



WE BELIEVE

The Holy Prophet Muhammad (s) is the Last Prophet. After him, no prophet, old or new, can ever come.

The Holy Quran is complete, and no verses are missing from it.

The Holy Quran is perfect, and none of its verses is abrogated.

Webcasting on the world's first real-time Islamic service at

www.virtualmosque.co.uk

Editors

Managing Editor Lord Shahid Aziz (UK.)

Canada – Prof Mir Faizal, **Italy** – Mr Abdul Jalil (Guido) Travaglion, **Ivory Coast** – Mr Abou Tienne, **Suriname** – Prof Robbert Bipat, **Uruguay** – Prof. Ubaldo Pino

Contents

The Call of the Messiah	2
<u>Imam Muhammad Abdullah</u>	4
<u>Immortality - Part 3</u>	17
<u>Dutch Articles</u>	19
<u>Italian Article</u>	22

Broadcast Schedule (UK time)

- Mon to Thursday**
1900 - Urdu - تدریس القرآن
19:30 - English - Reflections on the Holy Quran
- Friday** 13:00 Friday Service
- Saturday**
- 14:00 – Urdu – Pure discussions
WhatsApp group

Podcasts of all broadcasts are available on Podbean, Spotify and many other podcasting services.

Broadcast Venues

- <https://www.facebook.com/LahoreAhmadiyyaCommunity/>
- <https://www.youtube.com/c/WorldwideAhmadiyyaAnjumanLahore/videos>
- <https://mixlr.com/radio-virtual-mosque/showreel>

Our Websites

- [International HQ.](#)
- [Research and History](#)
- [The Woking Mosque and Mission](#)
- [The Berlin Mosque and Mission](#)
- [Quran search](#)
- [Blog](#)

Announcements

1. Article on Muhammad Abdullah in this issue by Fathie Abdat. We disagree with some aspects of Mr Abdat's work but we are publishing it in full. We invite our readers' comments on this valuable contribution.
2. Annual education course is being run by the Central Anjuman from 17th July to 23rd. Please contact the General Secretary for registration.

The Call of the Messiah

by Hazrat Mirza Ghulam Ahmad



The Promised Messiah and Mahdi

(Editor's note: "Predominance of Islam" is the English translation of the Promised Messiah's book, *Fath-i Islam*, by the late Mirza Masum Baig. In this, the Promised Messiah discusses his mission. The translation has been edited to bring the English up to date.)

Divine interdiction

But after that, I was stopped by the Most High God. I am sure that since the condition of my health was not sound, the All-wise God did not will that I should, in this way, by mental exertion and exhaustion, fall into some physical trouble. Therefore, He stopped me from delivering that discourse. On an earlier occasion also, a similar thing had happened. I was laid up with mental exhaustion. Then a prophet from among the old prophets met me in a vision. Speaking sympathetically, he advised against strenuous mental labour that might make me ill. It was an interdiction from the Most High God. This was communicated to the *Maulvi Sahib* as the cause, . . . Those who had seen this disease's severe attacks on me soon after my participation in much talking or deep deliberation know full well. However, out of ignorance, they repose no faith in my revelations that I am, as a matter of fact, a victim of this disease.

I am under the treatment of Dr Muhammad Hussain Khan, who is also an honorary magistrate at Lahore. His emphatic advice has always been that I should refrain from mental exertion as long as the illness is there. I cite him as the first witness to my condition. There are, besides, many more sincere friends who can be named as eye-witnesses, as, for instance, Maulvi Hakim Nur-ud-Din, the renowned physician of the State of Jammu, who has ever been sympathetic to me with all his heart and wealth. In addition, there is Munshi Abdul Haq, an Accountant, who has his residence and service in Lahore and served me in my illness to such an extent

that it is beyond my power to express it fully. A Muslim must cherish good feelings and favourable opinions about others in his mind. But the *Maulvi Sahib*, it is regrettable indeed, did not accept my reason with an open and unbiased mind and called it, most suspiciously, a terrible lie. His whole speech, noted and spread among people with his permission by his friend Dr Jamal-ud-Din, is reproduced with my reply.

Divine interdiction

But after that, I was stopped by the Most High God. I am sure that since the condition of my health was not sound, the All-wise God did not will that I should, in this way, by mental exertion and exhaustion, fall into some physical trouble. Therefore, He stopped me from delivering that discourse. On an earlier occasion also, a similar thing had happened. I had been laid up with a spell of psychological weakness. When a prophet from among the prophets of old met me in a state of vision and spoke to me by way of sympathy and advice cautioning me about indulging in so hard and strenuous mental labour which might cause me to fall ill. This was a prohibition from the Most High God communicated to the *Maulvi Sahib* to serve as the reason. And it was undoubtedly a valid reason. People have seen with their own eyes the severe attacks of this disease on me soon after my participation in much talking or deep deliberation know this well. However, out of ignorance, they show no faith in my revelations that I am, as a matter of fact, a victim of this disease.

Even up to the present time, I have been under the treatment of Dr Muhammad Hussain Khan, an honorary magistrate at Lahore. His emphatic advice has always been that I should refrain from mental exertion as long as the illness is there. I cite him as the first witness to my condition. Besides, many more sincere friends can be named eye-witnesses, such as Maulvi Hakim Nur-ud-Din, the renowned physician of the State of Jammu, who has ever been sympathetic to me with all his heart and wealth. In addition, there is Munshi Abdul Haq, an accountant, who has his residence and service in Lahore and served me in my illness to such an extent that it is beyond my power to express it fully. A Muslim

must cherish good feelings and favourable opinions about others in his mind. Whereas the *Maulvi Sahib*, it is regrettable indeed, did not accept my reason with an open and unbiased mind and called it, most suspiciously, an abominable lie. His speech, recorded and spread among people with his permission by a friend of Dr Jamal-ud-Din, is reproduced below in full, along with my reply.

The Maulvi Sahib's moonshine

Maulvi Sahib: At Aligarh, I asked him (i.e. this humble servant) to deliver a sermon on the following day, which was Friday, and he promised to do so. But next morning, a letter was received from him, intimating that he had been forbidden by Divine revelation from delivering his sermon. I believe that the cause of this refusal was his consciousness of weakness in his expression and fear of critical examination and scrutiny.

The Reply: This thought of the *Maulvi Sahib* is nothing but a jealous and baseless surmise which is one of those things strictly forbidden by the Law of Islam and is of no concern to noble-natured persons. If I had become a claimant to Divine revelation for the first time on this particular occasion on my arrival at Aligarh, there could have been some cause for suspicion. It could be doubted that having been terrified by the greatness of the *Maulvi Sahib's* erudition and the awful grandeur of his high qualities, I lost my nerve and pretended to wriggle out of the situation. But I had published my claim to Divine revelation throughout the length and breadth of the country six or seven years before I visited Aligarh, and the pages of *Barahin-i Ahmadiyya* are replete with this declaration. If I had been a victim of flawed speech, lacking force and power of expression, how could all those books, which contain my addresses delivered and recorded in public meetings attended by thousands of friends and foes, be produced and published? For example, *Surma-i Chashm-i Arya*. And how could this splendid system of delivering discourses in which I have to discuss and debate with thousands of people of different temperaments and capacities continue unabated and exist until today? A thousand woes

unto most of the *maulvis* of this age.

The painful fire of jealousy and mistrust has completely consumed them from within. To the people, they always teach lessons of moral values, brotherly affection and mutual goodwill and recite from pulpits sacred verses of the Word of God to this effect. Still, they do not touch these commandments even with their fingers. *Maulvi Sahib*, may the Most High God open your eyes. Is it impossible that the All-wise God should stop the recipient of His revelation from the commission of particular action because of some expediency? There could yet be another reason for this prohibition. It is to test and examine the inner qualities of your character and bring to the surface the foul and filthy matter within the hearts of those people who have been dyed in the same colour as you. The reply to the allegation that I was frightened by the awe and majesty of your learning is this.

Let it be clearly understood that all those people who are immersed and steeped in the darkness of their carnal deeds are in my sight no better than dead and dirty worms, even though they may be the repositories of all the sciences and philosophies of the world. But you are not even a man of that standard of learning. You are merely a dry and barren *mulla* of old, with rotten ideas, and in you, there is also the same baseness found in the *mullas* of dark and dreary thoughts. It should also be remembered that people of profound learning and scholarship have often come to me and benefited from my expositions and elucidations. And, compared to them, if I were to call you a child yet learning the rudiments of knowledge, even this statement will confer on you an honour you deserve not. And I am prepared to debate with you if your feverish fancy and feelings of suspicions and mistrust are not assuaged even now. But as I cannot undertake a long journey on account of my illness, I shall, if you agree, invite you for this purpose, at my expense, to Lahore, the provincial capital. This promise I hold out with total resolve, and your reply to it, I shall anxiously await.

[\[Return to Contents\]](#)

Imam Muhammad Abdullah The Misunderstood Legend

By **Fathie A. Abdat**



(About the author: Fathie A. Abdat is a civil servant in the Ministry of Education (Singapore). Away from the pressures of the Ministry, he researches Islamic groups in 20th century America. He lives in Punggol in the northeast of Singapore with his wife and three kids and lives for Islam, historical research and football.)

In 1959, Abdullah landed in San Francisco, offering his services once more to the MSUSA under the leadership of Maulana Abdul Haq Vidyarthi. Besides delivering weekly lectures on Islam to Muslims and non-Muslims, Vidyarthi sought to disseminate his seminal work, *Muhammad and the World Scriptures*, to American audiences. In this light, Abdullah travelled to Philadelphia to explore this feasibility through one of the many Islamic movements. Abdullah soon gravitated towards Talib Dawud (formerly Alfonso Nelson Rainey). He was a charismatic West-Indian born immigrant to the United States. He emerged as a be-bop jazz trumpeter, converted to Ahmadiyya Islam (Qadiani), and married Dakota Stanton (a famous jazz singer). A vital cog in the African-American Ahmadiyya blues network, Dawud seemed a sound choice considering his impressive credentials. In New York, Dawud served as manager of *Tadak Enterprise*, an African import shop; imam at *Harlem Mosque Brotherhood* and secretary of *Harlem African-American Citizens Committee*. In Philadelphia, Dawud started the *International Muslim Brotherhood* with Shaik Khalil Nasir Ahmad in 1949 and co-founded the *Islamic and African Institute* in Philadelphia in 1957. Thus, Abdullah scheduled a meeting between Talib Dawud and Vidyarthi to discuss MSUSA's proposed project. During negotiations held in Abdullah's house, Dawud agreed to take on MSUSA's assignment to print Vidyarthi's text but to no avail. Months passed without publishing the book, and to add insult to injury, Dawud declined to return Vidyarthi's manuscripts.

To resolve this impasse, Abdullah went back

to Philadelphia to seek the assistance of the Nation of Islam's black Muslim leaders. Abdullah's choice of seeking out the NOI stemmed from several reasons. First, Abdullah had already forged an amicable connection with the movement during his earlier stint in San Francisco in the mid-1950s. Then a store-front building emblazoned with cosmological symbols piqued his curiosity: "I noticed the moon and star flag similar to the flag of some Islamic countries. So without asking them if they were Muslim, I greeted them As-salaam-Alaikum." The black Muslim brothers replied they were starting an Islamic Temple and invited him to speak. While uncertain whether M. Abdullah took up the offer, it marked his first significant encounter with the community, whose cause he sympathised with and thus, refrained from declaring *takfir*. As a Lahori missionary whose own community struggled to achieve legitimacy within orthodox Sunni circles, he empathised with the black Muslims' quest for respectability and socio-economic uplift. This genuine understanding built a bridge between himself, Wallace and Elijah Muhammad in the early 1960s. Second, Abdullah was a pragmatist eager to tap on Elijah Muhammad's publishing experience. In early 1960, Muhammad was on the cusp of founding his own publishing company- the Muhammad Speaks- after experimenting with smaller journals such as *Moslem World and the USA*, *Mr Muhammad Speaks* and columns in black-owned newspapers *Pittsburgh Courier* (Philadelphia), *Amsterdam News* (New York City). Third, Dawud had embarked on a public broadside against the Elijah Muhammad's NOI that spilt over into the pages of the *Chicago Defender*, and hence Abdullah naturally aligned with Dawud's adversary

Thus in 1960, Abdullah moved to Philadelphia and accepted a position at an **Islamic Centre in Philadelphia** and learnt Wallace D. Muhammad had been newly appointed as an NOI Muslim minister in Muhammad's Temple # 12 at 4218 Lancaster Avenue, West Philadelphia. It seems that members of Temple # 12 were familiar with the AAIIIL since Milton Shabazz, a member of Temple No. 12, wrote to *The Light* on January 20, 1959, expressing his great pleasure in Ghulam Rabbani Khan's (Imam of Woking

Mosque) favourable write-up on the NOI. He requested for 50 copies of the Nov 1958 issue of the Light to be forwarded to the Philadelphia Temple. M. Abdullah made several attempts to arrange a meeting with WD Muhammad. But these overtures were rebuffed, partly due to the NOI's distrust of Eastern Muslims.

Further, Wallace Muhammad was embroiled in a legal imbroglio, staving off a conviction for failure to register for military service as mandated by the Selective Service Act. Abdullah's stubborn persistence over the phone paid off as he was finally invited for dinner, where they struck a genuine friendship. Over the homemade Pakistani chicken rice and palau (chicken curry), Abdullah was quickly impressed at Wallace's command of Arabic, "I was amazed that there was no difference in his accent, articulation or enunciation". He described his new student as "bright", "conscientious...whatever lesson I gave him, his results were very good". WDM corroborated that Abdullah mentored him in "Urdu lessons," the Indian language. He gave me recitations in Qu'ranic reading and just religious discussions. It was not so much in-depth but mostly surface religious discussions". WDM might have underestimated Abdullah's influence in shifting the spiritual direction of Temple # 12.

Soon after Abdullah's lessons, Wallace Muhammad embarked on a clandestine Sunnification of Philadelphia Temple #12. Shakir A. Mahmoud, a member of the Philadelphia Temple, noted how between 1959 and early 1961, Minister Wallace Muhammad steered his congregation away from Elijah Muhammad's black nationalist tenets. *"He was teaching his people, the membership of Philadelphia, more knowledge of Prophet Muhammad, more knowledge of the Holy Quran, deemphasising his father's (Elijah Muhammad) role. He did not emphasise his father as PROPHET Muhammad. He taught them about the late Prophet Muhammad. And he taught Arabic. I showed him how to pray (perform salaah according to Sunni Muslim ritualistic prayers). And so therefore, his temple was uniquely advanced. Ozier Muhammad, another Philadelphia member and grandson of Elijah Muhammad, recalled how Wallace explained the theological distinction between NOI and*

Sunni Islam, where the black-nationalist emphasis was only necessary for the 1930s but was to be relinquished in the 1960s.

Further, Wallace relaxed the quota on the number of *Muhammad Speaks* newspapers to peddle and the amount of weekly charity to be paid, such that Temple # 12 swelled in membership from 67 to 500 members. Hence even in this early period, Abdullah helped Wallace Muhammad transform the Philadelphia black Muslims into a more orthodox Islamic movement. This relationship continued to grow and prosper until the Lahori's death.

At the end of the NOI Saviour's Day Convention in Feb 1961, Wallace arranged for Abdullah to meet the black Muslim Messenger Elijah Muhammad for dinner. They discussed Islamic movements in the West. A curious Elijah questioned why "Eastern Muslims" like Abdullah propagated Islam into western countries such as the United States. Abdullah contended that tit-for-tat retaliation was necessary to counter Christian evangelicalism in the East, *"The English sent missionaries to India to convert them to Christianity... To turn the tables gave the Indian a superiority complex."* In turn, Abdullah queried Elijah on the NOI's heretical practices. Elijah rationalised that instantaneously imposing orthodox Islamic duties would deter his followers, *"Don't think I'm against following Islamic teachings. If I overload my followers, they will run away, so I'm teaching them bit by bit."* Hinting at a gradual future Islamicisation of followers. Yet, Elijah Muhammad was barely embittered by Abdullah's encroachment into his black Islamic universe, even offering his guest one hundred dollars at the end of dinner, claiming, *"Brother, this is America, you need money"*. These early culinary encounters with Wallace and Elijah Muhammad proved a pivotal moment in his Lahori-Nation of Islam relationship as allegiances were born and won over fine sumptuous meals.

Following Abdullah's momentous encounter with the Honorable Elijah Muhammad, the AAIIIL published a stirring article on the NOI in *The Light* on May 8, 1961. Though the Lahori-affiliated Woking Mosque (Britain) publicly severed ties with the NOI in 1959, the AAIIIL embraced a more tolerant approach following

Abdullah's lead. The AAIIIL commended the NOI for various reasons. First (strategically), the AAIIIL was visibly impressed with the black Muslims' astonishing success in gaining tens of thousands of converts vis-à-vis the MSUSA's sluggish torpor. The editor rebuked the MSUSA for losing momentum. "Even that (once) dynamic Ahmadiyya Missionary movement seems to be resting on its oars so far as America is concerned. Will it wake up?" Second (theologically), a core tenet of the Lahori was not to declare *kafir* any community that articulated the *kali-mah* to Allah and Prophet Muhammad Ahmadiyya. Third (time), the AAIIIL hoped Elijah's deviant, heretical inclinations would prove ephemeral, "*some of Elijah's utterances may not fit with the correct Islamic standards. His hymn of hate against the white man is especially repugnant to the teachings of Islam, which embraces the white and the black alike within its universal brotherhood. But it is a passing phase, let us hope, and an understandable reaction against the white man's hatred of the Negro population*". It was worth being patient with the NOI because of its potential to form a powerful political lobby in Washington's foreign policy in the Middle East. "*If a dynamic minority like the American Negro population embraces Islam and the present anti-white sting in the movement wears off in time, the Islamic influence in America may well be expected to counter-balance the powerful Jewish bloc, which is bedeviling peace in the Muslim countries of the Middle East*". Fourth (socially), the NOI could act as a bridge between Islam and Christianity in America as almost all its members were born and raised as Protestants.

From 1961 to 1970, Abdullah decided not to restrict himself to serving only the Lahori-American cause in San Francisco. Instead, Abdullah (and his family) developed new ideas of what it meant to serve the broader community. He adopted a flexible attitude and readiness to advance the struggles of African-American Muslims, fulfil the spiritual needs of immigrant Muslims and further the spiritual quest of white Americans. Since Abdullah's location in the West was peripheral from the centre of power in Lahore, this position accorded him a strategic form of autonomy. Abdullah immersed himself into the rich tapestry of America's culturally,

religiously complex, fluidic world. He cultivated close networks and sought patronage from seemingly diverse, competing groups. Abdullah became the living embodiment of the cross-fertilisation of ideas through communicating with different religious groups in the 1960s. Those who came into his world were ethnically diverse, frequently overlooked and disempowered.

In Philadelphia, Abdullah and Wallace Muhammad crystallised their friendship further by signing up as members of the International Muslim Brotherhood from 1961 to 1963. Abdullah assumed a more significant leadership role over Wallace Muhammad during this period. The former served as Imam of the masjid, whose members consisted of Muslims from different Asian and North African countries. Wallace took on a lower background role as personal and legal problems confronted him. In mid-1961, Wallace's marriage with Shirley X Allen broke down, culminating in his departure from 704 South 60th Street, Philadelphia. He stayed alone at a hotel at Southdown YMCA, 6545 South Union Avenue, Chicago. On September 16, 1961, they formally divorced, but he was ordered to pay monthly child support on the grounds of desertion. Though Wallace quickly re-married Lorraine X Washington at Cook County courthouse on October 27, 1961, three days later, Wallace had to report to Cook County Jail as required by the Supreme Court. On November 1, he surrendered to the US Marshall and began serving his sentence at Sandstone Federal Correction Institute. During this period, Abdullah became a religious teacher and editor of the "Muslim Herald" journal, publishing various essays under the title "Islam and Society".

Between 1962 and 1963, Abdullah became one of the founding fathers of the Islamic Society (Centre) of San Francisco, the first masjid in San Francisco and the Bay Area. He spearheaded endeavours to purchase and convert an existing church building into the society's building at 400 Crescent Street, San Francisco. Before this purchase, immigrant Muslims rented sites like the YMCA or school halls to host festive Islamic celebrations. As "Director" in 1963, Abdullah performed Islamic services for the community, including lecturing, officiating

marriages, and teaching Islamic studies. Essentially, he knitted together diverse ethnic communities from Fiji, Pakistani, Middle East and Southeast Asia.

By 1965, MSUSA operations in San Francisco fizzled out as the AAIIIL General Secretary wrote to a Glaswegian professor in *The Light* admitting it no longer possessed any mission in the USA, which had to be closed. In my opinion, MSUSA's demise was rooted in wrestling with the same difficulties that bedevilled Lahori missions everywhere- how to negotiate the boundaries between Lahori and other Islamic movements. The MSUSA's strategy of reaching out to various Islamic groups ultimately altered their own group identity, creating a profound dilemma. Moving the group closer to the middle of the Islamic spectrum raised the question of whether it still retained the Ahmadiyya identity or became indistinguishable from other American Islamic institutions. Hence, Lahori-Americans were compelled to think about their group in different ways. Was MSUSA primarily a vanguard spearhead acting in the name of other American Islamic groups? Or had MSUSA become reconfigured as a strictly mainstream Islamic group? For the MSUSA, a fundamental reassessment of the nature of the American branch was needed.

In the 1960s, Abdullah steered clear of this controversy by moving towards secular pursuits. To financially support his large family, Abdullah secured a position in the DataBase Department of the Wells Fargo Bank of San Francisco, working there from 1963 to 1970- while voluntarily offering his services to whichever organisation sought his assistance. This was demonstrated on October 15, 1965, when Abdullah, in his new capacity as "secretary" of ICSEF, delivered a lecture to the Muslim Students Association (MSA) of the University of Washington. Zafar Abdullah, his son, served as an editorial committee member of *Al-Ittihad*, the newspaper organ of MSA and was nominated as Chairman of the Publication and Information of San Francisco College charter between 1965 and 1966. The MSA, founded in 1963, was still in its rudimentary form. Over the next two decades, it emerged as the most successful national Muslim organisation for immigrant students in

American universities and colleges. Abdullah and Zafar partook in the MSA's lofty aims to cultivate religious identity and spaces and strengthen fraternal bonds among Muslim students in a non-Muslim country.

1970 marked a pivotal turning point in Abdullah's Islamic activism as he retired from his banking duties to devote and immerse himself fully into religious work. Within his local Bay Area community, together with Lady Khadija McGavin, Abdullah formed a group for the budding Shi'ite Iranian community by conducting weekly Islamic religious education for Iranian children living in Bay Area. Moreover, they undertook the project of purchasing gravesites and performed funeral rites for hundreds of Iranian Muslims.

Beyond his immediate locality, the 1970s saw Abdullah re-joining the AAIIIL with renewed vigour and experienced an astonishing ascent through the ranks to achieve the pinnacles of power in the AAIIIL. Abdullah's reprisal of his AAIIIL role dovetailed with the Lahori-Americans' re-emergence in the late 1960s. After MSUSA ceased operations in 1965, the Lahori-Americans had successfully resurrected themselves by reinventing their identity as part of a broader Western hemisphere alliance of Lahori missions.

In the inaugural 1968 Convention held in Trinidad, the AAIIIL took its first forays on a regional grouping of foreign missions in the Caribbean and South America as part of its new strategy to try to fulfil Ghulam Ahmad Mirza's prophecy of the Sun of Islam rising in the West. In April 1969, Californian Lahori delegates attended the 2nd Ahmadiyya Convention in the West held in Guyana. Here, the "Ahmadiyya Anjuman Isha'at Islam for Western Hemisphere" was officially formed under the leadership of Aziz Ahamad (as President) and Maulana S Tufail (as patron). This bloc pledged to be more receptive and adaptive to formulating indigenous solutions to the local conditions of the different countries it encountered: "*the Movement (sic) has addressed itself to the urgent and pressing task of interpretation and application of the principles of Islam to these areas of human development and experiences in the new*

emerging Caribbean”.

In August 1970, Abdullah marked his return to Lahori activism at the Third Ahmadiyya Convention in the West hosted in Surinam. Ameer of AAIIIL, Maulana Sadruddin’s visit and a record gathering of more than 200 foreign representatives from Surinam, Trinidad, British Guyana, Britain, Germany, Pakistan, and America headlined the event. First, Abdullah was part of Maulana Sadruddin’s travelling entourage for the Second Ameer’s debut venture into the Western Hemisphere. Second, Abdullah also took on the correspondent’s role in covering the event for *The Light*. He noted how “Hazrat Ameer moved among the audience as one of them and talked to each member of the jamaat. It was an atmosphere of unalloyed fraternity. There was no trace of *pirdom* or splendid isolation as is usually seen when a religious leader is among his votaries who kow/tow to him”. At the end of the tour, Abdullah reported on the successful conclusion of the Convention that saw the Ameer open two new mosques, lay the foundations for the third and boasted of 189 new AAIIIL members taking bai’at (oath of allegiance).

A few months later, Abdullah’s eldest son, Akbar, returned to the AAIIIL. During the December 1970 Annual Jalsa in Lahore, Akbar fortuitously encountered Minto, his former MSUSA President. Minto encouraged him back towards the path of Lahori activism after a decade’s absence. Like a born-again Ahmadiyya, he penned an extensive article imploring the community to ramp up their missionary strategies through a multi-pronged approach: (i) expanding their scope of outreach by proselytising to society’s downtrodden and rehabilitating them, (ii) striving for economic self-sufficiency through modernisation and diversification of the AAIIIL’s revenue streams, (iii) greater political engagement with Pakistan’s corridors of power as a co-creator of the country’s constitution, (iv) advocate better synergy between the experienced and youthful Lahoris- while urging the youths to take on the baton of leadership and called for the senior members to maintain direct contact with youths to strengthen the faith to “*act as a deterrent and bulwark against the spread of hippyism*”. Akbar represented the small band of ambitious Lahoris who ranked below the older

vanguard in position and influence but desired to infuse the movement with renewed vigour. Although better educated and more attuned to the demands of modern society and less burdened by the ideological fissures of the past, they shared the misfortune of being edged out in terms of decision-making. He hoped his insights would percolate their way to the top-policy making bodies. Unlike others who only looked to Lahore for inspiration, Zafar suggested learning from Qadiani and Christian movements about alternative approaches to membership, publication and finance. He underscored that the group could only advance if they looked beyond tried and tested proselytising methods and dedicated themselves to financial restructuring.

On December 24, 1972, Abdullah sent a tape-recorded message to attendees gathered in Dar-us-Salam Colony, the new headquarters in New Garden Town, Lahore. On this occasion of the 58th Annual Jalsa, he assumed the role of chief apologist, exerting how non-Ahmadi Sunni and Qadiani theology transgressed against the concept of ‘*Khatm-i-Nubuwwat*’ (Seal of Prophethood). Instead, Abdullah advanced the AAIIIL’s exegetical interpretation where Prophet Muhammad was the irreversible Last Prophet of Islam and Jesus would no longer make a second re-appearance, having died naturally in Kashmir after surviving crucifixion. Instead, the 2nd coming of Jesus was to be metaphorically interpreted. Ghulam Ahmad Mirza fulfilled it. The *mujaddid* (reformer) who carried out messianic tasks of “*yaksirul saleeb wa Yaktulil Khinzeer*” (breaking the cross and killing the swine) by successfully repelling Christian evangelical proselytisers and Hindu Arya Samajists in late 19th century India. Realising this to be a controversial departure from orthodoxy, Abdullah exhorted Lahoris to ignore maulvis’ accusations of fellow Muslims as *kafirs* (heretics) since the Pakistan government recognised all Muslims as authentic no matter what their school of thought. Ironically, this proved myopic as Ahmadiyyas were constitutionally expunged from the Muslim body-politic in 1974. Paradoxically, Abdullah criticised the Arab world for “neglecting the significance of the Holy Quran” while lauding Al-Azhar scholars who leaned closer

towards Ahmadiyya tenets, including Al-Ma-raghi, Mahmood Shaloot and Rashid Raza (who accepted the view of Jesus's death in Kashmir).

Abdullah's return to the AAIIIL activities in the early 1970s re-energised the Lahori-American community, which saw them winning several converts. In 1972, Abdul Rahman Libed, an American Catholic of mixed Filipino-white American heritage, declared *shadahah* after regular interaction with Abdullah and Zafar in the family residence in 1540 Haywood, California. In Jan 1974, Abdullah presided over the Islamic conversion of Hasijah Rosefield, a Catholic born to mixed Jewish-Protestant heritage, at the Subud House in San Anselmo, California. The Subud House was an international spiritual association open to people of all cultures, nationalities and creeds brought by Bapak" Muhammad Subuh Sumohadiwidjojo, a non-dogmatic Javanese spiritual guide. Abdullah also urged that scholarly articles on religious issues be churned out more regularly for American readers to accelerate the rate of converts and close the ranks of Lahori Americans.

Since the 1970s, the Lahori transnational conventions, theological tenets and talismanic individuals have stood at the epicentre of African-American Islam's most dramatic transformation of the twentieth century. The Nation of Islam's Sunnification drive owes much to Wallace Muhammad's overseas spiritual jaunts to Lahori conferences that infused him with a deep adoration and intellectual nourishment. Abdullah personally invited Wallace Muhammad to various Lahori conferences, making it hard to overstate the importance of the former on the latter's spiritual and intellectual growth. In 1970, Wallace participated in his inaugural Lahori Convention in Surinam when the recently banished African-American leader arrived as part of Abdullah's entourage of ten San Francisco Lahoris. The interactions with diverse foreign Lahori missionaries from West Europe, North America, South Asia, and the Caribbean would have stirred Wallace Muhammad's internationalist outlook and furnished Lahori tropes and a blueprint for his future leadership position. A few years later, in 1975, Abdullah guided Wallace Muhammad during a whirlwind tour of Egypt, Libya and Saudi

Arabia, where both performed *umrah* (minor pilgrimage) and discussed matters of common interest to both organisations. While visiting Lahore, Wallace visited Maulana Muhamamd Ali's work office in the last days of his life. Staring at the cramped office, Muhammad could barely fathom the author's enormous contributions churned out independently. He asked: "Why didn't you give him a secretary, in fact, a relay of secretaries, to do this enormous work?" - revealing a reverence for the AAIIIL's founding father. Wallace's spiritual travails into the Lahori international universe produced a morally meaningful experience for him since he was seeking spiritual detox at a critical juncture when he was exiled from the NOI. Most critically, Wallace gained a theological apparatus of the *mujaddid* for reconceptualising his new position five years later.

On February 25, 1975, the Honourable Elijah Muhammad passed away from congestive heart failure culminating in Wallace Muhammad's ascent to the vacant throne. But the coronation during Saviour's Day was hardly a straightforward affair as Wallace was viewed by many in the crowd as a usurper, having been exiled several times for heresy. At the highly charged, emotional event, Wallace employed WD Fard's prophesized myth that he would succeed his father, Elijah, to legitimise his controversial ascent. Yet, at the same time, Wallace needed to demystify WD's obscure, enigmatic figure. Fard had traditionally been deified as Allah. To nudge his movement toward Sunni orthodoxy. To justify the nuanced shifts towards orthodoxy, Wallace relied on Abdullah to adorn the garb of a Sunni-fied Fard. The former also employed an Ahmadiyya trope by declaring himself an African-American Islamic *mujeddid* (reformer) in a clear nod to the Lahori theological apparatus, but a still unfamiliar concept to the former NOI congregation.

In the aftermath of Saviour's Day, Wallace deepened his connections to the AAIIIL while Abdullah featured more prominently within Lahori ranks. Between 22 and 29 August 1975, the pair participated in the "Seventh Annual International Ahmadiyya Convention", held under the Western Hemisphere Council of AAIIIL. Approximately 200 delegates from more than ten

nations, including Guyana, Trinidad, Surinam, Fiji, Holland, Germany, Pakistan, USA, thronged Tooting Hall in South London. The location was a powerful symbol of Ghulam Ahmad Mirza's exegetical interpretation of Prophet Muhammad's vision that the sun would rise in the West in the latter days. In Mirza's vivid dream, he envisioned himself standing on a pulpit in London and catching many white birds under a tree, meaning the sun of Islam would shine resplendently in the Western world upon being illuminated by his Ahmadiyya missionaries. In this spirit, the *Paigham E-Haqq* painted the London conference as a gripping picture of an Islamic victory "striking the first blow in the killing of the Dajjal, Anti-Christ, by the Messiah" over the West. Though Wallace's NOI was not considered a satellite AAIL mission, "Hon. Wallace Muhammad, Supreme Leader of the Lost Found Nation of Islam, USA" was more than just a curious observer seated among the delegates. In the opening session, he was to share the news about the recent mass conversion of hundreds of thousands of African-American Muslims into the Islamic fold. For the rest of the Lahori speakers, they would have deemed Wallace Muhammad's recent Sunni-fication of the NOI as empirical verification of Mirza's firm conviction in the Islamic potential in the West. For AAILL, events in black Islamic America in February 1975 underscored the founding father's primary line on the inevitable march towards Islamic flowering in the West. Wallace's mass conversion provided a compelling justification of Ahmadiyya's relevance because it suddenly seemed to confirm Mirza's prophecies about the rise of Islam in the West.

To cement his affiliation to the AAILL, Wallace visited the AAILL Centre in Lahore, Pakistan, on April 11, 1976. As the Central Anjuman wanted Wallace to take something of his experience back with him, they presented him with a photograph of Maulana Muhammad Ali, signed by eight of Muhammad Ali's children, as a token of appreciation. In June 1976, the pair- Abdullah and Wallace- visited Utrecht, Holland, to witness the inauguration of the Lahore Mission. The Holland Ahmadiyya was led by Abdur Rahim Jaggoo, a Surinamese immigrant to Holland in Apr 1975. He warmly welcomed

Wallace, Herbert (brother) and Sultan Muhammad (nephew) as leaders of "2 million zealous Muslims in the United States. Reaching the Hague on June 13, Abdullah, "the Honorary Missionary of San Francisco", was cheered with the slogans of "Long Live Islam" and "Long Live Maulana Abdullah". Over the next few days, Abdullah delivered a few speeches on Quranic teachings and the need for propagation work in the US to a larger than usual Holland Ahmadiyya congregation. It was also significant that during Dr Saeed Ahmad's 1-month tour of international AAIL missions between September 29 and November 28 1976, the senior Ahmadi leader chose to include a trip to Wallace Muhammad's Chicago Masjid in his itinerary. After starting with a one-month stay in England, he followed this with trips to Germany, Holland, Trinidad and Tobago, Guyana, and Surinam before culminating his tour with Wallace's Chicago masjid. After Imam Wallace addressed a gathering of 2,000, Dr Saeed Ahmad was invited to speak to the congregation. Wallace's succession as leader of the largest American Islamic movement and close ties with the Central Jamaat provided the AAILL with seemingly indisputable evidence that conditions for an Islamic revolution had dramatically improved. Assured of Wallace's WCIW Islamic authenticity, N. A Faruqi, a prominent Lahori theologian and *The Light* (Pakistan) columnist, vouched for the leader's Islamic legitimacy and piety in April 1977 "we had the good fortune to observe the Honourable Mr W. D. Muhammad from close quarters when he paid us a visit last year. We found in him a devout Muslim of great promise. And it was so satisfying to hear from his own lips that the conversion of his community to Islam began with his father coming across a copy of the English translation and commentary of the Holy Quran by Maulana Muhammad Ali, our late leader." For Faruqi, Wallace's conversion of the black Muslims fulfilled Islamic prophetic predictions. "The above (WCIW's conversion) is only one of the several examples of the truth of the Holy Quran, which proclaimed 1400 years ago that it can and will overcome all hurdles and difficulties in the way of the spread of truth which it contains, the truth of the Holy Prophet Muhammad that 'ultimately the sun of Islam will rise from the West' and the truth of the

Promised Messiah Hazrat Mirza Ghulam Ahmad Sahib in whose times and through whom this remarkable turn in the history of Islam was predicted by the Holy Quran and the Holy Prophet.

Yet, it was not only Wallace who found himself moving closer into the Western Lahori terrain in the mid-1970s. On the flip side of the coin, Muhammad Abdullah became increasingly entrenched in the African-American Islamic universe. Wallace recruited Abdullah to masquerade as Fard because the newly crowned African-American Muslim leader struggled to walk a tightrope to strike a delicate balance between the requirements of Sunni orthodoxy and the cultic demands of sanctifying the NOI's religious, traditional icons. Abdullah, whose Lahore community similarly endured the tumultuous experience of navigating between the interstices of Sunni orthodoxy and Ahmadiyya nebulous boundaries due to Pakistan's 1974 Constitution that expunged Ahmadis from the Pakistani Muslim-body politic, was deemed the best candidate to assume the enigmatic Fard's personae. In mid-1975, Wallace presented Abdullah to NOI followers at a West Coast regional meeting as an important future leader of the rapidly-changing community., *"This man is an old and dear friend of the family's. Whenever you see him, give him your utmost respect and aid him whenever possible.* By March 1976, WDM began insinuating in *Bilalian News* that Imam Abdullah was WD Fard, with whom he communicated. *"Master Fard Muhammad is not dead, brothers and sisters, he is physically alive, and I talk to him whenever I get ready. I don't talk to him in any spooky way. I go to the telephone and dial his number."* In the late 1970s, Abdullah's symbiosis with Fard was complete. Abdullah was formally introduced to close confidantes as "Farrad Muhammad". Sister Khalilah Camacho Ali, the ex-wife of Muhammad Ali, disclosed she was elated but puzzled at celebrating Fard's birthday with the founder: "I was excited. I thought it was beautiful. But I wondered why his name was different when he ... when I saw him the 2nd time. He changed it".

Abdullah's unofficial casting as the ambiguously melded-Fard-Abdullah placed him in a difficult situation. First, the project of

superimposing and layering Abdullah's identity with WD Fard seemed a hopeless task, fraught with multiple complexities. Abdullah confided to A. Akbar Muhammad, Louis Farrakhan's representative in 1976, that he was being encouraged to take on February 26 as his birthday. Second, Abdullah realised Wallace's theological sleight of hand. Melding Fard's identity with his own- was controversial and complex and ran the grave risk of committing shirk (impermissible innovation of associating oneself with Allah) - a deviant heretical transgression beyond the boundaries of Islamic orthodoxy. In a revealing interview with Zafar Ishaq Ansari, a Pakistani scholar, Abdullah disclosed the delicate nuances of his balancing act, "It is alright to say I am Fard Muhammad for Wallace D. Muhammad. I taught him some lessons. But I am not the same person (as Fard) who taught Elijah Muhammad, and I am not God." Thirdly, revisionist alterations to WD Fard's role in NOI cosmology were an extremely "high risk, high reward" manoeuvre; that could potentially backfire. Whenever Fard's image was tampered with, it became a lightning rod for emotion and reaction. In 1973, Ernest 2X McGhee's (Hamaas Abdul Khaalis) entire Hanafi family was brutally murdered for his iconoclastic excoriation of Fard as a white Greek charlatan. Throughout the 1970s and 1980s, Abdullah paid the price for silently acquiescing to being symbiotically intertwined with WD Fard. He was hounded and persecuted for years in Oakland by both Sunni and NOI Muslims alike, who found Abdullah's awkward, hybridised half God-half imam caricature proved to be an unsatisfactory compromise. In his desperation and frustration, Louis Farrakhan, a traditional NOI hardliner, even hounded the greying Pakistani residence, *"Farrakhan went to his house at 1540 C Street, Haywood, California and knocked on his door, saying, 'Are you Fard? Are you Fard?' But Imam Abdullah wouldn't even open the door to him; he turned him away"*.

Despite the challenges surrounding Abdullah by his association with Fard, this concomitantly came with benefits attached to Abdullah and the American Lahoris. This assured him access to African-American Islamic levers of power and influence for Abdullah within

Wallace's community. Within the first year of Wallace's reinvention of the NOI into the World Community of Islam in the West (WCIW), Abdullah was invited to deliver primary addresses in various cities, including Atlanta's Spiritual Life Jubilee, at Elijah Muhammad's flagship mosque in Chicago etc. On September 17, 1976, "Professor" Abdullah was honoured with the historic opportunity to lead the first-ever Jumaah prayer in Muhammad Mosque # 77 in Oakland, California after Assistant Minister Faheem Shuaibe announced the adhan (call to prayer). Abdullah's role was crucial in guiding theological Sunnification and moral purification of the West Coast that had been tainted by the Death Angels' brutal criminality and multiple murders in its previous incarnation as Muhammad's Mosque # 26 in San Francisco.

By the winter of 1976, Abdullah was named Resident Imam of the newly renamed Oakland Masjid on Bancroft and 47th Avenue and entrusted as a spiritual guide over the entire black Muslim congregation residing in the San Francisco Bay area. Initially, his appointment as Imam raised tensions among the Bay Area Muslims. But his congeniality and sincerity soon won over their hearts and minds. He patiently led congregational prayers, managed *shahadah* (conversion) and *qadi* services and wrote books such as *Quran Made Easy*. Sister Wanda Sabir, an African-American female member of the Oakland Masjid in the 1970s, testified Abdullah as a "lovely man (who) was almost a surrogate dad. He was a beautiful introduction to us of true Islam and its humanity. He loved Islam and the Prophet and was a gentle presence in the East Bay community."

Apart from his responsibilities in Oakland, Abdullah acted as a national spokesperson for WCIW. In a 1977 KTVU Montage Programme interview broadcasted to Americans of all stripes. Abdullah played up the WCIW's new Islamic credentials by downplaying and dismissing Fard's divinity, "*One person by the name of Master Fard Muhammad came to America to teach Islam, and they considered him as Allah, God, coming in the person of Fard Muhammad. So that was the difference: Muslims don't accept anyone after Prophet Muhammad as Messenger of Allah, and Muslims don't think Man can be God.*" To a

broad audience, Abdullah keenly painted the WCIW in Sunni brushstrokes in stark contrast to the NOI's heterodoxy. Yet, in Aug 1977, in an exclusive interview in the monthly *Bilalian News* publication, Abdullah de-emphasised the differences between the WCIW and NOI Islam. Abdullah now exaggerated Elijah Muhammad's Islamic credentials, acutely sensitive to Bilalian readers who had just experienced a capricious conversion. In a drastic reversal from the KTVU interview, Abdullah now played the role of chief apologist for the recently deceased black Muslim Messenger. First, Abdullah lauded Elijah as a successful proselytiser of African-Americans compared to "Eastern" Muslims in America, "*He (Elijah Muhammad) had studied the psychology of the Bilalian people. There were other Muslims who were in this spirit, too, from Pakistan and other areas. But they had not studied the psychology of the (African-American) people, though they spent a lot of money. So they were not successful. But Elijah Muhammad knew the psychology of the people.*". Second, Abdullah sanitised and recast Elijah as an Islamic figure who reached out to Eastern Muslims. In a drastic, radical surgery, Elijah was stripped of his image as a menacing revolutionary black Islamic figure and re-garbed as a genuine pan-international Islamic figure, "*He (Elijah) had no racial hatred as people think. He had the same love for Muslims in the eastern part of the world as other Muslims had.*" Moreover, in another liberal experimentation with truth, Abdullah hailed Elijah as a bona fide, sincere Muslim whose endeavours to introduce the seeds of Islam into America were respected by "staunch Muslims" in the Eastern world, such as Libya and Pakistan. Rather than conventional stinging Sunni Islamic rebukes towards Elijah's group in the 1960s, M. Abdullah sincerely sympathised with the plight of the black Muslims as a double minority in America.

In early 1978, Abdullah accompanied Wallace to Atlanta, Georgia, where the Wallace broadcast a five-hour speech to 200 mosques announcing the creation of a 17-member Council of Imam. Abdullah was included in this council in an advisory capacity. This declaration sparked media a frenzy over whether Wallace was permanently stepping down. To clarify

matters, Abdullah phoned up the *Oakland Post* to declare that Wallace was merely decentralising the chain and command. But not relinquishing total control since the Imam Council still had needed to “take Wallace’s advice from time to time” and reassured readers the African-American Muslim community remained “unshaken by his move”. Abdullah, a trusted confidante, acted as spokesperson, reminding all Bilalians of the need for “unity and loyalty and expressed hope that sects would not be created.”

Abdullah’s elevated status among Wallace’s followers created favourable conditions for a Lahori revival in America that suddenly appeared propitious between 1976 and 1977. On October 15, 1977, the Ahmadiyya Anjuman Ishaat-i-Islam, USA (AAIIL-USA) was officially (re)opened with the central office in Newark, near San Francisco, USA. The opening ceremony was performed by Dr Saeed Khan, then Vice-President of AAIIL and Chairman of the Foreign Missions Committee, whose appeal to the Oakland Jamaat contributed \$6,000 for funds. The new AAIIL-USA nomenclature was not mere window-dressing. Reformulating the group’s identity, the imam and his co-religionists took pains to set themselves apart from the earlier versions of themselves as the MSUSA. The AAIIL-USA promised deepened integration into mainstream American society while not abandoning their regional affiliation to the Ahmadiyya Western Hemisphere bloc nor their international links to the Central Anjuman in Lahore, Pakistan. Its immediate aims included coordinating and enrolling scattered Lahoris scattered all over the United States to settle the heavy debts incurred to purchase the building. By late 1978, Abdullah made way for Imam Andrew Mustafa Hassan as Imam of Wallace’s Oakland Masjid as he had grown weak and could not continue with the hectic duties. Yet, Abdullah remained politically active as AAIIL’s official representative and honorary missionary in the United States and whose home address at 1540 C Street, Hayward, California, was enumerated in the *Light (Pakistan)* as the primary contact point.

On May 26th 1979, the AAIIL-USA held a “Promised Messiah Day” at its centre at 6915 Sunkist Drive, Oakland, California. This public

meeting illustrated the increasingly interlocking nature of Wallace’s and Abdullah’s communities as it attracted more than 60 attendees, and a mixture of Pakistani AAIIL and Bilalian Muslims appeared together. Organised by Zafar Abdullah (Secretary of AAIIL-USA), he invited Masud Akhtar as the chief speaker, who emphasised the historically linear chain of emplotment between Lahore Ahmadiyya and American Islam. He narrated how Ghulam Mirza initiated the breakthrough by converting Alexander Webb, a white American, in the late nineteenth century. This was subsequently followed by Maulana Muhammad Ali’s translation of the Quran that guided Elijah Muhammad’s NOI from the 1930s to the 1970s. These bonds culminated in Wallace’s Islamic community, whose “(about) half a million members of the Community of Al-Islam in the West all owe their seeing the light of Islam to the Promised Messiah”.

Having stabilised the AAIIL-USA, they turned to support other Lahori missions in the Western Hemisphere. Zafar and Zakia Abdullah attended the SIV Jubilee Celebrations in Surinam in November 1979. They, alongside other delegates from Guyana, Trinidad and Tobago, Fiji and Holland- helped raise funds for the proposed construction of a new complex coupled with an Islamic school for youths and training center for missionaries. A few months later, in 1980, the AAIIL-USA leveraged the momentum to establish *The Islamic Review*. It was the first Lahori publication exclusively devoted to Lahori American affairs. With Noman Ilahi Malik, Zafar Abdullah formed the editorial board from 3691 Walnut Street, Newark, California. It acted as a vital social network binding the Lahore Ahmadiyya American community through disseminating announcements and articles. In 1983, the Annual Review effusively commended *Islamic Review* for its wide circulation in libraries and praised AAIIL-USA leaders as “model mujahids”. Apart from serving the Lahori American community, *The Islamic Review* also illuminated positive light on Wallace Muhammad by favourably reviewing the progressive leader’s book *Religion on the line*, which featured a dialogue with officials from the California Department of Corrections and other spiritual leaders. In July 1981, Dr Saeed Ahmad Khan, Senior Vice-

President of AAIIILL, flew from a European tour to America to visit and monitor the Newark, California branch. The retired physician and Chairman of the Foreign Missions Committee took this opportunity to join the 100 members for Eid Celebrations extensively covered by *The Observer*, a weekly African-American newspaper in San Francisco and The Newark Times. The former portrayed the Lahori Americans as a modern, progressive community whose congregation “did not wear veils like done in some Muslim countries, their faces were uncovered during the service”. On August 18 1981, Zafar Abdullah, now President of AAIIILL-USA, organised a farewell reception for Khan at Newark Community Centre, where US\$40,000 was quickly raised to finance the creation of a new London Centre. The injection of funds salvaged the desperate situation of the loss of the Woking Muslim Mission building. It was used to acquire a new ‘Darus-Salaam’ (House of Peace) abode along Stanley Avenue, Wembley, London, that officially opened on August 27 1982, under the watchful eyes of Dr Saeed Khan, newly minted Ameer and a large American delegation.

Personally, for Abdullah, 1980 marked the apex of Abdullah’s involvement in the AAIIILL at the 66th Annual Jalsa (Gathering) at Dar-us-Salam. A historic occasion because it attracted the largest number ever of foreign delegates from the USA, Indonesia, Fiji Islands, Holland, Surinam, Guyana, Kashmir, etc., and it marked the final meeting of the 14th C Hijrah, as well as the first meeting of the 15th C of the Islamic era. In preparation for the momentous event, Abdullah was entrusted with publishing and editing the signature event’s promotional brochure. To finance production and publishing costs, Abdullah invited Lahori Ahmadi brethren across the world to contribute. The dizzying array of characters- all connected via Abdullah - who sponsored the booklet- ranged from Ahmadis in Ohio, California, Guyana and Holland. Even Yusuf Bey, the owner of Your Black Muslim Bakery, took out a full-page blown out advertisement in the AAIIILL’s Annual Brochure. This controversial African-American religious-business group advertised its range of bean-pies, rolls, and cakes whipped up from the spiritual cookbook of Elijah Muhammad’s *Eat to Live*. While

Bey’s loyalty clearly lay with Elijah Muhammad, Abdullah made clear his organisational affinity by penning an elegiac in honour of three recently departed Ahmadiyya stalwarts - Abdul Haque Vidyarthi, M. Ismatullah, a skilled public debater, and Muzaffar Beg Sateh of Fiji whom “during my contact with them, I learned a treasure of knowledge, which is serving as a beacon of light in my missionary endeavours”. An impassioned Abdullah urged readers in a millenarian clarion-like call to be ready for the 1st Annual Jalsa of the 15th century of the Muslim Hijra Calendar. He likened the community to be a disciplined Lahori troop “when an army is called for action or when it is to be counted, a siren is blown and on hearing the sound of this siren, ...the platoon immediately gathers in straight lines, and none absents himself. The Annual Jalsa’s foundations were laid by the Mujaddid-i-Azam, is approaching near, and the siren announcing its arrival is being blown. Please get alert and ready to attend this Convention and have the blessings of this world and the hereafter.”

For the event itself, in the last week of Dec 1980, Abdullah brought along his American delegates, including Khalilah Ali (Muhammad Ali’s ex-wife) and Imam Nuruddin (an African-American Bilalian Muslim), to Darus Salam, Lahore. There Abdullah delivered a speech on “Rise of the Sun from the West” on December 26, painting a gripping picture of an Islamic victory in the West. He also presided over the final day of the Jalsa. For Imam Ben Nur-ud-Din, this event caused the Bilalian to develop a close affinity with the Central Anjuman. On May 29 1981, the Bilalian delivered a speech in Lahore on the death anniversary of Ghulam Ahmad Mirza. Titled “Bilalian Muslims’ Heroic Fight for Freedom”, he credited WD. Fard for handing Maulana Muhammad Ali’s translation of the Quran to Elijah Muhammad that “enlightened” him to gradually guide his people into the fold of Islam”. To crystallise the Bilalian-AAIIILL connection further, Nuruddin saluted Ghulam Ahmad Mirza for initiating the Ahmadiyya Movement, which vigorously propagated the truth of Islam to the people in the West.

Though Abdullah’s health began deteriorating through the rest of the 1980s, he continued

volunteering and missionising out of his residence for the AAAIL-USA. For example, in 1980, Abdullah indefatigably sent newspaper articles from the USA to the Central Anjuman in Lahore, keeping them abreast of the growth of American Islam through personalities like Muhammad Ali, the world boxing heavyweight champion. For his endeavours, N.A Faruqi from *The Light (Pakistan)* praised Abdullah for setting an exemplary example to Lahoris in the West. Further, in late 1981, Abdullah penned a letter in Urdu to the Rawalpindi branch expressing his sorrow at the recent bereavement of Maulana Sadruddin (1873-1981), with whom he roomed in Guyana and Surinam. Abdullah gushed over the ascetic piety of the leader, who was the last official to have personally sat at the feet of Ghulam Mirza as a student disciple. On December 11 1981, this letter was read out by Mian Farooq during the Welcome Address at Masjid Mubarak Rawalpindi Pakistan to international delegates at Trinidad. In late December 1982, Abdullah attended the 68th Annual Jalsa in Lahore to preside over the second day's sitting and delivered a speech stressing the need for punctuality and cultivating positive habits. In 1983, Abdullah underwent open-heart surgery to replace his heart valves. The following year, Dr Saeed Ahmad Khan visited the recuperating Abdullah at his California residence, where Abdullah formally pledged *bayat* at the hands of the AAAIL Ameer. This gave the ageing leader a shot in the arm as he immediately immersed himself in a flurry of American Anjuman projects. Between 1984 and 1985, Abdullah travelled to Mexico several times to meet Major-General Abdullah Saeed to finalise details of Spanish translations of the Holy Quran and "Muhammad the Prophet" literature. During this process, Abdullah forged a strong relationship such that when the famous military leader passed away due to colon cancer in 1988, Abdullah led the *jenaza* (funeral) prayers in Texas. In the same year, Abdullah attended the International Ahmadiyya Convention in Ohio and Annual Convention in Lahore with his wife. Even in the last few years of his life, Abdullah generously donated to the purchase of the New York Jamaat Centre and other projects.

1989 proved to be a year of mixed fortunes

for Abdullah. On a personal level, the Abdullah clan experienced several unfortunate incidents. In June 1989, Zafar Iqbal Abdullah, still President of AAAIL-USA, fractured his leg in a car accident. Muhammad Abdullah underwent a laser operation on his left eye. Though his eye-sight improved, Abdullah's general health declined. A concerned Wallace Muhammad came from Chicago to visit the ailing veteran and instructed two African-American Bilalian Muslim brothers to look after Abdullah personally. To formally bestow honours on the ailing Abdullah. He received a Meritorious Award of Excellence from Imam Abu Qadir Al-Amin on July 8 1989, at the Golden Gate Holiday Inn in San Francisco. As "Professor Muhammad Abdullah eats, sleeps and lives Al-Islam for 37 plus years of community service", he was recognised at San Francisco's Third Annual Human Excellence Awards Dinner in the presence of Wallace Mohammed. In December 1990. *The Light, Pakistan* thanked Abdullah during the historic centenary of the Ahmadiyya movement for being helpful and cooperative in making *The Light* more informative.

On the professional front, AAAIL-USA continued to thrive and expand its scope of operations. In March 1989, the AAAIL-USA Board of Directors called for the formation of an "Eastern Regional Ja'maat" to coordinate and bring all Anjuman members in Eastern states such as New York into a regional bloc. By March, the AAAIL-USA had made several strides on the Quranic translation project into French, Russian and Chinese. It also accelerated transnational networking with foreign missions: by collaborating with the London Mission to publish Ahmadiyya literature and distributing hundreds of copies of American Ahmadiyya booklets to the Berlin (West German) Mission. The Sep 1990 Annual Convention of the North American Jamaat of Lahore Ahmadiyya Movement in Long Island, New York, clearly demonstrated the regionalised, interlocking, dynamic nature of the AAAIL in the West. The missions were rooted in different nations. They were interdependent but boosted each other and theologically banded under a common umbrella. While the New York AAAIL organised and hosted the event, delegates from California, Guyana,

Trinidad and Tobago delivered speeches. Appeals from a Canadian and Trinidadian Lahore delegate for funds immediately brought forth cash, jewellery and pledges of donations worth more than US\$50,000.

On June 18, 1992, Muhammad Abdullah passed away at about 9.15 pm, aged 87 years old, due to heart failure in a Castro Valley Hospital. His death provoked an outpouring of grief and articles. Over 500 mourners attended the burial rites at the Chapel of the Chimes Memorial Park along 32992 Mission Blvd, Haywood, California. Though Wallace Mohammed was scheduled to lead the *jenaza* (funeral) prayers on June 20, 1992, at 1:30 pm, he got delayed at Chicago's O'Hare Airport. Thus, the responsibility fell on Dr Mohammed Rajab Ally, Imam Abdullah's son-in-law. On July 17, 1992, Wallace Mohammed paid a lengthy tribute to his confidante in *Muslim Journal*, "I consider him a very dear friend, in fact, the best friend that I have known. He was the best friend to the Nation of Islam and to myself that I know of. His passing was as the passing of a dear uncle or a very close person." To cope with the relentless outpouring of tributes worldwide, Akbar Abdullah relayed the family's gratitude to his father's well-wishers, "Professor Imam Abdullah was blessed with your friendship, love, and affection during his lifetime service in the cause of Islam".

Unfortunately, the "Fard-Abdullah" narrative showed no signs of abating since his bereavement. Some African-American Muslims, having accepted the Fard-Abdullah narrative, have even deified him by making a pilgrimage to Abdullah's grave in Hayward, California, to offer prayers for WD. Fard. This mythical symbiosis rooted in the mid-1970s took on a life of its own after 1992 due to newspaper articles, speeches, and oral recollections passed down. In 1994, Imam Mikal Saahir published an article in the *Indianapolis Recorder* titled "Man or God" that formally presented "Professor Muhammad Abdullah AKA WD Fard" to audiences outside of the Wallace Mohammed's community. Saahir intertwined the narratives of Wallie D. Farad and Muhmmad Abdullah through twists and turns in a labyrinthine plot from Arabia, Detroit, Mexico, Fiji and finally, San Francisco. In this plot, Fard's re-emergence as the

Islamic Muhamad Abdullah from 1960 was important as a public rehabilitation exercise that sanitised Wallie D. Fard's cultic teachings. In the process, it reconstructed a more palatable image of the founder.

Wallace Mohammed has since corroborated Saahir's thesis in several speeches to close followers. During a 2002 Ramadhan session, he dramatised Fard's 2nd coming in the guise of Muhammad Abdullah, "A hard worker just like Muhammad Abdullah, my old friend. That man was W.D. Fard that is who that was. He came back and made a second appearance in the same way he appeared to get help to us. Through my father and mother, he appeared to again get help for the next progression through me and my wife, Shirley. He came to our house in Philadelphia exactly the way Mr Fard came to my mother's house in Detroit, offering the same assistance." In March of the following year, Imam Charles Zubari Shabazz from the *Muslim Journal* published another article which officially coupled WD Fard and Imam Muhammad Abdullah. Accompanying the article was an NOI portrait of Fard juxtaposed side-by-side with a photograph of Imam Abdullah. "Interestingly, Abdullah's identity overrode WD Fard's birthdate as believed in traditional NOI doctrine, "to set the record straight, he was supposed to have been born in Punjab, Pakistan, in 1905, instead of the 19th-century date that is still recognised by the (Farrakhan's) Nation of Islam (NOI)."

Such misconceptions and blasphemous-like exaggerations about Abdullah's identity have since proven impossible to erase, even though Abdullah himself has never claimed that he was WD Fard. Several former NOI Muslims claimed that Abdullah could not possibly have revealed his identity owing to potential dangers to his life. Bill O' Muhammad exerted, "Now, could anyone imagine what would have happened had he admitted he was WD Fard to this entire community from coast to coast? With the knowledge of the suffering caused by the concepts of WD Fard in the NOI, he would have had to leave America." Abdul Latif Rahman, a former NOI lieutenant, chauffeur and personal bodyguard for Muhammad Abdullah, even attributed mystical powers and *mujeddid* status to Abdullah, "Fard was the

Mujeddid, and then Warith Deen. They were divinely guided. This isn't a fairy tale. This isn't a made-up story. I've seen them both get revelations. I've seen Imam Warith Deen get into trances, and Imam Muhammad Abdullah used to get into them too." Wallace Mohammed's African-American Muslim followers found the vision of the Fard-Abdullah caricature alluring and seductive since it provided a complicated linear trajectory from the Nation of Islam to its orthodox incarnation as the WCIW in the late 1970s and early 1980s.

On the other hand, in equal measure, this Fard-Abdullah narrative has repulsed traditionalist NOI followers of Louis Farrakhan, who hated that WD. Fard has been wrenched out of their theological and cosmological context. Their memory of Fard as Allah-God in Person remains compelling as a liturgical act of devotion in traditional black American Islamic circles where ideas of founding fathers still carry strong resonance and are a veritable national treasure. Thus, they have directed their fury at Wallace Mohammed and Abdullah for iconoclastically blemishing the purity of their Saviour.

Though WDM's reimagination of Abdullah was not quite the character they presented, both the AAIIIL and the African-American Muslim communities need not be concerned about the watering down of Abdullah's legacy from this disentangling of myths. This is because the actual historical protagonist that emerges is no less fascinating. Abdullah remains an inspirational, transnational Islamic personality in his own right whose contributions positively touched the lives of thousands of students, South Asian immigrants, African-Americans, and whites in their quest for growth and spirituality. The AAIIIL-USA movement he led was neither particularly large nor widespread. But his tireless energies showed the iconic Abdullah as a real person who struggled for his religious passion and love in a perilous world. It is a tale not just amazing for its sheer longevity and mileage covered but fundamentally for Abdullah's values of guts, grit, and perseverance in the face of obstacles. The Imam Abdullah-stripped of excesses remains worthy as a figure of devotion, scholarship and Islamic identification for both AAIIIL and African American Muslims. [\(Return to Contents\)](#)

Immortality Part 3: The Death of Jesus

By *Imtiaz Hoeseni, Reza Ghafoerkhan, Robbert Bipat*



(ILAM broadcast <https://youtu.be/18HP0pmdRFo>)

Is Jesus physically in heaven?

Question 1: From where does this thought come?

During the life of the Holy Prophet Muhammad (and before that time), it was already believed that prophets were not dead. This, among others evident from the *Hadith*. An example about Hazrat' Umar: He thought that Prophet Moses had not died but that he had made a journey to Allah and would soon return. Hazrat Abu Bakr immediately indicated that this was not true and quoted the following verse.

And Muhammad is but a messenger — messengers have already passed away before him ... (3:144)

Muslims, especially from Asia, have taken over many Christian territories, adopting the prevailing Christian traditions. Because of this, they do not believe that Jesus is dead but has ascended physically to heaven.

The Mufti from Egypt rightly issued a Fatwa a few years ago that believing in the death of Jesus is not an article of faith in Islam. In doing so, he tried to create a middle ground between the people who did and did not believe in the death of Jesus. This was a clear break with the old traditions.

Question 2: What evidence do we have from the Holy Qur'an?

The burden of proof is on those who believe that Jesus is not dead and has ascended to

heaven. That Jesus died as a human being is not an unlikely matter. And if you do deviate, you will have to come up with evidence from the Holy Qur'an and the *Hadith*.

Nevertheless, the Holy Qur'an does provide proof that Jesus died as a human being and is not coming back. You can argue the evidence from 3 points of view:

Philosophically, it is said that Jesus is in heaven, without food, without drinking, without his body having changed over the past 2000 years. And if he is really physically with Allah, where is he? For Allah is all-encompassing and omnipresent. So you imply that Allah is, on the contrary, place-bound. This gives Jesus a quality that only Allah has. So, you come into conflict with the first pillar of Islam, *Tawheed*, the uniqueness of God.

Biological: Jesus was a man of flesh and blood. Thus, according to the laws of biology and the Qur'an, like every other human, his body aged during his life, and he died. The human body needs food. We can't get away from that. And in addition, the body is biologically incapable of living for a very long time. The human body consists of cells and organs that need to be maintained. Those cells are replaced several times; however, after multiple replacements, they get old and can't go any further (see part 1 of this series in *The Light of March*).

Maulana Muhammad Ali quotes, among other things, in his book *The Second Coming of Jesus* (translated into English by Maulana S. Muhammad Tufail) several verses from the Holy Qur'an and from this source explains that Jesus cannot come as a follower of the Holy Prophet Muhammad.

The Holy Qur'an says in two places (at least) that Jesus died. A direct proof. Namely, chapters 3:55 and 5:116/170

First, some background information - Jesus was a Prophet of the Israelite people and faced opposition like any other prophet. In this case, the priests of that time felt threatened by his preaching. They started lobbying with the

rulers in an area dominated by the Romans, and a political game arose in which they wanted Jesus condemned and crucified. That was important for the (Jewish) priests. For as the Bible says: The one who is crucified or captured is cursed in the eyes of God.

That was the intention. They wanted not only to eliminate Jesus but also to prove that God did not send him. The Holy Qur'an says this:

And for their saying: We have killed the Messiah, Jesus, son of Mary, the messenger of Allah, and they killed him not, nor did they cause his death on the cross, but he was made to appear to them as such. And certainly, those who differ therein are in doubt about it. They have no knowledge about it but only follow a conjecture, and they killed him not for certain: Nay, Allah exalted him in His presence. And Allah is ever Mighty, Wise. (4:157-158)

Prophet Jesus received reports from his followers about the plans to condemn and execute him. Next (as it says in the Bible), he made his supplication to Allah and also asked his followers to pray: Pray for me and let this burden pass me by.

And in the Holy Qur'an, it says: *When Allah said: O Jesus, I will cause thee to die and exalt thee in My presence and clear thee of those who disbelieve and make those who follow thee above those who disbelieve to the day of Resurrection. Then to Me is your return, so I shall decide between you concerning that wherein you differ. (3:55)*

Several things are mentioned: "I will make you die". There is a very specific word used for the phrase "to die", namely *tawaffa* (also known as *waffaat*). I will not go into this too deeply now. But all dictionaries agree that *tawaffa* means that Allah takes a person's soul. And therefore, He took his soul. And no other meaning of the word *tawaffa* can be found.

This is also consistent with Bukhari's (B. 65:12) explanation, the most authentic *Hadith* for Muslims. Thus, "and exalt you" means that Jesus does not die a shameful death by crucifixion, and Allah will confirm his honourable

status. Elevating (in Arabic: *Raf*) has a very different meaning here than literally raising him to heaven. But that is what is emphasised by those who believe in the second coming of Jesus. ([Return to Contents](#))

[Dutch Articles](#)

Onsterfelijkheid deel 3:

De dood van Jezus

Door *Imtiaz Hoeseni, Reza Ghafoerkhan, Robbert Bipat*



(ILAM uitzending <https://youtu.be/18HP0pmdRFo>)

Jezus fysiek in de hemel

Vraag 1: Waar komt deze gedachte vandaan?

Tijdens het leven van de Heilige Profeet Mohammed (en voor die tijd) geloofde men al dat profeten niet dood waren. Dit blijkt ook uit de *Hadith*. Een voorbeeld over Hazrat 'Umar: Hij dacht dat Profeet Mozes niet overleden was maar dat hij een reis had gemaakt naar Allah en zou terugkomen. Hazrat Aboe Bakr gaf direct aan dat dit niet klopte en haalde het volgende vers aan.

En Mohammed is slechts een boodschapper – vóór hem zijn er al boodschappers heengegaan... (3:144)

Moslims met name uit Azië hebben veel Christelijke gebieden overgenomen waardoor ze ook de heersende tradities hebben overgenomen. Hierdoor geloven zij niet dat Jezus dood is, maar lichamelijk naar de hemel is opgestegen.

De Mufti uit Egypte heeft een aantal jaren geleden terecht een Fatwa uitgesproken dat geloven in de dood van Jezus geen geloofsartikel

van de Islam is. Hiermee probeerde hij echter een middenweg te creëren tussen de mensen die wel en niet in de dood van Jezus geloofden. Dit was een duidelijke breuk met de oude tradities.

Vraag 2: Welke bewijzen hebben we uit de Heilige Koran?

De bewijslast licht bij diegene die gelooft dat Jezus niet dood is en naar de hemel is opgestegen. Dat Jezus is gestorven als mens is geen afwijkende zaak. En als je wel afwijkt dat zul je wel met bewijzen moeten komen uit de Heilige Koran en de *Hadith*.

Desondanks geeft de Heilige Koran wel het bewijs dat Jezus is gestorven als mens en niet meer terugkomt.

De bewijsvoering kun je vanuit 3 zienswijzen beargumenteren:

Filosofisch: feitelijk wordt er dan gezegd dat Jezus in de hemel is, zonder eten, zonder drinken, zonder dat zijn lichaam veranderd is in de afgelopen 2000 jaar. En als hij dan echt fysiek bij Allah is, waar is hij dan? Want Allah is alomvattend en alomtegenwoordig, dus je impliceert hiermee dat Hij daarentegen plaatsgebonden is. Hiermee wordt aan Jezus een eigenschap gegeven dat alleen Allah heeft. Je komt dus in de clinch met de eerste zuil van de Islam; Tauhied, Geloven in de eenheid van God.

Biologisch: Jezus was een mens van vlees en bloed. Dit betekent dat hij volgens de wetten van de biologie en de Koran sterft als ieder ander mens en zijn lichaam tijdens het leven veroudert. Het menselijk lichaam heeft voedsel nodig. Daar komen we niet onderuit. En bovendien is het lichaam biologisch niet in staat om heel lang door te leven. Het menselijk lichaam bestaat uit cellen en organen die onderhouden moeten worden. Die cellen worden een aantal keren vervangen, echter, na een aantal keren vervangen raken ze oud en kunnen ze niet verder (zie deel 1 uit deze serie in *The Light* van maart).

Maulana Muhammad Ali haalt o.a. in zijn

boek *The Second Coming of Jesus* (In het Engels vertaald door Maulana S. Muhammad Tufail) meerdere verzen uit de Heilige Koran aan en geeft vanuit deze bron een toelichting over dat Jezus ook niet als volgeling van de Heilige Profeet Mohammed kan komen.

De Heilige Koran zegt op twee plekken (in ieder geval) dat Jezus gestorven is. Een direct bewijs dus. Namelijk hoofdstuk 3:55 en 5:116/170

Eerst wat achtergrondinformatie: Jezus was een Profeet van het Israëliësch volk en had, net zoals elke andere profeet, te maken met tegenstand. In dit geval van de priesters uit die tijd die zich bedreigd voelden door zijn prediking. Ze begonnen te lobbyen bij de toenmalige kolonisator (in een gebied dat werd overheerst door de Romeinen) en er ontstond een politiek spel waarin zij Jezus veroordeeld én gekruisigd wilden te krijgen. Dat was belangrijk voor de (Joodse) priesters. Want zoals de Bijbel zegt: Degene die gekruisigd wordt of gevangen wordt is vervloekt in de ogen van God.

Dat was de opzet. Ze wilden Jezus niet alleen elimineren maar ook bewijzen dat hij niet door God was gezonden.

De Heilige Koran zegt hierover:

En omdat zij zeggen: Wij hebben de Messias, Jezus, zoon van Maria, de boodschapper van Allah gedood, en zij doodden hem niet, noch veroorzaakten zij zijn dood aan het kruis, echter, als zodanig kwam hij hen voor. En zeker degenen die hierover (van mening) verschillen, twijfelen hieraan. Zij hebben geen kennis hierover, maar volgens slechts een vermoeden, en zij doodden hem zeker niet: Nee, Allah heeft hem in Zijn tegenwoordigheid verheven. En Allah is immer Machtig, Wijs (4:157-158)

Profeet Jezus kreeg berichten van zijn volgelingen over de plannen om hem te veroordelen en te executeren. Vervolgens (zo staat het in de Bijbel) deed hij zijn smeekbede naar Allah en vroeg ook aan zijn volgelingen: Bid voor mij en laat deze kelk aan mij voorbijgaan.

En in de Heilige Koran staat vervolgens:

Toen Allah zei: O Jezus, Ik zal je doen sterven en je verheffen in Mijn afwezigheid en je zuiveren van degenen die niet geloven en (Ik zal) degenen die jou volgen, plaatsen boven degenen die niet geloven tot aan de dag van de Opstanding... (3:55)

Een aantal zaken worden genoemd:

“Ik zal je doen sterven”. Er is een heel specifiek woord gebruikt voor het woord “sterven” namelijk *tawaffa* (ook bekend als *waffaat*). Ik zal hier nu niet te diep op in gaan maar alle woordenboeken zijn het erover eens dat *tawaffa* betekent dat Allah dat verricht op een mens en dus dat Hij (zijn ziel) het deed. En is geen andere betekenis van het woord *tawaffa* terug te vinden.

Dit komt tevens ook overeen met de uitleg in *Boecharie* (B. 65:12), de meest authentieke *Hadith* voor de moslims,

“en je verheffen”, het betekent dat Jezus geen schandelijke dood sterft door een kruisiging en zijn eer zal bevestigd worden door Allah. Verheffen (in Arabisch: *Raf*) heeft hier een heel andere betekenis dan hem letterlijk omhoog brengen naar de hemel. Maar dat is wel waar de nadruk op wordt gelegd door de moslims die wel geloven in de wederkomst van Jezus.

Dit woord komt op zoveel plaatsen in de Heilige Koran voor. Ook in het gebed gebruiken moslims dit woord in zittende positie tussen de twee teraardewerpingen: *Wa-rfa’ni*. Dat is hetzelfde woord: Verhef mij. Dit woord wordt gebruikt in geestelijke zin, niet letterlijk.

Als je hier nuchter en reëel naar kijkt, dan gaat het dus om de geestelijke verheffing en ook in de hele context dat ik net heb aangehaald gaat het om geestelijke verheffing.

Er zijn nog andere verzen uit de Heilige Koran die ik wil aanhalen, namelijk 5:116-117. Allah zegt hier:

....en ik was een getuige onder hen zolang als ik in hun midden verkeerde, maar toen U mij deed sterven, was U de Waker over hen (5:116-117)

Hieruit blijkt dat de volgelingen van Jezus een ander pad volgden, namelijk dat ze hem als God zagen. Dit betekent dat zij waren afgeweken van zijn leer. Dat was al 2 tot 3 eeuwen na zijn dood zichtbaar. Stel dat Jezus zou wederkeren, dan is dit vers niet meer geldig.

Some delegates to the World Muslim Congress, 1951, visit Maulana Muhammad Ali's residence in Lahore



Seated: Major Abdullah Battersby, Maulana Sadr-ud-Din, Mr. Haroon Nahaboo (Mauritius), Maulana Muhammad Ali, Mourad Kiouane (Algiers), Mr. Ibrahim Quraishi (Thailand), Sayyid Asadullah Shah.

Standing: Mumtaz Ahmad Faruqui, Mian Saeed Ahmad, Maulana Yaqub Khan, Ibrahim Blangket (Borneo), Maulana Aftab-ud-Din Ahmad, Masum Chang (China), Maulana Abdul Haq Vidyarthi, Abdur Rahim Jaggoe, Shaikh M. Tufail.

Tijdens het leven van Jezus en kort na zijn kruisiging is men bang geweest om de zaken op te schrijven. Pas 50 jaar na zijn dood begonnen mensen met schrijven. Historisch moet je het zo bekijken. Daarbij komt ook dat een belangrijk deel geschreven is door Paulus en hij was juist degene die Jezus nooit had ontmoet. Hij zegt ook letterlijk: Hij heeft het van horen en zeggen.

De Heilige Profeet Mohammed heeft deze woorden ook aangehaald: "O mensen jullie zullen door jullie Heer verzameld worden. En sommige mensen van mijn *Ummah* zullen opgepakt worden en naar de hel worden gesleept". Ik zal zeggen: "O mijn Heer, dit is mijn volk". Waarop het antwoord zal zijn: "U weet niet wat zij na u deden". Dan zal ik zeggen wat een rechtschapen dienaar van Allah zei: "ik was getuige zolang ik onder hen was maar toen.." En ook hier weer werd het woord *tawaffa* gebruikt.

Vraag 3: Wat leert de Bijbel ons hierover?

Het dogma is dat Profeet Jezus gestorven is, daarna is opgestaan en opgestegen naar de hemel. En je hebt een deel van de moslims die hem direct levend naar de hemel laten stijgen. Het antwoord op de vraag komt terug in de Evangeliën.

In de eerste plaats moeten we weten dat de Heilige Koran voor 100% is geopenbaard. De Evangeliën (Het nieuwe testament) is niet een wettelijke openbaring. Je kunt de Evangeliën zien als geschiedschrijven en het bevat uiteraard ook openbaringen van profeet Jezus, maar je kunt het bij lange na niet vergelijken met de Heilige Koran qua betrouwbaarheid en nauwkeurigheid.

Als je de Bijbel leest: dan moet je heel sterk de conclusie trekken dat hij niet aan het kruis is gestorven. Het was op een vrijdag (sabbat) en mensen wilden de veroordeelden niet te lang aan het kruis laten hangen. Profeet Jezus heeft slechts enkele uren het kruis gehangen (Mar. 15:25, Joh. 19:14). Wat veel te kort is aangezien dood door kruisiging een langdurig proces is, wat dagen in beslag kon nemen. Er waren twee mannen die gelijktijdig met Profeet Jezus werden gekruisigd. Zij leefden nog toen zij van het kruis werden gehaald. We kunnen dan aannemen dat ook Jezus nog leefde. Men ging over tot het breken van de benen van de twee mannen maar in het geval van Profeet Jezus zag men daarvan af (Joh. 19:32, 33). De zij van Jezus was doorboord en er stroomde bloed uit. Dit was duidelijk een teken van leven. Zelfs Pilatus geloofde niet dat Jezus binnen zo'n korte tijd werkelijk gestorven was (Mar. 15:44). Jezus werd niet zoals de andere twee personen begraven, maar werd overgedragen aan de zorg van een rijke discipel van hem. Het boek "Jesus in Heaven on Earth" van K. Nazir Ahmad is een aanrader om meer hierover te weten.

References:

<https://aaail.org/text/books/others/khwa-janazirahmad/jesusinheavenonearth/jesusin-heavenonearth.shtml>

<https://www.ahmadiyya.org/islam/deathj-intro.htm>

[\(Return to Contents\)](#)

Italian article

Essere vivi, vivere, è ragione comportamentale degna di elogio del pensiero Occidentale o no?

By Lucaa del Negro

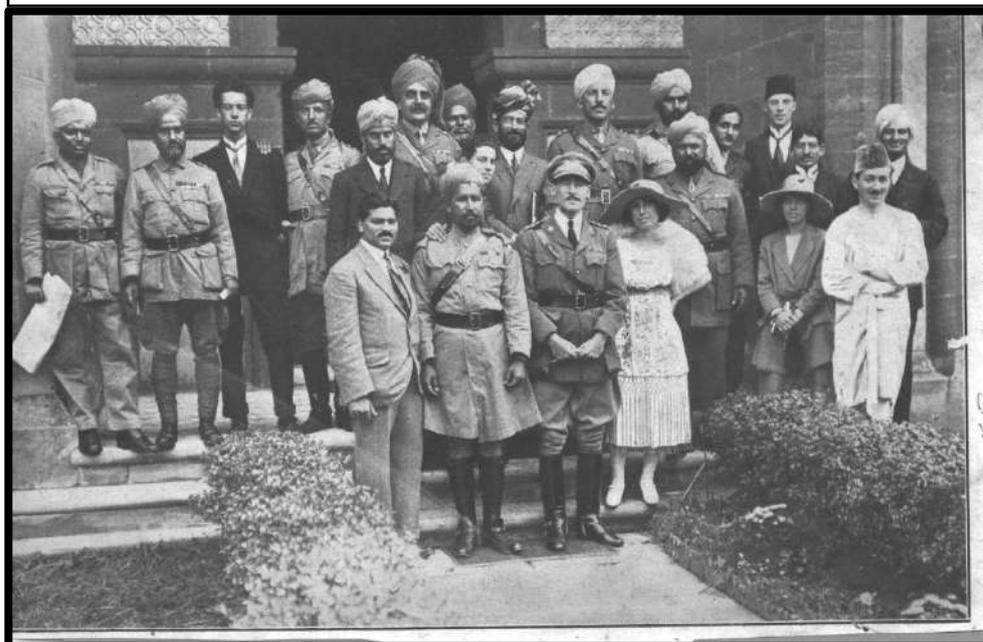
Elogiare, in molti aspetti, è sinonimo di rendere aperto, visibile e quindi condivisibile ciò che è meritevole, quanto risulta chiaramente qualità, servizio portato a compimento. L'evoluzione del pensiero Occidentale -tratteggiato dalla secolarizzazione- ha surclassato le Fede, non lo si può negare; in una maniera od in un'altra, ogni abitante o meglio, ogni residente in Occidente ne trae consapevolezza, nella gioia (di saperlo) ma anche nel dolore di non trovare comunque una pace durevole. (Talvolta -sovente?- ambedue le situazioni coesistono, nel continuo dello scorrere della vita). Eppure, dal lato del buon fedele, della pia persona oggi sono o sembrano essere proprio le parole a mancare, le nozioni che latitano per la propria difesa, laddove la cautela viene sempre più usata per sottrarsi agli impegni che comun-

que Dio indica ai suoi fedeli senza dubbio alcuno... Eppure un punto chiaro che accomuna, rinfranca e solidifica la fratellanza nell'imperfezione di fronte agli elementi di ogni essere umano e vivente, si può semplicemente trovare nell'arresto del netto pensiero proprio di chi ha pensato di aver

superato la teologia con le nozioni sistematiche e relativiste, proponendo lo studio scientifico e solamente esso come soluzione. Tralasciamo per un attimo agnosticismo e ateismo: il pensiero umano libero può volare ancora più in alto e senza la necessità di abbandonare Dio; esso è possibile identificarlo (e non voglio nascondere il mio profondo rispetto, la mia ammirazione verso il più grande scrittore in lingua inglese di tutti i tempi e di conseguenza verso gli anglosassoni in genere) nel terzo atto (la prima "famosissima" scena) della tragedia "Amleto", l'essere o non essere, appunto, l'opera che William Shakespeare scrisse tra il 1600 ed il 1602 in quel di Londra, se non sbaglio. L'arresto del pensiero totale ed universale dell'Occidente è esattamente (ancora) identificato qua, con buona pace degli illustri e stimati trattati di Parmenide di Elea, di Platone, Aristotele, Hegel, Avicenna, Nietzsche e Sartre e di tutti gli altri lavori immensi degli eruditi e colti pensatori a cui l'umanità tutta deve molto. La logica la vogliate trovare nelle magnifiche e superlative inquietudini umane pronunciate nel soliloquio del principe Amleto.

[\(Return to Contents\)](#)

A group of Indian Muslim (non-Ahmadi) soldiers at Shahjehan Mosque in Woking, England.



Ahmadiyya Anjuman Isha'at Islam Lahore

Founders of the first Islamic Mission in the UK - established 1913 as the Woking Muslim Mission.

E-mail: editor.thelight@LACommunity.uk

Websites: www.aaiil.org/uk | www.ahmadiyya.org | www.virtualmosque.co.uk