable of answering,
19 you know.

20 You know, at one time you say that owned
21 the land, it was 10 people, you know, and then
22 there's 20 people, then there's 30 people, you
23 know. Some went to other -- other parts of the
24 country. They didn't even go Upstate.

M. Hasib Abdul-Haqq
3/10/2014

Page 74

1 So you're talking about what was in
2 Brooklyn. You know, at one time, the mosque was
3 bulging, if that's what you want to know. It was
4 bulging. It was a hundred by 90. That was the
5 size of the floor, and it was bulging, you know.

6 Q How many people could the mosque hold in prayer?

7 A Well, each rank would have 50 people in it or
8 more. You know, I don't know.

9 Q How many ranks?

10 A On average, maybe two, three ranks, you know. But
11 everybody couldn't come to the mosque at the same
12 time, you see.

13 When you had an eid -- an eid is like at
14 the end month, fasting of the month of Ramadan,
15 most people know what that is, you have people
16 everywhere, you know, you have five, six, seven
17 ranks, you know, people coming out of the
18 woodwork, you know, but that wasn't there every
19 Friday. When we had our congregation, we didn't
20 have that many people. You know, it just -- you
21 know, it was like that, you know.

22 And like I said, there's so many people
23 who -- who professed to be followers of Sheikh
24 Gilani, but they didn't -- they didn't adhere

M. Hasib Abdul-Haqq
3/10/2014

Page 75

1 totally to the reform that he had come with, you
2 know. He changed a lot of lifestyles.

3 Like I said, people came with a lot of
4 baggage. He had no idea of some of the baggage.
5 You know, some things weren't so lawful, you know.

6 Q Explain.

7 A Well, he put out a pamphlet. He put out a
8 pamphlet that dealt with honoring our ladies and
9 dishonoring our ladies.

10 He came -- and this is discourse. You
11 asked about the break before. This part of the
12 break when he told them to get off of welfare, you
13 know, go get jobs, go to school. Everyone didn't
14 adhere to that. And those that didn't adhere,
15 they left. They left.

16 There were those that -- you know, he came
17 with a reform. And all of us told him something
18 other than what the Saldis had basically were
19 propagating and that your neighbor had rights over
20 you. You know, you couldn't just take your
21 neighbor's property, so forth and so on.

22 Remember that a lot that came into Islam,
23 not necessarily into the Sheikh's ranks, but just
24 in general, you know, they were into the black

M. Hasib Abdul-Haqq
3/10/2014

Page 76

1 power thing, you know. Some came, they were part
2 of the black Muslims. And their opinion of
3 America, the opinion of Europeans was -- was not
4 good, you know.

5 And they would listen to some of the things
6 that Sheikh Gilani said about spiritualism, so
7 forth and so on, but they only knew one way, and
8 that's what they came into Islam for. They
9 figured it was a revolutionary thing, so they came
10 in and wanted to continue doing what they did. So
11 there was quite a few that just didn't listen to
12 him. They hid what it was that they were doing.
13 But you're not dumb, you look around and you see
14 somebody and you don't know that they have a job,
15 you don't know that they have this or that, but
16 they have different things. You say, wow, how did
17 they do this, you know. If you know anything
18 about their background, you say, well, I wonder.
19 You don't know, you're not with them like that,
20 but you say, well, something doesn't seem to come
21 together.

22 One of the things that sheikh always told
23 us, he said we're transparent. We should be
24 transparent. You know, whatever we're doing, you

M. Hasib Abdul-Haqq
3/10/2014

Page 77

1 shouldn't have anything to hide, you know. And he
2 said this stuff about this criminal background and
3 all this kind of stuff or these things that you
4 think you can do because, you know, you think you
5 have the right to do it, that's when he went into
6 teaching us how to do the lawful things, you know,
7 to stay away from the unlawful things, that he
8 wouldn't stand for it if he found -- in fact, we
9 had a policy that if we found someone was doing
10 something that was lawful -- unlawful, we'd tell
11 them to leave the organization, leave it, you
12 know, just don't come anywhere near us. And we
13 would put it in our newspapers. We printed
14 pictures. If they transgressed, they -- it was
15 put down how they transgressed and they were told
16 to -- you know, just told to get out. Don't come
17 on our lands, you know.

18 And, of course, I used to write a little
19 bit about that myself. And then it happened to
20 me, because the things that my sheikh had taught
21 me -- taught me not to do, and I would admonish
22 other people about and write articles about and
23 all these different things, and then I found that
24 I had done something like that.

M. Hasib Abdul-Haqq
3/10/2014

Page 78

1 I didn't know it, but still, in sharia,
2 it's not about your intention. Sharia is about
3 what you actually do, you know. And I did it.
4 And it caused a lot of difficulty for my sheikh
5 and for my jamaat, you know, for my organization,
6 so forth and so on. And then I was exiled.

7 I had to come up because I had to bear
8 witness to the truth even if it be against my own
9 soul. That's what I'm taught. That's what my
10 sheikh taught me, and I had to do it.

11 Q I guess your jamaat --

12 A Jamaat is an organization. That's just another
13 word for grouping, jamaat, J-A-M-A-A-T.

14 Q When did the name Jamaat ul-Fuqra start to get
15 used?

16 A When I saw it in the newspaper. When I saw it in
17 the newspaper. Just like al-Qaeda and these
18 things and I'm starting to reading about these,
19 and I said, who are they, who's this, what's that?

20 I had heard the word "Faqr" before,
21 F-A-Q-R. I know what that is. I mean, every
22 Muslim knows what that is. But all of a sudden --
23 and once we became Muslims of Americas, all of a
24 sudden we became these other people. This is what

M. Hasib Abdul-Haqq
3/10/2014

Page 79

1 the newspapers said, that we were the same with
2 this organization. I didn't know who this
3 organization was.

4 Q Jamaat ul-Fuqra means Community of the
5 Impoverished?

6 A Faqr, F-A-Q-R, that's what it means. It means
7 poverty, but not poverty the way poverty is used
8 in the English language. It's poverty in the
9 sense that worldly things don't take the same
10 importance.

11 It's about converting the heart where your
12 worldly attachments are minimal, you might say.
13 You're not concerned with the world. You're
14 concerned with preparing yourself to meet the
15 almighty creator.

16 It's -- you wanted an example, in the
17 Christians, amongst the Christians, is John, the
18 Baptist. That's the best one that I remember from
19 when I -- you know, when I was studying
20 Christianity, John, the Baptist. Very simple
21 clothes, very simple foods: Berries, herbs. Not
22 interested in amassing the wealth of the world,
23 but preparing himself -- taking -- you know,
24 taking off the things the world -- the worldly

M. Hasib Abdul-Haqq
3/10/2014

Page 80

1 attachments, getting rid of the worldly
2 attachments, not putting so much importance on the
3 worldly attachments.

4 Q So do I understand you to be saying that you never
5 observed the organization itself referring to
6 itself as Jamaat ul-Fuqra?

7 A No. No. We talked about it all the time, about
8 fuqra. It was in our speeches.

9 The sheikh came in and expressed it and
10 found that this is something that all Muslims
11 aspire for, all the real Muslims aspire to remove
12 the attachment from the world.

13 The Tablighi Jamaat -- I don't know if you
14 know the Tablighi. It comes out of India,
15 basically. And what they do is they go all around
16 the world and they go to different communities and
17 teach the six points.

18 They have six points that they teach, you
19 know, about basic fundamentals of Islam. And they
20 refer to it as Jamaat ul-Fuqra, you know.

21 And fuqra is their pride. You know, you'll
22 hear that in different forms of the word, you
23 know. But in terms of an organization that's
24 called that, only what the papers have said when

M. Hasib Abdul-Haqq
3/10/2014

Page 81

1 they said -- well, they give a whole list of all
2 these different names that they come up with and
3 they said that all of this is MOA, you know.

4 And every time an African-American has a
5 name that sounds like it's Muslim and has done
6 something criminal, they say, well, he's a part of
7 this -- of this organization. He's a part of the
8 MOA. He's a follower of Sheikh Gilani. They
9 really have made him into a superman that he has
10 such control. He never had it like that. He
11 never looked for it like that.

12 Q When did you first see the name Jamaat ul-Fuqra in
13 the newspapers?

14 A Probably after 19 -- I don't know. It was in the
15 early -- it was in the early '80's also when
16 Sheikh Gilani came and told us that we were part
17 of the ummat, U-M-M-A-T, ummat meaning the whole
18 world community of Muslims.

19 And he came and he started telling us about
20 what was going on in Afghanistan. And our Muslim
21 men, women and children were being slaughtered,
22 and that as a part of the world community of
23 Muslims, that we had to do something about it.
24 And we all said, well, we do have to do something.

M. Hasib Abdul-Haqq
3/10/2014

Page 82

1 We realized it because we were pushing away from
2 that nationalism or racism, so forth and so on.

3 He said, well, in the early Quran, it tells
4 you, you know, you have to help those that need
5 help. So we said that we -- you know, we have to
6 do something about it.

7 And shortly thereafter, then they started
8 talking about this terrorist organization, and
9 such and such and such. And I can't put dates on
10 it, but I guess that's around the first time that
11 I saw that there.

12 Q So to put this into some perspective, the Soviets
13 had invaded Afghanistan, and they're the ones that
14 were doing the slaughtering that you're talking
15 about?

16 A Yes. Yes.

17 Q And back then, can you give me an example, as best
18 you can recall, of Jamaat ul-Fuqra being used as a
19 reference to your organization?

20 A Only with -- only with -- I don't know. I haven't
21 read -- I mean, I don't keep up on articles. It
22 was in the newspapers, and it was on TV, much like
23 it is right now.

24 Q This is in the early 1980's?

M. Hasib Abdul-Haqq
3/10/2014

Page 83

1 A Yeah.

2 Q As early as --

3 Now, in the early '80's, were you involved
4 in providing -- providing Americans to fight the
5 Soviets in Afghanistan?

6 A No. That's -- I mean, when I say no, I have to
7 qualify that.

8 There was a group that went to Pakistan
9 with the intent, you know, of showing support to
10 the Pakistanis and the Afghans, who, as you said,
11 you know, were fighting off the Soviets. There's
12 about 12 of us went. It was very much publicized.

13 In fact, I was a part of the group that
14 drew up the paperwork, mission statement, sort of,
15 for the group. It was 12 of us.

16 And after drawing it up, we took it to the
17 White House and we took it to the State
18 Department. We asked for support from the
19 American government because of the slaughter that
20 America was -- it was almost like a hands-off
21 situation.

22 And as we know now, we found out that they
23 were funding certain covert organizations, and so
24 forth and so on, but they didn't commit -- America

M. Hasib Abdul-Haqq
3/10/2014

Page 84

1 did not commit -- the American Army was not
2 committed to going in there and saving the Afghan
3 people, so we felt that we had to do something.

4 At that time, it was common knowledge
5 amongst Americans that the Soviets were our
6 enemies. And we couldn't understand why if
7 they're our enemies, why we're not confronting
8 them when they're making this blatant
9 transgression.

10 And we talked about it. We went around, we
11 campaigned, we lobbied. We went to -- I know we
12 got in touch with elected officials, but I know
13 for a fact that we took packages with our mission,
14 what we wanted to do, asking for the support of
15 the American government, so forth and so on. We
16 took that right to Reagan, you know. And we got a
17 cold shoulder, you know. There was no support.
18 They just let the -- let the killings and so forth
19 go on. We couldn't understand it.

20 You know, so we said we still have to do
21 something. We have to do something. You know, we
22 just can't let it happen. So we went forth to do
23 it. And of course, we were stopped. We didn't
24 get the opportunity to confront anybody or

M. Hasib Abdul-Haqq
3/10/2014

Page 85

1 anything. We went, and no one seemed to want to
2 help us, and we just turned around and came back.

3 Q You set up jihad councils across the country?

4 A In each town, we did it. We sent a word --

5 At that time, they didn't have -- they had
6 the telex, telex machines. And we would telex
7 everything that we did, everything that we did
8 right to the White House, right to the State
9 Department. We didn't hide anything. We got a
10 lot of support. A lot of people came through.

11 Again, you know, you're talking about the
12 mosque being filled. A lot of people came through
13 from all kinds of organizations, Islamic
14 organizations, but they came through. We didn't
15 know who they were or whatever, but they said,
16 Look, you got a point. We understand what you're
17 saying. We can't sit back and let these things
18 happen.

19 So everything that we did -- this was so
20 interesting. Everything we did was publicized.
21 Everything went right to the White House.

22 Believe me, that's my word. You asked me
23 if I tell the truth, I'm telling you. We took it.
24 We took it there physically. We sent it on

M. Hasib Abdul-Haqq
3/10/2014

Page 86

1 telexes. We certified them. We did all of that.

2 Q Was there any training of -- of people to go and
3 engage in jihad on behalf of the Afghanis against
4 the Soviets?

5 A That's what we wanted to do, but we weren't very
6 successful at that. Most of the time, we did
7 physical fitness, you know.

8 I went. I was on the plane. And I looked
9 and I didn't have one day of military training.
10 But it wasn't about military training. It was
11 about fear of the law, you know, and doing what's
12 right.

13 So we had people who were doing push-ups,
14 running through the streets. This is all
15 common -- everything we did, everything -- it's
16 hard for people to understand because in this
17 country, the media played it down, but everything
18 we did, we let elected officials all the way up to
19 and including the White House and the State
20 Department know what it was. We didn't hide a
21 thing. There was nothing covert about what we
22 did. There was just things covert about what our
23 government did, but we weren't covert at all.

24 Q Was Sheikh Gilani behind this effort?

M. Hasib Abdul-Haqq
3/10/2014

Page 87

1 A He wasn't behind it himself, but the aspect of
2 making us aware of what was going on with the
3 Afghans, and so forth and so on, yes, he did that
4 part. But in terms of what we did in Brooklyn or
5 in Philadelphia, wherever, in terms of the
6 push-ups and all these different things, he had
7 nothing to do with that. We were doing that
8 before he came.

9 Q I don't know where I found this article. You're
10 actually quoted in it. It says: "It was amazing
11 for me," recalls Abdul-Haqq. "I had no military
12 training, but I knew what I was doing was for the
13 Almighty."

14 Is that --

15 A Is that what's in there?

16 Q Yes.

17 A I had no idea.

18 Q Is that something you said? It sounds like what
19 you're saying today.

20 A Well, I just said it. The truth is the truth. It
21 doesn't change.

22 Q And according to the article, your group was
23 stopped from entering Afghanistan.

24 A Yeah. That's what I just said. The truth is the

M. Hasib Abdul-Haqq
3/10/2014

Page 88

1 truth.

2 Go ahead. Go ahead, please. You have to
3 do your job.

4 Q It said: But others followed. "We were the
5 spark," says Abdul-Haqq. "Different avenues
6 opened and others got through."

7 I'm curious about these others. Who were
8 these others?

9 A I just know from what I've read, not from our
10 organization.

11 But like I said, there was so many other
12 people that came. There was so many other people
13 that came and said that they wanted to do
14 something, you know.

15 The discipline -- Sheikh Gilani didn't have
16 that kind of hold. He never wanted that kind of
17 hold. People went on and they just said -- they
18 said that I'm a follower, or whatever it is, and
19 they just went on and did what they did. But to
20 be honest with you, I don't know anybody who went
21 over from our organization.

22 Q Are you familiar with a video that Sheikh Gilani
23 did that he said he was forming an organization
24 called The Soldiers of Allah?

M. Hasib Abdul-Haqq
3/10/2014

Page 89

1 A I've seen that -- I've seen that advertised, yeah.

2 I don't know where advertised. I've seen it --

3 If you're saying I'm familiar with it.

4 Yeah, I've seen that. I saw it on Fox News or
5 something, I think.

6 Q Did you ever see the video itself?

7 A No, I haven't.

8 Q Were you there when it was made?

9 A I don't even know when it was made.

10 And is that Sheikh Gilani in it?

11 Q Yes.

12 A Okay. Well, you're telling me that, but no, I
13 can't say that, you know. No, I don't know when
14 it was made.

15 Q Have you ever heard of the organization Soldiers
16 of Allah?

17 A I saw it in -- in that book down there.

18 Q You never heard of it from within your
19 organization?

20 A No. I heard of it -- I heard it in the
21 newspapers, and that book brought it back to mind.

22 Q When did you hear of it in newspapers?

23 A Here we go again with those dates. I can't give
24 that to you.

M. Hasib Abdul-Haqq
3/10/2014

Page 90

1 Q Are we talking about back in the early '80's or
2 recent times?

3 A No, it wasn't recent times. The recent time was
4 in the Twilight book. That was the recent time.
5 I don't even know if I was on the -- I don't even
6 know -- I don't know where I was when I had heard.
7 I don't know if I had moved to Upstate New York or
8 was still in Brooklyn. I really can't tell you.

9 Q In 1985, when you changed the name of Ikhwanul
10 Muslimun to Muslims of the Americas, Inc., who was
11 to be the officers of the new entity?

12 A From what I remember, I had put Sheikh Gilani --
13 Sheikh Gilani as the head of the organization.
14 I had a position. I put myself down, I
15 believe, as the treasurer.

16 And I think I put Atiq Shahid down as the
17 secretary.

18 Q Who were supposed to be the officers?

19 A Well, Atiq was supposed to be the head of the
20 organization. That's as far as I can go.

21 Q Could you spell that for the court reporter,
22 please?

23 A His name?

24 Q Yes, please.

M. Hasib Abdul-Haqq
3/10/2014

Page 91

1 A A-T-I-Q. Shahid, S-H-A-H-I-D.

2 Q I have -- I'm going to have to print out a copy of
3 the amendment. I didn't bring that with me, and I
4 should have, but I believe I have a newspaper
5 article that shows the signatures. I guess we'll
6 just have to look at that after lunch.

7 After you signed the -- Sheikh Gilani's
8 name --

9 Did you sign everyone's name to that or
10 just Sheikh Gilani's?

11 A I'm pretty sure I probably did everybody's, from
12 what I can recall.

13 Still, it's not very -- it's really not
14 clear now. I know I did his. I know that.

15 Q From that time on, what role did you play in the
16 organization?

17 A Well, my role actually was starting to change. I
18 basically was just one of the elders. I became
19 really one of the elders. I didn't have any,
20 quote/unquote, administrative title.

21 Q Who acted as the president back then?

22 A What do you mean as "the president"?

23 Q Who was the -- who performed the functions of the
24 president back then?

M. Hasib Abdul-Haqq
3/10/2014

Page 92

1 A Functions of the president?

2 Q Well, let me make it clear, if I can.

3 You said you signed Sheikh Gilani's name as
4 president, but he wasn't really?

5 A No. Well, no. It was that I thought he should be
6 because of his great esteem, so forth and so on, I
7 couldn't see how anybody could place themselves
8 over the top of him, which I really feel the same
9 way today, you know, because he's from the family
10 of the Holy Rasool or the family of the Holy
11 Prophet of Islam, peace be upon him, you know.

12 I just couldn't conceive of anybody
13 being -- you know, telling him what to do or being
14 over him in any sense, and at the same time, it's
15 such a -- such a great honor to have a member of
16 the family of the last messenger of the Almighty
17 Creator, peace be upon him, to be a part, to lead
18 us, and so forth and so on. And he had done so
19 much to take us out of the darkness and brought us
20 up, you know, removed the lawlessness that had
21 crept in, that had already crept in Islam, to
22 remove the nationalism, the racism, the criminal
23 acts, you know, to raise our children up to go to
24 college and become professionals and all of that.

M. Hasib Abdul-Haqq
3/10/2014

Page 93

1 He did all of that. If it weren't for him, I
2 don't know where we'd be. So I couldn't
3 understand -- I couldn't understand why -- you
4 know, it was a no-brainer to me. I just did it,
5 you know, with that in mind.

6 Q I understand. Did the --

7 When the Articles of Incorporation were
8 amended, were there bylaws for the organization?

9 A I was told when I first got in --

10 Which one, for the MOA?

11 Q Yes.

12 A I remember some things being written up. I don't
13 really know what happened with them because at
14 that time, I had just about didn't have -- have
15 any hands-on at that time in terms of what was
16 going on with paperwork and stuff like that.

17 Q Who was in charge of the paperwork for MOA back
18 then?

19 A Well, I would say who had their hands on it? In
20 the '80's, after that, I don't know Jamil Haqq, he
21 was doing some work. He had moved up there by
22 then and was doing some work. All the papers and
23 stuff like that, I didn't have any access to it at
24 that time. I don't know who actually was doing

M. Hasib Abdul-Haqq
3/10/2014

Page 94

1 what.

2 Q Did the corporation have a president?

3 A What do you mean did it have a president? Just on
4 paper. On paper, there was -- Sheikh Gilani was
5 the president on paper, which he -- you know,
6 which he really didn't -- he really didn't know
7 about.

8 Q Well, I understand that.

9 And did everyone else know that he was on
10 the --

11 Back then, did you disclose -- the word
12 "disclose" is wrong.

13 Did you share this amendment with other
14 people in the organization?

15 A No, not really, no. I took care of it. I filed
16 it. I went to the lawyer, you know.

17 Nobody really -- nobody really had asked.
18 Nobody really cared. I think most people knew
19 that Sheikh Gilani was at the top.

20 Q Sheikh Gilani was your leader.

21 A Yeah, and they knew that, so there was no -- there
22 was no -- nobody is going to come up to me and say
23 he's the leader, but is he on the paperwork?

24 Nobody even asked me that.

M. Hasib Abdul-Haqq
3/10/2014

Page 95

1 Q How was the operation of the corporation
2 organized?

3 A The corporation was a paper thing. There was
4 no -- there was no -- there was no operation, you
5 know. It was just -- it was paperwork. And
6 people just did went about doing what they were
7 doing. We had a place to live. We had a place to
8 teach our children. We had a place to make
9 prayer. That was it. That was the extent of the
10 corporation. The corporation didn't do anything.
11 It was a paper situation. That's the way it's
12 been. That's the way it was back with the Darul.
13 It didn't do anything. They're trying to pay the
14 rent, that was it, literally.

15 Q Who kept the books, financial books of the
16 corporation back then?

17 A Back when?

18 Q When it was formed. When the amendment was done.

19 A Jamil Haqq. He was the one that was dealing with
20 funds and stuff.

21 Q Now, I'm unfamiliar with the organization of
22 mosques. And I kind of have the sense that the
23 MOA was essentially organized like a mosque.

24 Would that be fair?

M. Hasib Abdul-Haqq
3/10/2014

Page 96

1 A You know, I don't understand what you mean to be
2 honest with you. When you say "organized like a
3 mosque," what is a mosque organized like?

4 Q Well, let me approach it this other way.

5 An American corporation will normally have
6 a board of directors, board of trustees, will
7 normally have a president, secretary, treasurer.
8 Sometimes those offices can be combined.

9 Muslims of the Americas, Inc., what did it
10 have in the way of governance, bodies of people?

11 A It had trustees.

12 Q Now, who were the trustees in 1985?

13 A I can't tell you. I can just tell you that Jamil
14 Haqq, he was doing a lot of the administrative
15 things.

16 There was a whole bunch of other people
17 around. I don't know which actual ones were,
18 quote/unquote, like that. Like I said, I had
19 stopped dealing with -- I had some other problems,
20 but I had stopped dealing with the administrative
21 aspects of the -- of the organization. I really
22 didn't care who was dealing with things, to be
23 honest with you, because it was being dealt
24 with -- it obviously was being dealt with because

M. Hasib Abdul-Haqq
3/10/2014

Page 97

1 we were still there, but I didn't care about those
2 things.

3 What I was doing around them, what I
4 started doing then was more of the liaison type
5 work with non-Muslims and things of that nature.
6 And Jamil had his group that he had around him.
7 You know, I guess I don't know who had the
8 responsibilities, per se, for each individual, you
9 know, thing that was going on. I didn't really
10 know of anything that was going on other than what
11 I just told you, that the land was being -- what
12 do you call it, was functioning, the school was
13 going, the mosque was open. That was it. There
14 was no other function that I knew of that was
15 taking place and I didn't know who was
16 facilitating it like that. I'm sure people were
17 doing it, but to say that this person was
18 functioning as this or that person functioned as
19 that, I can't say that part.

20 Q I don't understand "up shore people." What's "up
21 shore"?

22 A Maybe my lip slipped together with the ice.

23 Q I must have -- maybe I misunderstood. You said up
24 shore -- oh, I'm sure people are doing it.

M. Hasib Abdul-Haqq
3/10/2014

Page 98

1 A I'm sure, yeah.

2 Q It's probably my hearing.

3 MR. CARROLL: Mark this as
4 Defendants' Exhibit 1, please.

5 * * *

6 (Defendants' Exhibit 1 herein was
7 officially marked for identification.)

8 * * *

9 BY MR. CARROLL:

10 Q You've been handed Defendants' Exhibit 1. And I
11 realize you've got some reading problems. I'll
12 represent to you it is my understanding that this
13 was an affidavit that was signed by you and
14 ultimately filed with the Supreme Court of the
15 State of New York. And the last page should have
16 a signature.

17 Do you recognize Defendants' Exhibit 1 as
18 an affidavit signed by you?

19 A I can recognize my signature on it. I can't read
20 all the words on it, but that is my signature.

21 Q Do you recall signing an affidavit in connection
22 with the dissolution of the corporation known as
23 Muslims of the Americas, Inc.?

24 A Yes, I do. Yes.

M. Hasib Abdul-Haqq
3/10/2014

Page 99

1 Q Now, one of the things that you say in the
2 affidavit is that you created a fictitious board
3 and created the names of trustees on the founding
4 documents.

5 A Um-hum.

6 Q Is that yes?

7 A Yes. I'm sorry.

8 Q And is that the signatures of yourself and Sheikh
9 Gilani?

10 Well, obviously your own signature wasn't
11 fictitious.

12 A No, that wasn't. No.

13 MR. CARROLL: This is Defendants'
14 Exhibit 2.

15 And I'm sorry, I don't have a copy
16 for you, yet. We'll make you a copy, and
17 I'll show it to you before I show it to the
18 witness.

19 * * *

20 (Defendants' Exhibit 2 herein was
21 officially marked for identification.)

22 * * *

23 BY MR. CARROLL:

24 Q Before we look at this, on Defendants' Exhibit 1,

M. Hasib Abdul-Haqq
3/10/2014

Page 100

1 the third page, Mr. Abdul-Haqq, I just want to
2 make sure I'm -- I'm clear there. There are two
3 lines on there. The first one has your name in
4 print.

5 Is your signature what appears above your
6 name as printed?

7 Can you see that?

8 A I don't know. It looks similar to --

9 See, I have a neuropathy in my fingers, and
10 I have a trigger finger. So it could be mine,
11 yes. It looks like -- it looks like -- it looks
12 very close to like what I sign when I can't write
13 my whole name out, yeah.

14 Q I'm now handing you Defendants' Exhibit 2,
15 which --

16 A This is for me?

17 Q It's for you.

18 -- which I understand to be the amendment
19 to the Articles of Incorporation that we've been
20 talking about.

21 Can you identify Defendants' Exhibit 2 as
22 the amendment to the Articles of Incorporation
23 signed in 1985?

24 A It says on here -- it says on here that -- that it

M. Hasib Abdul-Haqq
3/10/2014

Page 101

1 was signed in 1985. The signature looks something
2 like mine back then, and -- yeah.

3 Okay. What question are you asking me?

4 Q Can you identify that document as being the
5 amendment to the Articles of Incorporation that
6 you signed in 1985?

7 A It looks like it.

8 Q And did you sign all three signatures to that
9 document?

10 A That I don't remember. There was -- there was a
11 few papers signed.

12 That Muhammad Hasib down there looks
13 awfully sloppy, but, yeah, that looks -- that
14 looks like the name particularly of the president.
15 That looks like how I forged his signature.

16 Q So you're confident that the Sheikh Gilani's
17 signature is something you wrote and that your
18 signature is --

19 Which one is your signature, because it
20 looks like a different name.

21 A Muhammad Hasib, down at the bottom. That's
22 Muhammad Hasib without Abdul-Haqq.

23 Q I see it.

24 A Pardon me?

M. Hasib Abdul-Haqq
3/10/2014

Page 102

1 Q You use kind of different names at different
2 times. That's what --

3 A No, that's just a part of my name. That's a part
4 of it. That's my name.

5 Every time I write my name, I don't --
6 sometimes I just write Abdul-Haqq. It just
7 depends, you know.

8 Q Now, this Anis Saddiqi purported to notarize the
9 three signatures, but if I understand everything,
10 all the information that has come to me, that
11 notarization is false; correct?

12 A Yeah. I encouraged him to do it.

13 Q And he's since been disbarred, I understand.

14 A That's what you told me earlier. And I think I
15 had heard that some time ago.

16 Q In your affidavit, you say -- and I'm going to
17 read this to you, and you can follow along as best
18 you can if you like, but it says:

19 "The end result of the filing was that
20 Ikhwanul Muslimun, Inc., was now known as Muslims
21 of America, Inc. -- actually, Muslims of the
22 Americas, Inc., but this was only a name change,
23 not a brand new entity as desired by the people."

24 A Right.

M. Hasib Abdul-Haqq
3/10/2014

Page 103

1 Q "Additionally, it meant that MOA had now married
2 an organization with dangerous baggage."

3 A Yeah.

4 Q What was the dangerous baggage?

5 A Well, they -- well, look at Egypt right now, you
6 know, they're doing -- they're undermining a whole
7 lot of different things. A lot of people were
8 killed.

9 Q We're talking about the Muslim Brotherhood; right?

10 A Yeah. They killed a lot of people as well.

11 Again, they had that Wahhabi type
12 organization. They don't talk anything about or
13 give any reverence, really, to the Prophet
14 Muhammad, peace be upon him.

15 Q Al-Qaeda is a Muslim Brotherhood organization;
16 isn't it?

17 A I don't know that. I don't know that.

18 Like I said, from what I read about
19 Al-Qaeda, I can say they're a Wahhabi
20 organization. I can't say that -- I can say both
21 of them are Wahhabi organizations. Now, whether
22 they all get money from Saudi Arabia or not, I
23 can't say that, but the doctrine that they have is
24 Wahhabi. Wahhabi is in both of them, both of

M. Hasib Abdul-Haqq
3/10/2014

Page 104

1 them.

2 Q Now, you also say, "I did not completely" --

3 This is Paragraph 20: "I did not
4 completely appreciate that Ikhwanul Muslimun,
5 Inc., was linked to international criminal
6 activity."

7 A Yeah.

8 Q What international criminal activity are you
9 referring to?

10 A Well, I'm not referring to anyone. It's just a --
11 it's just a broad statement, you know, what they
12 did -- you know, what they did in Egypt, you know,
13 what they just -- you know, they just formulate
14 and descend amongst the Muslims. They had to slay
15 the family, the Hashemites.

16 You know, that's one of my biggest things
17 is how they treat the Prophet Muhammad, peace be
18 upon him, and his family. You know, they had
19 corruption in their midst, trying to take over
20 governments just for their own power, for their
21 own greed, so forth and so on. It's just the way
22 the Wahhabis do it.

23 You know, just like the Saudi oil, it
24 belongs to all the Muslims, not just the Saudi

M. Hasib Abdul-Haqq
3/10/2014

Page 105

1 royal family, you know, but this is the way they
2 did. They took over, put themselves in positions
3 of power and subject the people to it.

4 Q And would you agree with me that the Muslim
5 Brotherhood is associated with terrorist activity?

6 A I can't -- I can't say it like that because I
7 don't know that. Nobody's -- nobody's come to me
8 and said I'm part of the Muslim Brotherhood and
9 I'm going to blow up this, I'm going to do that.
10 I'm not -- I come out of Brooklyn. Now I'm up on
11 a few acres of land. I went up and moved onto a
12 few acres of land, and then I was thrown off of
13 that land, and now I live in Deposit, a little
14 town. I don't know what they're doing. I don't
15 know what they're doing.

16 I don't understand -- you know, maybe you
17 can explain to me, before you ask the rest of the
18 questions, your concepts as to what's going on.
19 It's not like that. You know, there's no
20 organization like that. There's no -- they don't
21 come and confide anything in us, you know, and we
22 don't confide -- we have nothing to do with them.

23 What we read and what we learn about them
24 is when we turn on the internet now. The

M. Hasib Abdul-Haqq
3/10/2014

Page 106

1 internet, you can go and read their newspapers and
2 you can see what other people are printing.
3 There's books like these all over the place. You
4 know, and that's how I find out what's going on.
5 And I got to take that with a grain of salt
6 because, you know, I don't have the proof of all
7 these different things, but I had enough proof to
8 know that I don't want to be a part of that.

9 Q I understand.

10 What you learn on the news is that's
11 consistent with the Muslim Brotherhood being
12 involved in terrorism?

13 A Yeah, because I'm looking at what's going on in
14 Egypt now, and I'm saying, Oh, this is crazy.

15 Q You also say: "I came to realize that Ikhwanul
16 Muslimun, Inc., was established by Saudi Arabian
17 Wahhabis" --

18 A Yes.

19 Q -- "who desired to secure the following of the
20 inner-city Muslims during their transformation in
21 the late 1970's."

22 A That's what I said to you earlier.

23 Q That's entirely consistent with what you said.

24 A Yeah.

M. Hasib Abdul-Haqq
3/10/2014

Page 107

1 Q "The Wahhabis had plans to mislead the American
2 Muslims with whom they built relationships."

3 A That's right.

4 Q What were the Wahhabis misleading the American
5 Muslims about?

6 A The biggest thing, which caused a lot of strife,
7 was that if you follow our teachings -- at that
8 time, it was Ben Bass. He's the blind sheikh. He
9 was the head of the educational wing of Saudi
10 Arabian government. And if you follow our
11 teachings, which are adulterated, but if you
12 follow our teachings and do what we tell you to
13 do, then we'll give you a mosque, we'll give you
14 schools, we'll give you cars, you know, your imams
15 will go to our training programs in Saudi Arabia,
16 and we'll put them on stipends, and they'll work
17 for us. That's what they did.

18 Now, as far as I know, I know they gave out
19 trinkles of money, but that caused a lot of
20 divisiveness inside the ranks of the Muslims,
21 because whoever was going to be the centerpiece of
22 the converts to Islam in the United States,
23 they're going to get paid. Simple as that, they
24 were going to get paid. It's like dangling

M. Hasib Abdul-Haqq
3/10/2014

Page 108

1 carrots. And that's what they did, particularly
2 to, you know, to the African-American converts to
3 Islam. That's what they did. There's a lot of
4 rivalry in between for that money that never --
5 and I don't know that it ever manifested, but they
6 thought it was. They thought it was going to
7 manifest. You know, that was a common thought.

8 Q I understand that the other followers of Sheikh
9 Gilani and other communities throughout the United
10 States now or did look to the New York Muslims of
11 the Americas for some kind of leadership or
12 membership.

13 A It wasn't -- well, it was a lot of --

14 See, Sheikh Gilani, when he came, he spent
15 a lot of time in New York. And we were firsthand
16 recipients of his -- of his teaching, you know,
17 sharia teaching, so forth and so on, which was
18 very legal, if you might say.

19 I mean, in other words, he didn't come off
20 with anything off the top of his head. Everything
21 can be found in the Quran and the Hadif, so forth
22 and so on, and we were able to listen to these
23 lectures and pass it on to each other. And the
24 fact that New York was the headquarters of the

M. Hasib Abdul-Haqq
3/10/2014

Page 109

1 Darul Islam movement. You know, so some of us sat
2 in that position, you know, before sheikh came.
3 And then when sheikh came, and we were close to
4 him, they still looked to us for guidance, so
5 forth and so on.

6 And we had a hold on it because in the
7 Darul, I was called the 'wise air of finance,'
8 which means like the secretary of finance. And I
9 was the secretary of finance for Yasin mosque, but
10 I was also the secretary of finance for the whole
11 Darul Islam movement, which was nationwide. We
12 didn't have any money, but I had the title and I
13 had the respect. I got respect because I was at
14 the headquarters of the Darul Islam movement.

15 So when Sheikh Gilani came, I still -- you
16 know, I was still very close. I kept myself very
17 close to him, and people knew it. So it's like --
18 I guess you might say it's like tradition. Those
19 that were close to the Prophet Muhammad, peace be
20 upon him, when people couldn't get to -- when they
21 couldn't get to the Prophet Muhammad because of
22 him moving about or whatever he was doing, then
23 they would go to his companions. And that was the
24 second most authoritative authentic source to go

M. Hasib Abdul-Haqq
3/10/2014

Page 110

1 to to find out about Islam. You know, first the
2 Prophet Muhammad, and then those that were very
3 close to him.

4 And when Shasov came, it was the same
5 thing, and I was close to him, I guess as
6 relatively close as I can be when he's here in the
7 States or when I visited him, but -- so people
8 could say, Well, when you were with Sheikh Gilani,
9 what did he say, or what did he say about that, or
10 how does he want us to develop this, or how does
11 he want us to develop that? And because I was
12 close to him, I would pass that on. And they
13 looked to me to do that. And that was -- that
14 was -- that was my position. That's what gave
15 me -- that's what gave me the clout, is the fact
16 that I had -- I was close to him like that. And
17 that's what made what I did so much more worse,
18 you know. It's a betrayal.

19 Q You lived in the Hancock community for, roughly,
20 25 years?

21 A Well, from '84 -- from '84 until I was expelled.

22 And living there meant that I had a
23 residence there, but many of the time, I was -- I
24 was in the city working. My family was up there,

M. Hasib Abdul-Haqq
3/10/2014

Page 111

1 but I wasn't even up there with them. I would
2 come up there and visit them maybe once every week
3 or once every couple of weeks for a day or two,
4 and then I'd go back to the city and work.

5 Q And this comes back to the question I asked you
6 early, early on, and we had some trouble with --
7 with dates, and so I stopped asking about it. But
8 your employment, when you -- when you -- you moved
9 your family to Hancock, what was your employment
10 then?

11 A At first, I wasn't working, you know, working
12 regular. I went to a triangle -- triangle -- I
13 don't know what the name of it was, but it was at
14 whatchamacallit airport, Kennedy Airport. A
15 maintenance whatchamacallit. A maintenance
16 company, I worked there.

17 Prior -- prior to that, where was I
18 working? Prior to that, I was working at the
19 school. We had a parochial school in Brooklyn. I
20 was working there.

21 Q In maintenance as well?

22 A No, no, no. I got that job because I couldn't get
23 anything else at the time. No, it wasn't that. I
24 was a director, administrative director there.

M. Hasib Abdul-Haqq
3/10/2014

Page 112

1 Q You strike me as a administrative paperwork kind
2 of person.

3 A That's what I did.

4 Q From -- let's talk about from moving your family
5 to Hancock forward.

6 What were your employments --

7 You're not currently employed, are you?

8 A No. I'm retired.

9 And before that, I was on a disability.

10 Q So from '84 forward, what were your employments?

11 A '84 forward?

12 Q Well, you were working --

13 A Well, I worked for -- well, in order, I don't know
14 if I can put it in order. I can -- if I get time
15 to put it out there, I could probably put it in
16 order because I had -- I worked through, what do
17 you call it, temp agencies. I worked for temp
18 agencies. I worked for AIG. You know, I worked
19 for New York State. I worked for Sears. I worked
20 for a subsidiary of IBM.

21 I went on workman's comp. That's before
22 the disability. I went on workman's comp., went
23 back to AIG. I worked for telemarketing.

24 I had a lot of different jobs. I had to

M. Hasib Abdul-Haqq
3/10/2014

Page 113

1 try to make a way to -- I was on unemployment. I
2 had to make a way to make lawful monies.

3 Q Were all these jobs in New York City?

4 A No. Some of them were in New York City and some
5 of them were in Binghamton.

6 And some were -- when I worked in the
7 prisons in New York State, when I worked in the
8 prisons, they were in outside of Poughkeepsie,
9 Fishkill, Newburgh, Woodbourne, Fallsburg.

10 Q What work did you do in the prisons?

11 A I was a chaplain.

12 Q Now, chaplain isn't an Islamic term, I assume.

13 You were an imam?

14 A Yes. Well, they called me an imam, but I wouldn't
15 let them use that word with me because my imam was
16 the Sheikh Gilani. I wasn't an imam. I was a
17 khatib, which is one who performs services, the
18 congregational prayers, so forth.

19 I did counseling of Muslims and
20 non-Muslims. I taught classes, family counseling,
21 alternatives to violence, alternatives to
22 substance abuse. That's what I did in there.

23 Q How long did you do that?

24 A I did that for about -- about six years. I did

M. Hasib Abdul-Haqq
3/10/2014

Page 114

1 about six years on salary.

2 Q Now, in Hancock, the Hancock community, did you
3 have any particular roles within the mosque?

4 Did you run services there, for example?

5 A Yeah, at times I did.

6 You know, every Muslim man, mature man has
7 to be able to perform certain things: Marriages,
8 funerals, Friday services. So, yes, I did that as
9 well as so many others, you know, but I did do
10 that. I was a talker because that's what I did in
11 the prisons and that's what I did with the
12 Muslim/Christian relation, so forth and so on.
13 So, yes, I did do that, and I had some learning.
14 You know, I had that learning.

15 Q In the complaint in this case, there is an
16 allegation that there are 12 Muslims of America,
17 MOA, communities throughout the United States.
18 It's a little unclear to me whether it's TMOA or
19 MOA, but I'm not sure it makes any difference.

20 How are the -- how does one become --

21 How did one become a member of MOA?

22 A Basically, a willingness to -- for us in Upstate
23 New York, it's a willingness to participate in
24 whatever programs or functions that we have.

M. Hasib Abdul-Haqq
3/10/2014

Page 115

1 That's a desire to do that. A desire to follow
2 the teachings of Sheikh Gilani, you know, along,
3 of course, which is based on Holy Quran and
4 traditions, they are called Haditsh,
5 H-A-D-I-T-S-H, which are traditions; a willingness
6 to verbalize, and through actions, to change your
7 life; to become lawful -- law-abiding citizens of
8 the United States, you know, to raise the
9 community, find different ways, a willingness to
10 find different ways to raise the community and
11 support those that need help, so forth.

12 It's just --

13 Q Well, do you -- how do you become a member?

14 Do you apply? Are you -- is there an
15 approval process? Is there any paperwork?

16 Those are the kind of questions --

17 A Okay. I don't know of any paperwork. You know,
18 I've known of some people who have tried to become
19 a part. They come and they say, Look, we think we
20 like what you're doing and, you know, we'd like to
21 become a part of this.

22 So basically, we tell them, Well, come to
23 jumu'ahs, you know, come to our programs, on the
24 land, come to the land clean-up programs, the

M. Hasib Abdul-Haqq
3/10/2014

Page 116

1 agricultural programs. We have animals now. We
2 have sheep and stuff like that. Come help out,
3 work, work with us. You know, when our kids do
4 something, you know, we expect you to, you know,
5 come out and support them, support the school,
6 support different things of that nature.

7 You know, and they come, and they just come
8 around, and you start seeing them and, you know,
9 we're praying together, we're eating together,
10 we're doing different projects, clean-up projects,
11 or, you know, you wind up just being there,
12 basically.

13 That's what I was trying to explain to you
14 before, it's not like what you would see, per se,
15 in a church, you know, where they sign up, they
16 get their membership offering envelopes, so forth
17 and so on.

18 And we do have different things. We have
19 the ladies auxiliary. So if it's a lady that
20 wants to come, we say, Well, come join the ladies
21 auxiliary and do some work with them, whatever
22 projects they have, whether they're doing some
23 charitable work or whatever it is, you can become
24 a part of that.

M. Hasib Abdul-Haqq
3/10/2014

Page 117

1 With the men, maybe it's taking the boys
2 out to play basketball or, you know, maybe it's --
3 we had the flood. You know, they had the flood up
4 there. And we say, Well, you know, come on, you
5 know, we've got to go help our neighbors. And we
6 went out there and helped our neighbors.

7 And, you know, there was some people there
8 that hadn't been with us long, but they got out
9 there and they were doing what they had to do.

10 You know, we have young men that came. And
11 we said, Well, you know, if you want to come,
12 then, you know, come and be a part of our young
13 men's program in the summer, so forth and so on.
14 And those were the same ones that went down to the
15 World Trade Center, you know, with the Red Cross
16 and everything else and helped them.

17 When the flood was in Binghamton, they were
18 up there going to the different churches and
19 helping the churches.

20 And then they manifest through their
21 actions that they want to be a part of something.
22 We say, look, these guys, they're all right,
23 they're all right, you know, they're in the
24 trenches with us, you know. And boom, next thing

M. Hasib Abdul-Haqq
3/10/2014

Page 118

1 you know, it's taken for granted that they are a
2 part of the organization.

3 Q Did anyone keep a list of members?

4 A At different times for different things, for
5 different purposes, or we have a meeting where we
6 just wanted to go over some of the things that
7 we're trying to do and we say, Anybody want to
8 help with this project, or anybody want to help
9 with that project, and then they would write their
10 names down.

11 Sometimes they would write their names down
12 just because, you know, with so much stuff going
13 on, we want to know where people are living, or
14 telephone, how can we get in touch with you in
15 case something happens, in case we need you. And,
16 you know, they write it down and keep rolls.

17 They get in touch with each other, you
18 know. What do you call those things that are out
19 there now, WhatsApp and all that different kind of
20 stuff? They do all that kind of stuff. And they
21 make an announcement that somebody passed and we
22 need -- they need assistance for their janazah,
23 their funeral, you know; and somebody's house,
24 there was a fire, somebody needs clothes, or

M. Hasib Abdul-Haqq
3/10/2014

Page 119

1 whatever, you know. So we have -- we have rolls
2 like that that we call people and such.

3 And I have a couple of people in my head
4 that I call all the time, but those are my
5 personal acquaintances and stuff like that, but...

6 Q Are there particular obligations of membership?

7 And let me clarify this. You come from a
8 Baptist background.

9 A Yes.

10 Q Tithing a requirement of membership.

11 Is there anything like that in --

12 A Yeah. Well, we encourage people to give, you
13 know, 10 percent. It's a 10 percent figure. I
14 think it came from Christianity. You know, that
15 they can send that. You know, and then that's
16 utilized to take care of the different things on
17 the land and sent to people in need.

18 Q If people do not give the 10 percent, are they
19 expelled from membership?

20 A Well, we threaten them like that, but it doesn't
21 happen because some people just don't have it.
22 Some people just don't have it.

23 We don't -- the threat is, you know, you
24 know, we need this, you should be a part of this,

M. Hasib Abdul-Haqq
3/10/2014

Page 120

1 so forth and so on. And more often than not,
2 people give it if they can, or they give a portion
3 of it, but some people really didn't -- they just
4 can't really afford to do it. And we're not going
5 to penalize them for that, you know. We're not
6 going to chase them away and leave them out there.
7 So that's just the way it is.

8 Q Was everyone living on the Hancock community a
9 member of the Muslims of America?

10 A This thing about membership, we're having a -- not
11 a problem, but when you say a member, I would
12 consider them that, yes. I consider them members,
13 if they're on the land, because we're going
14 through as best that we can. They've come -- they
15 couldn't just move on the land just like that.
16 They had to go through those things that I was
17 talking about over a period of time. We have to
18 feel secure that they're not involved in any
19 criminal activities. We have to feel secure that
20 they have the same goals and aspirations that we
21 have and -- you know, that's basically what it is.

22 We go through and you see -- we check their
23 background as much as we can, where you work at,
24 such and such and such. This is your family. We

M. Hasib Abdul-Haqq
3/10/2014

Page 121

1 meet their wives. We meet their children. You
2 know, basic fundamental things. We don't go
3 through anything else. We don't go through
4 background checks and stuff like that, but, like I
5 said, the transparency, we see that they're
6 working, and they're taking care of their
7 families, so forth and so on, and they show a
8 desire that they want to be on the land. And they
9 come and they work on the land and do different
10 things on the land.

11 And like I said, the biggest thing is to
12 make sure they're not doing any criminal thing.
13 We can't -- you know, if we see anything that even
14 the likeliness of or something doesn't feel right
15 or seem right, then they're not coming. They're
16 going to be around us for years before they come
17 on the land.

18 Q Were there members of Muslims of America that did
19 not live on the Hancock community property?

20 A Yes, we have people that live in Deposit like me,
21 you know. We have people that live in Binghamton,
22 you know.

23 I'm just talking about the Upstate area,
24 Johnson City, Endwell. I don't know if anybody

M. Hasib Abdul-Haqq
3/10/2014

Page 122

1 lives in Endicott, I don't know that, but at least
2 in those places, yeah, we do have people living
3 there.

4 Q And you know they're members because they come
5 back to Hancock to -- for services?

6 A Yeah, most or all come back. You know, they come
7 back on jumu'ah there. They are there on the
8 weekends. If they can come through during the
9 week, they come through during the week.

10 Q Are you still a member of MOA?

11 A Now I am TMOA.

12 After being expelled and being ostracized
13 and all the other things and -- I can say
14 immersing myself in worship and different things
15 that I was given to do, you know, in terms of that
16 worship, and I was accepted back as -- just as a
17 member. I have no administrative responsibilities
18 or -- I'm here, and I'm so thankful for that.

19 Q During your 25 years --

20 MR. CARROLL: I'll tell you what,
21 let's take a lunch break. I need it. Can
22 we do 45 minutes? Would that -- do I hear
23 any objection to 45 minutes?

24 MS. AMATUL-WADUD: No objections to

M. Hasib Abdul-Haqq
3/10/2014

Page 123

1 45 minutes.

2 MR. CARROLL: We're going to go off
3 the record.

4 * * *

5 (A lunch recess was taken.

6 Thereafter, Defendant's Exhibit 3
7 herein was marked for identification.)

8 * * *

9 BY MR. CARROLL:

10 Q Mr. Abdul-Haqq, we're back on the record.

11 And as typically happens when one takes a
12 break, one comes up with more questions about
13 areas that we had already passed through.

14 I want to ask you about, in your affidavit,
15 and I'm going to read this to you because I know
16 the type is small, paragraph 3 of your affidavit
17 says: "By the late 1970's, there was a growing
18 divide within the community. Some of the conflict
19 in the group resulted in gang-like street
20 violence."

21 Tell me about that gang-like street
22 violence.

23 A That's probably referring to the shooting at the
24 mosque, that type stuff.

M. Hasib Abdul-Haqq
3/10/2014

Page 124

1 There were also individuals that had
2 relationships with each other before they came,
3 before they became Muslim, before they came in to
4 associate themselves with the Darul and they
5 didn't always agree with the other groups within.

6 Instead of resorting to Islamic law or so
7 forth and so on, they use, you know, the powerful
8 survive. So they reverted to what they knew the
9 most. And many of them knew street tactics, gang
10 tactics, criminal tactics, you know, and that's
11 what they resorted to because they really didn't
12 have a firm -- a firm hold on Islamic tenets and
13 laws and etiquette, so forth and so on. So it was
14 the strong survived. And that's what they learned
15 in the street, and that's what they knew better
16 than they knew that in terms of what Islam
17 warrants in certain situations, so they just
18 naturally resorted right back to that.

19 Q Give me an example of the gang-like street
20 violence in the late 1970s.

21 A I don't know. Somebody -- not much different than
22 now in the streets. Somebody, they use the
23 expression diss, you dissed me, somebody felt that
24 they had been disrespected and they pass words

M. Hasib Abdul-Haqq
3/10/2014

Page 125

1 with each other, and maybe one person pushed the
2 next, and then, you know, they were in a full
3 scale; or somebody thought somebody said something
4 to their wife or something like that and they
5 would confront it. And we were just talking about
6 honor, you know, and they felt somebody dishonored
7 them. And instead of taking it to someone for
8 mediation or something like that, they'd push them
9 back or hit them or -- and then the next thing you
10 know, his friends, who maybe he came -- he became
11 Muslim with, you know, you know, they step in and
12 intercede. And before you know it, it can get
13 into something very serious.

14 And some of these people were very violent,
15 you know, very violent type people.

16 Q Well, I read this to be telling us that there was
17 gang-like street violence, some members against
18 others. Is that what happened?

19 A That's what I said. That's what I meant to say.

20 These were amongst people that knew --
21 sometimes people who knew each other.

22 Q Stabbings, shootings, anything like that?

23 A I don't know about any stabbings, anything like
24 that. I know that they had confrontations with

M. Hasib Abdul-Haqq
3/10/2014

Page 126

1 their fists and stuff like that. I don't --

2 The only shooting that I really was -- you
3 know, really became aware of was the one where
4 Jamil Haqq was shot. You know, other than that, I
5 don't, you know, know of Muslims just shooting
6 Muslims.

7 I know Muslims got into altercations with
8 non-Muslims, you know, over a number of things,
9 you know, somebody looked at somebody's wife or
10 somebody's daughter, or somebody said something to
11 someone. And that's just the way it was in the
12 street. That was the rule of the street.

13 Q Jamil Haqq, according to --

14 You read The Islamic Post?

15 A Yes, very much.

16 Q According to an article purportedly authored by
17 Sheikh Gilani, and I presume at least approved by
18 him, if not actually written, said that he made
19 Jamil Haqq his khalifa.

20 What is that?

21 A A deputy. That's the best way I can say it.

22 I mean, if there is an English translation
23 to the word, I would say, personally, deputy.

24 Q Okay. He also said that -- that "There were

M. Hasib Abdul-Haqq
3/10/2014

Page 127

1 die-hard individuals who were involved in gang
2 wars for the distribution of funds from Arab
3 countries. They did not give up, but followed the
4 Sufi way while setting up their underground
5 organization."

6 A Yeah.

7 Q Is that true?

8 A Yes, it is.

9 Q Explain that.

10 A You explained it right there.

11 Q Well --

12 A I mean, Jamil Haqq, he had -- he had ulterior --
13 it appears he had ulterior motives to what he was
14 doing. He was in a position where people came to
15 him for everything, you know, from all over the
16 country.

17 I guess one of the things that I used to
18 just look at is the fact he was a paraplegic, so
19 he wasn't going anywhere, so that's why people
20 got -- you know, came -- you know, to him for
21 information, they could always get an answer. But
22 the reality was that it appeared he had some
23 ulterior motives. And it --

24 Q It says that he set up an underground

M. Hasib Abdul-Haqq
3/10/2014

Page 128

1 organization --

2 A Yeah.

3 Q -- Ikhwanul Muslimun.

4 A Well, he reverted or never left, you know, the
5 Darul. You know, he said he did or made it appear
6 as he did, but some of the same tactics, the
7 criminal tactics, or the people that were around
8 him, they -- I would say without -- you know, I
9 didn't participate in anything that was criminal,
10 but I would say that these individuals were shady.
11 All right. There was some shady things. They
12 weren't transparent the way, you know, Sheikh
13 Gilani had told us all to be. And --

14 Q What do you mean by "shady"?

15 A They -- you know, if -- if you were --

16 If you were to look at their mannerisms,
17 the way they dealt with things, and if you're
18 making your prayers and your duty, you're
19 studying, and you're trying to mirror the
20 lifestyle and patterns of the prophet of Islam or
21 of our sheikh, and there's certain things that you
22 don't, you know, you don't participate in, you
23 don't look, you change, you actually to physically
24 change.

M. Hasib Abdul-Haqq
3/10/2014

Page 129

1 You know, these individuals still had the
2 street jargon. They -- you know, you would see
3 them with a car. You say where did he get the car
4 from? He's not working, you know.

5 Q So dealing in drugs?

6 A That possibility is very strong. That possibility
7 is very strong. But I never -- I never saw
8 anybody just hand drugs over, you know, like that.

9 But I would say because, you know, I wasn't
10 a Muslim all my life. I wouldn't consider myself
11 a street person, but I wasn't blind either. But I
12 would look at their mannerisms, or sometimes I
13 would see them with non-Muslims. Sometimes they
14 would disappear for a while and had no idea what
15 they were doing, so forth and so on.

16 Q Did you come to understand that they were engaged
17 in criminal activities?

18 A I would say that if I just looked at them and made
19 a -- had to say -- I would have to say they looked
20 like those people that would be, you know,
21 involved, you know, in shady stuff, things just
22 not right. Some things just don't click, you
23 know. It just doesn't click, their mannerisms,
24 the way they talk, the way they dress, who -- who

M. Hasib Abdul-Haqq
3/10/2014

Page 130

1 they associate with, non-Muslims that they
2 associate with, so forth and so on, you know,
3 always have money and, you know, no form of
4 employment, you know, things of that sort.

5 Q It says that Mr. Haqq was secretly the head of a
6 hit team of Ikhwanul Muslimun.

7 What does that mean?

8 A Well, you know what a hit team is.

9 Q People who kill people.

10 A That's -- that's what it says.

11 Q So Mr. -- Mr. Haqq was a head of a team of people
12 that would go out and kill other people?

13 A Well, they were capable of doing it, I know that.

14 Q Did they kill people for money?

15 A I don't know what they killed people for. I don't
16 know they actually killed anybody, but I knew they
17 were capable of it.

18 Q It says, "He established himself at the MOA
19 Village of Islamberg by occupying a double-wide
20 mobile home."

21 A That's where he lived.

22 Q How did he establish himself there, just move
23 there? Is that what that means?

24 A No. It means that he came like everybody else

M. Hasib Abdul-Haqq
3/10/2014

Page 131

1 came.

2 Q Now, he was the khalifa?

3 A Right.

4 Q So he --

5 A He wasn't a khalifa at first. When he first moved
6 there, he wasn't a --

7 Q When did Sheikh Gilani make him his khalifa?

8 A Sometime after he first got there. You know, I
9 wasn't functioning in administration at that time.
10 You know, I knew he became a khalifa, but --

11 See, my purpose in being a part of the
12 organization wasn't so much to be emersed in, you
13 know, titles and things of that sort, you know.
14 He was there. I know that once he assumed -- not
15 assumed, but once that position was given to him,
16 that people just came to him and asked him for
17 about everything.

18 I mean, it got to the point where I guess
19 they went to him and they didn't -- well, you
20 couldn't get to Sheikh Gilani like that because --
21 he was a spiritual leader, you know. And that's
22 what he basically dealt with. He dealt with
23 Quranic therapy. He dealt with sometimes people
24 having difficulties, you know, just suggesting to

M. Hasib Abdul-Haqq
3/10/2014

Page 132

1 be a Muslim and they needed different prayers and
2 different things, or cures. And he did that.
3 That's what he was really concerned with.

4 And then he left these administrative
5 things over basically to -- Jamil was one of those
6 that, you know, had that -- was given that -- that
7 position, but Sheikh Gilani had no idea of what
8 was going on with Jamil. He barely had any idea
9 what was going on in the United States because he
10 didn't have a hold like that. He was thousands of
11 miles away. He didn't have a hold like that. He
12 had to count on us, you know, those people that
13 were there letting him know what was going on.

14 Q Did Jamil Haqq move to Hancock, New York, before
15 the incident with the amendment to the Articles of
16 Incorporation of Ikhwanul Muslimun?

17 A I can't remember that.

18 Q Your affidavit says that the MOA leadership
19 engaged a lawyer to draft all the documents to
20 form the organization.

21 A Yeah.

22 Q Now, I gather this lawyer was a different lawyer
23 from the one that you consulted.

24 A You said -- repeat that again.

M. Hasib Abdul-Haqq
3/10/2014

Page 133

1 Q It says: "The MOA leadership engaged a lawyer to
2 draft all of the documents described above," and
3 the documents described above were to establish
4 the incorporation of MOA.

5 This is your affidavit.

6 A I thought I -- well...

7 Q Here, let me help you.

8 You said that you had engaged this
9 lawyer --

10 You said that you had engaged a lawyer
11 unknown to the people.

12 A Yeah, that was Saddiqi.

13 Q That's the next paragraph.

14 But before that, you say, "The MOA
15 leadership engaged a lawyer to draft all the
16 documents described above," which reads to me like
17 that was a different lawyer.

18 A No. The MOA -- no. That was Saddiqi. That's
19 what I did. Nobody had anything to do with MOA.
20 I had everything to do with MOA.

21 Q Who --

22 A The TMOA, they engaged a lawyer to set up TMOA.
23 MOA is what I signed. That's what I did.

24 Q The affidavit's in front of you, and I know you

M. Hasib Abdul-Haqq
3/10/2014

Page 134

1 have some difficulty reading it, but paragraph 10
2 says: "From a legal perspective, I was appointed
3 to facilitate the establishment of the
4 incorporation of MOA."

5 A Right.

6 Q "It was clear that MOA was to have a particular
7 set of trustees and to have developed as a brand
8 new organization."

9 A That's what was supposed to happen.

10 Q The next paragraph says: "The MOA leadership
11 engaged a lawyer to draft all of the documents
12 described above."

13 So we're still talking about 1985; right?

14 A Right.

15 Q However -- this is paragraph 12: "However,
16 instead of carrying out the plan agreed upon by
17 the masses" --

18 A Okay.

19 Q -- "I hired a lawyer unknown to the people" --

20 A Okay.

21 Q -- "and directed that lawyer to prepare documents
22 resulting in MOA's" --

23 A Right.

24 Q -- "legally assuming a group called Ikhwanul

M. Hasib Abdul-Haqq
3/10/2014

Page 135

1 Muslimun, Inc."

2 A Right.

3 Q So what you're saying here is before you hired
4 this unknown lawyer --

5 A There was another lawyer.

6 Q -- there was another lawyer --

7 A Yes.

8 Q -- that MOA leadership had engaged; correct?

9 A Yeah, but it wasn't -- it wasn't MOA at that time.
10 The MOA came about -- the lawyer came about before
11 the MOA.

12 Q Okay.

13 A That was Francis E. Dorn.

14 Q Francis E. Dorn, how do you spell that?

15 A D-O-R-N, Esquire.

16 Q Did Mr. Dorn then drafted a set of incorporation
17 documents?

18 A He -- he helped. He told me how to do amendments
19 and stuff like that. That's what he did. That's
20 what I used him for.

21 And then I went ahead and took it in my own
22 hands and got another lawyer.

23 Q Why did you go to another lawyer?

24 A Well, he -- I don't know. At that time, he was

M. Hasib Abdul-Haqq
3/10/2014

Page 136

1 very sick. He was ill. And he wouldn't -- he
2 wouldn't facilitate signing those papers, you
3 know, without having -- if I was going to put
4 Sheikh Gilani's name on it, he would have to be
5 right there. Sheikh Gilani would have to be right
6 there.

7 Sheikh Gilani wasn't available at that
8 time, and I wanted to get the paperwork done, so I
9 went ahead and got the other lawyer, got him to do
10 it without Sheikh Gilani being there.

11 Q It says the leadership engaged the lawyer.

12 Who was the leadership that engaged
13 Mr. Dorn?

14 A Me.

15 Well, they -- he was already there with the
16 Ikhwan. He's the one who did the paperwork for
17 the Ikhwan, and I met him as a result of that. He
18 was already the lawyer for the Darul Islam,
19 Ikhwanul Muslimun. He was already the lawyer for
20 that. And I told him THAT I was thinking about
21 changing it over. And he said -- he said how to
22 change it over. You know, he told me, he said,
23 all it needs is an -- is an amendment. But like I
24 said, I took that into my own hands and just got

M. Hasib Abdul-Haqq
3/10/2014

Page 137

1 it done without, you know, engaging him to go
2 through the steps to do it, you know, to dissolve
3 Ikhwan, and then start a whole new brand
4 organization.

5 Q So he wouldn't participate in you signing other
6 people's names?

7 A I knew he wouldn't. I knew he wouldn't.

8 Q Did he tell him you were going to?

9 A What, that I was going to do what I did?

10 Q Yes.

11 A No.

12 Are you kidding me? No.

13 Q But you knew that he wouldn't, so you went to
14 somebody who you thought might be more pliable?

15 A That's right.

16 Q Now, in Sheikh Gilani's article, he said that,
17 "Haqq went so far as to have his collaborator
18 submit MOA incorporation papers without the
19 knowledge of IQOU and MOA administration."

20 You're that collaborator; right?

21 A Yes.

22 Q Were you -- were you collaborating with Jamil Haqq
23 at this time?

24 A I wasn't collaborating with anybody but myself.

M. Hasib Abdul-Haqq
3/10/2014

Page 138

1 The thing was is that I was pretty close to Jamil
2 Haqq, so people thought automatically whatever I
3 did, you know, whatever I did was in conjunction
4 with what he was doing, and whatever he did was in
5 conjunction with me, but not -- at that point
6 right there, the collaboration was that I guess I
7 just went ahead and did it.

8 Q And we used an acronym IQOU. That's the
9 International Quranic Open University?

10 A That's correct.

11 Q This goes on to call you an accomplice.

12 A Yes.

13 Q "One of its accomplices, Hasib Abdul-Haqq" --
14 And that's you; right?

15 A Yes.

16 Q -- "counterfeited my signature."

17 We already talked about that.

18 A That's a fact. I was -- I played into his hands.

19 Q It says, "This was a treacherous attack by
20 Wahhabis to sabotage the Sufis."

21 A That was Jamil.

22 Q Did Jamil know what you were doing?

23 A No, but Jamil used -- he used me. I was the one
24 that would -- would do bank transactions and

M. Hasib Abdul-Haqq
3/10/2014

Page 139

1 things of that sort.

2 But I guess I was totally naive. I didn't
3 know what he was doing, where he was shifting
4 monies to, or anything like that, but he was --
5 you know, he said he was in charge, so I just did
6 what I was told. My thing was hear and obey, so,
7 and put the best construction on things. And
8 that's what I did.

9 I had -- for awhile -- for awhile, I had no
10 clue what he was doing. And certain things
11 started changing that didn't make sense. At one
12 time, I was on the -- on the bank accounts, and
13 all of a sudden, there were different names on
14 the -- you know, all of a sudden, I wasn't needed
15 to take care of bank transactions. I wasn't need
16 to do anything. I didn't know who was doing what,
17 you know, but business was still taking place, but
18 I had no idea how he was doing it. I don't know
19 how my name got off of things. I didn't know if
20 my name was put on things.

21 Q Was Jamil Haqq transferring money to the Wahhabis?

22 A I don't know that, no.

23 Q But that's your suspicion?

24 A It sounds --

M. Hasib Abdul-Haqq
3/10/2014

Page 140

1 Well, it could be that, or because the
2 Wahhabis were dangling money in front of people.
3 The Wahhabis might have been giving him money
4 rather than him giving them money. You know, it
5 seems more plausible that they might be giving him
6 money.

7 Q Well, you mentioned that Jamil Haqq was in charge
8 of the bank account.

9 A Yeah.

10 Q What do you think he was doing with the money?

11 A To be honest with you, I don't have a clue. I
12 don't know what he was using it for. You know, I
13 just don't know.

14 Q The article says that Sheikh Gilani says his last
15 visit to the United States was in 1990 and that
16 previous visits were brief.

17 "Jamil Haqq took advantage of my absence to
18 start the biggest fraud in history by closing his
19 eyes, taking long breaths, and going through
20 physical changes before speaking to the people as
21 if he were Sheikh Gilani."

22 Tell me about that.

23 A Well, that's a very, very clear description.

24 People were thinking that he was having some kind

M. Hasib Abdul-Haqq
3/10/2014

Page 141

1 of a spiritual experience and that -- that Sheikh
2 Gilani was talking through him.

3 Q So it was like he was channeling Sheikh Gilani,
4 like the new-age people would say?

5 A Who?

6 Q The new-age people, they're channeling spirits?

7 A Oh, I don't know who those people are, but what is
8 being said is that he was making it appear as
9 though he was getting some kind of special
10 directions or messages from Sheikh Gilani.

11 Q It said he was going through physical changes.
12 What physical changes did he go through?

13 A He might go into a slumber, like -- like he's just
14 falling asleep. His voice might change where he's
15 trying to mimic Sheikh Gilani or mimic the
16 gestures of Sheikh Gilani.

17 Q When was Jamil Haqq doing this?

18 A Well, when I saw him do it, it wasn't at any
19 particular time. It's just that he could be
20 talking about anything or doing anything, and all
21 of a sudden, he'd just go like that.

22 Q And then speak as if he were Sheikh Gilani?

23 A Yeah. On occasion, he would do that.

24 Q And it says, "Some believed him, so Ikhwan once

M. Hasib Abdul-Haqq
3/10/2014

Page 142

1 again tried to take root."

2 A Yeah. Well, he was -- whatever -- whatever his,
3 what you say, his goal was or whatever his scheme
4 was, if he could -- if he can make people believe
5 that -- that -- that he was that close to Sheikh
6 Gilani, that messages -- spiritual messages would
7 come through him, so forth and so on, then they'd
8 do anything that he said do.

9 Q Was Jamil Haqq, did he do that in the late 1980s,
10 or did he wait until after 1990 when Gilani was
11 not --

12 A I don't -- well, it never happened around sheikh,
13 you know, when the sheikh was there. I never saw
14 that or heard of that happening. It usually
15 happened when people from out of town in
16 particular or young people that just didn't know
17 anything about, how can I say, his spiritual
18 practices, so forth and so on.

19 Q When did you last talk to Jamil Haqq?

20 A When did I last talk to him? He's dead.

21 Q And when did he die?

22 A Oh, I don't know. Seven, eight years ago, nine
23 years ago, 10 years ago, something like that.

24 Q How long before his death did you talk to him?

M. Hasib Abdul-Haqq
3/10/2014

Page 143

1 A How long before his death?

2 Q Yes.

3 A I saw him in the hospital.

4 Q You went to visit him in his last --

5 A He couldn't talk to anybody. He was in a coma or
6 something.

7 Q Now --

8 A I just spoke to him --

9 Q During the time that he would claim to be
10 channeling Sheikh Gilani spiritually, how was --
11 what was he doing to make Ikhwan once again try to
12 take root?

13 A Well, it was whatever his scheme was, you know,
14 whatever his purpose was for having people to, you
15 know, believe that he was something special also,
16 special enough that he could tell them to do
17 whatever he wanted them to do. I mean,
18 whatever -- what else would be his -- his purpose
19 in doing that? I don't know.

20 Q That's why I'm asking you.

21 A I don't know.

22 Q What did he tell people to do?

23 A We didn't confide in each other like that. He was
24 very careful what he did around me, even though I

M. Hasib Abdul-Haqq
3/10/2014

Page 144

1 was able to see that on occasion. But, also, I
2 guess me being around gave credence to whatever he
3 was doing.

4 Q It says: "Jamil Haqq recruited people from
5 Delaware, Atlantic City and beyond."

6 A Yeah. Those were some of the young folks in
7 particular that seemed to come. And when they
8 came, he would ask me to leave. He said, I want
9 to talk to them, you know.

10 I wasn't -- like I said, I wasn't
11 functioning in administration, so he -- he -- it
12 was on the grounds that you're not functioning in
13 administration and "This is administrative
14 business that I have to take care of, so could you
15 please leave?" He would actually ask me to leave.
16 And I would get up and walk out.

17 Q Was he bringing these people into Hancock, New
18 York?

19 A What do you mean by bringing them in?

20 Q Well, it says that he recruited people from
21 Delaware, Atlantic City and beyond who were
22 involved in street crimes, drugs, brothels,
23 unemployment fraud and other offenses.

24 A Yeah, that's --

M. Hasib Abdul-Haqq
3/10/2014

Page 145

1 Q Did he bring them into Hancock, he recruited them?

2 A Well, he brought them there to talk with him, if
3 that's what you're talking about.

4 That's what you mean?

5 Q Well, I don't know what Sheikh Gilani means by he
6 recruited people.

7 A Well, I know that they came and visited -- he had
8 a center where people came from all over. And
9 they would come in there and the first thing they
10 would do is go sit with him, sometimes for hours.

11 Q Did Jamil Haqq get involved with drugs, brothels,
12 unemployment fraud?

13 A It looks like some of those people that came
14 through was probably involved in that. And if
15 they were, I can't see them doing it without him
16 sanctioning it.

17 Q So then it says: "When caught, it brought a bad
18 name to MOA."

19 When and how did it get caught?

20 A Well, some of these individuals that what I do
21 know had some kind of relationship with Jamil were
22 arrested, you know, for, you know, various crimes.
23 I heard different things, you know.

24 And what happened is whenever -- as I said

M. Hasib Abdul-Haqq
3/10/2014

Page 146

1 earlier when you were questioning me, it was sort
2 of like that -- it got to a point where any
3 African-American that had a Muslim name or
4 something that sounded like a Muslim name, that
5 whenever they were arrested, automatically they
6 had to be part of Sheikh Gilani's organization.
7 That's just the way the media did it.

8 You know, you can't fight the media.

9 Q Well, but this says: "When caught," and
10 apparently refers to -- did Jamil Haqq get caught
11 in his collaboration with street crimes, drugs,
12 brothels, unemployment fraud and other offenses?

13 A People he was associated with, I know, you know,
14 from time to time ran into different things with
15 the law.

16 At that particular time, were there crimes
17 and stuff associated -- I mean, led to Jamil being
18 interrogated or arrested, or anything like that?
19 I never heard anything like that.

20 Q Okay. But when -- when then they were caught, it
21 brought a bad name to MOA because they were
22 someone associated with Jamil Haqq?

23 A Yes, because of the association with Jamil Haqq.

24 And Jamil Haqq was, you know, he was the -- he was

M. Hasib Abdul-Haqq
3/10/2014

Page 147

1 the head administrator. So automatically, it was
2 tied into, you know, to him in that sense.

3 Q Did you serve as the keeper of record for MOA?

4 A What do you mean by "keeper of record"?

5 And when are you talking about?

6 Q I believe it was in some of the court papers.
7 That's what I'm looking for.

8 Now, how long were you -- how long were
9 you --

10 How long were you the bookkeeper for Darul
11 Islam?

12 A I think I went in in 1974.

13 And, again, explaining the bookkeeper
14 aspect was the fact I was overseeing the
15 bookkeeping. I wasn't actually the one making the
16 entries and things of that nature.

17 Q For Darul Islam?

18 A Right.

19 There was a bookkeeper, I gave you her name
20 as Hospa Karim, and she passed.

21 Q I'm handing you Defendants' Exhibit 3, which I'll
22 represent to you is the application that was filed
23 with the Supreme Court of the State of New York,
24 County of Delaware, for the dissolution of Muslims

M. Hasib Abdul-Haqq
3/10/2014

Page 148

1 of the Americas, Inc.

2 Paragraph 3-M, and I'll read it to you
3 because I understand you have some issues, says:
4 "This scheme was executed with the assistance of a
5 now disbarred New York attorney named Anis A.
6 Saddiqi at the direction of Mr. Abdul-Haqq, who
7 had served as the keeper of the record and
8 respected adviser for MOA for over 30 years."

9 So my -- this is where the question comes
10 about, were you the keeper of the record for MOA?

11 A Well, what does -- I mean, that's a legal term.
12 In fact, you know, I didn't have anything to do
13 with drawing this up.

14 Now, when you say "keeper of record," what
15 does that mean? You have to give it to me in
16 layman terms.

17 Q I wish I knew. I guess I'll have to ask Mr. Adams
18 because he signed this, and he's sitting here, so
19 he'll have an opportunity to think about what
20 his -- his answer.

21 But were you the keeper of any records for
22 MOA for over 30 years?

23 A I was the overseer also, you know, for a time. I
24 wasn't a recordkeeper. If I would write down that

M. Hasib Abdul-Haqq
3/10/2014

Page 149

1 I paid so much money for the rent, or I paid so
2 much money for some equipment that had to be
3 bought to fix something, or something like that,
4 yeah, I did that. That's about as far as it went.

5 Q Were there any disputes between Ikhwanul Muslimun
6 and Darul Islam while you were bookkeeper for
7 Darul Islam?

8 A Darul Islam -- the Darul Islam movement and Ikhwan
9 were the same thing.

10 Q Okay. So there probably weren't -- that makes
11 sense.

12 And Jamil Haqq was a member of Darul Islam?

13 A Yes, he was, yeah, in the same sense as we're
14 talking about membership.

15 Q I asked you a few moments ago about the gang-like
16 activities that --

17 MR. CARROLL: I'm sorry, I didn't
18 give you a copy. I'm sorry.

19 MS. AMATUL-WADUD: Thank you.

20 MR. CARROLL: I apologize.

21 BY MR. CARROLL:

22 Q -- about the gang-like activities that you
23 mentioned in your affidavit.

24 Was Jamil Haqq involved in those gang-like

M. Hasib Abdul-Haqq
3/10/2014

Page 150

1 activities in the late 1970s?

2 A I can't say that he was or he wasn't. I mean, it
3 wasn't like -- it wasn't like a situation like
4 every day, you know, that there was a gang-type
5 thing going on. It's a mentality more so than it
6 is -- you know, more so than it is an actual
7 combat, you know, every day and stuff. It wasn't
8 like that.

9 Q Did it bother you that Jamil Haqq was made
10 khalifa?

11 A No. I didn't care.

12 Q I mean, you knew what kind of guy Jamil Haqq was.
13 You knew him for a long time.

14 A Yeah, I knew him for a long time, but I didn't
15 know the sinister side of him. That manifested
16 years and years afterwards. It didn't bother me.

17 Q As khalifa, does that mean that Jamil Haqq was in
18 charge when Sheikh Gilani wasn't around?

19 A Yes.

20 Q Was Jamil Haqq ever removed as khalifa for Sheikh
21 Gilani before he passed away?

22 A Before Jamil passed away?

23 Q Yes.

24 A Yes.

M. Hasib Abdul-Haqq
3/10/2014

Page 151

1 Q What happened?

2 A Well, I guess all this stuff started coming to --
3 coming to light of what he was actually doing,
4 what he was involved in. So how can you leave
5 somebody who's undermined you, betrayed you,
6 falsified, you know, because when people -- when
7 he spoke, people automatically thought --
8 automatically thought that it must come from
9 Sheikh Gilani, whatever he said.

10 Q So what were the events that led up to Jamil
11 Haqq's removal as Khalifa?

12 A I wasn't privy to all of that either.

13 Q Well, you were living in Hancock at the time;
14 right?

15 A Yeah.

16 Q And Jamil Haqq died, you said, eight or nine years
17 ago. I was told 2003.

18 Would that be consistent with your
19 recollection?

20 A It could be. I don't know. I didn't --

21 Q The answer to interrogatories said 2003. I'm not
22 trying to --

23 A Well, no, it doesn't make any difference because I
24 can't remember it like that. You know, I just

M. Hasib Abdul-Haqq
3/10/2014

Page 152

1 know that he passed.

2 Q But sometime before 2003, Jamil Haqq's activities
3 came to light to somebody?

4 A Yes.

5 Q To who?

6 A I can't tell you that. I mean, I know Sheikh
7 Gilani knew about it. I don't know who else he
8 was conferring with that solidified whatever it
9 was. I don't know that. I wasn't -- I wasn't
10 functioning in administration, and I wasn't --

11 As things evolved, I had moved away. It
12 was like 14, 15 years and different administrators
13 were there, younger people were functioning, so
14 forth and so on, so I wasn't up close in front
15 like that any longer.

16 Q Well, I don't understand how the community
17 functions.

18 Jamil Haqq, was he expelled from the
19 community?

20 A He was allowed to stay -- he was allowed to stay
21 in his home, but he had no -- he's basically
22 blacklisted, you know. I don't know of anybody
23 who would even go to his door.

24 Q Who made the decision to blacklist him?

M. Hasib Abdul-Haqq
3/10/2014

Page 153

1 A Well, once he did -- once it was exposed what he
2 was doing, it came from Sheikh Gilani, of course,
3 all the way through the rest of the -- the whole
4 community. It wasn't any one particular person.
5 It was -- it was the thing to do. It wasn't even
6 a question about it.

7 Q Now, what I'm trying to understand is how the
8 chain of communication or decision-making worked.

9 A I wasn't a part of the chain of communication. I
10 hadn't been part of the chain of communication for
11 maybe 14 years, 15 years from this date.

12 Q Was the community run by a board of trustees?

13 A The community was run by elders. I don't know if
14 all of them were considered trustees or all their
15 names were on the paperwork or not. But if you
16 want to say that --

17 (Clarification requested by the
18 reporter.)

19 A I already explained, you know, that majlis, so
20 forth and so on. I don't know actually whose name
21 was on any papers or who was considered as a
22 bona fide trustee. There were people that were
23 around all the time. There were people that Jamil
24 went to, you know, but I don't know in terms of

M. Hasib Abdul-Haqq
3/10/2014

Page 154

1 who had the clout, or who had the this or the
2 that, or who decided this or that or -- I just, I
3 wasn't a part of that.

4 Q Let me tell you what I'm hearing and
5 understanding. You tell me if I've got it right.

6 What I'm hearing and understanding about
7 the organization is there might be a set of
8 trustees and a legal setup that's on paper
9 somewhere, but the way things actually worked is
10 the community was run by a board of elders and
11 they would take direction from Sheikh Gilani in
12 that regard.

13 A Well, I can't say it like that. I mean, there
14 must have been some paperwork after, you know,
15 after I was, you know, backed up off of the
16 situation. There must have been some paperwork
17 somewhere. I don't know what was on that
18 paperwork, you know. I don't know what -- how
19 Jamil was doing his under -- underground work. I
20 don't know how he was actually doing it, what he
21 called on people to do or who those people were
22 that he actually called on to do what, you know.

23 The thing is that most people that joined
24 MOA or considered in part -- a part of MOA were

M. Hasib Abdul-Haqq
3/10/2014

Page 155

1 looking to change their lifestyle, to improve
2 their lifestyle, so forth and so on, and they
3 looked to Sheikh Gilani, you know, to orchestrate
4 that. And that's what he did.

5 Why he was around when he was coming around
6 a little bit more often, he was teaching us the
7 parameters of what you can do inside of Islam that
8 does not violate Islamic law. And also, he taught
9 us what did not violate -- violate civic -- civil
10 law, so forth and so on. And this is -- these are
11 the things that he taught. And he told us if a
12 certain situation exists, then this is the way you
13 handle it, this is the way you investigate it.
14 Make sure that certain things don't exist. And
15 one of the biggest things was make sure there's no
16 criminal activity.

17 Q Were any of Mr. Jamil Haqq's criminal activities
18 reported to law enforcement?

19 A Not that I know of.

20 Q Why not?

21 A If I don't know of it, how are you going to ask me
22 that question, sir?

23 Q Was there any --

24 A It was publicized. It was publicized in the

M. Hasib Abdul-Haqq
3/10/2014

Page 156

1 paper. I think that's as far as it went as far as
2 I know.

3 Q Publicized in what paper?

4 A IP.

5 MR. TRAINOR: The one you have.

6 A You just read it.

7 Q What I was reading to you is published 10 years
8 after his death.

9 A Well, but --

10 Q So, but at or about the time --

11 A Well, you better get some more copies of the
12 Islamic Post. There was some other things
13 speaking about criminal activities and shady
14 things about Jamil Haqq in the paper. I'm aware
15 of that, I just don't know when, but it wasn't 10
16 years after he died; I can tell that you.

17 Q Who replaced Jamil Haqq as khalifa for Sheikh
18 Gilani?

19 A I don't know. I don't know the span there, but
20 there was a whole new administration set up, young
21 folks stepping up, so forth and so on. I can't
22 give you dates with that either.

23 Q Has anyone -- has there been more than one khalifa
24 for Sheikh Gilani from then until now?

M. Hasib Abdul-Haqq
3/10/2014

Page 157

1 A There are -- there were a number of khalifas. And
2 I guess they still are khalifas. The title
3 doesn't leave you. If you haven't done anything
4 wrong, the title doesn't leave you, but you might
5 not be functioning in administration in the same
6 capacity, the capacity of being a senior
7 administrator or something of that -- of that
8 sort.

9 You have it -- you have khalifa in the
10 sense of the one who, of course, he has a
11 spiritual -- a quite high spiritual level, if you
12 want to say that, and he also might be dealing
13 with administration, but you might have someone
14 who's a khalifa, and that's just in terms of what
15 he's able to achieve on a spiritual level. It has
16 nothing to do with administration. So you have
17 those.

18 Q Well, perhaps I'm misunderstanding.

19 If Sheikh Gilani appoints Jamil Haqq as his
20 khalifa --

21 A Right.

22 Q -- would he be the only khalifa active in
23 administration at that time?

24 A He might be, or he might just -- he might be the

M. Hasib Abdul-Haqq
3/10/2014

Page 158

1 over -- he might be the head administrator.

2 Q There might be multiple khalifa -- other khalifas
3 reporting --

4 A There might be other khalifas.

5 Q Who was the main khalifa immediately after Jamil
6 Haqq?

7 A After Jamil Haqq?

8 Q Yes.

9 A Boy, my goodness. I guess it would be Mr. Adams.

10 Q Hussein Adams or Barry Adams?

11 A Hussein Adams.

12 Barry Adams is -- I never known him to be
13 the head administrator of anything.

14 Q Did you know Yahya Akarim?

15 A Very much so.

16 Q How did you know him?

17 A He was the imam of the Darul Islam movement.

18 Q Did he go over to follow Sheikh Gilani?

19 A Yes, he did.

20 Q What happened with him?

21 A In terms of -- what do you mean, what happened?

22 Q In terms of he left; right?

23 A He opened up what we call another one of the
24 villages.

M. Hasib Abdul-Haqq
3/10/2014

Page 159

1 Q Oh, what village did he open up?

2 A What is it? Florida?

3 Georgia. Excuse me.

4 Q Is he still around in Georgia?

5 A He passed.

6 Q When did he pass away?

7 A You're doing me with the dates again.

8 Q Well, I have to ask.

9 A I'm sorry. You can ask, but I also have to give
10 you the same answer.

11 Q Well, are we talking --

12 A It's not going -- it's not going to bring any --
13 any results. I just can't do it that way. This
14 is -- everything is here for the record. Whatever
15 I say, I want it to be, you know, the straight
16 truth. And I just can't do that.

17 Q Was it recent or was it --

18 A No, it wasn't recent.

19 Q Was Mr. Karim involved in gang wars or criminal
20 gang activity that you described in your
21 affidavit?

22 A I would have to say -- I would have to say no, I
23 didn't see that.

24 What I did see is that as the imam of Darul

M. Hasib Abdul-Haqq
3/10/2014

Page 160

1 Islam, he had responsibility for everyone that
2 said that they were a part of Darul Islam. And he
3 was in the dark about a lot of things, but there
4 were a lot of different things going on.

5 Q What do you mean, he was in the dark about a lot
6 of things?

7 A Because he didn't know. Darul Islam was all over
8 the country. There were people doing things in
9 the name of Darul Islam like they do in the name
10 of all different types of organizations, and the
11 heads don't have a clue of what's going on. I
12 don't think he had a clue about what was going on
13 in a lot of different locations.

14 Q Did you ever consult with Mr. Karim about
15 transferring Ikhwanul Muslimun into the hands of
16 the MOA?

17 A No.

18 Q I'm puzzled about something, and this goes back to
19 your affidavit.

20 We talked about it was -- it was clear that
21 MOA was to have a particular set of trustees. Is
22 that a different set of trustees than you signed
23 on the dotted line for the amended --

24 A Well, the main -- the main trustee that I was

M. Hasib Abdul-Haqq
3/10/2014

Page 161

1 talking about is Atiq Abdul Shahid. The people
2 wanted him. You know, he's a very loveable
3 person, and he showed so much care for everyone.
4 And that's the one that they wanted. They wanted
5 him to be -- they wanted him to run MOA.

6 Q Why didn't you put his name on the --

7 A I explained that to you earlier how I feel about
8 Sheikh Gilani and his position as a member of the
9 family of the prophet. And I couldn't see anybody
10 being head over him in anything.

11 Q I see.

12 A He's the one -- he's the one that I wanted.

13 Q I see.

14 But I'm curious why you didn't put him on
15 in any capacity at all.

16 A Well, eventually, he got out. He was functioning
17 as, I think, some kind of secretary or something
18 like that. I don't know if that was with Jamil
19 Haqq or not. But I wasn't -- I wasn't looking at
20 it. I didn't have that kind of foresight. I was
21 just interested in making sure that Sheikh Gilani
22 had all the accolades that he deserved as a -- as
23 a, you know, direct descendant of the prophet
24 Muhammad, peace be upon him. I thought I was

M. Hasib Abdul-Haqq
3/10/2014

Page 162

1 doing something that was real positive.

2 Q The documents that ended up getting signed, were
3 they the same documents that had been prepared by
4 Mr. Dorn?

5 A I didn't say Mr. Dorn prepared any documents. I
6 said that he advised me of how to change names and
7 do things of that sort.

8 Q I see.

9 Well, the affidavit says he was engaged to
10 draft all the documents. I guess I assumed that
11 he actually did a draft.

12 A No, he actually did not do a draft. I sat with
13 him for hours, though.

14 Q After you did your deed in signing people's names
15 to the amendment, did you show the document to any
16 other leadership at MOA?

17 A Not -- not that I can recall.

18 Q What did you do with the original documents?

19 A I don't know where they are now. I had them
20 all -- we had -- when we had 52 Herkimer, we
21 had -- we had a safe, and most of the stuff was
22 inside the safe.

23 Nobody really went into the safe except
24 myself at that time, you know. I took the

M. Hasib Abdul-Haqq
3/10/2014

Page 163

1 copies -- I took the copies out. And then we, you
2 know, moved to another building and things were in
3 file cabinets, so forth and so on. Some things
4 stayed in the safe.

5 Then we moved Upstate. Other people were
6 able to get their hands on it. Jamil Haqq was --
7 he did get -- he did get a copy. I don't know if
8 you read it or not, but I gave him a whole, you
9 know, a whole stack of things. And -- and that
10 was basically it because, eventually, I was
11 removed from the administrative aspect of it.

12 I don't know what happened with -- with
13 what was in the safe or any of the files, or
14 anything like that. They were on the land for
15 awhile. They were up in Holy Islam -- or Holy
16 Islamberg. They were in a boxes. And I don't
17 know -- we had a fire. I don't know if it was in
18 that building that we were using. It was a mobile
19 home that we were using as an office, and I don't
20 know if it got burnt in there. I just can't tell
21 you.

22 Q Consistent with what you've been talking about,
23 Mr. Adams, in his -- in his petition, mentions
24 that -- I said Mr. Adams, Ms. Smith actually

M. Hasib Abdul-Haqq
3/10/2014

Page 164

1 signed it, say that Atiq Ashahib was chosen by
2 overwhelming vote as president of the corporation.

3 My question is: Were you involved in that
4 vote?

5 A What do you mean "involved"?

6 Q Well, were you there? Were you present for it?

7 A I can't even remember it at this point.

8 Q Were you --

9 A There was so much -- we were coming together all
10 the time. People in different groups were coming
11 together all the time because, you know, there was
12 so much going on with moving and -- you know,
13 moving to different lands, and so forth and so on.

14 We always came together for vicars. You
15 know, vicars is chanting. We always came together
16 for chanting and prayers, and so forth. We tried
17 to be together as much as possible. We were
18 eating a lot of dinners and everything together,
19 so we were together all the time, every time we
20 got opportunity. And people were coming from out
21 of town and all over, so there was always
22 something going on like that, something social
23 with the religious -- you know, with our quest for
24 Sufism and changing -- our changing lifestyles,

M. Hasib Abdul-Haqq
3/10/2014

Page 165

1 and so forth and so on.

2 And the fact, like I said, that Sheikh
3 Gilani spent a lot of time in New York, and most
4 of the New Yorkers were, you know, were able --
5 were privy to his discourses and teaching, so
6 forth and so on, so we had people coming in from
7 all over all the time trying to get a little
8 information on what was going on, to get his
9 tapes, to get his books. There was just a whole a
10 lot of activity going on.

11 Q Is it difficult to put issues up to a vote of the
12 attendees of the mosque?

13 A Issues? Is it -- I don't -- you know, I can't
14 say -- I can't say that it is. I mean, most times
15 the things that we're doing are dictated by Holy
16 Quran and the Sunni, so we don't have votes the
17 way I guess you would have in a church or some of
18 these other things.

19 The prophet Muhammad came. He laid
20 everything out for us.

21 Q Well, if there was a vote for Mr. Shahid to be the
22 president of the corporation, were there any other
23 candidates or nominations?

24 A Not that I can recall at this time. You know,

M. Hasib Abdul-Haqq
3/10/2014

Page 166

1 most people don't -- don't vie for positions like
2 that within -- within our organization, the
3 Islamic organization. We look around and usually
4 it's clear-cut who can do what, you know. And
5 that's what we want. We want the person best
6 qualified to do it.

7 And in the aspect of love and feeling very
8 warm towards Mr. Shahid, I don't know anybody who
9 doesn't feel that way about him to this day. He's
10 a wonderful person.

11 Q In your time at MOA in Hancock as an elder, what
12 relationship did you have with Sheikh Gilani?

13 A I'm his talibe, meaning that I'm his student. And
14 he's my imam, so he dictates -- dictates through
15 his teachings every step that I have to take,
16 basically, spiritually.

17 Q Did you have regular communication with him?

18 A I won't say regular, but I was fortunate enough to
19 be able to communicate from time to time. I don't
20 know if anybody had regular communication with him
21 like that.

22 Q It's easier these days with e-mail, but back
23 then --

24 A That's right. Back then, you had to use quarters

M. Hasib Abdul-Haqq
3/10/2014

Page 167

1 if you're going to call him on the phone. And
2 that's -- it was crazy. I mean, I got a chance
3 to. I got the chance more so than most.

4 Q So you met with him personally?

5 A Personally, you mean one to one?

6 Q Yes.

7 A Yeah, at times, but -- yeah. I mean, in the sense
8 if I come in the room and he's there, or he's in a
9 room and I come in, yeah. If that's what you mean
10 meet with him, yes.

11 Q Did you ever talk with him by telephone?

12 A Oh, yes.

13 Q Ever use any type of electronic communications to
14 converse with him, e-mails?

15 A No, no, no. No, no, no. When I was talking to
16 him, there was the time, you know, they had
17 computers with e-mails on it.

18 Q You've read some of his books?

19 A Oh, yes.

20 Q And you first met him when he was -- when he came
21 to speak to Darul Islam?

22 A Yeah. I was able to shake his hand. And
23 that's -- that's how we met. There was no -- he
24 was -- everybody was sticking their hand out, you

M. Hasib Abdul-Haqq
3/10/2014

Page 168

1 know, to get a shake. And I was -- I was able to
2 get mine in there and I got a handshake, yes.

3 Q Sort of like politicians.

4 Did you ever disagree with Sheikh Gilani on
5 any of his religious teachings, instructions, or
6 commandments?

7 A Not at all.

8 Q Did you ever disagree with Sheikh Gilani's
9 political or social viewpoints?

10 A Not at all.

11 Q Ever disagree with sheikh Gilani on any of his
12 administrative policies?

13 A Not at all.

14 Q Do you today have any anger, resentment, or ill
15 will towards Sheikh Gilani?

16 A I'm praying that he doesn't have it towards me.
17 And I know he doesn't. He's quite -- quite the
18 merciful person and forgiving person, but he has
19 all the right to have that.

20 Q You'd never want to betray, hurt, or cause any
21 injury to Sheikh Gilani; is that right?

22 A I betrayed him when I -- when I signed his name.
23 The honor that he has is such that I opened a door
24 for people to attack the blessed family of the

M. Hasib Abdul-Haqq
3/10/2014

Page 169

1 Holy Prophet. And I don't know of any sin that
2 could be much worse than that.

3 Q And you would never betray, hurt, or cause any
4 type of injury to Sheikh Gilani?

5 A I'd rather it happen to me first.

6 Q Now, in your affidavit, you say that "Over the
7 years, it started to become apparent to me that I
8 made a grave mistake. However, I felt too ashamed
9 to tell anyone what had happened or to explain the
10 significance of what had happened to those without
11 the background knowledge to understand it."

12 How did it become apparent to you that you
13 had made a grave mistake?

14 A Well, I started seeing, you know, about all these
15 shadowy organizations and stuff where -- that were
16 going on. I mean, everything was in the
17 newspapers. Everything's there.

18 And Sheikh Gilani is the -- they would
19 write that he's -- he's connected with a terrorist
20 organization, international terrorist
21 organization, so forth and so on.

22 Q And sadly, there's no doubt that he was connected
23 to a corporation that had been a terrorist
24 radical-type organization; right?

M. Hasib Abdul-Haqq
3/10/2014

Page 170

1 A He wasn't a part of it. He didn't know anything
2 about it.

3 Q But he was connected to the corporation through --

4 A He was because of what I did.

5 Q And you mentioned you felt too ashamed to tell
6 anyone what had happened or to explain the
7 significance of what had happened to those without
8 the background knowledge to understand it.

9 Now, when you talk about the background
10 knowledge to understand it, are you talking about
11 folks being too young to remember the history, or
12 what did you mean by that?

13 A Most people didn't know the history of how things
14 evolved. If they knew the history, I had thought
15 that maybe I could get some sympathy, but most
16 people didn't know -- like I told you in the very
17 beginning, most people didn't even know Ikhwanul
18 Muslimun existed. They didn't know anything about
19 it. And the youth, of course, have absolutely no
20 idea of it. There's no possibility that they
21 could have.

22 Q How did it come to light?

23 A You know, to be honest with you, I don't know how
24 it -- I don't know how it actually -- I don't know

M. Hasib Abdul-Haqq
3/10/2014

Page 171

1 how actually it came to light, you know.

2 Q How did you hear about it coming to light?

3 A I was approached. I was approached until -- and
4 asked who, you know, who did what, you know,
5 how --

6 Q Who approached you?

7 A It was Mr. Adams.

8 Q And how long ago was that?

9 A You have to look in the IP. Believe me, that was
10 a part of my life where I lost contact with time
11 and everything else.

12 I know, it was -- I just -- just I can
13 remember how he came to me, how he called me and
14 he spoke to me, and he asked me about this and
15 asked me whose signature was on there. I was so
16 dumbfounded, I couldn't even say it was me. I was
17 so scared. I was so baffled. No way did I think
18 that this was ever going to come to light.

19 And it came all of a sudden, and my whole
20 mental thing and nerves and stress and everything
21 was just -- I just fell apart. I was told that
22 something that I had spent all my life with trying
23 to do -- do the right thing, to make it, you know,
24 what -- what my sheikh wanted it to be. And I

M. Hasib Abdul-Haqq
3/10/2014

Page 172

1 betrayed him and my family and my children, you
2 know, my friends, because all of us love Sheikh
3 Gilani. And I opened a door for some of the
4 vilest things to be said about one of the most
5 noble men that walks the face of the earth.

6 Q So did your signing of Sheikh Gilani's name
7 linking him to Ikhwanul Muslimun cause Sheikh
8 Gilani harm?

9 A I believe it did, yes.

10 Q What harm did it cause him?

11 A People began to question him.

12 Q And people within the community, outside the
13 community?

14 A All over, everywhere, questioned his integrity,
15 his honesty, which is impeccable.

16 Q And the fact of the matter is, even though you
17 became to realize that you had done -- made a
18 grave mistake and was causing Sheikh Gilani harm
19 by linking him to a terrorist form of Islam,
20 you -- you are not the one that brought it to the
21 attention of anyone, it was Mr. Adams who brought
22 it to your attention; correct?

23 A Yes. I didn't bring it to the attention of
24 anybody. I wasn't a champion of anything. I was

M. Hasib Abdul-Haqq
3/10/2014

Page 173

1 a coward.

2 Q Were you interviewed by Ms. Amatul-Wadud in
3 connection with an investigation?

4 A No.

5 Q Were you aware of an investigation that was going
6 on being conducted by Ms. Amatul-Wadud?

7 A No.

8 Q I say this because this is from The Islamic Post.

9 A That's fine.

10 Q Ms. Wadud has a letter that says: "Our office
11 commenced the investigation in the fall of 2002 --
12 or 2012 and concludes it today."

13 But you were unaware of the investigation
14 going on?

15 A No, I didn't know anything about an investigation.

16 Q Now, we've explored the fact that Jamil Haqq was
17 trying to bring Ikhwanul Muslimun principles into
18 MOA, and you kept the Ikhwanul Muslimun
19 Corporation and changed its name to MOA.

20 Was this part of a conspiracy between you
21 and Jamil Haqq?

22 A No. I didn't have any conspiracy.

23 Q It was just an unhappy coincidence?

24 A That's the way it happened.

M. Hasib Abdul-Haqq
3/10/2014

Page 174

1 Q Were there people living inside any former MOA
2 village that were opposed to Sheikh Gilani?

3 A I can't say if there were or there weren't. I
4 mean, no, I didn't know how people feel inside.

5 Q Other than the criminal activity that we've talked
6 about that Mr. Jamil Haqq was associated with, are
7 you aware of any other crimes committed by
8 individuals associated with the fraudulently
9 formed MOA group?

10 A No, not that I can recall.

11 Q Have you heard of or are you aware of any brothels
12 being operated by a member of the fraudulently
13 formed MOA group?

14 A There seemed to be what one would call whispers
15 about it, but I don't know anything firsthand.

16 Q What whispers have you heard about?

17 A I heard there was a brothel. That was right in
18 the IP.

19 Q Did you see any suspicious activity yourself,
20 suspicious activity related to a brothel?

21 A No. If I saw it, I didn't know what it was.

22 Q Have you heard of or are you aware of any
23 unemployment scams being operated by any member of
24 the fraudulently formed MOA group?

M. Hasib Abdul-Haqq
3/10/2014

Page 175

1 A No.

2 Q Have you heard of or are you aware of any illegal
3 drugs being used or distributed or sold by any
4 member of the fraudulently MOA group?

5 A You know, after all this stuff came to light,
6 there's a whole lot of whispering going on, but in
7 terms of having anything substantial, no.

8 Q I believe you already told me you're not aware of
9 any actual hits put out by the Jamil Haqq hit
10 team.

11 A No, I don't know --

12 I knew at one time things with people that
13 were splitting from the -- deciding that they
14 wanted the Darul to continue, and so forth and so
15 on. I had heard that they were trying to kill
16 Sheikh Gilani.

17 Q When was that?

18 A The early days when the split took place.

19 Q Do you know what the current population of the
20 community at Hancock is?

21 A I really can't say. I haven't -- you know, it
22 hasn't been long that I was allowed to become a
23 part of the TMOA.

24 Q Any idea how many convicted felons there are in

M. Hasib Abdul-Haqq
3/10/2014

Page 176

1 that community?

2 A Upstate New York?

3 On the land?

4 Q Yeah, in the Islamberg community.

5 A Probably zero.

6 Q The reason I ask this is we are told that -- that
7 a lot of -- of the -- at least the original folks
8 going into Islam in the New York -- black folks in
9 New York were prison converts.

10 Is there any truth to that?

11 A There were a lot of prisons converts. We call
12 them -- we call them jailhouse Muslims. You know,
13 they accept Islam in the jails. And it's a source
14 of protection to them and for them. It's a
15 predator, you know, environment. And the Muslims
16 have always been, you know, a close-knit body, who
17 you're praying five times a day together, and so
18 forth and so on, and they always looked out for
19 each other. You know, as I spoke about earlier,
20 they always -- and so many of them just became
21 Muslims so they were not taken advantage of by
22 some of the -- some of the other gangs, so forth
23 and so on.

24 And I mean, they're excellent inside, you

M. Hasib Abdul-Haqq
3/10/2014

Page 177

1 know, you know, they're making all their prayers
2 because when you make your prayers, you can get
3 out and come to the mosque, so forth and so on,
4 and you can get out of your cell, such and such,
5 but when it comes time for them to come out on the
6 street, some of them never even get to a mosque,
7 you know, but when they go back into the prison,
8 the recidivism and things of that sort, when they
9 go back in, they become great Muslims again.

10 Q It sounds like foxhole Christians.

11 A Well, you know, most of the disease that affects
12 religion affects all of them. The devil attacks
13 all.

14 Q Are you familiar with the Hancock community
15 becoming -- starting to call itself the town of
16 Islamberg?

17 A Islamberg, yeah. The city of Islam.

18 Q How did it start to call itself the town or
19 village of Islamberg?

20 A It sounds good.

21 Q Did anyone ever go through any of the necessary
22 steps to actually become a New York municipality?

23 A Not that I know of.

24 Q Are you aware of any martial-arts-type training on

M. Hasib Abdul-Haqq
3/10/2014

Page 178

1 the -- in the village of Islamberg?

2 A Nothing more than what you find we have -- when we
3 have our retreats, so forth and so on, that's part
4 of the physical training that they go through,
5 but -- I mean, on every block in certain cities,
6 you have a dojo, so it's no big thing to us.

7 Q Is there any training for jihad in other
8 countries?

9 A In other countries? Not that I know of.

10 Q Any training for jihad in this country?

11 A No training for jihad at all. Training for
12 self-defense.

13 We had got so many -- I mean, for years,
14 we've been getting threats of all types from all
15 types of people. And we're not people that are
16 just going to let somebody, you know, hurt us. So
17 basic fundamental things, so at least you get
18 enough time to scream or something like that,
19 yeah, we do that from time to time.

20 It's not something that happens all the
21 time, every week, so forth and so on, not at all.

22 Q What's the nature of the training for
23 self-defense?

24 A What do you mean what's the nature of --

M. Hasib Abdul-Haqq
3/10/2014

Page 179

1 Q Well, firearms, jujitsu, karate.

2 A Well, basic, basic karate, mixed up different
3 arts. All of us had something.

4 Before I moved up there, in fact, before I
5 became Muslim, I used to -- in the '60s, I used to
6 practice martial arts and whatnot. Yeah, I passed
7 that information on. I passed it on to my
8 daughters and to my sons, and stuff like that. I
9 don't want them to be wimps.

10 My daughters and whatnot had -- and my
11 wife, they were up on the land most of the time I
12 was working in the city. Most all the men were
13 working in the city. On the land, there were very
14 few men up there. You know, the women, they were
15 scared. And they're still scared, you know, all
16 these different things that are being said about
17 us, trying to encourage people to attack my wife
18 and my children because they're terrorists. You
19 know, I mean, that's crazy. But they're my honor.
20 They're my -- I have to protect them with my life.
21 I'm not going to leave them defenseless. So if I
22 can teach them how to hit someone in a vulnerable
23 spot, then I'm going to do that. That's what I'm
24 going to do. I'm going to keep on doing that, you

M. Hasib Abdul-Haqq
3/10/2014

Page 180

1 know.

2 Q Have you seen the video that's on the internet on
3 Ryan Morrow's web site that purports to depict
4 military-like training of women at Islamberg?

5 Have you seen that video?

6 A Yes. Yes, I've seen parts of it. I don't think I
7 sat down and watched the whole thing.

8 Q Have you seen anything like that at Islamberg?

9 A No. I haven't seen actual training like that, no.

10 I know that they were doing things. They
11 were going out there and marching and carrying on
12 with some wooden sticks. Yeah, I know about that.

13 Q And they were, in fact, doing that at Islamberg?

14 A Yeah.

15 Q How did MOA become a -- or maybe I should ask it a
16 different way.

17 Did MOA become an umbrella organization or
18 a central organization for other communities
19 throughout the United States besides just Hancock,
20 New York?

21 A Well, those people that left their -- their
22 perspective cities, so forth and so on, they would
23 say that they're a part of Muslims of the
24 Americas.

M. Hasib Abdul-Haqq
3/10/2014

Page 181

1 What they did on their paperwork when they
2 purchased the lands and things of that sort, I
3 don't know what they put on there.

4 I know that some people got together with I
5 guess their companions and bought land. I don't
6 know if they established, what do you call it, a
7 corporate -- corporations and bought land in the
8 name of MOA or whatever. I don't know if they did
9 that or not, but I know a lot of people always
10 would say, Yeah, I'm a part of MOA, but I don't
11 know actually what their legal status was.

12 Q How many communities are you aware of that are
13 part of MOA?

14 A That I'm aware of?

15 Q Yeah.

16 A When you say a part of MOA, again, we're going
17 now -- are you talking about what's on their legal
18 paperwork from when they bought the land or
19 something like that? What are you referring to?

20 Q I'm talking about -- I've heard two different
21 things. One source is the complaint in this case,
22 it says that there are 12 communities are part of
23 MOA.

24 A Okay.

M. Hasib Abdul-Haqq
3/10/2014

Page 182

1 Q And in discovery, we were delivered videos that
2 says there were 22 communities, or 23 depending
3 upon how you count them in one of the videos, but
4 there are over 20 communities that are part of
5 MOA.

6 A What -- what film or disc, whatever you're talking
7 about? I'm not familiar with that.

8 Q One of them was -- was quoting a 60 Minutes
9 segment.

10 A Okay.

11 Q How many communities are you aware of that are
12 part of MOA?

13 A I don't know the count. I don't know the count.
14 I don't know if they still exist.

15 Q Well, tell me the ones you know about.

16 A Well, I know about Upstate New York.

17 Q Hancock?

18 A Right.

19 I know about Red House.

20 Q Red House, Virginia?

21 A Right.

22 Holy Islamville.

23 Q Where's that?

24 A That's in South Carolina.

M. Hasib Abdul-Haqq
3/10/2014

Page 183

1 I know about Commerce, Georgia. Odom,
2 Georgia.

3 Q How do you spell that?

4 A O-D-O-M, I think.

5 I think there's a group in Tennessee.

6 Q Where?

7 A What's that -- I don't know if it's outside of
8 Nashville or one of those major -- it must be. I
9 think it might --

10 Q Dover?

11 A Yeah, it sounds -- that sounds like it could be
12 it.

13 Texas.

14 Q Is that Sweeny?

15 A Coldwater, Michigan.

16 Q Any others you can think of?

17 A Not offhand.

18 Q There used to be one in Colorado.

19 Is there one in Colorado?

20 A Well, I don't know.

21 Q Do you know what -- whether there is any formality
22 between MOA in Hancock and other communities,
23 formality of association, writings, contracts,
24 anything like that?

M. Hasib Abdul-Haqq
3/10/2014

Page 184

1 A I don't know about any writings or contracts. I
2 know people down there. I don't know about any
3 writings or contracts.

4 Q How would another village become associated with
5 MOA?

6 A I have no idea. The ones in villages I know are
7 people that were MOA for years. I don't know of
8 any village in any other part that just came in as
9 a village. I don't know of anything like that.

10 Q How many years were you an elder of MOA?

11 A That I was considered an elder? Probably for the
12 whole existence considered an elder because I had
13 been there from day one. That's why I was an
14 elder. That's what elder meant, that I had been
15 around a long time.

16 Q Well, didn't you also tell me that elders had
17 some -- were expected to have some other duties
18 around the community? And in your case, I think
19 you mentioned some of the other things that you
20 did.

21 A All the elders didn't do that. I know elders that
22 didn't do anything. They were just elders
23 because, just like me, they had been there for a
24 while. It's just that I was active in certain

M. Hasib Abdul-Haqq
3/10/2014

Page 185

1 areas. All elders weren't active like me.

2 Q Did the elders meet regularly?

3 A No. Not that I know of.

4 Q Is there anybody - I don't mean anybody - "any
5 body" within the village that meets on a regular
6 basis?

7 A I don't know what's going on now. You know, I
8 haven't been a part of administration. So if
9 anybody met, it would be those who are dealing
10 with administration.

11 Q Well, back when you were there, was there any
12 regular meeting --

13 A No.

14 Q -- body?

15 A No. If there was a need to talk about something,
16 we would. Whoever was there, those are the ones
17 that spoke.

18 Q Now, you know Mr. Adams' father, Barry Adams;
19 right?

20 A I have met him on occasion, yes.

21 Q How well do you know him?

22 A How well?

23 Q Yes.

24 A Not very well. I mean, I saw him once a year,

M. Hasib Abdul-Haqq
3/10/2014

Page 186

1 maybe, maybe not even once a year, I don't know,
2 if he came through. Then he was gone. And I
3 don't know what -- you know, what was going on.

4 Q When was the first time you met him?

5 A I just know that I was at 52 Herkimer, and that
6 was a long time ago, because we had -- you know,
7 we had -- people were coming in from all over,
8 just coming through all the time. We were the
9 centerpiece of this land at that time.

10 Q I assume that was before his conviction for
11 terrorism in Canada?

12 A Yeah, I would think it would be.

13 Q What -- what name did he go by then?

14 A I don't know.

15 Q Where were you when Mr. Adams was convicted of
16 terrorism in Canada?

17 A I was in New York. I've always been in New York.

18 Q Well, New York Hancock, or New York Herkimer?

19 A What year was he convicted?

20 MR. MAWYER: '93.

21 Q '93.

22 A Oh, I was in Hancock.

23 Q Did you see Mr. Adams after he returned from
24 prison?

M. Hasib Abdul-Haqq
3/10/2014

Page 187

1 A After he returned from prison?

2 Q Right.

3 He went to prison for his conviction;
4 right.

5 A Right. Right. Right.

6 What do you mean, "returned" --

7 Q And he left prison at some point.

8 A Right.

9 Q And did he come to Hancock, New York?

10 A No. From what I've read in the newspaper, he
11 couldn't even fly over the United States.

12 Q So as far as you're aware, he never returned to
13 the United States?

14 A I never -- he couldn't -- he couldn't even -- he
15 couldn't come to the United States. He couldn't
16 even fly over it.

17 Q So you haven't seen him since before his
18 conviction?

19 A I haven't left the United States to see him, no.

20 Q What was your birth name?

21 A 9/10/47.

22 Q Your birth name.

23 A Oh, excuse me. Bradford John Clark.

24 Q Do you have any familial relationship at all with

M. Hasib Abdul-Haqq
3/10/2014

Page 188

1 Tahirah Clark?

2 A Yes.

3 Q What is that?

4 A She's my daughter.

5 Q Oh.

6 A I'm very proud. This is one of the -- this is one
7 of the fruits of Sheikh Gilani's tree. In fact,
8 all of them are.

9 Q Excuse me?

10 A I said all of them are fruits from Sheikh Gilani's
11 tree.

12 Q All of what are?

13 A All of these persons sitting here.

14 Q I see.

15 Do you have -- do you have a family
16 relationship with anybody else at this table?

17 A No.

18 Q Have you ever been convicted of a felony?

19 A No.

20 Not a misdemeanor, either.

21 Q Well, that's a question we always have to ask.

22 A I know.

23 MR. CARROLL: It's now 3:30. I need
24 about a 10-minute break and we should be

M. Hasib Abdul-Haqq
3/10/2014

Page 189

1 able to finish you up. So we'll go off the
2 record.

3 * * *

4 (A brief recess was taken.)

5 At this time, Mr. Trainor has left
6 the proceedings.)

7 * * *

8 MR. CARROLL: We are back on the
9 record.

10 BY MR. CARROLL:

11 Q Mr. Abdul-Haqq, the last area I want to question
12 you about comes from the letter to MOA members
13 written by Ms. Amatul-Wadud, who is here
14 representing TMOA.

15 There's going to be more than one area, I
16 guess.

17 I want to read to you a paragraph and ask
18 you about it.

19 It says: "Delving into the history of the
20 Muslims in inner-city Brooklyn, this investigation
21 exposed that the name change and forced
22 association with the Ikhwanul Muslimun group was
23 actually part of a conspiracy by those who opposed
24 Sheikh Gilani, but who wanted ultimately to take

M. Hasib Abdul-Haqq
3/10/2014

Page 190

1 over MOA."

2 Do you agree with that conclusion?

3 A It seems that way, yes.

4 Q And then it says: "Those people wanted to create
5 and conceal their terror organization within the
6 unsuspecting and newly formed MOA."

7 Do you agree with that?

8 A Those people that didn't reform, yes. I think
9 that must have been their motivation.

10 Q Now, TMOA, The Muslims of America, Inc. --

11 A Right.

12 Q -- was formed January 24th, 2013.

13 A Okay.

14 Q And I understand that you have been brought back
15 into the -- into the fold.

16 I take it that what you've been brought
17 back into is TMOA.

18 A Yes.

19 Q And it's your understanding that MOA was dissolved
20 in March 2013; correct?

21 A Well, I knew it was somewhere in that -- in that
22 time zone, yeah.

23 Q Actually, the application for dissolution was
24 January 21st. At least it was signed

M. Hasib Abdul-Haqq
3/10/2014

Page 191

1 January 21st. I'm not sure what date it was
2 actually filed. And the public record shows the
3 actual dates.

4 Since being brought back into the fold of
5 TMOA, do you have any participation in the
6 administration?

7 A Not at all. Not at all.

8 Q Do you have any personal knowledge of the events
9 surrounding the actual formation of TMOA?

10 A No. I was in exile at that time. I didn't have
11 any connections with anyone.

12 Q And the same would be true with respect to the
13 events surrounding and paperwork surrounding the
14 dissolution of MOA; is that right?

15 A Yeah, I --

16 Q Mr. Abdul-Haqq, have you understood the questions
17 that I've asked you here today?

18 A Yeah. Those that I didn't, I asked you to, you
19 know, repeat.

20 Q I've been fair with you, haven't I?

21 A Well, I'll say this, that you did your best.

22 Q Thank you.

23 MR. CARROLL: Now, as a witness,
24 normally your lawyer would advise you as to

M. Hasib Abdul-Haqq
3/10/2014

Page 192

1 reading and signing the deposition. Your
2 daughter is a lawyer, but I guess she's not
3 here representing you.

4 THE WITNESS: She's not representing
5 me.

6 MR. CARROLL: But I'll make -- I'll
7 make a statement about your rights and
8 obligations, and Ms. Clark, I'm sure, will
9 correct me if I misstate it. But you
10 have -- in the event that the deposition is
11 transcribed --

12 THE WITNESS: Right.

13 MR. CARROLL: -- you have the right
14 to read and sign the deposition at -- at
15 that time and to make any corrections or
16 notify the court reporter of any
17 corrections that you want to make as to the
18 correctness of the transcription or even
19 the substance of your testimony, or you may
20 waive that right.

21 And whether you do that, you want to
22 sign it or waive the right is entirely up
23 to you, but you need to inform the court
24 reporter.

M. Hasib Abdul-Haqq
3/10/2014

Page 193

1 THE WITNESS: Okay. I would like to
2 read it, you know, before I sign anything
3 to make sure that you --

4 MR. CARROLL: All right. So he does
5 not waive the right.

6 Thank you. That's all the questions
7 I have.

8 THE WITNESS: May I make a statement?

9 MR. CARROLL: Sure.

10 THE WITNESS: Okay. The testimonies
11 and everything that took place here today,
12 is this just within the confines of those
13 who are sitting at the table?

14 MR. CARROLL: It -- that's a question
15 that doesn't have a simple answer.

16 The testimony that you gave here
17 today was for the purpose of a lawsuit.
18 And under the Federal Rules of Civil
19 Procedure, it can be used in this lawsuit
20 or any subsequent lawsuit in the event that
21 this one is dismissed without prejudice,
22 for testimony in the event that you're not
23 available, and, of course, it can be used
24 for other purposes outside the lawsuit that

M. Hasib Abdul-Haqq
3/10/2014

Page 194

1 are not necessarily covered by the Rules of
2 Civil Procedure.

3 THE WITNESS: What is that, and who
4 would give it to them?

5 MR. CARROLL: Well, first somebody
6 has to pay to transcribe it, but --

7 THE WITNESS: Am I going to read it
8 in the newspaper?

9 MR. CARROLL: That I can't say.

10 THE WITNESS: Why not?

11 MR. CARROLL: We're not -- you're not
12 here to question me, but I'm happy to
13 answer your question.

14 THE WITNESS: I'd appreciate that.

15 MR. CARROLL: We are at this point --
16 unless you have --

17 MS. AMATUL-WADUD: Well, before we go
18 off the record, I would suggest that the
19 deposition is bound by the confidentiality
20 order and the confidentiality order and
21 protective order that the Court on its own
22 issued.

23 So to that extent --

24 MR. CARROLL: It clearly is not.

M. Hasib Abdul-Haqq
3/10/2014

Page 195

1 MS. AMATUL-WADUD: I'm sorry?

2 MR. CARROLL: I'm sorry. It clearly
3 is not. There may be portions of it --

4 If you read paragraph 3 of the order,
5 paragraph 3 of the order makes it clear
6 that there are only certain kinds of things
7 that are -- are confidential. And in
8 general, the deposition testimony is not
9 and may not be identified as confidential.

10 MS. AMATUL-WADUD: And not to debate,
11 but I'm not talking about confidential.
12 I'm talking about the treatment of any and
13 all discovery in this case is to be handled
14 specifically for the purpose of this case
15 and not to be used for other matters.

16 So I'm stating on the record that
17 that is the expectation of the plaintiffs,
18 that those two orders, in conjunction with
19 of each other, control this deposition and
20 all that will take place subsequently.

21 Not to debate it, I'm just saying on
22 the record that that's my understanding and
23 that's the position of the plaintiffs.

24 MR. CARROLL: With that, the

M. Hasib Abdul-Haqq
3/10/2014

Page 196

1 deposition record will close.

2 MS. AMATUL-WADUD: Thank you.

3 * * *

4 (Whereupon, it is duly noted the
5 witness' signature is reserved.

6 Thereafter, the proceedings
7 concluded at 3:51 p.m.)

8 * * *

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M. Hasib Abdul-Haqq
3/10/2014

1 I N D E X

2 TO TESTIMONY

3 WITNESS

4 MUHAMMAD HASIB ABDUL-HAQQ

5 EXAMINATION BY PAGE

6 Mr. Carroll 4

7

8 TO EXHIBITS (Attached)

9 MARKED FOR ID DESCRIPTION PAGE

10 Defendant's 1 Affidavit

11 Muhammad Hasib Abdul-Haqq 98

12 Defendant's 2 Amendment to the Articles

13 of Incorporation 99

14 Defendant's 3 Application filed with the

15 Supreme Court of the State of

16 New York, County of Delaware,

17 for dissolution of Muslims of

18 the Americas, Inc. 123

19

20 INFORMATION/REQUESTS

21 Documents Page

22 (No requests)

23 Marked Questions Page/Line

24 (No marked questions)

M. Hasib Abdul-Haqq
3/10/2014

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CERTIFICATION

STATE OF NEW YORK)
COUNTY OF)

I, MUHAMMAD HASIB ABDUL-HAQQ, have read the foregoing record of my testimony taken at the time and place noted in the heading hereof, and I do hereby acknowledge it to be a true and correct transcript of the same.

MUHAMMAD HASIB ABDUL-HAQQ

Sworn to, before me, this _____ day
of _____, 20____.

Notary Public, State of New York.
Registration No.: _____.
Qualified in _____ County.
My commission expires _____.

M. Hasib Abdul-Haqq
3/10/2014

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CERTIFICATION

I, BRENDA J. O'CONNOR-MARELLO, a
Certified Shorthand Reporter and Notary Public in
and for the State of New York, do hereby certify
that the foregoing record taken by me at the time
and place noted in the heading hereof is a true and
accurate transcript of the same, to the best of my
knowledge and belief.

BRENDA J. O'CONNOR-MARELLO, CSR
License No.: 001088-1

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CERTIFICATION

I, BRENDA J. O'CONNOR-MARELLO, a Certified Shorthand Reporter and Notary Public in and for the State of New York, do hereby certify that the foregoing record taken by me at the time and place noted in the heading hereof is a true and accurate transcript of the same, to the best of my knowledge and belief.



BRENDA J. O'CONNOR-MARELLO, CSR

License No.: 001088-1