

# THE BERMUDA TRIANGLE

ISLAMIC PERSPECTIVE:

WITHIN THE CONTEXT OF  
BERMUDA MUSLIM HISTORY



WAYNE LONNIE BROWN

# The Bermuda Triangle Islamic Perspective

*Within the Context of  
Bermuda Muslim History*

Wayne Lonnie Brown

*A Bermudian*



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*I dedicate this book to my seven children:  
Waheed, Fatima, Zaynab, Husayn,  
Nisreen, Malak, and Nouhaila.*



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# Acknowledgments

I acknowledge two friends, both former leaders (imams) of Masjid Muhammad, Bermuda, who have served as an inspiration to me (though they may not realise it!); my good friend Dawud Nasir, who currently resides in Morocco, and my good friend Abdul Hakim, who operates the Arabian fried chicken restaurant in Bermuda. Both are Americans and the only foreigners among the complete chain of imams (leaders) of Masjid Muhammad, Bermuda, since the beginning of the leadership of Imam Warith Deen Muhammad (may Allah bless his life effort).



# Preface 2013

In this year, 2013, in January, I am pleased to respond to requests to write this update to my first book, *The Historical Roots of Proper Islamic Governance in Bermuda — Bermuda Islamic History, 1977 to 1999*.

Imam Amir Hameem Abdullah (Phillips) was the first imam of Masjid Muhammad Bermuda under the leadership of Chicago-based Imam Warith Deen Muhammad (May Allah bless both of them for their life efforts, ameen).

Imam Albert Muhammad was the second imam of Masjid Muhammad Bermuda. I was the secretary of Masjid Muhammad Bermuda at the beginning of the imamship of Imam Albert Muhammad.

Masjid Muhammad Bermuda members did not take the shahadah until after Khalid had taken the shahadah and started the orthodox community of Islam. (The shahadah is the first pillar of Islam. Shahadah is the declaration that there is no god but Allah, and Prophet Muhammad, who was born in Arabia, Sall-Allahu alayhi wa sallam, is the Messenger of Allah.)

I became the second person to join Khalid (Khalid Bin Waleed/Khalid Wasi/Raymond Davis) when I took the shahadah a few weeks after he had taken the shahadah, and I also became the secretary of the first Sunni Muslim group established in Bermuda, the Orthodox Community of Islam (later known as the Islamic Brotherhood and also later known as the Bermuda Islamic Center), established by Khalid.

I do this update for the benefit of students of history, Islamic history, and Bermuda Islamic history. Indeed, if my good friend,

a professor of history, (whom I had the pleasure to entertain in my home some years ago) was teaching a PhD-level class for history students at university on the topic of Bermuda Islamic history, he, as a world respected academic, would want to cut through to the correctness of historic events. Therefore, for the benefit of students and teachers of history, I provide this update, though its focus is that Allah Subhanahu wa ta'ala does not establish Sunni Islam in a place and leave those through whom he established Sunni Islam in Bermuda without support. The focus on the Bermuda Triangle in this book is simply another form of support to the first people of the first Sunni Muslim community of a place, this place, Bermuda. The Quran says that the creator of the worlds has put signs in creation, both near and far, to be discovered by those of the people who reflect. You reflect on the whale and the turtle and invent a submarine. You reflect on birds and bees and invent planes and helicopters. You reflect on Bermuda and notice Islamic aspects of Bermuda and the so-called Bermuda Triangle.

This book, like my first book, is a history book. Let me say it another way. Historians have a duty to exert the best of their ability (similarly, I suppose, as do editors of national newspapers) to dig for/investigate/do the detective work, to get to the truth of the events about which they write, as they unfold or after they have unfolded.

For example, while in the process of writing this preface to this revised edition of my book, I read in Bermuda's daily newspaper, the *Royal Gazette*, an impressive article by one of Bermuda's highest respected historians, Dr. Edward Cecil Harris, MBE, JP, PHD, FSA, who is Director of the National Museum at Dockyard, Bermuda. His article appeared in the Saturday, January 19, 2013, edition of the *Royal Gazette*. The article was about Bermuda's heritage, in particular the repairing of an inscription, a biblical text of twenty words on the sandstone

flanking the road on the west side, near the summit of Scaur Hill in Somerset.

I have decided to quote parts of Dr. Harris' words as they appeared in the *Royal Gazette* newspaper, because I was so impressed by how he covered the responsibility of historians in so few words.

“Historians sometimes present an incomplete picture of the past when discussing ancient monuments, but such views can be enhanced by archaeologists, so as to determine the wheat from the chaff, the edible from the indigestible, culinary speaking. Much detective work is involved in sorting out some accounts and often takes years to accomplish, like that related to the religious graffiti at the defile at the summit of the Somerset Road on Scaur Hill. At long last, information has been found to paint a fuller picture of that piece of religious fervour, due in large measure to a unique picture of the original inscription, which has emerged thanks to the historical photograph collection of Mr. Mark Nash.”

Dr. Harris, later in his article, states, “Let us review the matter in light of earlier pronouncements in print, one being that of Mrs. Terry Tucker in *The Bermudian* magazine in 1961. Regarding the Scaur Hill inscription, Mrs. Tucker wrote that it was a biblical text, which read, as it does today in its second rendition.”

Dr. Harris mentions in the latter part of his article that, under the second rendition on the rock face, someone at a different time had painted an additional phrase. Therefore, in the current refreshing/refurbishing of the historic inscription, the additional phrase was not repainted/refreshed on the rock face

because the reference to that source in the Holy Book (the Holy Bible) was not appended to the original inscription, according to the historical photograph collection of Mr. Mark Nash.

All I can say, as a Bermudian with a keen interest in my accurate history, my accurate heritage, is, thank you, Dr. Harris for your due diligence as a historian and thank you, Mr. Nash and the family of Mr. Nash, for preserving the documentary evidence for future historians, the historic photo.

Similarly, I included historical documents in my first book, documentary evidence/proof that keeps in check my memory and or the memory of any who were present during the relevant events I write about in my book. I included the actual documentary evidence in my book (as opposed to only providing a reference as to where to find such documents) because I do not want to be included in the comment, "Historians sometimes present an incomplete picture of the past." My standard is to make it unnecessary for archaeologists or future students of history to go digging (or to need to do only the least amount of digging); rather, they can simply view documents at the back of my first book instead of spending years trying to track down such documents or relying on the well-intended memories of well-meaning persons whose accounts of events long past may have become inconsistent with the hard evidence, documentary evidence, fact, and the collaborative oral history of Bermudian families, as occurred with the Tucker article of 1961 mentioned above.

A classic example is Khalid Bin Waleed (Wasi, aka Raymond Davis), whose family oral history of generations past said that Sally Bassett was burnt at the stake on an island off Southampton Parish, Bermuda. Recent historians (not doing enough digging) say the burning took place at Crow Lane at the eastern end of the city of Hamilton. Who is correct? Read Khalid's latest book to find out. I tend to think that Khalid is correct,

based on the information he provides. Khalid reflected on the signs that were laid in front of him.

In this, my second book, I review key points of my first book published in 1999. More importantly, in this second book, I seek to demonstrate that, like Khalid's potential discovery of the truth about the location of Sally Bassett's burning at the stake hundreds of years ago, my discovery of the unique Islamic qualities of the Bermuda Triangle demonstrates that Khalid and I, being the persons that God used to establish the first group of practicing orthodox Sunni Muslims in the history of Bermuda is indication that we were, we are, among those people who reflect on God's signs around us, near and far, and that the establishment of the group practice of the Sunnah practice of orthodox Sunni Islam was through people who reflect on the signs of God and who are greedy to accept every favour of God that God sends our way.

Quran, Chapter (55) *sūrat l-rahmān* (The Most Gracious): Which is it, of the favours of your Lord, that ye deny? [Pickthall translation]

All of us historians who write/produce history books have this same duty of due diligence to the best of our ability. Future teachers and students of Bermuda Sunni Muslim history, and related pre-Sunni Muslim history in Bermuda (pre-Sunni Muslim history such as the history of the Nation of Islam/Masjid Muhammad in Bermuda prior to its members taking the shahadah, the declaration of faith of Sunni Islam), and Bermuda general history, are depending on us, the historians, to get it right, to get it as near to the truth as possible or state the truth when the opportunity is presented by hard evidence, documentary evidence. We then leave behind us a credible teaching and learning tool, a learning tool that needs no or minimal digging by historians that come after us.

Speaking to my fellow Bermudian Muslims, we cannot be

satisfied that the only unified Muslim institution to date in Bermuda is a Muslim graveyard. My dear brothers and sisters, to the living, the living are more important than the dead because the angels are still writing in the books of the living. The deeds of the dead are finished; their recording is completed.

The full objective is full unity of the Muslims in Bermuda, meaning even if there are nine mosques in Bermuda, each with its own imam (one in each parish), there must be only one amir/one supreme leader of the Muslims of Bermuda to which all Muslims pledge their allegiance, the Bay'ah. There must be no Muslim institutions competing at odds with our common objective; therefore, there should be one school for all Muslim children, not a school at each masjid. The children's school at Masjid Muhammad should be the only Muslim children's school in Bermuda. Our country is too small. The other masjids can establish shops, clinics, etcetera, anything except another school for Muslim children.

Over the years since 1999 when I published my first book, a few Bermuda Muslims made some non-specific negative comments about it. I always wished they had pointed out the specific words, phrases, or sentences to which they were referring. I always wanted the opportunity to re-examine the applicable words, phrases, or sentences so as to sincerely address such concerns, which I could easily do because many of the key players in Bermuda Islamic history are still with us, Alhamdulillah. I have many more historical documents that I did not include in my first book that may answer such questions, if I was told the questions.

Therefore, a constructive critique should be and must be precise and specific as to the points such constructive critique seeks to clarify or address. In my case, in this, my second book, I simply reemphasize some of the documentary evidence, hard evidence found in my first book, and my analysis of that evi-

dence to support my account of a few events in history I made in my first book, to which another recently published book on Bermuda Islamic history has offered a conflicting view. Following my own advice, I have referenced precisely the few events in the other author's book that I comment upon, and they are found in the chapter titled "The Philosophy of the Bermuda Sunni Islam Revolution." My being precise will benefit teachers and students of history.

Waheed Abdurrahman Brown, otherwise known as

Wayne Lonnie Brown

Wa salaams

January 2013



# Chapter 1

## *In Defense of Bermuda*

Questions about the Bermuda Triangle are continuously asked by Muslims the world over, both by many of the ulama as well as ordinary Muslims.

Bermuda's location, based on the USA's former Kindley Air Force Base in Bermuda (that is, today's Bermuda Airport), is 33° 22' N 64° 41' W.

My thesis, "In Defense of Bermuda," was first articulated in an evening Ihsan circle of high-level, Bermuda resident Muslims on 16 April 2005 (this was the second of two reunion Ihsan gatherings we, the founders of the Orthodox Community of Islam/the Islamic Brotherhood, held between 2004 and 2005). I revised my thesis on 29 December 2010, and 21 September 2011, adding more support references.

Included in the high-level circle of 16 April 2005 was Imam Amir Shakir, a former imam (leader) of Masjid Muhammad; Saleem Abdur Razaqq, the amir of the Islamic Brotherhood currently known as the Bermuda Islamic Center; Abdul Haqq Muhammad, an American resident in Bermuda married to a Bermudian Muslim; Khalid Bin Waleed (Raymond Davis, now known as Khalid Wasi), and some other brothers. As well, some sisters attended the gathering, including the host-residence of the meeting, Rahima Muhammad, the wife of Abdul Haq Muhammad.

Imam Shakir, Khalid, and Amir Saleem each gave a short, high-level presentation on a topic of their choice. I also made a presentation to defend my island home of Bermuda from abusive negative assumptions by Muslims in foreign countries,

both regular Muslims and Muslim scholars.

The inevitable question when you travel, is, “Salaams, brother. Hey, where are you from?” I answer, “From Bermuda.” They start laughing and say, “What! You are from the Bermuda Triangle, the home of the devil? Do things still disappear there?”

Hence, the impetus for my presentation at the 16 April 2005 small gathering.

I defend Bermuda itself, not necessarily the whole triangle. My Internet search on the Bermuda Triangle revealed an article in which Malam Lawal Sule Abdullahi of Alfadarai, in Zaria City, allegedly spoke about Bermuda.

Mal. Lawal’s research explains the connection. He claimed that there was an encounter between a learned man in Egypt in 1992 and a *jinn* called Mustapha Kanjoor (the author of this book states, “Please note this does not refer to any person who may also have this name.”) who spoke through the medium of a human being whose body he had entered. And that Mustapha Kanjoor (the *jinn*), disclosed that the headquarters of Iblis is actually in Bermuda and *jinn*s are responsible for all the mysterious happenings in the area. He also claimed that *jinn*s (in thousands) who guard the palace cause accidents, take away the ships and planes and keep in their archives for reference and research for the development of super technology. Explaining further, he said Mustapha Kanjoor (the *jinn*) also disclosed that he used to visit Satan in his place at Bermuda before he converted to Islam. Despite these evil tendencies inherent in Bermuda, Mal. Lawal said a good Muslim could navigate or fly right through the triangle without any harm while reciting verses of the Holy Quran.

My thesis, “In Defense of Bermuda,” includes in my research my having read Bermuda historian Cyril Packwood’s book, *Chained on the Rock*, where he states, (and I summarize), that in 1603 a black man (of Andalucía origin), Venturilla, was sent

ashore alone by Diego Ramirez, captain of a Spanish galleon to collect provisions at night and was attacked by devils as soon as he reached the shore. The Spanish were afraid of the evil spirits and so had sent ashore he who was expendable (the black man). As soon as the ship's crew heard Venturilla's cry for help from the beach, the crew started yelling, "The devils are killing our negro." The crew went ashore to rescue Venturilla only to find him swamped by lots of birds, cahow birds native to Bermuda, a very large bird all but extinct today.

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