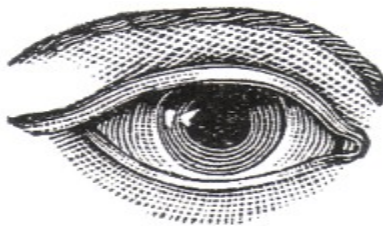


SALVATION



OUR GOD



ALLAH

***“UPLIFTING FALLEN
HUMANITY”***



UNITY

WHY YOU MUST PROCLAIM YOUR MOORISH AMERICAN NATIONALITY

**UNDERSTANDING YOUR RIGHTS AND YOUR
CAPACITY AT LAW**

FIRST EDITION

By Sheik Way El

MOORISH SCIENCE TEMPLE OF AMERICA 1913-2013 ALL RIGHTS RESERVED



**Prophet Noble Drew Ali, founder of the Moorish Science Temple of America
Resurrector of the mentally dead in North America and savior of humanity**

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Introduction

Islam (Peace)

This treatise is a definitive comprehensive work geared towards bringing you into the understanding of the reasons why Nationality, the Moorish Science Temple of America, and your *Status at Law* are so very important. The Prophet, Noble Drew Ali, founder of the Moorish Science Temple of America, says this:

"If you have a nation you must have a free national name in order to be recognized by this nation as an American citizen. This is what was meant when it said, 'Seek ye first the kingdom of Heaven and all these things would be added unto you.'"

For far too long, the Moors upon this land (falsely called "Black people") have been living in dismal sin by not living up to the free national standards of the constitutional government in which we live. For this purpose, Allah sent to us a redeemer, a savior of sorts, to bring to us a nationality and make us a whole within this nation to which we have been grossly misrepresenting ourselves. This man's name is Prophet Noble Drew Ali.

This treatise will show you the importance of nationality and how it determines ones political *status* and their capacity at law. For decades we have been unaware as to why things went the way they did for us but it was largely in part because of our own doing. We fought for civil rights and equal rights, when these rights were already promised to all free citizens upon this land. This alone proves to us that our people were not recognized as citizens and this is the reason why Prophet Noble Drew Ali said **"by you being born here, don't make you a citizen."** These things and others will be explained in-depth within this document. Some of the information contained within is also derived from several Moorish American Moslems, edited to this Moslem's understanding.

Peace,

Sheik Way-El

Overview

This book is designed to teach you the vital importance about your Nationality, your Religion, and your Birthright, and how these things affect your *capacity at law*. This book gives to you, the reader, an understanding of **FREE NATIONAL STANDARDS** which are enjoyed by all free citizens upon this land, except, that is, by the so called Black person.

We, the Moors, who are falsely labeled as black people, are the founders of the world's first civilization and Divine Creed. It is we who created the statutes of moral law within the framework of equity in the most ancient days so that men would govern themselves accordingly. Since this time, many other nations from among what is called the *races of men* have formed themselves kingdoms and their laws and statutes were not wholly crafted in equity, but in contravention to natural law. In these laws, the stronger, who by military might, subjected the weaker and this too is a part of natural law; it is the law of carnal nature (See Ch. 11 Moorish Holy Koran). Nevertheless, we have always had a nation and this nation, no matter the laws or customs; was always founded according to our religious belief system at that time. In fact, there is not one kingdom that we have erected in history that was not based upon our religious belief system and if any of you reading this book can find one source that proves contrary, this writer will cease teaching and go back to being what they want me to be.

This book will explain the political power that we have collectively as Moorish Americans and how the religion of Islam, which is in fact the religion founded by the Moors in the Holy City of Mecca, protects us and will shelter us from being infringed upon by some of the more extreme laws of this Roman based system.

This book will reveal to you the jurisdictional protections that come with the Moorish Science Temple of America in the form of privately owned Temple property such as land, homes, commercial spaces, etc. It will give you a glimpse at how the M.S.T. of A. can help our people from Mexico for instance, come to the U.S.A. without the rigors of "sneaking" across the border and the cruel practice of deportation.

All of this and more will be learned in this guide. You will have a complete understanding of what nationality entails from the legal perspective as opposed to the perspective of those who followed European sovereignty movements which have done us no good, only harm. **Peace**

Understanding Nationality

We will start by giving you an understanding as to the exact definition to what Nationality, Birthrights, and FREE NATIONAL STANDARDS mean"

NATIONALITY – Black's Law Dictionary defines nationality as:

"The quality of character which arises from the fact of a person's belonging to a nation or state. Nationality determines the political status of the individual, especially with reference to allegiance; while domicile determines his civil status. Nationality arises either by birth or by naturalization."

Nationality in its most basic sense means membership of a nation or sovereign state, usually determined by their citizenship, but sometimes by ethnicity, religion, or place of residence, or more commonly, based on their sense of national identity. Nationality can refer to membership in a nation (collective of people sharing a national identity, usually based on ethnic and cultural ties and self-determination) even if that nation has no geographical state like those called "Jews" who had no state before 1948 respectively. They, through the bible, were able to trace themselves back by using *historic continuity*.

We will give a breakdown to what is meant by "*belonging to a nation OR state*" in the next definition which also speaks to the quality and character portion of the definition of nationality cited above. When it says that "*Nationality determines the political status of the individual, especially with reference to allegiance*", then we must understand in detail what this is defining. When Prophet Noble Drew Ali organized our people in the city of Chicago and Illinois in general, one of the things that he demonstrated was the power of the vote to which he called the "*sacred ballot*". In regards to politics and taking our place in the affairs of the nation, as other *natural* citizens were accustomed to, he taught the Moors about *political slavery* and why it was important to cast votes in their new capacity as citizens and they would echo his divine instructions:

"Anytime a Man or a Woman fails or refuses to cast a sacred ballot at the polls they separate themselves from all rights of an American citizen. For surely this is the one connecting medium for a citizen to his nation. They become no more than belated beast of burdens. There are reasons why certain classes, who

are more or less independent, take no part in politics since they say they get nothing out of such in the way of material gain. This is no less than a political slave since they refuse to voice their sentiments at the polls. Another form of political slavery which is probably more prevalent among the less independent classes is that of being forced into one of the major parties and there bribed, coerced or otherwise forced to vote the wishes of someone else regardless of their own minds. Before there can be general relief for the economic good of all, all forms of political slavery must be abolished and every citizen must take his part in the affairs of the nation."

Those who claim that they are Moors and are not promoting political awareness and creating an informed electorate out of the *clean and pure nation* as a whole, are not carrying on the great works of Prophet Noble Drew Ali but instead, are carrying on the very works of mental slavery that has been tacitly accepted by our people for the past few generations.

Through the political platform is how nationality is best demonstrated. Nationality does not come from filing paperwork in the county clerk's office, that is absurd or, as they say in the streets "Where they do that at???" There is no other nation on the earth where this is done at and certainly is not the way one gains their nationality in the United States of America. It is merely a farce that some call "status correction" but as the legal definition above shows, nationality has a requisite and when these basic and simple rudiments are followed, the status is corrected automatically and there is no need to pay for such a thing as it comes along with proclamation of nationality. When you are demonstrating your nationality, then it is declared, all you have to do is proclaim it. There is no special filing that one has to do with the courts to "declare" their nationality; that is senseless.

NATION – Black's Law Dictionary 5th edition defines a nation as:

"A people, or aggregate of men, existing in the form of an organized jural society, usually inhabiting a distinct portion of the earth, speaking the same language, using the same customs, possessing historic continuity, and distinguished from other like groups by their racial origin and characteristics, and generally, but not necessarily, living under the same government and sovereignty. Montoya v. Georgia, 31 U.S. (6 Pet.) 515, 8 L.Ed. 483.)

In American constitutional law the word "state" is applied to the several members of the American union, while the word "nation"

is applied to the whole body of people embraced within the jurisdiction of the federal government”

In the above **legal definition**; and I place emphasis on the word *legal definition* because men have made up with what they want nationality to mean and their definitions do not match up with the standard which is not an Americanized one, but is a universal one, we see that a nation is simply an aggregate of people who exist under a jural society which usually inhabit the same portion of the earth and speak the same language and has a continuity of history meaning, one can trace themselves back through the ages and highlight the fact that they are in fact what their forefathers were without doubt or contradiction (See chapter 4).

Some opponents of the M.S.T. of A.'s nationalistic principles make and echo the same misguided sarcastic *cliché-as-questions* such “If the Moors are a nation, where is their land and what is the language of the Moors?” A nation is not determined by the nation possessing a geographical area on the earth, for that definition, you have to define a country. A nation on the other hand, as shown above by the *legal definitions*, is determined by their customs and if those customs are respected in the country of another. For instance, the Moors can trace themselves back to the ancient Moabites. Moab is a synonym for Moor (see the book **THE MOORS WHO ARE THE MOABITES OR THE WORLDS FIRST PEOPLE**) and can be found in the bible of the Christians and the records of Christian nations during the wars between Islam and Christianity in the middle ages. Moors speak the same language in the U.S.A, and that language is English. The definition does not state, “speaking a ‘*certain*’ type of language.”

What the previous chapter is stating is that you cannot, out of the blue, form yourself a nation and then think that you are entitled to the same protections as other nationals as has been the case with the fringe element that arose through this Moorish movement for years. For instance, a Moor can wear his fez in court as his religious right¹, however, if you just made up some type of cap or headdress and claimed that you are under the *laws of Ma’at*, or under some sort of covenant which is under a creator called *The All*, there is absolutely zero precedence for such and creates confusion and disillusion peoples want for some sort of remedy and this will not be

¹ “Obeisance differs from respect; to demand the former in the name of the latter is self-defeating. It is difficult for us to see any reason why a Jew may not wear his yarmulke in court, a Sikh his turban, a Muslim woman her chador, **or a Moor his fez.**” 328 F.3d 953 UNITED STATES of America, Plaintiff-Appellee, v. Frederick R. JAMES, Defendant-Appellant. No. 02-3424. United States Court of Appeals, Seventh Circuit. Argued April 4, 2003. Decided May 14, 2003

respected in any court of law. These people are usually atheists who abhor religion and have been programmed to hate Islam which was founded by

Independent (MT) 1/28/1937 p5

FEZ NO HAT AND SO IT MAY BE WORN IN COURT

Hartford, Conn., Jan. 27.—(A)—Chief Justice William M. Maltbie of the Supreme court of errors held today that the fez, religious symbol and national costume of the Moors, is not a hat and may be worn in court without a show of disrespect.

Permission for Moors to wear the fez in court was sought by Grand Sheik F. Turner-El of the Moorish diplomatic service, in an interview with state officials.

Chief Justice Maltbie sent a communication to all courts of the state today clarifying the situation which arose when a Moorish adherent was asked to remove "his hat" in Hartford police court.

Figure 1: 1937 newspaper article reporting on the court victory of the recognition of the Moorish American Moslem headdress.

their forefathers (See the book ***ISLAM IS YOURS THAT IS WHY YOU DON'T RECOGNIZE IT***).

Next, we want to take a look at this word *jural* as cited above from the legal definition given of nation. From Black's Law Dictionary 5th edition we cite:

"Pertaining to natural or positive rights, or to the doctrines of rights and obligations; as "jural relations." Of or pertaining to jurisprudence; juristic; juridical. Recognized or sanctioned by positive law; embraced within, or covered by, the rules and enactments of positive law. Founded in law; organized upon the basis of a fundamental law, and existing for the recognition and protection of rights. The "jural sphere" is to be distinguished from the "moral sphere;" the latter denoting the whole scope or range of ethics or the science of conduct, the former embracing only such portions of the same as have been made the subject of a legal sanction or recognition. The term "jural society" is used as the synonym of "state" or "organized political community.""

The Moorish Science Temple of America draws its power and authority from the Great Koran of Mohammed. We have it, meaning the Koran of Mohammed, as the *revealed word of God* whom we refer to at times by the name of Allah. This falls under natural law. This is proven in chapter 47 verses 9-11 where Prophet Noble Drew Ali informs us:

"According to all true and divine records of the human race there is no negro, black, or colored race attached to the human family, because all the inhabitants of Africa were and are of the human race, descendants of the ancient Canaanite nation from the holy land of Canaan.

What your ancient forefathers were, you are today without doubt or contradiction.

There is no one who is able to change man from the descendant nature of his forefathers; unless his power extends beyond the great universal Creator Allah Himself.

Here, Prophet Noble Drew Ali is citing *natural law* as the very obvious and plain fact shows us that there is not a person on this earth who possesses black skin and so such a title for our people is unnecessary.

From this, we have obligations to our very own jural society and one of these obligations is to proclaim our nationality (see Act 6 of the Divine Constitution and By-Laws of the M.S.T. of A.) so that we will no longer be identified by the slave label of black, negro, colored, or today's African American because these names allude to slavery and have no national trace but instead, traces back to an institution called slavery in the formation of American society.

This is what the first amendment protections relay to us. Every State of the Union echoes these protections in some form within their own states constitutions. This is what is meant in the legal definition of jural when it says "*Recognized or sanctioned by **positive law**²; embraced within, or covered by, the rules and enactments of **positive law**. Founded in law; organized upon the basis of a fundamental law, and existing for the recognition and protection of rights.*" The religious institution is in fact its own jural society making it a nation and it is more so in Islam than any other religion on this planet (see the book ***The Ordinance of Allah***).

NATIONAL – Of or having to do with a nation.

FREE – We will now look at the legal definition of free. Black's Law Dictionary 5th edition defines free as:

"Not subject to legal constraints of another. Unconstrained; having power to follow the dictates of his own will. Not subject to the dominion of another. Not compelled to involuntary servitude. Used in this sense as opposed to "slave." Not bound to service for a fixed term of years; in distinction of being bound as an apprentice. Enjoying full civic rights. Available to all citizens alike without charge; as a free school. Not despotic; assuring liberty; defending individual rights against encroachment by any person or class; instituted by a free people; said of governments, institutions, etc. Certain, and also consistent with an honorable degree in life; as free services, in the feudal law. Confined to the person possessing, instead of being shared with other; as a free

² "**Positive law.** Law actually and specifically enacted or adopted by proper authority for the government of a jural society." ***Black's Law 5th Edition***

fishery. Not engaged in a war as belligerent or ally; neutral, as in the maxim: "Free ships make free goods." See also **Freedom.**"

So to sum it up "free" Means to be free of oppression and/or coercion; the absence of restricting conditions for an individual and the fulfillment of permissive conditions; the absence of conditions by dictates of compulsion, e.g. economic compulsion etc. Because our people who are falsely labeled black in this nation and answer up to names deluding to slavery, have laws that are written with the intent of limiting a people who still believe that they are in the condition of a slave. This is not freedom, this is restrictive. These restrictions determine your capacity at law (See chapter 7). Examples of this can be found in the voting restrictions passed during the 2012 presidential elections by several states of this Union. These restrictions were put in place with the intent and purpose of restricting and disenfranchising people of Moorish descent called blacks and African Americans, and also, our Spanish speaking Asiatic brethren like the Mexicans, Puerto Ricans, etc., from voting.

This can be done firstly because most of the Spanish speaking Asiatics on this land are not full citizens and do not have the proper identification. By becoming members of the Moorish Science Temple of America however, they have another avenue of naturalization which comes through Islamism and being declared a Moslem and receiving a nationality card that gives them the lawful credentials necessary to vote and other benefits. When our Spanish speaking Asiatic brethren come into the M.S.T. of A. they will be afforded special benefits that will help their plight and causes without the stresses and worry of deportation (See chapter 8). Under the administration of President Barack Obama, more Mexicans have been deported at higher rates than in any other time in this nation.³

BIRTHRIGHT is a right, privilege, or possession to which a person is entitled by birth. Generally speaking, those who are born Citizens of the United States of America are granted with the birthrights afforded by the United States Constitution as is given to its citizens. This is why it is so vital to drop the old slave labels of negro, black, colored, and African American for these things keep you from true citizenship, and why you must proclaim yourself in this nation by your free national name which is *Moorish American*. Prophet Noble Drew Ali explains this in so many words when he says:

³ Has Barack Obama deported more people than any other president in U.S. history?

<http://www.politifact.com/truth-o-meter/statements/2012/aug/10/american-principles-action/has-barack-obama-deported-more-people-any-other-pr/>

*"Any group of people that fail to answer up to the constitutional standards of law by name and principles, because to be a citizen of any government you must claim your national descent name. **Because they place their trust upon issue and names formed by their forefathers.**"*

In the context of the Prophet's words as quoted above, based on this Moor's understanding and interpretation of the above quote, especially when the Prophet says "*they*" meaning the Europeans who are governing this geographic location called the United States of America, who put "*their trust upon issue and names formed by their forefathers*", we get a greater understanding of how birthright citizenship works in the sense that, "*they*" have formed themselves a government and this government has rules as to what a citizen is and is not. This relates to birthrights because during the times of slavery, our cultural names were stripped from us and we either took on, or were given the names of the European slave holders. For this reason, those very surnames (last names) gave us a pathway to the same birthrights in this nation as American citizens. I know this may sound weird to you but let me explain. The Preamble of the Constitution of the United States reads:

*"We the people of the United States, in order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defence, promote the general Welfare, and secure the **Blessings of Liberty to ourselves and our Posterity**, do ordain and establish this Constitution for the United States of America."*

By having the European surnames, it gave us access to the same birthrights as other citizens on this land but only *after* slavery was abolished. The problem then was; when slavery was abolished, we did not seek to become of the cultural nationality of our ancestry and for this reason, on this land; our ancestors became subservient and acceptant of a second class citizenship. This second class citizenship gave us partial privileges as opposed to actual rights as citizens. According to American law, we became "*denizens*" because we had no nation to claim and for the most part, the practice of Islam was forbidden to those on this land save a few isolated instances and even in those instances, Moslems would convert to Christianity for benefits (See the book ***Slavery, Islam, and Christianity in the U.S.A.***).

By tacit or other forms of acceptance, people of Moorish descent having the Europeans last name, and due to race mixing during the time of slavery, we Moors have the very blood of the European coursing through our

veins as genetic tests have proven this to be an actual fact⁴, must know that based on their own system that we have become the *national posterity* of the Europeans on this land. When I say "*national posterity*" I mean in the strictest sense, ever since *this nation* was formed. The blood mix and surnames creates the very *national posterity* aforementioned, making those of Moorish descent on this land whose ancestors endured a period of slavery, just as much a privy to the national birthrights as Europeans.

After the Moors were freed from slavery, the vast majority of our people in America did the only thing they knew to do, nothing. Their inaction made their future servitude voluntary, in legal conformity to the 13th Amendment and 14th amendment. The 13th Amendment, like the Emancipation Proclamation, did not serve to free slaves, but in effect removed them from private hands to the Federal Government under martial rule; that state of affairs (martial rule and Asiatics as Federal wards) exists today.⁵

This is due to the fact that those of Moorish descent lost their cultural link and accepted the slave brands of Negroes, Blacks and Coloreds and although free from bondage, they became "denizens" as opposed to citizens. Let us define what a denizen is:

"In American law, a dweller; a stranger admitted to certain rights in a foreign country or as one who lives habitually in a country but is not a native born citizen; one holding a middle estate between an alien and a natural born subject... One who has some relation to the enemy nation which is not lost by the alien's presence within the United States." – Blacks law 5th edition

In a sense, the Moor is a stranger, a dweller in a country that is foreign to them, not geographically, but governmentally or administratively. Those Moors, as well as other natives on this land, who were already here, became subject under the Christian colonies of Europe. Those Moors brought over here as servants, became slaves through their own practice of following the ideals and principles of the Europeans which brought about a total enslavement of our ancestors on this land. Prophet Noble Drew Ali would say

African American ancestry comes primarily from six nations: Yoruba (63.7%), Bantu (13.8%), San (2.0%), and Mbuti (0.2%). The typical ancestry of a Moorish American is 22% European with at least 10% of Moorish Americans having more than 50% European ancestry. Source: www.eurweb.com. Latest Genetic Study says African Americans are 22 percent White. Published May 25, 2010.

⁵ ON THE EXPATRIATION ACT (post Lincoln-era) By Sharif A. Bey

to us something critically important when he said ***"By you being born here, don't make you a citizen"***.

This is the state of the Moorish Americans that call themselves Negroes, Blacks, Coloreds, or African Americans, they are *denizens* e.g., not entitled to the full rights of citizens and where you get the 3/5^{ths} of a person clause from in the U.S. constitution. With the coming of the Prophet Noble Drew Ali by Almighty God Allah, he restored the religion, citizenship and birthrights (the other 2/5^{ths}) back to the Moors in America and now we can finally take our place in the affairs of men and enjoy the birthrights that are shared by other citizens within this great nation.

STANDARDS A level of quality or attainment. Something used as a measure for comparative evaluations. An object supported in an upright position. That is the standard dictionary definition. The legal definition as cited in Black's Law Dictionary 5th Edition defines standard as:

"Stability, general recognition and conformity to established practice... A type, model, or combination of elements accepted as correct or perfect."

In the general definition we find that a standard is the flag or ensign carried by a military unit. A rule or set of rules or requirements which are widely agreed upon or imposed by government. In this we see that Free National Standards can be compounded and defined as a principle(s) carried by free national citizens under the constitutional government which enhances life and liberty which breeds the pursuit of happiness.

In the case of disenfranchised Moors who are falsely living under the slave labels of Negro, Black, Colored and African Americans, there are two set of standards in this regard. One, is the national standard practiced by all true citizens who live the life, the other is the accepted standard which is practiced only by those who are by law, labeled Blacks and Negroes. Under this particular standard, our people tacitly accept a second class citizenship and use the names (Black, Negro, Colored and African American) that were given to them during slavery times while not being aware that by using these names, they are admitting that they are not citizens but merely a people who are solely granted privileges by the 14th amendment provisions that congress chooses to pass from time to time. Let us look at the scanned image below on the following page from an early law dictionary. This is used because it reflects the best frame of mind of the lawmakers when the 14th amendment was first passed:

Negroes born within the United States are entitled to vote under the 14th Amendment, and are protected therein by the act of May 31, 1870; 2 Bond, 389.

Bouvier's Law Dictionary 1892

This law cited above has never changed since its adoption. Why is it that the so called Black/Negro needs a separate bill passed for him/her if all men are created equal according to the laws adopted into the constitution of the United States of America? Why is it that the so called Black/Negro has to have a special amendment protecting him if he/she is in fact citizens of this nation as any other citizen is? Why is that the so called Black/Negro needs a voting rights Act bill passed, and then signed every 25 years if he/she has full fledged rights on this land? Let us cite the Prophet Noble Drew Ali in this instance:

"The 14th and 15th Amendments brought the North and South in unit, placing the Southerners who were at that time without power, with the constitutional body of power. And at that time, 1865, the free national constitutional law that was enforced since 1774 declared all men equal and free, and if all men are declared by the free national constitution to be free and equal since that constitution has never been changed, there is no need for the application of the 14th and 15th Amendments for the salvation of our people and citizens. I, the Prophet, truly believe that my people will find the true and Divine way of their forefathers, and learn to stop serving carnal customs and merely ideas of man, that have never done them any good, but have always harmed them."

By the above statement, we see that Prophet Noble Drew Ali knew EXACTLY what was going on with our people in this nation and why this author holds him in the highest of regards than any man who came claiming to set our people free. Those men, who came after, just kept our people's minds bound in mental slavery by perpetuating the utterly disgusting myth that we were black people.

Nevertheless, we see how the 14th amendment had absolutely zero to do with protecting the so called rights of a so called negro or black people

but instead, it was designed to simply bring the southerners who had seceded from the union in the years of 1860 and 1861, back into the union according to their articles of confederation which states:

"Articles of Confederation and **perpetual Union** between the states of New-hampshire, Massachusetts-bay, Rhode-island and Providence Plantations, Connecticut, New-York, New-Jersey, Pennsylvania, Delaware, Maryland, Virginia, North-Carolina, South-Carolina and Georgia".

And so it was with the 13th amendment. The 13th amendment was not about freeing slaves at all, it was about saving the union. Lincoln himself says this. He said *"Do the people of the South really entertain fears that a Republican administration would directly or indirectly interfere with their slaves? ... I wish to assure you ... there is no cause for such fears."*

In fact, the Emancipation Proclamation didn't actually free all of the slaves. Since Lincoln issued the Emancipation Proclamation as a military measure, it didn't apply to border "slave" states like Delaware, Maryland, Kentucky and Missouri, all of which had remained loyal to the Union. Lincoln also exempted selected areas of the Confederacy that had already come under Union control in hopes of gaining the loyalty of European Americans in those states. In practice, then, the Emancipation Proclamation didn't immediately free a single slave, as the only places it applied were places where the federal government had no control—the Southern states currently fighting against the Union. This is why the 13th amendment had to be passed as an actual constitutional amendment and the fact that Moors (misnomer Negroes) fought in the Civil War proved *allegiance* and so the 14th amendment was passed to protect them from any legal harm that was being legislated by the several states.

So being that the Prophet firmly expressed that *"By you being born here don't make you a citizen"*, then the obvious question becomes *"what is the process that makes us citizens when we proclaim our nationality?"* one may ask. When the above cited definition for nationality stated *"Nationality arises either by birth or by naturalization"*, then we have to consider that for our people, the Moors, nationality cannot come by birth but instead, it must come by naturalization and this is when we get into the *process* by which one attains nationality and subsequent citizenship on this land.

NATURALIZATION: - "The process by which a person acquires nationality after birth and becomes entitled to the privileges of citizenship. 8 U.S.C.A. 1101 *et seq.*" Black's Law Dictionary 5th Edition

According to the legal definition, it is quite clear that there is a process by which a person acquires nationality after birth and then becomes entitled to the privileges of citizenship. This is why the Prophet said **"If you do nothing else, proclaim your nationality"**. There is no waiting for 3 months to proclaim nationality and receive your nationality card via the Moorish Science Temple of America. There are no special classes one must take to proclaim their nationality and, one does not have to necessarily go to the Moorish Science Temple of America on a Friday as is thought to be the custom. One can go on Fridays however, if there is an office of the Moorish Science Temple of America or any medium of the Moorish Science Temple of America where one can proclaim, one can go to that office or connect with that medium seven days a week in the same way that Prophet Noble Drew Ali did as you will notice in the below advertisement by the Prophet Noble Drew Ali himself.

THE MOORISH DIVINE AND NATIONAL MOVEMENT — MEMBERSHIP FREE

COME ALL YE ASIATICS OF AMERICA AND LEARN THE TRUTH ABOUT YOUR NATIONALITY AND BIRTH-RIGHT, BECAUSE YOU ARE NOT COLORED, ETC., YOU MUST CLAIM A FREE NATIONAL NAME TO BE AN AMERICAN CITIZEN.

Salvation

Learn of your Forefathers' Divine and Ancient Creed, that you will learn to love instead of hate.

We are trying to uplift fallen humanity. Come and link yourself with the families of the nations. We honor all true and divine prophets, Jesus, Mohammed, Buddha, Confucius, etc.

Under this divine principle all Asiatics of America need to come and take out their Nationality and Identification card for the Moorish Science Temple of America, that you may be blessed by your Father God, "Allah."

These Holy and Divine Words are from the Prophet Noble Drew Ali, Founder of the

MOORISH SCIENCE TEMPLE OF AMERICA

Meetings at: Foresters Hall, 44th and State Sts., Chicago, Illinois
Main Office: 3718 Prairie Avenue—Telephone Douglas 4060

Meeting at the Temple every Friday and Sunday, 8:00 p. m. to 10:00 p. m. The Koran Class is held every Sunday, 2:00 p. m. We are at the office every day at 12 Noon until 5 p. m., that you may come and take your Membership Card. Use our OLD MOORISH HEALING OIL and HERB TEAS for Human Ailments.

Figure 3: An advertisement from the Prophet himself

Notice that in the Black's Law Dictionary for Naturalization it gives you a code that relates to nationality which was 8 USC (United States Code) § 1101. Let us then go to this United States Code and see what it says as this section deals with naturalization, aliens, and citizenship:

8 USC § 1101 - Definitions

(21) The term "national" means a person owing permanent allegiance to a state.

(22) The term "national of the United States" means

(A) a citizen of the United States, or

(B) a person who, though not a citizen of the United States, owes permanent allegiance to the United States.

(23) The term "naturalization" means the conferring of nationality of a state upon a person after birth, by any means whatsoever.

When you closely analyze section 23 above it says "*The term "naturalization" means the conferring of nationality of a state upon a person after birth, by any means whatsoever.*" Being that with us Moorish American Moslems, the Prophet Noble Drew Ali established us within this governmental framework by tying us into the constitutional fold when he made us a jural society, a *nation within a nation* whose nationalistic principles are protected under the first amendment and the legislation produced thereof e.g., positive law, then our process is done simply by proclamation via the Moorish Science Temple of America.

THE UNIVERSAL DECLARATION OF HUMAN RIGHTS states the following:

Article 15.

- (1) Everyone has the right to a nationality.
- (2) No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

The Universal Declaration of Human Rights (UDHR) is a declaration adopted by the United Nations General Assembly December 10th, 1948, at Palais de Chaillot, Paris. The Declaration arose directly from the experience of the Second World War and represents the first global expression of rights

to which all human beings are inherently entitled.⁶ This also happens to be the same year that those who call themselves “Jews” began the process of taking over Palestine which is now called the State of Israel today and recognized as a nation by the United Nations. There are no coincidences.

By simply believing, saying, and contracting under the slave labels of Black (Negro), you forfeit your rights as a human being and are not entitled to the provisions of UDHR article.

I want to stress, you cannot out of the blue say that you are going to make up a nation based on some principles that you cannot verify in a court of law or even in your own reasoning. Historic continuity must be shown and we can and have shown that we Moors are descendants of the ancient Moabites who inhabited the Northwestern and Southwestern shores of Africa.

Nationality is the order of the day and the above chapter, should have given you the best definition of Nationality and Free National Standards and the very simple approach you have to take to become a true citizen or a naturalized citizen upon this land.

⁶ Williams, Paul; United Nations. General Assembly (1981). The International bill of human rights. Entwistle Books. ISBN 978-0-934558-07-5.

What exactly is a Moor?

Firstly, we will start with chapter 46 (THE DIVINE ORIGIN OF THE ASIATIC NATIONS) of the Holy Koran of the Moorish Science Temple of America.

1. The fallen sons and daughters of the Asiatic Nation of North America need to learn to love instead of hate; and to know their higher self and lower self. This is the uniting of the Holy Koran of Mecca, for teaching and instructing all Moorish Americans, etc.
2. The key of civilization was and is in the hands of the Asiatic nations. The Moorish, who were ancient Moabites, and the founders of the Holy City of Mecca.
3. The Egyptians who were the Hamathites, and of a direct descendant of Mizraim, the Arabians, the seed of Hagar, Japanese and Chinese.
4. The Hindoos of India, the descendants of the ancient Canaanites, Hittites, and Moabites of the land of Canaan.
5. The Asiatic nations of North, South, and Central America: the Moorish Americans and Mexicans of North America, Brazilians, Argentinians and Chilians in South America.
6. Columbians, Nicaraguans, and the natives of San Salvador in Central America, etc. All of these are Moslems.
7. The Turks are the true descendants of Hagar, who are the chief protectors of the Islamic Creed of Mecca; beginning from Mohammed the First, the founding of the uniting of Islam, by the command of the great universal God--Allah.

It is quite clear that Prophet Noble Drew Ali, in the second verse where it says "*The Moorish, who were ancient Moabites, and the founders of the Holy City of Mecca*" is speaking in regards to the ethnicity of the Moors and that when he says "*The Asiatic nations of North, South, and Central America: the Moorish Americans...*" in this author's opinion solidifies this claim. The Great Prophet Confucius said:

"If you think in terms of a year, plant a seed; if in terms of ten years, plant trees; if in terms of 100 years, teach the people." ~
Prophet Confucius

It has been 100 years since our Prophet, Noble Drew Ali, came and planted the seed of knowledge about our true identity as Moors who were the ancient Moabites of the ancient land of Canaan. Since his coming, movements like the Nation of Islam, the 5%ers commonly known as the Nation of Gods and Earths, and other Islamic groups have sprung up teaching a more Americanized version of Islam than that of the Mohammedans adherents who claim that they represent the orthodoxy. This seed was planted by Noble Drew Ali and it has been 100 years (since the writing of this book 1913-2013) and the time has now come to reap the fruit of that tree.

According to the online etymological dictionary, which is a composite of 21 different primary etymological and linguistic sources, we read this for the etymology of the name Moor:

Moor

"North African, Berber," late 14c., from O.Fr. More, from M.L. Morus, from L. Maurus "inhabitant of Mauritania" (northwest Africa, a region now corresponding to northern Algeria and Morocco), from Gk. Mauros, perhaps a native name, or else cognate with mauros "black" (but this adjective only appears in late Greek and may as well be from the people's name as the reverse). Being a dark people in relation to Europeans, their name in the Middle Ages was a synonym for "Negro;" later (16c.-17c.) used indiscriminately of Muslims (Persians, Arabs, etc.) but especially those in India.

Many falsely believe Moor to mean black. When proven that it does not mean black, as the above etymology shows you, they will then go on to say "well the Moors were a black people because they are described as black." But this, as the etymology shows us above, only appears in the Alexandrian or *Koine* (late Greek 200 B.C) dialect. There is no such thing as a black people and just by looking at your skin alone, or the skin of the people who are called black people, you will see with your own eyes that it is not black.

The Christian European writers would always call our peoples "black" after this Koine period but before this time, we were all known as Moors, just having different tribal names and cultures, but we are all Moors.

Before Africa was called such, it was called Libya because the first and true recorded Libyans were in fact dark skinned woolly haired Moors. Libyans were called Moors in the book "The Cambridge ancient history: The High Empire, A.D. 70-192"⁷ to give further reference and credence in this regard.

If you notice the second definition in the etymon, the name Moor also means "Berber" which is one of our ancient race names as well. In the Negro Laws of South Carolina of 1839⁸ we read:

NEGRO LAW OF SOUTH CAROLINA.

CHAPTER I.

The Status of the Negro, his Rights and Disabilities.

SEC. 4. The term negro is confined to slave Africans, (the ancient Berbers) and their descendants. It does not embrace the free inhabitants of Africa, such as the Egyptians, Moors, or the negro Asiatics, such as the Lascars.

Figure 4

It is obviously clear that a Moor is indeed a Berber as the second definition of Moor in the etymon shows us above. The Europeans tried to use those Moors whom were bound by treaties under Islamic law, as a separate people from those Moors whom they knew in their historical records as Berbers that mainly lived upon the Southwestern shores of Africa. These are the ancient Moabites who travelled from the ancient land of Canaan to establish empires in Northwestern and Southwestern Africa (See the book **WE CAME FROM CANAAN**).

We find the name Moor, in reference to whom the Greeks called "Ethiopians" mentioned in ancient records of the Chaldeans (Babylonians) under the name "Mirukh."⁹ The Hindus knew our ancient fathers by the name "Meru."¹⁰ The Greeks knew our ancient ancestors as the Meropes.¹¹ And the

⁷ The Cambridge Ancient History, Vol. 11: The High Empire, A.D. 70-192

⁸ The negro law of South Carolina By South Carolina. State Agricultural Society, State Agricultural Society of South Carolina (1839-) published in 1848

⁹ "Wonderful Ethiopians of the Ancient Cushite Empire" Druscilla Dunjee Houston, pg. 127

¹⁰ "Paradise found: the cradle of the human race at the North pole; a study of the prehistoric world" William Fairfield Warren pg. 236

Egyptians, who kept the best records, recorded themselves as TA-MERAU¹² with the "au" denoting plurality as in the name of the people collectively. We can safely assume that the "ukh" in Mirukh, the "u" in Meru and the "opes" in Meropes is merely there in these ancient vernaculars to represent plurality.

Early scholars have intimated that all of these different variations of these people are one and the same, including the empire of Meroe¹³, which was founded by our Cushitic ancestors in the 25th dynasty. (See the book **THE MOABITES WHO ARE THE MOORS, OR THE WORLDS FIRST PEOPLE**)



Figure 5: In the Egyptian dialect, 'Ta' means "land of" so the transliteration of these texts as we say it in English today, literally reads **LAND OF THE MOORS**.

It was the Moors who brought light to the world after they accepted the Mohammedan religion which taught Islam. They then set their sights to Europe. When all of Europe was dark and gloomy, the Moors had street lights in Seville Spain 600 years before the Europeans had them. In the city of Cordova, the Moors had 471 mosques, and 300 public baths and the number of houses of the great and noble were 63,000 and 200,077 houses of the common people. There were upwards of 80,000 shops. Water from the mountains was distributed through every corner and quarter of the city by means of leaden pipes into basins of different shapes, made of the purest gold, the finest silver or plated brass as well into vast lakes, curious tanks, amazing reservoirs and fountains of Grecian marble. The houses in Cordova were air conditioned in the summer by "ingeniously arranged draughts of fresh air drawn from the garden over beds of flowers, chosen for their

¹¹ "Har-Moad: or, The mountain of the assembly. A series of archaeological studies, chiefly from the standpoint of the Cuneiform inscriptions" By Orlando Dana Miller, Stephen Munson Whipple on pg. 406

¹² An Egyptian Hieroglyphic Dictionary Vol II: With an Index of English Words, King List, and Geographical List with Indexes, List of Hieroglyphic Characters, Coptic and Semitic Alphabets, PG 815

By E. A. Wallis Budge

¹³ Willford in Asiatic researches, vol. viii, pg. 289

perfume, warmed in winter by hot air conveyed through pipes embedded in the walls. Bathrooms supplied hot and cold water and there were tables of gold, set with emeralds rubies and pearls. This list of impressive works appears endless; it includes lampposts that lit their streets at night, to grand palaces, such as the one called Azzahra with its 15,000 doors. Renaissance men like Zaryab, a multi-genius, was the first to design different clothing colors and patterns for different seasons."¹⁴

It was the Moors that first instituted religious freedoms in other lands. They encouraged, supported, but also enhanced the arts and sciences. The Moors brought a renaissance in knowledge as the wisdom of the ancient cultures was relearned through the works of the Greeks, Hebrews, Chinese, Persians, translating all into Arabic. The Moors were the first to trace the curvilinear path of light through the air. They achieved advances in chemistry including the invention of gunpowder. They found new discoveries in Astronomy and on the nature of the earth. The invention of the Astrolabe and the compass is accredited to the Moors. The medical use of vivisection and dissection is also said to be of Moorish advent. The Moors had hundreds of woman nurses and surgeons and were not constrained like we see in some cultures, even most Islamic cultures today. The Moors are accredited with the creation of hospitals with running water and the widespread construction of baths. Christian Europe held this rite of bathing in contempt for centuries. You read that right, it was literally against the law to bathe in Europe! Our ancestors, the Moors, keepers of the secret wisdom of ancient Egypt established numerous fabulous gardens. The Moors were the first to establish latrines (toilets) with running water hundreds of years before the rest of Europe. We had paved streets and street lights much like you see today. We built numerous bookstores and had a highly literate populace.

The Moors also took interior decoration to new heights in elaborate building ideas and the beautiful design of the Alhambra stands today as a voiceless witness of this genius. This compares with the rest of Europe where most structures were barren, artless hulks without the minimum of utilities even for hygiene.

Education

There were numerous schools and places of learning in Moorish Al-Andalusia (Spain). Beginning with the University of Cordoba, other great institutions were built in Seville, Valencia, Mallarga and Granada. Like the ancient Greeks under the Egyptians, several of the most prominent European Catholic scholars studied under the African Moors in their institutions in Spain. The Moors translated all great works they could lay

¹⁴ "The Golden Age of the Moor" by Ivan Van Sertima (pg. 166)

their hands on from the ancients into Arabic. This included the knowledge of Egypt, Kush, India, China and Greece. Western historians point to the Greek component of these documents and attempt to paint the Moors as merely borrowers of Greek intellectual culture. This ignores the fact that Greek knowledge comes directly from Ancient Egypt and the Canaanites whom they called Phoenicians, and that there is convincing evidence that the Moors already possessed similar knowledge of their own from their homelands. But this was not only limited to higher education. The Moors promoted literacy and the advancement of the general population. Schools were everywhere, many of them free of charge.

Medicine

Again, far in advance of Western Europe, Moorish physicians were specially trained and highly regulated. They practiced surgery and cauterization and understood the importance of cleanliness in the operating environment. The eminent scholar on Moorish history, Jose Pimienta-Bey, notes in *Golden Age of the Moor* (pg. 211):

"Europeans offered no competition with Moorish advances in pathology, etiology (study of diseases), therapeutics, surgery and pharmacology. Texts were written by Moorish physicians describing surgical technique and instruments that were used; doctors specialized in pediatrics, obstetrics, ophthalmology, and in the treatment of hernias and tumors. Imamuddin tells us that Moorish scientists were even importing monkey skeletons from Africa for use in dissection when conditions prevented the use of cadavers."

For the Andalusian Moor, scholarly endeavor was considered divine. The more one knew of one's self and one's World, the more one was supposed to know of one's Creator. The ancient creed "Know Thyself" was very much the creed of Andalusia. Rulers such as the Caliph Abd al-Rahman III spent almost one-third of the state's income on education. At a time when most Christian monarchs could not even write their own names, the Caliphs of Moorish Spain were often scholars.

The works of a number of Moorish savants were revered, translated and became required texts in the universities which later developed in Europe. These include *Generalities on Medicine* by Averroes, *Solitary Regime* by Avempace, *Primus Canonis* by Avicenna and *Al-Tasrif*, by Abulcasis, which became the predominant university medical text for Europe's physicians.

Science

It was the Moorish chemists such as Jabir who discovered nitric, nitro-muriatic and sulphuric acid. They were well versed in the science well before Europe.

Jose Pimienta-Bey notes the proximity of the founding dates of the major European universities to the translations of Moorish works by rulers such as Alfonso X of Spain. These centers of learning relied primarily on Moorish texts for centuries.

You are the Moors who are the Moabites

This is who you are, you are Moors and you adopted every other tribe and nation into your nation and taught civilization to the world. You built the pyramids and other structures from Babylon, to Egypt, to India, all the way over here to the Americas. All of this information is still encoded within your DNA. It is time to unlock your inner deity and rise up to be your higher self and this is the sole purpose of the Moorish Science Temple of America where one can go to proclaim their nationality because it is a sin to not live up to the constitutional standards of the government in which you live and a greater sin to not honor your forefathers and mothers who were the greatest people the world have ever known. You are not Black people, Negroes, Colored folks, or African Americans; you are great and heralded Moors!

So as you see, a Moor is the progenitor of civilization and is multi-faceted and a multi-genius as his/her ingenuity comes directly from the reasoning and creative faculties which represents the "Allah in Man" or the "God-Man" that is the Moor. All of this is locked within your DNA and as you read and study these lessons of Moorish Science, your DNA will began to methodologically unlock and the seed of infinite potential that lies within will blossom. A Moor is the progenitor of the human families of Man. (See the book **THE HERALDED MOORS**)

How are we Moorish Americans?

A very confusing question is asked in our questionnaire. I say confusing because many looking from the outside in, simply do not get it. The question is asked and answered at number 14:

"Why are we Moorish Americans? Because we are descendants of Moroccans and born in America."

First, we must have a basic understanding of the very name Morocco. Morocco is the transliteration of the French word *Marrok*. We find the original name of Morocco hidden in Christian literature because it was they who chronicled their wars with the Moabites or the Moors. In the book *Isogage, Karlamagnús Saga* which is a book written in prose during the 13th century, we find in the glossary of proper names, *Marab* as the original name of Morocco, and then we see the linguistic succession of Marak to Morocco. Also in said book, the Moors who are also called the *Moabites*; are rendered as *Morab* (Mo[r]ab) and *Almoravid*.¹⁵ The very name *Marab*, the original cited name for Morocco, is the self-same as *Morab* which is a clear corruption of the name Moab. This name, *Marab* (Moab) would have been the name of Morocco called by the Moabite or Berber rulers at that time and this is where we would undoubtedly get the name Morocco from (See the book ***THE MOABITES WHO ARE THE MOORS, OR THE WORLDS FIRST PEOPLE***).

This was the last kingdom that was founded by our bloodline ancestry and the very keys of this empire to which the Prophet calls "*THE KEYS TO CIVILIZATION*" are in the hands of the Moorish Americans in the United States of America who are members of the Moorish Science Temple of America. This is why Prophet Noble Drew Ali said in Ch. 47 v.6 of our Moorish Holy Koran that:

*"The Moabites from the land of Moab who received permission from the Pharaohs of Egypt to settle and inhabit North-West Africa; **they were the founders and are the true possessors of the present Moroccan Empire.** With their Canaanite, Hittite, and Amorite brethren who sojourned from the land of Canaan seeking new homes."*

¹⁵ Isogage. Karlamagnús Saga: The Saga of Charlemagne and His Heroes. King Agulandus, Volume 2, Part 4 pp. 86

By stating that the Moabites, who are the Moors, us, our ancestry to be exact as we are what our forefathers were without doubt or contradiction, are the founders and are the "**true possessors**" of the "*present*" Moroccan Empire, what the Prophet is relaying to us is that when the time comes for our rule, our Empire still awaits its rulers to come forward on a national and international scale and retake our throne. We are still connected to this, our ancestral Empire, and the treaty that the United States has with Morocco is proof of this claim. There is a reason why the Prophet asks and answers in our 101's at question 34: "*What is the title given to our ruler in Morocco?*" And the answer given is "*Sultan.*" A Sultan is the ruler of an Islamic Empire and the people sitting on our present throne in Morocco style themselves as 'kings' after the European Roman model. We will, as our Prophet has stated to us, rule the world again but this time it will be done under Love Truth Peace Freedom and Justice. I must stress however, we will not achieve anything until we handle our business in this nation which means we have to become a nationwide network of political engagement.

Now, we want to give you a brief breakdown of the Moorish Treaty with the United States of America and why Prophet Drew Ali called it a "*mandate.*" First, let us review a quote from our oral sayings of the Prophet:

"The Europeans went to the Moroccan government, and asked for permission to come over here (the Americas) to develop this land. They were given a 50 year mandate to do so. Then the Europeans went to an old Sheik and asked him to give them some people to help them to develop this land. The Sheik told them to: 'Take those Moors, because they are not going to do anything.'"

Now we see by this claimed statement of the Prophet, that he did not call it a treaty he called it a "*mandate.*" In old Islamic law, an "*Inam*" was a specific type of land grant that would be given to those who desired to operate on the land owned by another and we can safely assume that this would have been the type of royal grant decreed by the Sultan of Morocco upon the sons of Europe. Being that this, North America, was part of the dominions of the Moabite empire, then the Europeans had to go and ask permission from the Sultan to form them a nation here.

I know many are asking to themselves "but how is this possible? The Europeans have been here strong since the 1600's." Yes, that is truth however; they were only colonizers at that point operating off of charters. Take the Virginia Company for example. The Virginia Company refers collectively to a pair of English joint stock companies chartered by King James.



Figure 6: Mulay Ar Rashid. Sultan of Morocco and Fez (ruled from 1664-1666)

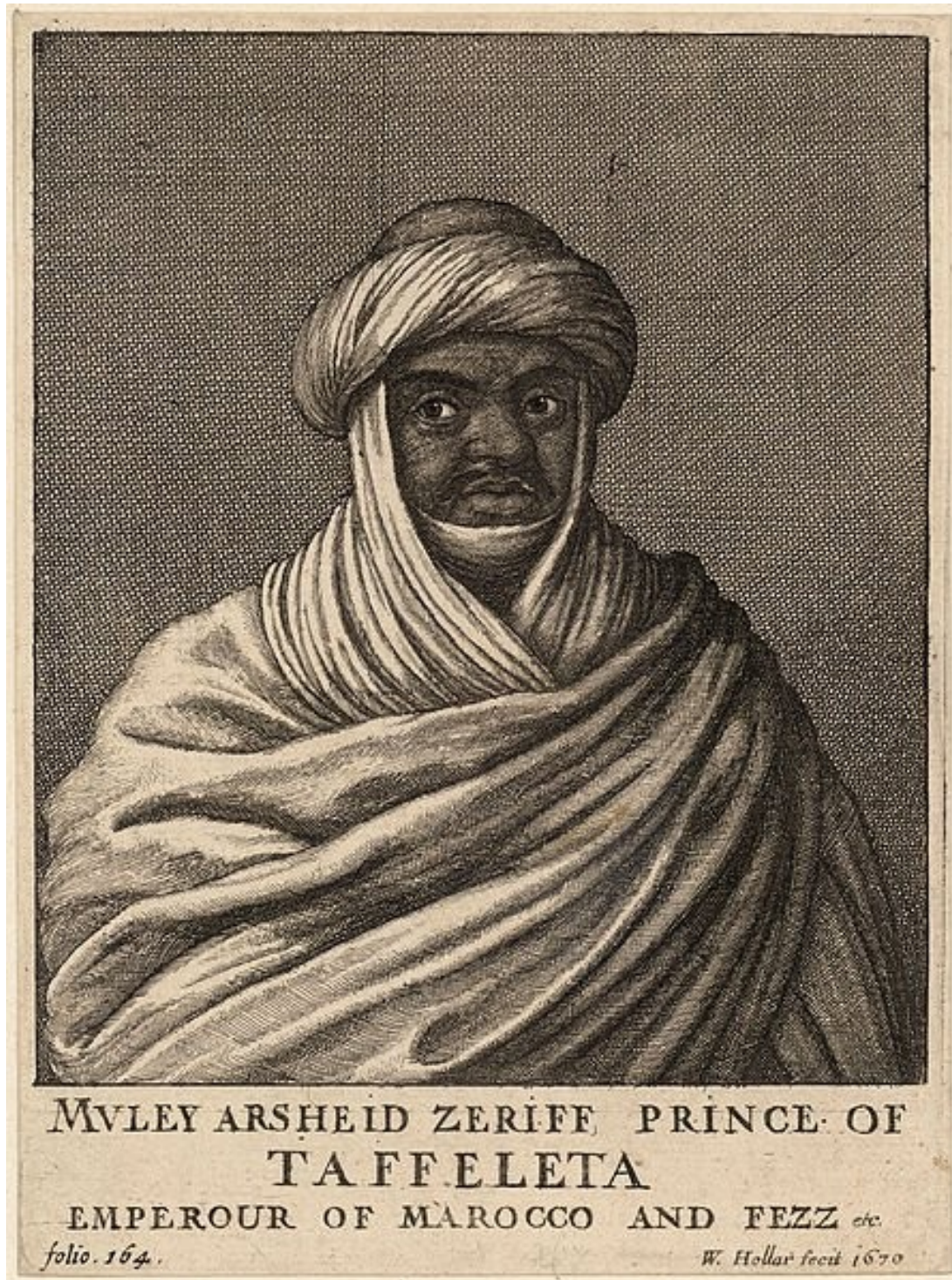


Figure 7: The portrait of Mulay al-Rashid (or "Mulay Arsheid Zeriff" in the US National Portrait Gallery), the founder of the current Alaouite dynasty of Morocco, and conclude he was anything other than black African.¹⁶

¹⁶ http://kufaragwenzi.blogspot.com/2011_11_01_archive.html (source not conclusive)



Figure 8: Sultan Sidi Abdallah Mohammed III. The Moorish Sultan who sealed the land grant (treaty) for the Europeans.

King James I (yes the same King James that is on your bibles) on April 10th, 1606 with the purposes of establishing settlements on the east coast of North America, sent two companies called the "Virginia Company of London" (or the London Company) and the "Virginia Company of Plymouth" (or Plymouth Company) and they operated with identical charters but with differing territories. An area of overlapping territory was created.

Within the area of overlap, the two companies were not permitted to establish colonies within one hundred miles of each other. The Plymouth Company never fulfilled its charter, and its territory that later became New England was then also claimed by France. The charters of the companies called for a local council for each, but with ultimate authority residing with the King of England through the Council of Virginia in England.

In later years on this land, when King George III began taxing the European colonies over here heavily, it lead to a great revolt and would become known in History as the "Boston Tea Party" which resulted in the American Revolutionary War of 1775. The Europeans on this land sought means by which they could shake the grip of the rule of the King of England so in 1777, the sons of Europe would brave the Atlantic Ocean and take their chances against the Moorish Corsairs (pirates who were ruthless guardians of the seas) and begin diplomatic relations with the Kingdom of Morocco.

Now, you have to ask yourself this, why would the sons of Europe travel all the way from the east coast of the North Americas, or even their diplomats from Europe, across the great Atlantic, to North Africa, to enter into negotiations with the Sultan of Morocco to seek permission and recognition to form a nation here on this land? It is because they did not own the land, and they still do not own the land which will be explained shortly.

The Europeans now had their plan in place. They were to go to Morocco and make a treaty and bribe so that they could form themselves a nation here in North America. So in 1786, the sons of Europe under their President of the newly formed "Continental Congress", George Washington, made a monetary tribute to pay the Sultan of Morocco off to be recognized as a legitimate nation on this land. After the Sultan was given his tribute, the treaty (so they thought it was) was signed and sealed.

As a result of the signature of this treaty, Morocco was the first country to recognize the United States as a nation, so George Washington sent a letter of appreciation to the Sultan of Morocco, Sidi Mohammed Ben Abdallah III. The letter was sent immediately after the election of George Washington as the first president of the United States of America December 1, 1789. In 1790, after the death of Sultan Sidi Mohammed III, in fear that the new Sultan, Sidi Mohammad IV would not recognize them any longer, the sons of Europe procured 20,000 dollars for the purpose of *effecting a recognition* of

the treaty with the new Sultan. It is safe to assume that had not the Sultan recognized this treaty any longer, King George III would have had the heads of all of the European defectors who are dubbed as the *Founding Fathers* of this nation. The monies procured to pay tribute to the Sultan of Morocco is recorded in the Laws of the United States, to be found in their United States Statutes at Large.

**UNITED STATES STATUES AT LARGE. FIRST CONGRESS
SESSION III. CH. 16, 17. 1791. PAGE 214**

Statute III March 3, 1790

CHAP. XVI. *An Act making an appropriation for the purpose therein mentioned 20,000 for effecting a recognition of the treaty with the Emperor of Morocco; and president as authorized to borrow said money.*

1791 Ch. 15, 1790. Ch. 29

*Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, that for the purpose of effecting a recognition of the Treaty of the United States, with the new Emperor of Morocco. Page 214.*¹⁷

We will now examine the diplomatic correspondence between the United States and Morocco and between the United States and its own diplomatic liaisons and give you an explanation of what went on. In 1836, 50 years after the expiration of the "treaty," when diplomatic talks jump started to renew the treaty, this was reported:

"The Treaty, it will be observed, being sealed by the Emperor according the diplomatic custom observed in this Empire, **bears the form of a grant**. Hence, it would be out of rule to deface the original with my signature or seal. I have therefore attached these to the copy and translation which will accompany the original, according to the usage observed by Diplomatic Agents in other parts of Barbary. (D. S., 5 Consular Despatches, Tangier, No. 39, October 11, 1836.)"

So we see above that the diplomatic agent for Morocco, Taher Ben Abdelhack Finnish, as was reported from Morocco, when the United States was, for whatever reason, trying to get an additional article added, said that he could not *deface* the original treaty with his signature because the

¹⁷ UNITED STATES STATUES AT LARGE. FIRST CONGRESS SESSION III. CH. 16, 17. 1791. PAGE 214

Sultans of Morocco had direct bloodline lineage to Prophet Mohammad and by some accounts, these Moorish nobles tied their ancestral vine with Egyptian royals who had established the bloodline of North Africa with the those who came from the land of Canaan in ancient times.¹⁸ So when they, the Sultans, had done a thing, it was as if Prophet Mohammad had done the thing himself. Notice that Taher Ben Abdelhack Finnish, diplomatic liaison for Morocco said the original "***bears the form of a grant.***" This was the "***mandate***" that was given the sons of Europe that many Moorish American Moslems, including this author to a degree, believe was based on the Levitical law. It was as if, the Sultan of Morocco, a descendant of ancient Canaanites to which the Quraish tribe of Prophet Mohammed was of Canaanite origin¹⁹, was getting some form of vengeance on the sons of Europe by tricking them into believing that they were actually signing a treaty but little did they know, they were merely receiving a fifty year (50) land grant (mandate) for this land. According to Levitical law at Leviticus 20:10 and 13 we read:

10. "And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family."

13. "In the year of this jubilee ye shall return every man unto his possession."

This same inscription was inscribed on the Liberty Bell in 1752 "***Proclaim LIBERTY throughout all the land unto all the inhabitants thereof.***" This author has surmised that the sons of Europe would rather have returned this land back to the Moors as opposed to give it over to the central banks of Europe who were trying to control the economic situation on this land, something George Washington had fought feverishly against in his day to avert but as we can plainly see today, has happened regardless. Also, you begin to get an understanding of why the Prophet did represent us for the first time as a nation during the conference of the Americas in Havana Cuba in January 1928 where it is said that he received a mandate for us

¹⁸ www.sharifian-history.info/

¹⁹ See scholar and cultural anthropologist and archaeologist, Dana Marniche's Fear of Blackness part 1 "The Quraysh descend from the people who founded the Wadi Kenaunah area of southwestern Arabia. Wadhi Kenawnah means" lowland of the Kenaanah tribe"." <http://www.africaresource.com/rasta/sesostri-the-great-the-egyptian-hercules/fear-of-blackness-descriptions-and-ethnogenesis-of-the-original-afro-arabian-tribes-of-%E2%80%9Cmoorish%E2%80%9D-spain-by-dana-marniche/>

Moors (the subject of this mandate is up for debate) as the Europeans did not return us to our possessions after their 50 year mandate was up.

In 1856, Abraham Lincoln, the 16th Chief Executive of the United States of America, who was said to be of Melungeon lineage, meaning of mixed European, Moorish and "Jewish" descent, would come along and end slavery on this land with the passing of the 13th amendment. Lincoln, who was a trial lawyer before his presidency, also served as a lawyer for a light skinned Moor who was being accused of being a Negro that was mockingly called "Black Bill"²⁰. Lincoln would argue that his client was not a Negro, but a Moor and so he knew full well the Moorish history on this land but never get it confused; Abraham Lincoln was an admitted racist who promoted the false notion of superiority of his people over the Moors²¹.

Now, Thomas Barclay who was the diplomatic liaison for the United States, would excuse himself from the negotiations between Morocco and the U.S. because he knew that something was not right and this is what is reported in the diplomatic correspondence:

The necessity of acceptance on the part of the United States was recognized, however, for Barclay wrote in one of his reports (letter to Adams and Jefferson, September 18, 1786, Diplomatic Correspondence, 1783-1789, II, 723):

"I was asked to sign an acceptance of the articles on the part of the United States; but as the treaty was not drawn up in the form expected, I excused myself, (without, however, giving any offense,) referring Mr. Finnish to Congress and the Ministers."

Mr. Barclay's suspicions would prove correct in later years. In later years, the United States would hire a man named Christiaan Snouck Hurgronje, a Dutch scholar of Eastern cultures and languages and *Advisor on Native Affairs* to the colonial government of the Netherlands East Indies (now Indonesia). Snouck, who was fluent in Arabic, through mediation with the Ottoman governor in Jeddah, was examined by a delegation of scholars from Mecca in 1884 and upon successfully completing the examination was allowed to commence a pilgrimage to the Holy City of Mecca in 1885. He was one of the first Western scholars of Oriental cultures to do so. He would give critical analysis on the "treaty" and its true meaning.

²⁰ <http://www.papersofabrahamlincoln.org/Briefs/briefs23.htm> Briefs23 - The Papers of Abraham Lincoln

²¹ Abraham Lincoln, Racist By Barry Gewen of the New York Times

http://artsbeat.blogs.nytimes.com/2008/12/10/abraham-lincoln-racist/?_r=0

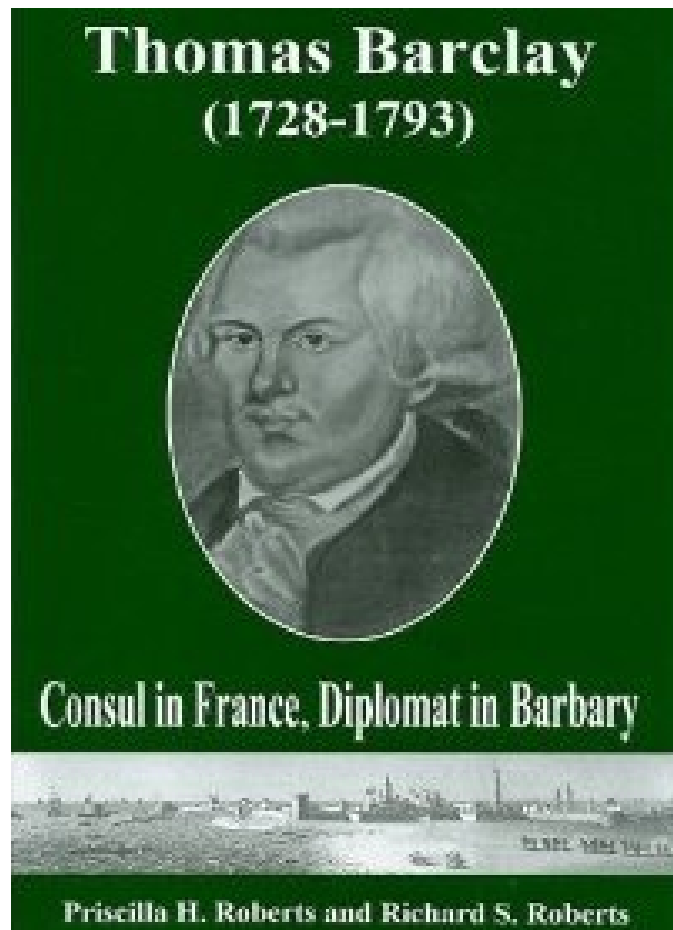


Figure 9: Thomas Barclay

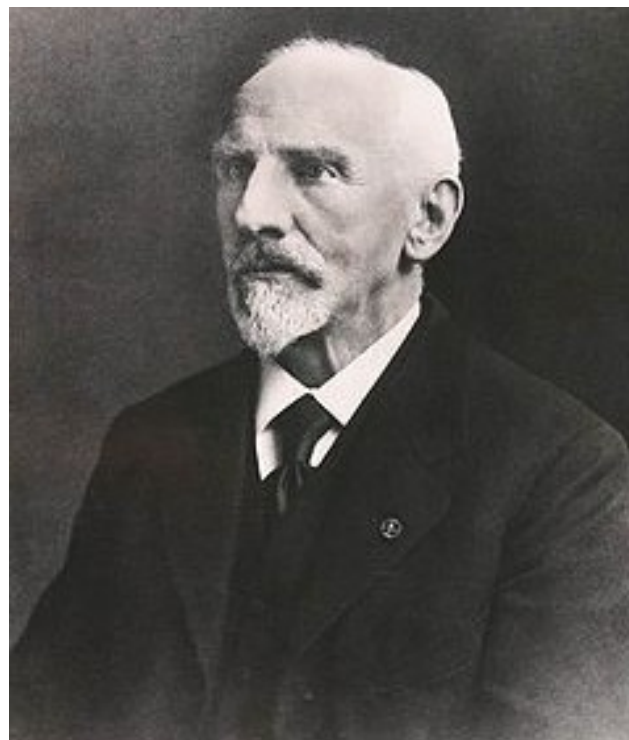


Figure 11: Christiaan Snouck Hurgronje (1857–1936)

Mr. Hurgronje, fluent in Arabic and Asiatic customs, would give a very critical analysis of the treaty and the letter that accompanied it:

The seal of the letter, which follows its opening phrases, is the same as that of the treaty; and as translated by Doctor Snouck Hurgronje, the letter reads thus:

"In the name of God, the Compassionate, the Merciful, and there is no might nor power but in God, the Great, the High."

"From the servant of God, Muhammed, son of Abdallah, may God bestow His favor upon him. Amen!"

[Seal]

"To the Great One of the American States [Estados Amarikanos], the President. Peace be on those who follow the right guidance [i. e., the Mohammedan religion]! To come to the point: Your letter has reached us and also have reached us the articles of the Treaty of Peace which you have sent us, and we are with you on terms of complete truce and peace. We have now written what you wanted us to write to Tunis and Tripoli, and all that you have asked from us shall be fulfilled if God please. Greetings! Written in the middle in [the month Dhu] al-Qa'dah [Zu'lkadah] of the year two and two hundred and thousand 1202."

Doctor Snouck Hurgronje makes also the following comment on the letter:

"Placing the seal at the head of the letter denotes great superiority in rank of the writer in comparison with that of the person to whom the letter is addressed.

"The Great One of . . ." is the title by which infidel rulers are addressed in letters from the Prophet. The greeting formula, "Peace be on those who follow the right guidance," is the classical one to be addressed to unbelievers, implying that they are not worth greeting."

Notice, that on the first page of the treaty (see figure 12), the seal is placed on top which shows, based on Hugronje's interpretation, how the Sultan of Morocco viewed the Europeans, as infidels who were not even worthy of greeting. From this author's perspective based on the compilation

of facts, the Sultan of Morocco knew that this land was being occupied by the Europeans as the Moors were still here being mistreated up until the time the Europeans went to Morocco. According to Prophet Noble Drew Ali, the Moors on this land had their Turbans and fezzes stripped from them in 1774 and in 1779, were legally branded with the slave labels of Negroes, Blacks, and Coloreds. Records in this Nation prove that the Moors were free on this land recognized separately from those called Negroes (see figures 13-14) Those who were called Negroes were acceptant of this title before it became a legal brand (See the book ***Slavery, Islam, and Christianity in the U.S.A***).

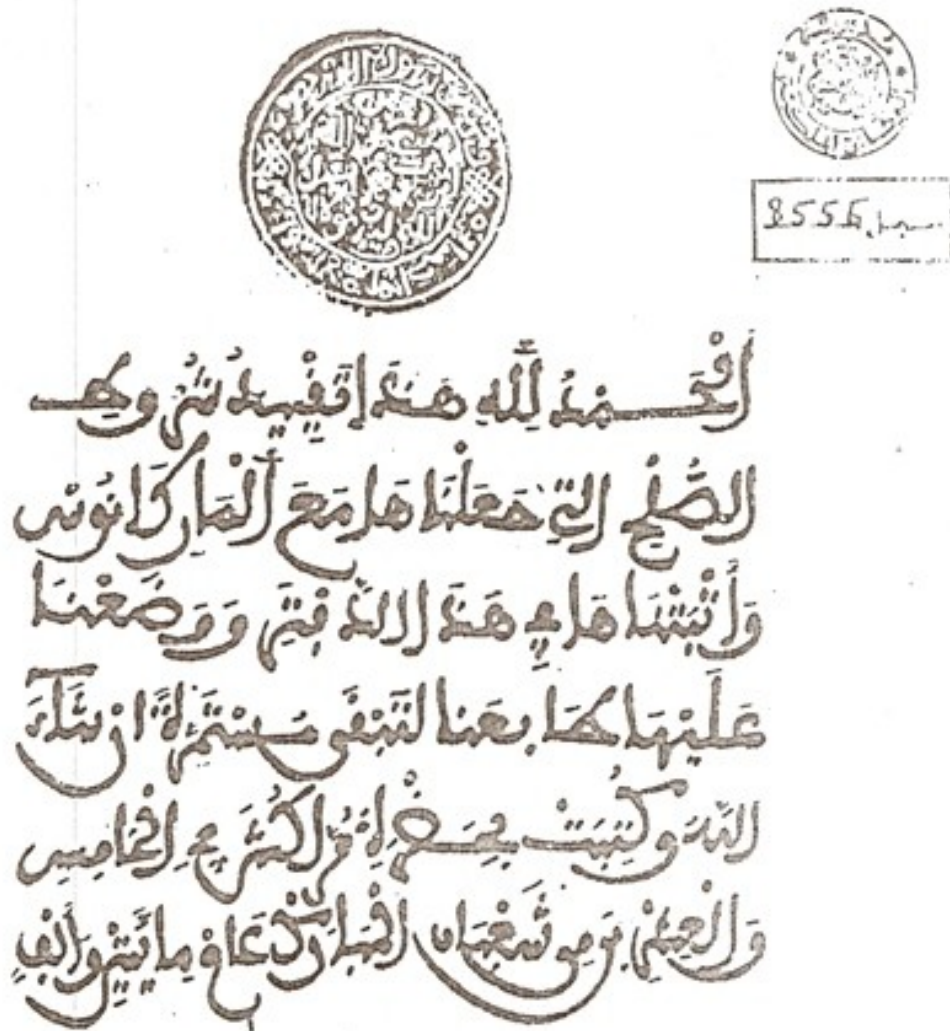


Figure 12: The first page of the treaty showing the seal placed at top on the front page

Sick or lame servants may not be discharged.

Penalty 10l. & damages.

Freedom dues.

Who may not have a christian servant.

Penalty upon dealing with a servant, or slave, without leave.

and benefit thereof to their own use. And if any servant shall be sick, or lame, and so becomes useless or chargeable, his or her master or owner shall maintain such servant, until his or her whole time of service shall be expired; and if any master or owner shall put away a lame, or sick servant, under pretence of freedom, and such servant becomes chargeable to the parish, such master or owner shall forfeit and pay ten pounds current money to the churchwardens of the parish wherein such offence shall be committed, to the use of their parish recoverable with costs, by action of debt, in any county court of this colony, and moreover shall be liable to the action of the said churchwardens, at the common law for damages.

VIII. And that every servant, male or female, not having wages, shall, at the expiration of his, or her time of service, have and receive three pounds ten shillings current money, for freedom dues, to be paid by his, or her master, or owner; and in case of refusal, recoverable with costs, by petition to the county court, in manner herein before directed.

IX. And be it further enacted, by the authority aforesaid, That no negro, mulatto, or indian, altho' a christian, or any Jew, Moor, Mahometan, or other infidel, shall at any time purchase any christian servant, nor any other, except of their own complexion, or such as by this act are declared slaves: And if any of the persons aforesaid shall nevertheless presume to purchase a christian white servant, such servant shall immediately become free, and be so held, deemed and taken: And if any person, having such christian servant, shall marry with a negro, mulatto, indian, jew, moor, mahometan or other infidel, such servant shall thereupon become freed from all service then due to such master or mistress.

X. And that no person whatsoever shall buy, sell, or receive of, to or from any servant, or slave, any coin or commodity whatsoever, without the leave or consent of the master or owner of such servant; or slave: And if any person shall presume to deal with any servant, or slave, without such leave or consent, he or she so offending, shall be imprisoned one calendar month, without bail or mainprize, and then remain in prison, until he or she give sufficient security, in the sum of ten pounds current money, for the good behaviour for

one year following, wherein a second offence shall be a breach of the bond; and moreover, such offender shall forfeit and pay four times the value of the thing so bought, sold, or received, to the master or owner of such servant, or slave; to be recovered with costs by action upon the case, in any county court of this dominion: And when any person, convict as aforesaid, shall not immediately give such security, for the good behaviour, the court shall order thirty nine lashes, well laid on, upon the bare back of such offender, at the common whipping post, and he or she to be thereupon discharged of giving such bond and security.

XI. And be it further enacted, by the authority aforesaid, That all servants shall faithfully and obediently, all the whole time of their service, do all their masters or owners just and lawful commands; and if any servant shall resist his or her master, mistress, or overseer, or offer violence to any of them, such servant shall, for every such offence, be adjudged to serve his or her master or owner one whole year, after the time by act of parliament, indenture, custom, or former order of court shall be expired.

XII. And that in all cases of penal laws, where free persons are punishable by fine, servants shall be punished by whipping, after the rate of twenty lashes for every five hundred pounds of tobacco, or fifty shillings current money, so that no servant shall receive more than forty lashes at one time; unless such offender can procure some person to pay the fine.

XIII. And to the end poor people may not be destitute of employment, under suspicion of their being servants, as well as to prevent servants running away: It is hereby further enacted, That every servant, upon expiration of his or her time, and proof thereof made before the court of the county where he or she last served, shall have his or her freedom recorded, and a certificate thereof under the hand of the clerk; which shall be sufficient to indemnify any person for entertaining or hiring such servant, and if such certificate shall happen to be torn or lost, the clerk, upon request, shall issue another, reciting therein the loss of the former: And if any person shall harbour or entertain a servant, not having and producing such certificate, he or she shall pay to the master or owner of such servant, thirty pounds of tobacco, for every nat-

Duty of servants.

Their punishment, in case of resistance.

And where they transgress penal laws.

Servants when free, shall have a certificate.

Penalty on harbouring servants without certificate.

Figure 13: The Laws of Virginia of 1748 as issued by King George II proving that Moors were free on this land

IX. And be it further enacted, by the authority aforesaid, That no negroe, mulatto, or indian, altho' a christian, or any Jew, Moor, Mahometan, or other infidel, shall at any time purchase any christian servant, nor any other, except of their own complexion, or such as by this act are declared slaves: And if any of the persons aforesaid shall nevertheless presume to purchase a christian white servant, such servant shall immediately become free, and be so held, deemed and taken: And if any person, having such christian servant, shall marry with a negroe, mulatto, indian, jew, moor, mahometan or other infidel, such servant shall thereupon become freed from all service then due to such master or mistress.

Figure 14: Here is the portion of article 9 of those laws expanded for clearer reading.

The "Negro", as it is noted, was the prisoners of war between the Christians and the Moslems, a war this author feels goes back to at least the times that are recorded in the Old Testament.²² It is this author's view that the result of this millennium's old war began the Trans-Atlantic slave trade. Because there was peace and amity between Morocco and the sons of Europe, Moors were not allowed to be captured and sold meaning Moors directly under the Sultan's dominion. "Any Moor" as the Sultan had put into the language of the treaty which meant at that time, any person who was of dark skin and woolly hair and was an adherent to the Mohammedan faith in particular (e.g., a Moslem in general), would hopefully be spared this fate as the Sultan, we can assume, knew, like all super power nations had to have known, of the transatlantic slave trades that took place in the 1600-1700's. Most of these so called Negroes that were captured were from Moslem backgrounds and came from the Berber nations of Mali and Timbuctoo and all lands below them on the northwestern coasts of Africa. This is why Prophet Drew Ali established the Moorish Science Temple of America in a way that any Moor (so called black person) no matter what his religious or tribal descent was, could come into the Moorish Science Temple of America and proclaim their Nationality and finally find freedom on this land as other

²² CUSHAN-RISHATHAIM which translates as Cushite of double wickedness or Ethiopian of wickedness was a Moor and the first oppressor of Israel in the period of the Judges (Judg. 3:8-10).

Citizens are accustomed to. He said that we were not slaves but that we were "*bound free men*" and that our fezzes and turbans were removed from us here on this land in the year of 1774, and by the year of 1779, the brands of NEGRO, BLACKS, COLORED and ETHIOPIAN would be branded upon our ancestors and the name Moor erased as a legal descriptive from the records as an identifier in this nation. This alone disproves the theory of our ancestors being enslaved on this land of North America in 1555 as has been espoused by other organizations in relation to our people being "*strangers in a foreign land being mistreated for 400 years*", something that is attributed to Abraham in the Bible of the Christians.²³

So the Sultan, being ever the diplomat and having sound and astute diplomats around him, we assume, used the Levitical law, the Europeans own laws, to bound them indefinitely. This author believes that this sole act may have constituted one of the main reasons that the defeated Moors on this land who were forced to be slaves, were not allowed to learn to read and write. Prophet Noble Drew Ali knew this, as he traveled to the east and learned the true history of our people and brought it at a time when no one else but the Europeans knew these secrets and he also knew that the Europeans mandate for this land expired in 1836, which was supposed to be the Jubilee, when all man was to be returned to his possessions according to Levitical law to which large portions of were also adhered to by Moslems of Islam. We then can assume that if these oral sayings can be definitively attributed to the Prophet Drew Ali, why he was quoted as making the following proclamations:

"Children, you are at home, and the European is 3,000 miles from home, and he is going to have to take some water."

"One day, you are going to smell the Europeans before you see them, in boxcars, going back to Europe."

"The European will not be able to remove all the wealth from the land. After he goes back to Europe, mountains of gold will be revealed to the Moors."

"When the Europeans go back to Europe, the climate will go back to what it used to be."

²³ Genesis 15:13

"I like good peas and beans. I am going to save 8% of the Europeans, because they are good farmers."

The Prophet said this in His Divine Warning to the Nations:

*"So, there isn't but one supreme issue for my people to use to redeem that which was lost, and that is through the above statements. Then the lion and the lamb can lie down together in yonder hills and neither will be harmed because Love, Truth, Peace, Freedom and Justice will be reigning in this land. **In those days the United States will be one of the greatest civilized and prosperous governments of the world. but if the above principles are not carried out by the citizens and my people in this government, the worst is yet to come**, because the Great God of the Universe is not pleased with the works that are being performed in North America by my people and this great sin must be removed from the land to save it from enormous earthquakes, diseases, etc."*

When the Moors on this land (the so called black and African American people) come into the Moorish Science Temple of America, and they begin operating as a nation is accustomed to, with civility and respect for life and human kind, then we can begin to negotiate as a nation for the betterment of our people. If we do not however, we will be subject to the same natural disasters that will destroy the nations of this earth and only the faithful will be saved. The Prophet said:

"As long as you wear the clothes of another, or live in the house of another, or depend on another in any manner you are truly a slave to them. If you would be free indeed you must seek the truth. You must know the truth of your Nationality and the name of your people; you must not be a coward and deny yourself the personal rights that belong to every man."

Unfortunately, in 1956, the 34th president of the United States of America, Dwight D. Eisenhower, would issue a memorandum that relinquished U.S. jurisdiction in Morocco. We assert that he was able to do this because in 1956, Morocco had abdicated the throne of Islamic rule and instead, took on a Roman constitutional model of ruler-ship. This single act left the throne of Morocco in sole possession of the Moors today however, to

gain this power, we must become law abiding citizens and become active in politics until we are sitting in the high seats of government but that is another conversation that will not be stressed in this book.

Before this time, there are instances when Moors, Sheiks to be specific, were literally called Consuls and this coincided directly with the treaty of peace and friendship between Morocco and the United States. We prove this by tracing some historical references on this land.

Albany evening news, July 7, 1936, p 3

Consul Comes To Aid of Moor On Gun Charge

THE Moorish-American Consulate rallied today to the aid of Rudolph Myers-Bey, one of six persons arrested by Albany police after a wild chase through Pine Hills streets last week. Myers-Bey is slated for hearing late today on gun possession charges.

Into Police Court, resplendent in red fez with a carnation in his lapel, came Frederick Turner, official representative of Moorish Ambassador O. Kirkman-Bey. He conferred with Acting Police Justice Duncan and announced he would represent Myers-Bey, who is just plain Rudolph Myers to Patrolman Charles O'Hagan, who made the arrests.

Turner never doffed the fez, which he told newspapermen is symbolic that he is an official. Were he a warrior of his race, he said, he would sport a black fez, and if an ordinary citizen, a purple one.

Turner, graduate of the University of Cairo, speaks 10 languages fluently. He was born at Cincinnati, O.

The cited article to the left is proof of this claim and shows that not only did Moorish Americans have consular rights, but also religious rights recognized by the courts of this nation proving that what Prophet Noble Drew Ali brought to us was all wise right and exact.

You will also see at figure 16, a newspaper article showing and proving that the courts recognized, and still do recognize today the Moorish Science Temple of America as a jural society and our Friday holy day

Such court victories cannot be found among any of the fringe "Moor" groups as they have no legal basis to their claims. They have borrowed these claims from Europeans who, when found out their legal claims did not work, founded the Tea Party which has grown to be a political powerhouse in this nation.

We are Moorish Americans because our forefathers founded the great Kingdom of Morocco to which was under Islamic rule and now, those keys belong to the Moorish American Moslems (Moabites) of the west. You have to simply wake up and proclaim it, and it is yours.

Figure 15

Bronx Court Recognizes Moslem Sabbath; Rules Pupils Need Not Go to School Fridays

A certain group of children won the enviable right yesterday in Bronx Children's Court to attend public school only four days a week, praise be to Allah. The decision, regarded as a precedent, was made by Justice Charles Brandt Jr. in the case of Mrs. Sarah Smith-Bey of 244 East 186th Street, the Bronx, who was accused of keeping her four children from school every Friday since Christmas.

Mrs. Smith-Bey, a native of South Carolina, declared her children had been absent because Friday is the sabbath of Islam. She wore a red turban and on the turban was a blue crescent. The Oriental atmosphere of the court room was enhanced by three fezzed gentlemen, who on their vests wore a metal insignia—the ancient, symbolic numeral 7, cleaved by a crescent. They appeared in support of Mrs. Smith-Bey.

Mrs. Smith-Bey's backers kept their fezzes on all through the proceeding and they took their oaths not on the Bible but by Allah, holding up two fingers of the right hand and five of the left. They were Grand Governor Brother E. Turner-El, Grand Sheik Brother F. Turner-El, his son, and Sheik Brother J. Jeffries-El, all of the Moorish National Divine Movement, which has its headquarters in the Moorish Scientific Temple of America at 149 Thatford Avenue, in the Brownsville section of Brooklyn.

Grand Sheik Turner-El argued that Islamism forbids the attendance of Mohammedan children in school on their sabbath and he invoked the principles of religious liberty set forth in the Constitution.

By analogy with the privileges of Christian and Hebrew children, Justice Brandt dismissed the complaint.

Figure 16

Morrocan Home Ruled Exempt from Taxation

NORFOLK (Special) — Judge John Speziale of the Court of Common Pleas, Litchfield has handed down a decision finding the property of the Morrocan "exempt from taxation." The town had sought to tax the "Moorish science temple" property here but Judge Speziale ordered in a decision handed down Tuesday that it be "stricken from the tax list."

Winsted Atty. Carmine R. Lavieri acted for the Morrocan National Home in a suit against the Town of Norfolk in Litchfield Court of Common Pleas. Atty. Lavieri said the Moslem religion is taught during summers at the Morrocan National Home which occupies a large estate here on Litchfield Road. Atty. Lavieri said the Town of Norfolk had claimed the property was also used for "various meetings where they discussed economic problems of Negroes in America today and claimed that was not educational or charitable."

Atty. Lavieri said during summers, children seven to 16 years of age and older people are taught the Moslem religion at the home. Judge Speziale's decision said in part "there are also adults in attendance on weekends during which time, religious services are conducted, adults are instructed in religion and many meetings are held relating to civil rights, human rights and the status of the Negro today. Adults are also given instruction in the religious and cultural background of the Morrocan people and religious instruction in the Moslem faith." He said "there are also recreational and social activities."

**Figure 17: All property held by the Moorish Science Temple of America is tax-exempt property.
There is no greater protection than our Islamic organization as a Nation/jural society
protected by the first amendment of these United States of America**

The myth of BLACKNESS and why proclaiming your nationality is so important

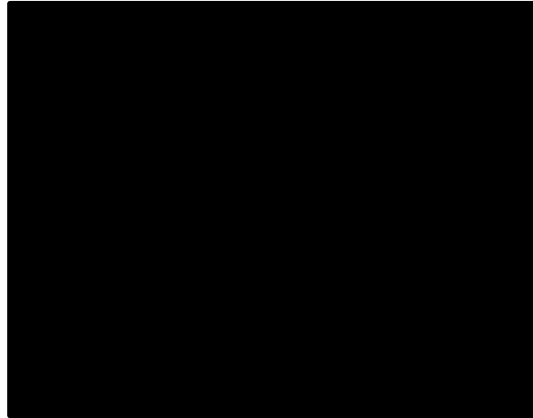


Figure 18

Look at the object above. This is a black box in 2 dimensions. Now simply look at your skin and then look at this box again. Notice the difference? Most of you reading this will have a dark brown to light brown olive-toned skin shade. If your skin does not match this box, then it is obvious that your skin is not black so such a term "black of skin" proves that you intentionally and unwillingly blind yourself to who you truly are as a human being. The process of getting our people to accept this term "black" as a descriptive was an act of European psychology to detach you from your own self.

We have to understand that black is a socio-political construct. When we say "socio-political", we are speaking to the social and political status of the people who accept these slave labels like black to identify themselves. The previous chapters should have given you an apt understanding of social and political status in society. Just think about the lightest skinned person that you know that you call black. If black describes how we look, how then can a fair skinned person be considered a black person particularly in relation to that very black box at the top of this page? How can we be purposefully blinded by our own minds if we are not suffering from mental slavery? I say we because I am speaking broadly to all Moors on this land who believe that they are a black people. It was the Europeans who first called us *BLACK PEOPLE*. There is not *one* contemporary source that says we ever called ourselves black people prior to contact with the pale skin nations

of Europe. We trace the use of this appellation to the Hellenistic Greeks²⁴. We have accepted this second class term but we have never descended from a nation called black. KMT means "black land" as it pertains to the Nile and the people that lived in that particular region of Egypt so that excuse that KMT means black and so we are a black people is a dead argument refuted by many Egyptologists of all racial backgrounds. Egypt was only one of our great empires. It was not the start of our great empires because many thousands of years before Egypt was established, and even nations that are contemporary with the Egyptian dynasties, we had many nations and not near one of them were named black nor were the people calling themselves such.

Some also falsely and erroneously believe that our skin was black and that somehow black skin was genetically altered and faded down to brown. This is scientifically impossible as black fades down into lighter shades of black, like a shadow which is not necessarily black, to gray, on down to white:

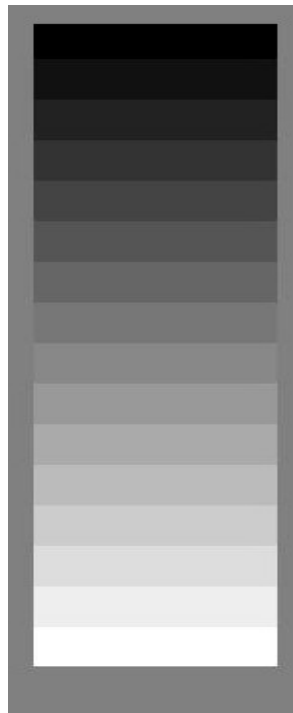


Figure 19: Grayscale from black to white

²⁴ According to the online etymological definition on the word Moor (n.) it says that the name comes from the from Greek *Mauros*, perhaps a native name, or else cognate with *mauros* "black" (but this adjective only appears in late Greek and may as well be from the people's name as the reverse).

In Christian literature, the Moor was given the same appellation as the devil or a demon. The Christians equated black with the devil and with sin and they took the clearly brown skin of the Moor and psychologically created this image to whereas the very sight of the dark brown skin of the Moor was made to be black and the Europeans would give the craziest descriptions of the Moors in their literature. Alfonso X described the invading soldiers of the 13th century as: ***Los moros de la hueste todos vestidos del sirgo et de os panos de color que ganaran ... las caras dellos negras como la pez el mas fremoso dellos era negro cmo la olla*** ("All the Moorish soldiers were dressed with silk and black wool that had been forcibly acquired... **their black faces were like pitch** and the most handsome of them was like a cooking pan.")

Charles Dickens said: "Tho convenient term "black-a-moor" — which may be a corruption of "**black as a Moor**" — comprehended alike the dark-skinned-of-both-Africa-and-Asia." In 'Race, Rhetoric and Composition,' they argue: "Blackamoor seems understandable, thus, not as a compound of black and moor, but rather as a contraction of the implied argument that this person being referred to was "as black-as-a-Moor."²⁵ Procopius was clear that the Moors who broke their treaty with Belisarius were distinct from the Vandals, who were "**not black-skinned like the Moors**, but very white and fair-haired." (*History of the Wars*, Books III and IV (Vandalic Wars))

Quoting Isidore of Seville: "Mauretania vocata a colore populorum; Graeci enim nigrum [uiT'oov vocant" ("Mauretania derives its name from the color of its people, for the Greeks render nigrum as mauron.").²⁶ There are many examples we can give in this regard:

"The Moors here are perfectly black; the only personal distinction between them and the Negroes being, that the Moors had long black hair, and had no scars on their faces. The Negroes are in general marked in the same manner as those of Tombuctoo." - The narrative of Robert Adams: an American sailor, who was wrecked on the western coast of Africa, in the year 1810, was detained three years in slavery by the Arabs of the Great Desert, and resided several months in the City of Tombuctoo. With a map, notes and an appendix (1817).

"Mauri, the inhabitants of Mauritania. This name is derived from their black complexion" - A classical dictionary: containing a copious account of all proper names mentioned in ancient

²⁵ Race, rhetoric, and composition By Keith Gilyard (1999), pg. 22

²⁶ Before Color Prejudice: The Ancient View of Blacks by Frank M. Snowden (1991) pg. 113

authors, with the value of coins, weights, and measures used among the Greeks and Romans, and a chronological table (1822) by John Lemprière).

These are but several of the false descriptions given to our people and without a doubt, have their place among the Hellenistic and Christian cultures of the Europeans who saw their Canaanite/Moabite enemies as the devil in the same way warring Egyptian factions made the most ancient God Set a devil.

Niger was a term used by Moors to designate all base things like certain four legged beasts²⁷ and the Prophet explains this when he says that the a negro is a four legged beast in the original questionnaire and that the name *Negro* itself comes from a river that we gave to a river in West Africa because it contains black water. This appellation *niger* was also given to things that they saw as non-productive. This is the origin of the word Negro and the Moors first gave this name to the Niger River ages ago because of its murky muddy waters. The Moors are responsible for most of the Spanish language²⁸ and this is where we get the word Negro from. From this, we see the origin of the derogatory epithet *nigger*. How the German word black came to represent Negro in the German language is a mystery to this writer at this point but they mean the same exact thing.

In Christianity, black was associated with death like in most ancient cultures as every religious system built off of more ancient ones, in this case, the Hellenistic system. During wars with Christianity and Islam, the Christians would describe Moabites as "*black as ink*." Not surprisingly then, blackness served as a point of castigation towards Moors whom they routinely compared to the devil, vice and sin. For example, Didymus the Blind (c. 313 – 398 A.D.), in his Commentary on Zechariah, wrote that Ethiopians are black because of their allegiance with the Devil, who is himself black because of his perversity and ignorance of their God. Commenting on Job 28:19, "*The topaz of Ethiopia shall not be equal to wisdom*," Gregory the Great (c. 540 – 604 A.D.), in his *Moralia in Job*, explained that "Ethiopia" signifies the present world whose blackness is a sign of a sinful people. Jerome (c. 347 – 420 A.D.) wrote: "*People of the Ethiopians means those who are black, being covered with the stain of sin...In the past we were Ethiopians, being made so by our sins and vices. How? Because sin has made us black*." And Paulinus of Nola (ca. 354 – 431 A.D.) asserted: "*The dragon devours the people of Ethiopia, who are not burned by the sun but are black with vice, sin giving them the color of night*."

²⁷ Light and truth: collected from the Bible and ancient and modern history, containing the universal history of the colored and the Indian race, from the creation of the world to the present time (1844) By Robert Benjamin Lewis

²⁸ A Dictionary of the English Language Volume 1 By Noah Webster (1826), pg. iii

These are the Ethiopians the serpent devours, being condemned to make them his food."

The central idea in these writings is the symbolic equation of black with spiritual darkness and so the Moors, who have clear brown skin, are, since the times of Christianity, falsely painted as the *black people*, the people of vice and sin, the children of Canaan and Ham, who are subjected to be slaves forever according to their book (Gen. 9:25-27). We can then understand the magnitude of the declaration made by our Prophet, Noble Drew Ali when he says in Ch. 48 v.6

"We, as a clean and pure nation descended from the inhabitants of Africa, do not desire to amalgamate or marry into the families of the pale skin nations of Europe. Neither serve the gods of their religion, because our forefathers are the true and divine founders of the first religious creed, for the redemption and salvation of mankind on earth."

Now I want to bring you to Federal Directive 15 which was adopted on May 12, 1977 but before we continue, let us review exactly what a directive is.

DIRECTIVE: Used by United States Government agencies to convey policies, responsibilities, and procedures.

Federal Directive 15 was the policy used by the U.S. government to classify the different races on this land. They give 5 definitions of race. How did they make this determination? Well on the Census Bureau website, it says:

"These classifications should not be interpreted as being scientific or anthropological in nature"²⁹

This means that these classifications are not based on how you look or what your phenotype is or what haplogroup/gene pool you are in at this

²⁹ DIRECTIVE NO. 15 RACE AND ETHNIC STANDARDS FOR FEDERAL STATISTICS AND ADMINISTRATIVE REPORTING (as adopted on May 12, 1977) <http://wonder.cdc.gov/wonder/help/populations/bridged-race/Directive15.html>

current moment, or the one you descend from, so long as you conform to something non-scientific simply for a means of control, it, by default, has the right to control you. So let us analyze these definitions:

The basic racial and ethnic categories for Federal statistics and program administrative reporting are defined as follows:

- **American Indian or Alaskan Native:** A person having origins in any of the original peoples of North America, and who maintains cultural identification through tribal affiliation or community recognition.
- **Asian or Pacific Islander:** A person having origins in any of the original peoples of the Far East, Southeast Asia, the Indian subcontinent, or the Pacific Islands. This area includes, for example, China, India, Japan, Korea, the Philippine Islands, and Samoa.
- **Black:** A person having origins in any of the black racial groups of Africa.
- **Hispanic:** A person of Mexican, Puerto Rican, Cuban, Central or South American or other Spanish culture or origin, regardless of race.
- **White:** A person having origins in any of the original peoples of Europe, North Africa, or the Middle East.

Now one must ask themselves the question, how many so-called *white people* (there is no such thing as white people) do you know that have their ancestral origins in any of the "*original peoples of North Africa*"? Meaning, their ancestral lineage comes directly from North Africa originally. Notice, the definition of "Black", it says "*A person having origins in any of the black racial groups of Africa.*" I thought there was only one "black" race, I was not aware that there were different so called "black" *racial* groups. This is psychological trickery or "trick-knowledge" at its finest as there is no such thing as a black people. Why doesn't it say for the definition of white for instance, "A person having origins in any of the white racial groups of Europe"? Think my people, think.

Understand that this is a caste system. We contract ourselves into the slave status of black with the signing of birth certificates and other state documents like the social security application. The Moorish Science Temple of America provides us the legal framework to never use this slave/2nd class classification again.

When the federal description says that *White* is also of the "original peoples" of North Africa, they too are speaking about the Moors over here who are falsely calling themselves blacks. There is no such thing as a black or white people. You never hear Chinese or Japanese people calling themselves "Yellow men" or American Indians screaming with pride "red power". This is because they know that they descend from nations and tribes, not. Color in law means *false* and something colored is that which is painted, stained varnished or dyed. Are you something that is false or the product of being painted, stained, varnished or dyed? Think my people, think.

Notice that for the Native Americans, they did not use *Red* as a classification. Notice for the Asians or Pacific Islanders, they did not use *Yellow* as a classification but only so called "black" and "white" people adhere to these false color coded titles today. *IT HAS NOTHING TO DO WITH SKIN COLOR BUT HAS EVERYTHING TO DO WITH STATUS!* Now let us show and prove.

Mostafa Hefny is a businessman in Detroit, Michigan who is an immigrant from Africa (Egypt), who was working towards naturalization as a U.S. citizen. He had heard that the SBA (Small Business Association) was granting loans to so called "Black-owned" businesses. He applied and was turned down on the grounds that he was not "Black."

The Small Business Administration's explanation, according to the Detroit office, was that "Black" loans are intended only for those whose ancestors suffered under slavery and Jim Crow. That he cannot simply "*waltz in from Africa*" and claim to be Black.

Hefny demanded a formal hearing and lost. The excuse changed however. The court ruled that federal regulations forbid immigrants from "North African" nations (including Egypt) from calling themselves "black," no matter what they look like. He lost his appeals and because of the federal guidelines, he was still ruled to be white. This proves exactly what the federal directive states when it says that "*These classifications should not be interpreted as being scientific or anthropological in nature.*"

Our Moorish American Questionnaire, also known as the 101's ask the question:

"93. Will you define the word white? White means Purity, Purity means God, and God means the Ruler of the land."



Figure 20

Before the Europeans formed themselves a nation here, Moors were already living on this land. In 1654, English explorers reported a colony of bearded men in North Carolina who called themselves Moors and dropped to their knees while praying to Allah and they were proficient in iron smelting. The Moors in the south were also called Turks and those whom were of lighter shades and adhered to Islam. In 1670 Turks and Moors were excluded from slavery by the Virginia National Assembly.³⁰

Do understand that, this word Black/Negro is a part of what is known in the legal world as "legalese." By accepting and contracting under a false title for yourself, you participate in a certain form of *VOLUNTARY SLAVERY*. It is probably the greatest trick that has ever been pulled on a people. Abraham Lincoln himself was a lawyer and so he knew just how to keep you legally, not lawfully enslaved with the wording of the 13th amendment. This is why the Prophet Noble Drew Ali said **"the only slavery you have now is mental slavery."**

The 19th U.S. President, Rutherford B. Hayes said *"This is a government of the people, by the people and for the people no longer. It is a government of corporations, by corporations, and for corporations."* That says it all.

It was Prophet Noble Drew Ali who came and brought to us a nationality upon this land for the first time since 1774 when our fezzes and turbans and nationality/national identity were stripped from us by several subversive and coercive acts. We were free upon this land and had large Moorish

³⁰ Bridge to Light: Spiritual Wayfaring Towards Islam By Kathleen St. Onge, pg. 269

communities especially in North Carolina and South Carolina which are never mentioned in your history books.³¹

"When the Moors were driven out, thousands took refuge in the south of France, who, abhorring the Roman Catholic persecutions, became Huguenots, and that of these many emigrated at a later date to South Carolina..." History of the Conquest of Spain by the Arab-Moors, vol. 2 (Boston: Little, Brown & Co., 1881) pg. 445-46

There are many clear historical references that put the Moors in South Carolina at least to the early 1500's and there are other sources as cited that put the Moors in North Carolina in the late 1600's. Prophet Noble Drew Ali informs us in Act 6 of our Divine Constitution and By-Laws:

"And know that they are not Negroes, Colored Folks, Black People, or Ethiopians, because these names were given to slaves by slave holders in 1779 and lasted until 1865 during the time of slavery."

As shown prior, the records of several southern states prove that we were here already. Historical records prove the same. Historical accounts reveal that Islam has been being practiced on this land since at least the time of Uthman (577-656 A.D.), the third Caliph³².

Antonio the Negro, as he was dubbed, was one of the first servants of Moorish descent in Virginia. He was brought to Virginia in 1621 and was listed as a servant. After a few years, he became free, got married, had children and owned land as any other person of European descent who was a servant in the colony. After being freed, Antonio accepted the new name, Anthony Johnson, and was so well off that he could purchase a slave and did, a man named John Casar. Antonio's neighbors claimed his slave, but he won the lawsuit. Therefore, beyond any doubt, he had a wide range of rights: to marry, to own property or to sue. That put him into the position of a recognized member of the society because these first 19 and those who came shortly after were not farmed out as slaves, but mere servants. The absolute fact is that the first people brought over here were not brought over here as slaves, they were in fact brought over here as *servants* and when their servitude was up, they were released. Now, back to Antonio, he

³¹ The "Free Moors" of South Carolina, <http://sciway3.net/clark/freemoors/journal.htm>

³² Islam and Muslims in American before Columbus

<http://www.fountainmagazine.com/Issue/detail/Islam-and-Muslims-in-America-before-Columbus>

attained his social status mainly by assimilating himself into the popular culture, precisely as any servant could in previous times. In these times, before the harsh measures of indentured servitude were enforced on this land, freedom was measured by the degree of communal integration, not by the ability to secure individual autonomy. This means that people of Moorish descent disregarded the religion of their ancestors and would basically say *"I'm in Rome, might as well do as Rome does."*

This brings us back to what the Prophet said when he gave the reason as to why we were enslaved when he said *"because they honored not the principles of their mother and father, and strayed after the gods of Europe of whom they knew nothing."* (47:17). In Moorish doctrine it is taught that a man's ideals are his god and that man's god today, tomorrow is not god. So we see that by following the European ideals, we would lose our freedoms bit by bit on this land until total domination and destruction of our cultures was complete. We further prove this. Antonio would marry a woman named Isabella and in 1625 and the first child of Moorish descent by two Moors that was captured and brought to servitude, was born on this land and they named him John Tucker. He was christened as a Christian in a Jamestown, Virginia church and we can point to this single moment as the beginning of the fall of our people on this land. After this, scores of people of Moorish descent began to make the leap. Prior to what you were led to believe, scores of Moors from England began to come over here. Others came from Spain, Portugal, and the West Indies. For instance, in 1624, a man of Moorish descent named John Phillip testified against a man of European descent in a Jamestown court. His testimony was admitted solely on the purpose that he was "Christened in England 12 years since..." From this, we can start to chart the downfall of our people as they accepted Christianity and also the name Negro which meant black. So now let us look at how the Christian saw black, this is vitally important.³³

These are they who either came as or were made Christians while in these lands and conditions were better over here than they were in the aforementioned places. And so they would accept the title negro while after the 1680's, the Europeans took the title white which has nothing to do with their skin tone whatsoever, but because they were a pale skinned people, and the Moors were dark brown, this false stereotype has been embedded into psyche of our people until this day; an act of European psychology. Many organizations on this land besides the Moorish Science Temple of America, have accepted this Christianized label for our people which in 1774, became the legal designation for a slave. It is no wonder that we as a people never grew and it is because of two things 1) we promoted ourselves as a "black" people which we are clearly not and 2) because the majority of our

³³ Black World/Negro Digest Feb 1966, Lerone Bennet Jr. pg. 70

people in the United States are Christians and do not know that by accepting the religion of Christianity, they accept being slaves voluntarily to these people and because of such, became a people subjected to all types of abuse that other citizens cared to enact upon them.

So you may be asking yourself *"If there is no such thing as black people how can there be a white people, how did they get the title white?"* The answer is simple; they basically gave themselves this title. Prophet Noble Drew Ali expresses this very fact in our Questionnaire also called the 101's when he says:

92. *"What title does Satan give himself? God"*

93. *"Can you define white? White means purity and purity means god and god means the ruler of the land."*

So we see, that those who sought to use their lower selves to rule, meaning those who made a league with death and a covenant with hell, to brutalize our people and keep them in some of the worst conditions in human history, they represent Satan in this regard, yes, a direct manifestation of Devil.

In taking on the title white, they proclaim themselves God and rulers of the land. In a pivotally important work entitled *The Making of the White Race*³⁴ by Theodore Allen, he, calling himself and all of his people "European Americans" would have the following from the back cover of his own book relayed by Dr. Jeffrey B. Perry, Phd:

"When the first Africans arrived in Virginia in 1619, there were no 'white' people; nor, according to the colonial records, would there be for another sixty years. Historical debate about the origin of racial slavery has focused on the status of the Negro in seventeenth-century Virginia and Maryland. However, as Ted Allen argues in this magisterial work, what needs to be studied is the transformation of English, Scottish, Irish and other European colonist from their various statuses as servants, tenants, planters, or merchants into a single new all-inclusive status: that of whites. This is the key paradox of American history, of a democracy resting on race assumptions."

³⁴ The Invention of the White Race, Volume 1: Racial Oppression and Social Control By Theodore Allen (2012 second edition) ISBN-10: 1844677699

Mr. Jeffrey would give more critical analysis into these finds from said book that are simply astonishing to those who either believe that they are white, and especially for Moors who believe that Europeans are white. He would say from various excerpts:

"After about 1680, taking the colonies as a whole, a new term appeared--white."

"During my own study of page after page of Virginia county records, reel after reel of microfilm prepared by the Virginia Colonial Records Project, and other seventeenth-century sources, I have found no instance of the official use of the word "white" as a token of social status before its appearance in a Virginia law passed in 1691, referring to "English or other white women."

"Given the informing principle of racial oppression--to deny, disregard, delegitimate previous or potential social distinctions that may have existed among the oppressed group, or that might tend to emerge in the normal course of development of a class society--"the white race," an all-class compact of European-Americans to keep African-Americans out and down, did not exist, and could not then have existed."³⁵

Europeans were even called black people in the old records before this new caste called "white" was created solely to oppress the Moors on this land.³⁶ Careful research will simply show you that there is no such thing as white people just like there is no such thing as black people or red people or yellow people and any people promoting such are promoting the very racism created by racist Europeans especially since these color systems were to put themselves in the ranks of God. Think my people, think.

Now to the issue of reparations. First, let us look at the definition of reparations.

³⁵ Jeffrey B. Perry on Hubert Harrison and Theodore W. Allen and "The Invention of the White Race" and on the Centrality of Struggle Against White Supremacy October 19, 2013
<http://www.jeffreybperry.net/blog.htm?tag=The+Invention+of+the+White+Race>

³⁶ "Another important concern is that those people labeled as "black" or "colored" in the documentary record were often as much Indian as European as African, and may not have had any African Ancestry at all" "Free Blacks of Lynchburg, Virginia, 1805-1865 (2001) By Ted Delaney, Phillip Wayne Rhode, pg. 14

REPARATIONS

1 a: a repairing or keeping in repair

b. plural : repairs

2 a: the act of making amends, offering expiation, or giving satisfaction for a wrong or injury

b: something done or given as amends or satisfaction

3: the payment of damages : indemnification; specifically : compensation in money or materials payable by a defeated nation for damages to or expenditures sustained by another nation as a result of hostilities with the defeated nation —usually used in plural

Do understand this fact, in a legal context, only nations can be remunerated for wrongs done to them. Being that black people admit to having no national descent because they cling to the word black which is the same exact name as "negro" which alludes to slavery, they will never receive reparations. This is why Prophet Drew Ali did what he did by making us a nation within a nation on this land and was quoted as saying *"The European is going to have to pay our people off for the work that they did in slavery, and pay off in compounded interest."*

This can be viewed as another reason why the Prophet incorporated the Moorish Science Temple of America. Legal fictions cannot communicate with flesh and blood and thus, they have to have representatives. Only corporations, thru their representatives can communicate with other corporations thru their representatives and the United States is the biggest corporation in the world and the Moorish Science Temple of America was established as a corporation to do business with other corporations. All nations are in fact corporations. This literally means that it is an entity composed of *bodies*. Our reparations case will come through the Moorish Science Temple of America, the only place where one can lawfully proclaim his/her nationality as a Moorish American. Some of our people are staunchly against reparations because they are used to being a suffering people as opposed to a nation. They care not to do what other nations have done; it appears as if they get more benefit by complaining about the issues as opposed to seeking the true remedy to them.

Let us review some of the other nations in history who have received reparations in more recent history:

- In 2001 the United States paid \$56 Million to 34 of 36 Seminoles of Oklahoma (Minus "Black" Tribes). That became the trend, if you want reparations, you must get rid of all of your "Negroes" or "blacks."

- USA 1990 \$1.2 Billion or \$20,000. Each Japanese Americans. That's 600,000 Japanese people that received 20 thousand each. Just imagine how much they owe us but you will receive nothing until you drop the dead black status and become whole, and become a nation again.
- Austria 1990 \$25 Million to Holocaust Survivors Jewish Claims on Austria. You see, the Jews did not get their reparations until their state was well established. They use their bible to take Palestine in 1948 under the British mandate for Palestine. It is said that Prophet Drew Ali was given a mandate for this land at the 6th annual conference of the Americas in 1928.

Here are some of the other nations that received reparations.

- Canada 1988 \$250,000 Square Miles of Land Indians and Eskimos
- Canada 1988 \$230 Million Japanese Canadians
- USA 1986 \$32 Million Ottawa's of Michigan
- USA 1985 \$31 Million Chippewa's of Wisconsin
- USA 1985 \$12.3 Million Seminoles of Florida
- USA 1985 \$105 Million Sioux Of South Dakota
- USA 1980 \$81 Million Klamath's Of Oregon
- USA 1971 \$1 Billion and 44 Million Acres of Land Alaska Native Land Settlement
- Germany 1952 \$822 Million to Holocaust Survivors

- German Jewish Settlement
- Iraq 2002 Apology and Unspecified Amount Of Money Kuwait

Now I want to you bring you to an article from May 13th, 2011 written by Dexter Rogers of the Huffington Post. It is headlined: **REPARATIONS: IS PRESIDENT OBAMA DUPING THE AFRICAN AMERICAN COMMUNITY?**

The article reads:

“Did you know part of the stimulus package President Barack Obama signed in February called for nearly 200-million dollars to be distributed to Philippine veterans who fought alongside U.S. soldiers in World War II? Did you know President Obama also signed a measure in 2009 to pay Native Americans 3.4 billion dollars? If President Obama can quietly provide Filipino soldiers and Native Americans back pay for their mistreatment, why can’t he produce dollars for African-Americans whose forefathers endured bitter cruelties during slavery?”

The answer is simple. You have been cut off from being a nation Moab (Jeremiah 48:2) so there is no recourse for you as denizens as opposed to national citizens. It this simple, all one must do is proclaim their nationality and move as one political unit, one political community, a jural society having the same customs and possessing proof of their history and all that we are owed as a people will come right to us. There is no magic wand unless what you have read above represents one, so now, you must use the knowledge and cast yourself out of the spell of sleeping-ignorance that consumes you and we win, we will finally win.

"If you do nothing else, proclaim your nationality" ~ Prophet Noble
Drew Ali (PBUH)

Why the Moorish Science Temple of America?

The Moorish Science Temple of America is the first Islamic organization in America that was founded in 1913 A.D. It was known then as the Canaanite Temple. The Moorish Science Temple of America first organized as the MOORISH TEMPLE OF SCIENCE in the year of 1925. The Moorish Temple of Science was incorporated November 29th 1926 as a civic organization. In the year of 1927, we were unofficially known as the MOORISH HOLY TEMPLE OF SCIENCE. The name MOORISH SCIENCE TEMPLE OF AMERICA was formally adopted in May of 1928 which meant that any name that the movement had previously, would be grouped together as one and called the MOORISH SCIENCE TEMPLE OF AMERICA. The Moorish Science Temple of America was changed from a religious to a civic organization June 20th 1928 "officially" making it the first Islamic organization in America.

The Moorish Science Temple of America is a religious corporation. A corporation is a legal entity; an artificial or juristic person, distinct from a natural person. The word corporation derives from the Latin *corpus* which means "body", representing a "*body of people*", that is, a group of people authorized to act as an individual. However, in colloquial everyday usage, the term "corporation" usually refers to a commercial entity set in accordance with a governmental framework. When people hear corporation, they freak out simply because of their own ignorance. Simply open up a dictionary and read the definition and trace the etymology of the word. A corporation simply means a body of people. Imagine having a corporate business with no employees? That is not how things work in the world today and conversely, every nation that has ever existed has been a corporation. The Moorish Science Temple of America is a corporation that is composed of natural born Moslems of Asiatic Moorish descent. It is a Divine and National Movement geared towards teaching those things for making our people better citizens and the uplifting of fallen humanity.

Proof of this fact can be read in several of the Prophet Noble Drew Ali's speeches and articles from members that would be posted in the Moorish Guide newspaper. One such article read:

"We are friends and servants of humanity. We are dedicated to the purpose of elevating the moral, social, and economic status of our people. We have set about to do this through a wide and comprehensive program embodying the principles of love, truth, peace, freedom, and justice."

In a speech by the Prophet Noble Drew Ali, called "*A Divine Warning By the Prophet for the Nations*" the Prophet states:

*"I, the Prophet, was prepared by the Great God Allah to warn my people to repent from their sinful ways and go back to that state of mind to their forefathers Divine and National principles that they will be law-abiders and receive their divine right as citizens, according to the free national constitution that was prepared for all free national beings. They are to claim their own free national name and religion. There is but one issue for them to be recognized by this government and of the earth and it comes only through the connection of the Moorish Divine National Movement, which is incorporated in this government and recognized by all other nations of the world. And through it they and their children can receive their Divine rights, unmolested by other citizens that they can cast a free national ballot at the polls under the free national constitution of the States Government and not under a granted privilege as has been the existing condition for many generations."*³⁷

The Moorish Science Temple of America is the *ONLY* entity where one can lawfully proclaim their nationality as a Moorish American Moslem. The Moorish Science Temple of America is where we learn about our religion which is called *ISLAMISM*, which is connected to, but distinct from the several forms of *Al-Islam* as is practiced by Mohammedans worldwide. The Moorish Science Temple of America is the spiritual base where one can come and gain knowledge of self, and knowledge of their Father, God-Allah. In fact, true knowledge of self is the knowledge of the Father, God-Allah, because man in his physical form is Allah's vicegerent and representative on this earth.

The Moorish Science Temple of America does all of this and much more for the membership as the previous chapters and the proceeding ones will show. It teaches men how to be men, and woman how to be woman all by teaching them simply to be themselves which is the Higher Self, that is to say, the Allah that is *within* you. We teach that a man's *ideals* are his/her God and as that person unfolds, his/her God unfolds. We teach that Allah is love and if Allah is love, then we too must be love manifest in flesh. So the ideal of the Moslem is to reach the state of, and become love made manifest. We teach that love is the only savior of humanity.

³⁷ Moorish Literature

The Moorish Science Temple of America provides us a framework for an operative government. Prophet Noble Drew Ali said that the American Constitution is "*one of the greatest documents of all time.*" The Constitution for the United States of America provides the structure for how the American government is set up. The same is the function of the Divine Constitution and By-Laws of the Moorish Science Temple of America. Governments are provided political authority through constitutions. The constitution provides the government with legitimacy. This legitimacy empowers individuals to exercise political authority, which is the right to act in certain ways conferred by the laws of the constitution.

Prophet Noble Drew Ali was quoted as saying "*I am going to leave them here just long enough to teach you how to run a government.*" When one discusses government, one must ascertain the form of government. The Moorish government is administered through the Moorish Science Temple of America. Some will erroneously quip that a corporation cannot be a national governmental representative of its people. If this is the case, then how could the P.L.O. (Palestinian Liberation Organization) be recognized by the other nations of the earth as a nation and now a state?

Firstly, the P.L.O. is recognized as the "*sole legitimate representative of the Palestinian people*" by over 100 states with which it holds diplomatic relations and has enjoyed observer status at the United Nations since 1974.³⁸ This is called an "ecclesiastical" or "theocratic" government as their practice is Islamism or political Islam. A theocracy is defined as:

- 1: government of a state by immediate divine guidance or by officials who are regarded as divinely guided
- 2: a state governed by a theocracy³⁹

So ours is a government on this land that has the same exact power as an individual state based on our Divine Constitution and By-Laws. As noted, federal courts have recognized that the Moorish Science Temple of America is a *bona fide* religious organization⁴⁰ which means that our organization has the same power as the Catholic Church in this nation and worldwide.

This coincides with our Moorish American nationality and why it can only be proclaimed via the Moorish Science Temple of America. Let us go back to

³⁸ United Nations General Assembly Resolution 3210. "Invites the Palestine Liberation Organization, the representative of the Palestinian people, to participate in the deliberations of the General Assembly on the question of Palestine in plenary meetings."

³⁹ Merriam Webster online dictionary

⁴⁰ Johnson-Bey v. Lane, 863 F.2d 1308, 1309 (7th Cir. 1988).

what the Prophet said when he said *"By you being born here, don't make you a citizen."*

Now that you proclaim your nationality and become a member of the Moorish Science Temple of America, your membership serves as a citizenship of sorts in the Temple. The Temple becomes your state and is the reason why all business, businesses, and property must be put into the name of the Moorish Science Temple of America so that it can be protected by the Moorish Science Temple of America, free from infringement or impingement by any other private agency. So this leads us to an interesting question; can a person be a citizen of the United States of America without being a citizen of a state? Case holdings confirm this:

"One may be a citizen of the United States without being a citizen of a state." Sharon v. Hill. C.C.Cal.1885, 26 F. 337. See also, Nichols v. Hill, C.C.Cal.1889, 92 F. 1; Hough v. Societe Electrique Westinghouse de Russie, D.C.N.Y.1916, 231 f. 341; Gardina v. Board of Registers of Jefferson County, 1909, 48 So. 789, 160 Ala; McDonel v. State, 1883, 90 Ind. 320

"An American citizen has two classes of privileges: (1) Those which he has as a citizen of the United States; and (2) those which he has as a citizen of the state where he resides." Ex parte Kinney, C.C.V.1879, Fed.Cas.No.7,825.

This is why states have, and, can pass laws, even in these times, that are borderline racist and disenfranchising and the federal government, for the most part, cannot do anything about it. For instance, let us say a state like Alabama decides that it is going to segregate its busses again in these days and times as was done during what is dubbed as the "Civil Rights Era" and they say that "Black" people have to get to the back of the bus when they ride. The states actually have the power to do this to citizens of their states whom identify themselves as "Blacks". Now, let us say that a member of the Moorish Science Temple of America gets on the bus and proclaims that he is not a "Black" person but a Moorish American Moslem and all of this Moor's property was held in trusteeship by the Moorish Science Temple of America. let us assume also that the bus driver does not let the Moorish American onto said bus and the Moorish Science Temple of America, not the individual Moor, sues the bus company and the State of Alabama; the courts will undoubtedly determine, based on our religious laws, customs, and usages as a *jural society*, protected by positive law under the 1st amendment of the constitution of the United States of America, that the Moorish American Moslems are not "Black" people and therefore are not subjected to

laws imposed on those that the State of Alabama deem to be second class. This is the power of the Moorish Science Temple of America that cannot be found in any of these other groups claiming to be black power or even Islamic, "aboriginal indigenous" or "Indian" sovereign groups that you have today. The Moorish Science Temple of America was instituted for your salvation.

According to 9 U.S. 61 - The Bank of the United States v. Deveaux et al., we cite the following:

"The division of corporations into ecclesiastical and lay, is familiar. There is nothing in the name or patent to distinguish them. 1 Bla. Com. 470. An ecclesiastical corporation is subject to the ordinary alone. His court alone has jurisdiction of proceedings by or against the corporation. 1 Bla. Com. 480. A lay corporation is visited by the founder. The king is the founder of all civil corporations, and he visits them in the king's bench."

Let us logically interpret the above. We see first and foremost that an ecclesiastical or religious corporation is in fact, in the *eyes of the law*, i.e. "the courts", viewed much differently than a lay corporation is viewed. Notice that it said *"An ecclesiastical corporation is subject to the ordinary alone."* There are legal examples that we can use in this regard however, we will use a hypothesis based on a sovereign citizen myth that has crept into the Moorish movement.

In the sovereign citizen movement, it is believed by proponents of these legally styled myths that if you use words like "home", "car", or "driving", just to name a few, you automatically cede personal jurisdiction to the officers or the court or whomever is the authoritative figure, and, that you lose your rights because these words (somehow) are words used in law to gain jurisdiction over the unsuspecting masses. Let us assume in this instance that this is a fact (although this is utterly false), when speaking from the perspective of the ecclesiastical or religious organization, these same words have to be viewed from its standard usage as opposed to some legal construing and this is why we can assert our interpretation when it says *"An ecclesiastical corporation is subject to the ordinary alone."* So let us, for entertainment purposes say that the above is true, then the religious organization is bound to the ordinary usage of words like "home", "car", "driving", etc., and would not ceded their personal jurisdiction to the authoritative entity. Again we want to stress, the above was a hypothetical model and not actual. This is just one of the examples that we thought would be best in terms of serving as a relative illustration as we are now bringing our people out of the so called *sovereign movement* and the myths

it has produced and back into the Moorish Science Temple of America, the only *true* Moorish Movement on this land. Let us look at some other key points noted in this case:

"By ascertaining the characters of the members of the corporation alone can it be decided whether the corporation be lay or ecclesiastical; and, consequently, whether the king's bench or the ordinary has jurisdiction. Blackstone says, that an ecclesiastical corporation is where the members that compose it are entirely spiritual persons; and that the universities of Oxford and Cambridge are not ecclesiastical corporations, 'being composed of more laymen than clergy.' In this question of jurisdiction, therefore, is always involved the character of the individual members who compose the body."

The character of the membership of the Moorish Science Temple of America hinges upon what this author feels are the five greatest principles known to man: LOVE, TRUTH, PEACE, FREEDOM, & JUSTICE. This is displayed in the Moslem's life in every single way and his/her customs e.g., wearing ones fez and turbans, attending Friday services and Sunday schools, etc. This is how the character of the members is largely ascertained. From this alone, absent of incorporation, it can be determined if the organization is ecclesiastical or lay. But notice that in the above it said (and this of course is after a determination has been made that), *"whether the king's bench or the ordinary has jurisdiction."* This is simple to interpret. The Federal government of the U.S.A. and the several States having their own laws and constitutions represents the "king's bench". Lay organizations, as the case holding above uses as an example, what is thought to be top notch institutions like Oxford and Cambridge Universities, though they represent the highest institutions of learning among the Europeans, they are still lay and thus, still subject to the laws of the Federal government and States (the kings bench) whether the laws of the Federal government and States are in agreement or not in agreement with that of the institutions. The institutions that are bona fide religious organizations however, its authority comes from God alone and the natural rights (the ordinary) cannot be trespassed upon by the Federal government or the State. It continues:

"The members of a corporation are further noticed in chancery, and are compelled as individuals to execute a trust, which at common law they were not bound to do. Gilb. Uses, 5. 174. 1 Kyd, 73. 2 Leon. 122. A corporation trustee is the same in chancery as an

individual, or number of individuals. 2 Ves. jun. 46. Attorney-General v. Foundling Hospital."

"The rule seems to be, not that the individuals confer their private privileges upon the body corporate, but that as often as justice or convenience require that the corporation should be considered as composed of natural persons, the individuals are disclosed, and their character becomes the subject of legal contemplation."

We will touch on the trust aspects later on in this chapter but for now, we want to look at the closing quote of the citation above. Act 6 of the Divine Constitution and By-Laws specifically states, as law that *"The Moorish Americans are descendants of the ancient Moabites who inhabited the Northwestern and Southwestern shores of Africa."* First and foremost, this gives us an identity outside of the second class racial category of black. Black is something we choose to call ourselves out of ignorance of who we truly are but we simply are not that. Secondly, the above speaks to our national heritage as having a *"historical continuity"* and that historical continuity continues through the Moorish Science Temple of America. Now, the court has to ascertain your status at, and your capacity in law. The Moorish Science Temple of America being a Jural society composed of Moorish Americans will cause the court to closely scrutinize and analyze our rules and customs that govern our nation.

The Moorish Science Temple of America derives its power and authority from the Great Koran of Mohammed and whenever the law of any state or the federal government conflicts with the laws of the M.S.T. of A., particularly when these laws are not disturbing the piece of the nation or the state, the laws of the religious organization takes precedence. This is called *lex domicilli* which falls into the category of *conflict of laws*.

Lex domicilli translates into "the law of the domicile" in the conflict of laws. Conflict is the branch of public law regulating all lawsuits containing a "foreign" law element where a difference in result will occur depending on which laws are applied.⁴¹

When a case comes before a court and all the main features of the case are local, the court will apply the *lex fori* (laws of a forum), the prevailing municipal law, to decide the case. But if there are "foreign" elements to the case, the forum court may be obliged under the conflict of laws system to consider:

- whether the forum court has jurisdiction to hear the case;

⁴¹ http://en.wikipedia.org/wiki/Lex_domicilii

- it must then characterize the issues, i.e. allocate the factual basis of the case to its relevant legal classes; and
- then apply the choice of law rules to decide the *lex causae* (law of cause), i.e. which law is to be applied to each class.

As previously mentioned, the Moorish Science Temple of America derives its power and authority from the Great Koran of Mohammed. Our nationality cards declare us Moslems under the laws of the Great Koran of Mohammed. This gives the Moslem a unique jurisdiction that has to be ascertained in any court of law because the laws of Koran of Mohammed are foreign to the laws of the U.S.A. which can also be called Roman law. Let us show and prove. The below is taken from Documents of the United Nations Conference on International Organisation:

"The Moslem legal system is a system of unquestionable originality. **Its autonomy is evident**, as a legal system largely governed by the distinctive character of a social community **very different** from that in which other legal systems have reached normative maturity. The International Congress on Comparative Law which was held at The Hague in 1932 decided that **Moslem Law is an entirely independent source of comparative law.** In 1938 when the question of the relationship between Roman Law and Moslem Law was brought to the consideration of the Second Congress on Comparative Law, the Congress stated explicitly that **Moslem Law was an autonomous legal system which did not depend on other established systems.**" ⁴²

In the above, we plainly see that in international law, that Moslem or Islamic law is determined to be its own autonomous body of law differing in totality from any form of "comparative law" which is what the U.S. law system has now, thus proving that the Koran of Mohammed is in fact a Law book! This is what Moorish Americans are supposed to be demonstrating as opposed to following the ideals of the European sovereignty movement which have never lead them anywhere by downwards.

The foundational aspect of the Religious (Divine) side of our Movement, namely the Moorish Science Temple of America, was worded by Prophet

⁴² Documents of the United Nations Conference on International Organisation, San Francisco, 1945 vol. 14, United Nations Committee of Jurists, p.p. 375-379.:

Noble Drew Ali in the amending document that changed the movement from a civic to a religious organization that:

"The Moorish Science Temple of America deriving its power and authority from the Great Koran of Mohammed to propagate the faith and extend the learning and truth of the Great Prophet of Alli in America. To anoint, appoint and consecrate missionaries of the prophet and to establish the faith of Mohammed in America."

The Prophet gave to us the Holy Koran of the Moorish Science Temple of America for *THESE DAYS AND TIMES* and said:

"This is the uniting of the Holy Koran of Mecca, for teaching and instructing all Moorish Americans, etc." (MHK 45:1)

Some may say this is a bold move to unite the Koran of the Moorish Science Temple of America with the Koran of Mohammed. Those who say that simply do not believe that Prophet Noble Drew Ali is a Prophet of Allah and their own bias causes them to turn a blind eye to the very scriptures which speaks of the return of Prophet Jesus in the very Koran of Mohammed (This will be explained in the book ***IS NOBLE DREW ALI A PROPHET? KORANIC, BIBLICAL, AND OTHER PROOFS THAT HE IS***). The Koran of Mohammed itself says:

"We do not abrogate a verse or cause it to be forgotten except that We bring forth [one] better than it or similar to it. Do you not know that Allah is over all things competent?" - (Koran of Mecca 2:106)

So the Koran of Mohammed, being a divine book of wisdom when the laws of Prophet Mohammed are separated from the Uthamanic additions that we have today, leaves open the possibility that a reformer would come, as did other Prophet's before Mohammed, and as Prophet Mohammed himself did, and revise the law according to the era of the time. We are in a new era of time now and Prophet Noble Drew Ali is the last Prophet for these days and times and it is up to us as a collective to finally carry out the law and the Divine Plan of the Ages.

In the case of United States v. R James 328 F3d 953, a Circuit Judge recognized the Moors rights to don their religious headdress, to wit, their fezzes in the courtroom when it was cited:

"Obeisance differs from respect; to demand the former in the name of the latter is self-defeating. It is difficult for us to see any reason why a Jew may not wear his yarmulke in court, a Sikh his turban, a Muslim woman her chador, or a Moor his fez."

This case stemmed from an earlier ruling by a lower court judge who had all of the Moors removed from his courtroom because they refused to remove their fezzes and their turbans. Although this was not the first court case in this regard, it had been decades since such an argument would be had in the court and the courts recognized the Moslem traditional headdress although the brother's case in the argument centered on the sovereign citizen type of ideology that found its way into the M.S.T. of A.

Structure of the Moorish Science Temple of America

The Moorish Science Temple of America is governed by its Divine Constitution and By-laws. Act 1 of the constitution gives the Grand Sheik and Chairman the power to make and enforce laws in conjunction with the laws established by the Prophet and the Grand Body of the Moorish Science Temple of America. The Assistant Grand Sheik assists the Grand Sheik in all affairs but only if that Grand Sheik is acting according to the rules set forth by the Prophet and is living the life of Love Truth Peace Freedom and Justice.

The Supreme Grand Council is given power by the Prophet to interpret and enforce the laws of the Moorish Science Temple of America. The Supreme Grand Sheik and his/her cabinet such as the Supreme Grand Chairman, Secretary, Treasurer, and those positions in that SUPREME cabinet, are what make up this council. The executive branch has the power to execute the laws, select appointed cabinet members, and they also have the power to veto certain provisions.

The Grand Sheiks and Sheikess' of the Moorish Science Temple of America which can be viewed as congress, compose of the Grand Body of the Moorish Science Temple of America. In the United States government, Congress is made up of the House of Representatives and Senators from each state. The government of the Moorish Science Temple of America identifies its congress as the "GRAND BODY" and this is made up of the collective Sheiks. Not all Sheiks are Grand Sheiks. This Moorish House of Representatives so to speak, are led by the Grand Sheik/Sheikess of their respective Temple. The Moorish Senate so to speak, consists of the Grand

Governors and the assistant Grand Governors of each ecclesiastical jurisdiction (State).

The Grand Body has the power to make law and enforce law with the assistance of the Prophet's laws and regulations. They have the power to approve executive appointments and judicial appointments after the nomination process.

The Judicial branch is made up of the Supreme Grand Council. Prophet Noble Drew Ali instructs us that:

"The Supreme Grand Council will have power and duty to control and supervise all the affairs and properties of the Moorish Science Temple of America, and they will be the sole judge of what constitutes conduct injurious to the order, peace, interest or welfare of the organization, or at variance with its constitution and by-laws, also the rules and regulations made by the Prophet, and shall be the sole judge of the sufficiency of the evidence by which such conduct is shown."

In Islamic law, the Muftis are the masters of jurisprudence. This is the role of the Supreme Grand Council. They will be the sole interpreters of the law. The Mufti confers a "*fatwa*" which is a legal opinion which after given, it officially becomes the law. The Supreme Grand Council has the power to interpret laws. The Supreme Grand Chairman has the sole power to break any tie on a vote given by the Supreme Grand Council. Like the Supreme Court of the United States, the Supreme Grand Council is the ultimate interpreter of the Divine Constitution and By-Laws.

The Moorish Science Temple of America essentially functions as a "Federal system." A Federal system is a system in which sovereignty is shared between the national government and the states government. In the case of the Moorish Government, sovereignty is shared between the Grand-Major Temple (The Prophet) and the local Subordinate Temples within the states. This sovereignty is actually shared by way of the Prophet's laws in chapter 47 of the Holy Koran of the Moorish Science Temple of America. It is known that the officers within the Grand-Major Temple can create laws and customs, but the Prophet also says that subordinate Temples can create "*their own laws and customs*" just as long as they are in conjunction with the laws of the Holy Prophet and the Grand Temple. This means that, let's say, if you were in some form of Kemetic priesthood and you wanted to incorporate some of those customs into your Temple, just so long as those customs are crafted and incorporated around the core doctrine of the M.S.T. of A., and nothing that is taught by those customs and teachings causes confusion and disparity with the doctrine and the laws of the M.S.T. of A.,

then that priest can craft laws that are in harmony with the Moorish Science Temple of America and all will be well. Such laws must be reviewed by the Grand Body and the Supreme Grand Council and approved.

The Moorish Government is especially different from other religious governments because other religious governments usually function under a unitary system, which is a system in which sovereignty is wholly in the hands of the national government so that sub national units are dependent on its will. In the Moorish government, local Temples could be perceived as cities because each Temple comprises its own community. In the United States government, a city is a municipal corporation that has been chartered by a state to exercise certain defined powers and provide certain specific services. In Moorish government, a Temple is chartered via the state official whose office is "Grand Governor". The Grand Governor holds the seat of the Subordinate Temple which is incorporated as a foreign corporation in the respective "State of" where the Temple is established. The job of the Grand Governor of the Moorish government would be similar to the job of the state governor of the U.S. government. They, the governors are the heads of each state and serve as liaison between the national government and the local cities or counties of the state, which for our organization, would be all branch Temples of the Subordinate Temple of the State where it is incorporated. That said Temple in turn is recognized as a foreign corporation functioning off of the parent (Illinois). Each "city" or Temple under the Subordinate Temple in a State has its own legislators or City Councilmen, who would be Sheiks of the Temple according to our Moorish government, and the Grand Sheiks of the Temples within each of its respective jurisdictions meaning branches of the Subordinate Temple, can be considered mayors.

The Moorish Science Temple of America government does not leave the lay member out of the picture. The lay member in the Moorish government plays a major part when they understand their civic duties. Act 1 of the Divine Constitution and By-Laws talks about the Grand Sheik living according to Love Truth Peace Freedom and Justice, and that fact being made known to the members of the Moorish Science Temple of America. The lay member themselves have a power to affect change, for if we had no members, we would not have a functioning Temple which would produce a dysfunctional government. One of the many powers which members have in the Moorish government is the power to implement referendums. A referendum is the practice of submitting law to a popular vote at election time which for the M.S.T. of A., is convention time. The law may be proposed by a member's initiative, which is a procedure allowing members to submit a proposed law to a popular vote by obtaining a required number of signatures. Through this practice the Moorish government would be promoting "*political efficacy*."

Political efficacy is a citizen's or in our case, "member's" belief that he/she can understand and influence political affairs. This sense is divided into two parts; internal efficacy, which is confidence in the member's/citizens own abilities to understand and take part in political affairs. Then there is external efficacy, which is a belief that the system will respond to the members or the citizen's demands.

There are five elements that make up the United States political system and they are:

- Liberty
- Equality
- Democracy
- Civic duty
- Individual responsibility

There are also five elements that make up the Moorish American political system, and they are:

- Obedience to law
- Loyalty to government
- Respect
- Tolerance
- Unity

In the United States government, individuals are separated into political parties such as democrat, republican, libertarians, populists, etc., and they all have different idealistic views concerning government. In Moorish government however, we do not have political parties being that there is only one Prophet and one Temple, but what we have is a sharp contrast between two distinct individuals as we teach that Allah gave to Man his own portion of understand that is good for him/her. These distinct individuals could be categorized as liberals and conservatives. A conservative Moorish American can be described as a patriotic Moorish American. This type is the one who wears his fez or in the case of the woman, her head wrap (turban), every day, and if they didn't, they feel as though they were not reflecting proper attire. This individual has a genuine love for the Prophet Noble Drew Ali and his laws. This type of Moorish American obeys the Divine Constitution and By-Laws to the letter! They do not believe in missing meetings due to work or play or any other prior engagement that is not emergency related. Barring some unforeseen event, they are never late to their meetings. They plan their meeting times around their mundane life. They speak words of the

Prophet Noble Drew Ali and they believe in living the life of law, not speaking harsh and hate filled words. They live a life of love because that is mandated by our Prophet and by our Islamic doctrine.

On the other hand, we have "Liberal" Moorish Americans. The liberal Moorish Americans also loves the Prophet and his teachings but they are not self-sacrificing to the Moorish government like the conservatives are. They do not believe in wearing their fezzes or turbans (head wraps) everyday, because they believe that being righteous through conduct is enough. They also believe that one may be excused from their meetings due to work, or due to some special occasions. This type of Moorish American usually prefers the spirit of the law rather than the letter of the law.⁴³

In this work, we see evidence of how the government of the Moorish Science Temple of America is implemented, and we are presented with Moorish governmental principles which parallel that of the United States governmental system. When all of the above principles are correctly implemented, we are functioning as a full government within a government, a nation within a nation that the Prophet was said to have called a "*wheel/within a wheel*." By internalizing the doctrine of the Moorish Science Temple of America, i.e. the Divine Constitution and By-Laws, The Moorish American Questionnaire (also called 101's), and the Holy Koran of the Moorish Science Temple of America, also known as the Koran Circle Seven or the Circle Seven Koran, we will be successful in demonstrating proper governmental political etiquette and will be well prepared when it is time again for Moorish rule.

"I am going to leave them (the European) here just long enough to teach you how to run a government" ~ Prophet Noble Drew Ali

⁴³ Most of the above interpretations come from Grand Sheik Azeem Hopkins Bey's book "Basic Moorish Theology"

The benefits of the Religious Organization

In this new era of time, when Asiatics of Moorish descent are looking to free themselves from the binds of a system that they themselves do not understand, many are coming into this Moorish Divine and National Movements in hoards. Unfortunately, they have accepted the flawed ideas of European scofflaws of this American society and are following these ideals and principles of these people and these ideals have never led them anywhere but downward. Conversely, many of our so called conscious brothers and sisters have followed a demonic paradigm of atheism (no belief in God or religion) that has caused them to lose all moral high ground and reject the very backbone of humanity which is religious standards that breed justice, mercy, love and right. The reason why the world is the way that it is now, is because of this atheistic irreligious nature of this Roman society we have now called the United States of America which is not founded on religious laws as the great empires of our ancestors. For this purpose, many have waged a war on religious values and our people have, as they have over the past 150 years, simply gone right along with this type of debauchery.

Slowly but surely, those who are *conscious*, are now coming into the realization that the Moorish Science Temple of America is the sole foundation for the salvation of our people and it is the only *real* Moorish Movement in the United States of America.

The Moorish Science Temple of America offers many benefits to its membership. The most important benefit is the truth about who we are as a nation of people and the fact that we worship Allah who is the ultimate truth in all of this world and any other. Benefits in the form of the religious rights of our jural society are protected by the 1st amendment in the Constitution for these United States of America.

Drawing on the work of the neo-Calvinist writer Abraham Kuyper, it encourages us to think about churches, and other First Amendment entities, as "sovereign spheres": non-state institutions whose authority is ultimately coequal to that of the state as we have shown in the definitions of nationality in chapter 1. Under this model, a variety of spheres, including churches and other non-state institutions, enjoy substantial legal autonomy to carry out their self-governing purposes. The state is limited in its authority to intervene in the affairs of a religious organization such as the Moorish Science Temple of America. However, a sphere sovereignty conception of the legal order retains a vital role for the state, which mediates between the spheres and ensures that they do not abuse their power with respect to the individuals subject to their authority. The Supreme Court has noted that:

"[T]he First Amendment rests upon the premise that both religion and government can best work to achieve their lofty aims if each is left free from the other within its respective sphere." — Justice Hugo Black (*McCullum v. Bd. of Educ.*, 333 U.S. 203, 212 (1948))

In the above, we see that the Supreme Court justice recognizes the sovereignty of the religious institution based on the first amendment and by these rulings, positive law, as we touched on in chapter 1, gets codified for the protection of the jural society like what we have in the Moorish Science Temple of America. The area of constitutional law governing religious entities is commonly referred to as "church autonomy" doctrine.⁴⁴ It is fact that the religious organizations self-autonomy has been the subject of debate for years however, the courts and legal analysts have concluded that the religious organization in and of itself cannot be impinged upon by the state or federal government:

"[The First Amendment] acknowledges the existence of an arena of discourse, activity, commitment, and organization for the ordering of life over which the state has no authority. It is a remarkable thing in human history when the authority governing coercive power limits itself." — Max L. Stackhouse (*Max L. Stackhouse, Religion, Rights, and the Constitution, in AN UNSETTLED ARENA: RELIGION AND THE BILL OF RIGHTS* 92, 111 (Ronald C. White, Jr. & Albright G. Zimmerman eds., 1990))

Sphere sovereignty is the view that human life is "*differentiated into distinct spheres*," each featuring "*institutions with authority structures specific to those spheres*." Under this theory, these institutions are literally sovereign within their own spheres.⁴⁵

⁴⁴ See, e.g., Angela C. Carmella, Constitutional Arguments in Church Bankruptcies: Why Judicial Discourse About Religion Matters, 29 SETON HALL LEGIS. J. 435, 442 (2005); Angela C. Carmella, Responsible Freedom Under the Religion Clauses: Exemptions, Legal Pluralism, and the Common Good, 110 W. VA. L. REV. 403, 412 (2007); Carl H. Esbeck, Dissent and Disestablishment: The Church-State Settlement in the Early American Republic, 2004 BYU L. REV. 1385, 1592 [hereinafter Esbeck, Dissent and Disestablishment]; Douglas Laycock, Towards a General Theory of the Religion Clauses: The Case of Church Labor Relations and the Right to Church Autonomy, 81 COLUM. L. REV. 1373 (1981).

⁴⁵ Nicholas Wolterstorff, Abraham Kuyper on the Limited Authority of Church and State, Presentation at Federalist Society Conference: The Things That Are Not Caesar's: Religious Organizations as a Check on the Authoritarian Pretensions of the State 7 (Mar. 14, 2008)

Each of these spheres, which include religious entities but embrace other types of non-profit entities, has its "own God-given authority. [None] is subordinate to the other."⁴⁶ The religious institutions serve as a counterweight to the state, ensuring that it may never become an octopus, which stifles the whole of life. At the same time, they are themselves cooperative in their design.

In this, we understand greatly the benefits that the freedom of the member of a religious society enjoys. Such benefits are missing among the members of the church societies particularly those whom call themselves "black" churches and this is why the Moorish Science Temple of America is so vital to the uplifting of our people. This makes the Moorish Science Temple of America one of the most powerful organizations in this land specifically in reference to our people who believes that they are Negroes, Blacks, Colored, or African American. What a wonderful gift from Allah that we have in the M.S.T. of A. Moors. Eternal honors are owed to our Prophet Noble Drew Ali.

The Moorish Science Temple of America is a trust that benefits every member equally.

"Now the whole group of those who believed were of one heart and soul, and no one claimed private ownership of any possessions, but everything they owned was held in common. With great power the apostles gave their testimony to the resurrection of the Lord Jesus, and great grace was upon them all. There was not a needy person among them, for as many as owned lands or houses sold them and brought the proceeds of what was sold. They laid it at the apostles' feet, and it was distributed to each as any had need." (Acts 4:32-35)

The above biblical passage is the very foundation of the famous trust law maxim that dictates **OWN NOTHING, CONTROL EVERYTHING**. Prophet Noble Drew Ali instructed Moors in this regard:

"When any said Temple desires to purchase property they must first notify the Grand Body or the Prophet and it must be purchased under the name of the Moorish Science Temple of America or Noble Drew Ali. An individual name should never be applied. I, Noble Drew Ali, am responsible."

⁴⁶ Robert F. Cochran, Jr., Tort Law and Intermediate Communities: Calvinist and Catholic Insights, in CHRISTIAN PERSPECTIVES ON LEGAL THOUGHT 486, 488 (Michael W. McConnell, Robert F. Cochran, Jr. & Angela C. Carmella eds., 2001) [hereinafter Cochran, Tort Law and Intermediate Communities].

*"Everything, every business transaction or anything pertaining to finance is to **be transacted in the name of the Moorish Science Temple of America, or Noble Drew Ali.** We Moors must maintain a grand treasurer, just as in the days of our forefathers; then you are a nation-until then, you are nothing."*

By being free of owning private possessions, you are free of the encumbrances that come along with them. Let us give an example in this regard.

Wesley Snipes, a famous actor of Moorish descent, did 3 years in prison for tax evasion. Following the scofflaw ideals of a tax protestor who was said to be a part of the sovereign citizen movement, Wesley Snipes was charged and arrested and the court did not care that he could pay the back taxes. To the contrary, actor Stephen Baldwin faced the same exact problem and did not do a day in jail. Why? Was it a racial issue? While this seems to be the case when you look at the disproportionate number of peoples of Moorish descent jailed on tax charges in the entertainment business as compared to their European counterparts, we want to focus in this instance. The reason why Stephen Baldwin did not do any jail time was because he is a faith based actor whose tax structure is different especially because there are not many films made that are not based on violence and sex and so his services as an actor are limited. This played greatly into the judge's decision.

A better hypothetical example can be used in this regard to relay this message more clearly. Let us say that one becomes a member of the M.S.T. of A. but this member has tax problems prior to expressing his/her want to become a member of the M.S.T. of A. The member would then place all of their property in the hands of the Temple (that member will still direct that property of course) and the IRS cannot place a lien on that property nor confiscate it at all if or when the bill becomes outstanding. The property of the member would be deeded over to the religious organization and because of the sovereign sphere doctrine that we have mentioned above, this property simply cannot be infringed upon.

We have many rappers and entertainers facing tax problems largely based on ignorance of how the tax laws work in this nation and it seems that mainly our people of Moorish descent, Lauryn Hill, Wesley Snipes, Sammy Davis Jr., Mike Tyson, etc., are always at the tail end of this tax system. Now, they can come into the Moorish Science Temple of America where they, like you, belong if they are willing to live a life of righteousness under the principles of the M.S.T. of A. and find protections.

This is expressed in the very laws concerning religious institutions that the Moorish Science Temple of America organized under in the state of Illinois (Hurd's Revised Statutes). It reads in part at Sec. 41:

"Upon the incorporation of any congregation, church or society, **all real and personal property held by any person or trustees for the use of the members thereof, shall immediately vest in such corporation and be subject to its control, and may be used, mortgaged, sold and conveyed the same as if it had been conveyed to such corporation by deed**; but no such conveyance or mortgage shall be made so as to affect or destroy the intent or effect of any grant, legacy or donation that may be made to such person or trustee for the use of such congregation, church or society." (805 ILCS 110/41) (from Ch. 32, par. 170)

The above is very clear as to how to move together as a nation because whatever you believe that you own, can actually be taken by the State or the IRS who can place a lien on your property. If the IRS can take the car that you paid your hard earned money for, you never owned it. Ponder on that for a moment. When it says in the cited law above that the property "*may be used, mortgaged, sold*" We find a great example of this in the book of Acts where it says:

"And Joses, who by the apostles was surnamed Barnabas, a Levite, and of the country of Cyprus, having land, sold it, and brought the money, and laid it at the apostles' feet." (Acts 4:36-37)

This is the ultimate expression of moving under a single trust and why the Sheiks in the Moorish Science Temple of America are in fact *trustees*. As an example we can say that soon, we will have our own Moorish cities and these cities will be exclusively owned by the Moorish Science Temple of America. Let us say that someone who is a star is having tax or child support problems and simply cannot bear the costs of being taxed out of his/her monies, they can deed all properties over to the M.S.T. of A. They can sell most of the property that they have (car, land, home, etc.) and put it in the Temple's account as a donation, and then, have the same returned to them as a benefaction from the M.S.T. of A. Of course, a portion of the monies would be distributed to help those in need in the community or to help build businesses etc., and to circulate our own Moorish American dollars. This is how we get our people to protect their assets by using the Temple. The Prophet was quoted as saying "*You are going to be taxed to death*" and even the average funeral in these days and times costs 5000.00 dollars. Not here in the M.S.T. of A.

The benefit of not fighting in a war by conscientious objection

During World War II, there were many anti-war demonstrations and protests. The disfranchised Moors, being called Negro's then, had their voices heard as well and when called on to fight in the war via draft, many of our people were either imprisoned, or forced to fight in the war.

When reading the FBI files on the Moorish Science Temple of America⁴⁷, you will come to a point where the members and their respective Temples are being investigated for draft dodging or "sedition" against the United States for refusing to fight in World War II. Many so called blacks were starting to resist fighting for their "oppressor" and the FBI were making many arrests because of such. It was the Moorish Americans who were urged to study the laws of this land, who were the ones that made it through the ordeal by registering for the draft and becoming conscious objectors. Some Moorish Americans however, were still confused after the Prophet left his physical form and were following so many different messages, that they would get swept up in the arrest wave based on an anti-American sentiment. Prophet Noble Drew Ali told the Moors:

"You who doubt whether I, the Prophet, and my principles are right for the redemption of my people, go to those that know law, in the City Hall and among the officials in your government and ask them under an intelligent tone, and they will be glad to render you a favorable reply, for they are glad to see me bring you out of darkness into light." - A DIVINE WARNING BY THE PROPHET FOR THE NATIONS

The Moorish Americans sought to understand the law and thus knew that first, you had to register in the selective service, then, conscientiously object to fighting in the war and state your beliefs as to why you cannot participate. The records showed that although the Moorish Americans registered for the draft as that was the law, they were against fighting in the war. The FBI records show that Moorish American Moslems would point to our religious text and state that by fighting in the war, it would violate our religious tenets. The Moorish Americans would point to these two verses in chapter ten (10) of our Moorish Koran:

9. Now, men and birds and beasts and creeping things are deities, made flesh; and how dare men kill anything?

⁴⁷ FBI Vault Moorish Science Temple of America

<http://vault.fbi.gov/Moorish%20Science%20Temple%20of%20America>

10. It is cruelty that makes the world awry, when men have learned that when they harm a living thing, they harm themselves, they surely will not kill, nor cause a thing that Allah has made to suffer pain."

In this, the Moors that were smart enough to follow the Prophet's instructions would not have had to fight in the war unless they chose to do so. Muhammad Ali essentially had his career ruined because he did not know how to use the laws of the Great Koran of Mohammed to help him in that regard. Prophet Noble Drew Ali knew exactly what to do for our people and the Moors knew how to use it for their benefit.

Who is a Conscientious Objector?

The government has the power to make people fight a war. But many young men and women have serious questions about whether it is right to take part in war. That may mean that they are conscientious objectors. They may not know the term, or that there is such a thing as conscientious objection to war and this portion of the book is designed to highlight just what a conscientious objector is.

Fortunately, there is a long tradition that is getting stronger as people with all kinds of backgrounds share the conviction that war is wrong. The Constitution gives the government the power to raise an army and people can be drafted to fight. But, there is an established right to conscientious objection dating from before the Constitution which has been recognized during the periods that people were forced into the military.

Often the beliefs of these objectors to war are well thought out, showing study and detailed knowledge. Sometimes their convictions are simple and uncomplicated. Many have their beliefs as part of their religion. Others have come to their beliefs on their own however, the belief of a person who is non-religious, must have beliefs closely similar to that of the religious person⁴⁸ or the individual may find himself conscripted if such a need were to arise.

Once people hear about conscientious objection, they want to know what is necessary to qualify as a CO with the government. That process is

⁴⁸ As originally enacted, most conscientious objector statutes required that the objector be a clergy person, theological student, or member of a religion with well-established objections to bearing arms. The exemption was not to apply to "essentially political, sociological, or philosophical views or a merely personal moral code." To avoid discriminating between "religion" and "irreligious," the Supreme Court progressively reinterpreted conscientious objection to include any person whose objection was based on moral or ethical beliefs that were equivalent to traditional religion. (Encyclopedia of American Religion and Politics By Paul A. Djupe, Laura R. Olso (2003) pg. 119)

sometimes hard unless you are a part of a bona fide religious organization like the Moorish Science Temple of America is.

What Does the Government Say?

"Nothing contained in this title shall be construed **to require any person to be subject to combatant training and service in the armed forces of the United States who, by reason of religious training and belief, is conscientiously opposed to participation in war in any form.** . . the term 'religious training and belief' does not include essentially political, sociological, or philosophical views, or a merely personal moral code. Any person. . . whose claim is sustained by the local board shall, if he is inducted into the armed forces. . . be assigned to noncombatant service. . . or shall, if he is found to be conscientiously opposed to participation in such noncombatant service. . . perform ... civilian work contributing to the maintenance of the national health, safety, or interest. . . "- Section 6(j) of the Military Selective Service Act.

What Does That Mean? "Religious"

The statute (above) says that no person *"who by religious training and belief is conscientiously opposed to participation in war in any form"* can be required to kill or train to kill in the military. Conscientious Objector (herein 'CO') provisions like this have been a part of American law since the time of the colonies. United States courts have interpreted the meaning of religion according to the first amendment of the Constitution. That amendment guarantees the right to practice one's religion and guards against the government favoring a particular religion over another. For a few years the legal recognition of conscientious objection was limited to those who belonged to religions that believed in a "supreme being." This wording favored certain religions over others.

Earlier, during World War I, the government would only give CO status to people who were members of "peace churches," such as the Society of Friends (Quakers), Mennonites or Brethren. But, this has changed.

In 1965 and in 1970 the Supreme Court ruled that the words "religious training and belief" must now be interpreted to include moral and ethical beliefs that have the same force in people's lives as traditional religious beliefs.

So, the word "religious" here refers to the nature of a person's training and beliefs. That means that the law considers many sincere beliefs "religious" even if they are not a part of what most people call a "religion."

This forces us to look at the current state of many of the so called conscious organizations and the fiery rhetoric they employ.

Almost all Christian religions, Islamism, Judaism, Buddhism, Jainism, and many other religions have teachings that support the CO position. If you follow the teachings of a religion, you can use that fact to help show that you qualify for a CO classification. But, remember, mere membership in a religious body does not qualify; a CO claimant must show that he or she personally and truly holds the beliefs as we Moorish American Moslems can show in chapter 10 verses 9-10 of our Holy Koran of the Moorish Science Temple of America which speaks volumes.

If you do not follow the teachings of a formal religion you must show the government that your beliefs are like a religion to you and that you hold them sincerely. Unfortunately, among those of our people who call themselves conscious, they hold a militant attitude and will be not be able to do such from a personal individual level. We have to get these people on the vibration of Love Truth Peace Freedom and Justice as is the very mandate of the Moorish Science Temple of America.

To summarize: CO claimants with the Selective Service System and in the armed forces will have to "demonstrate" their moral, ethical, or religious belief in opposition to "personal participation in war." They must also show that their beliefs are sincerely held.

"Training and Belief"

"Training and belief" refers to the source of conviction in a CO. It can include any experience and reflection which leads someone to be against "participation in war." For some COs, their "training and belief" is a lifetime of being part of an organized religion that teaches non-resistance to evil, non-violence, active love for the enemy, or "pacifism." Well the Moorish Science Temple of America resists the evil that the lower self produces every day and we teach not to endanger ourselves, our lives with the dictates of a fool. While we are taught to serve the *"foe who seeks to do you harm"* (Ch. 8 v. 13), we do not consider this pacifism, instead, we consider it one of the qualities and characteristics of being a Moslem.

COs can show the government what their training and belief is by writing down the teachings of their religion, what their family taught them, and what they have done in their life that shows that they agree with those teachings.

The religion of Islamism causes one to reflect on their instructions as given by our Holy and Divine Prophet Noble Drew Ali and form a strong commitment to peaceful ways. They grow to hold these beliefs as a central part of their life. They develop an outlook and approach to life that shows

other people that they have those beliefs and values which are the *quality* and *character* of the clean and pure nation of Moors.

"Essentially Political Sociological, or Philosophical Views"

The statute states that "religious" as used here does not include essentially political, sociological, or philosophical views, or a merely personal moral code." The Supreme Court, however, has made it clear that beliefs that otherwise qualify as "religious" may include these considerations, also.

Essentially political, sociological, or philosophical views cannot be the sole basis for your conscientious objection. They may well be the result of your deep religious or moral convictions against war.

For example, if your only objection to participation in war is that "*black people shouldn't be fighting in no white man's war*" your local claims board will more than likely deny your claim because it is "essentially political or sociological."

A philosophical view, here, is a disinterested view to which you have no strong moral or religious commitment. This does not mean that a claimant cannot hold a central "philosophy of life" which can be thought of as "religious." It means that your objection must be so important to you that it really affects the way you live your life.

"Merely Personal Moral Code"

The law does not accept "a merely personal moral code" as the basis for a CO classification. This is intended to exclude from CO status persons who have nothing but a private, personal preference against participating in war, and who do not feel so strongly about war that it can be said they have a genuine moral or religious basis to the objection.

A person who wants to get out of military service because it is inconvenient or for reasons of "personal expediency" ("it interferes with my school, job, or family plans, etc.") cannot expect to be classified as a CO.

"War in Any Form"

Many, perhaps most people, believe that they should only fight in a war for a just cause. Those who insist that they be allowed to refuse to fight wars that they think are wrong are often called "selective conscientious objectors."

"Selective conscientious objection" uses the "just war" moral teaching and international law to justify some wars and rule out others. Selective conscientious objection is not permitted in the United States. The current

statute says that CO claimants must object to "*participation in war in any form.*" This means that in order to qualify as a CO you must be prepared to say honestly that you would refuse to participate in any war in which you would reasonably be expected to fight.

You cannot say that you could participate in a particular war, but not others. Some COs do think that other people, who do not share their beliefs, should be allowed to follow the orders of the government and participate in war. But no one can qualify who picks and chooses among the contemporary wars they would fight.

Some selective COs believe that the conditions for a "just war" can no longer be met today. By a process of elimination they might qualify as COs under current law by showing that they believe a "just war" is impossible in our time.

Some local boards have tried to trick claimants into seeming to be selective COs by asking them what they would have done if they had been alive during World War II, or other situations. The courts have stressed that you don't have to know what you would have done in a past war or in some hard-to-imagine future circumstance. If you had been living during World War II, the decision to fight Hitler might have been yours. Or, if you are a Jehovah's Witness you may believe you could be called upon to fight in the final war against Evil.

Neither situation disqualifies someone from being classified a CO. Claimants who are challenged to answer questions about past wars should politely refuse to speculate on what they might have done. The only conflicts you must refuse to fight are those organized wars in which you might reasonably be called upon to fight in today's world.

Must a CO be Nonviolent?

Although many COs hold absolutely to the principle of nonviolence, to qualify as a CO you don't have to be committed to nonviolence or nonresistance in every situation. The law does not require a conscientious objector to be opposed to all forms of violence, the use of force, police powers, or even to all taking of human life.

It requires only that a person be conscientiously opposed to the planned and organized killing that takes place in warfare. Willingness to use violence against another individual in order to protect yourself or your friends is not grounds for denial of a CO claim.

Alternative Service or Noncombatant Service

Even though conscientious objectors are not drafted to kill in the Army they still must serve the country. The law provides for two different forms of conscientious objector service. The difference depends on whether or not COs are willing to accept service in the Army that does not require them to carry weapons.

Noncombatants (classified 1-A-O) serve in the Army without using weapons or handling ammunition. They are not trained to use weapons. Noncombatants have usually served in the medical corps.

COs who are opposed to any military service are classified 1-O. When they are ordered to alternative service they are reclassified 1-W. Alternative service workers (ASWs) do "civilian work contributing to the maintenance of the national health, safety, or interest.

Many of these alternative service workers find their own jobs for approval by the Selective Service System. In the past, many COs worked in hospitals and in programs operated by religious organizations. Persons requesting CO status while in the military must request either discharge or transfer to noncombatant duty. Upon discharge, if they are subject to the draft, they will be classified 1-O-S. Those who have not completed their service obligation may be liable to alternative service for the uncompleted portion of military service only if they are drafted at a later time.

Members of the Moorish Science Temple however, wholly reject serving in any military means as this makes one an accessory to the bloodshed and murder that is taking place and enemy combatants of the United States will see the uniform and take you as an enemy to himself and his way of life and we are not make anyone look at us in any way that is antithetical to our doctrine.

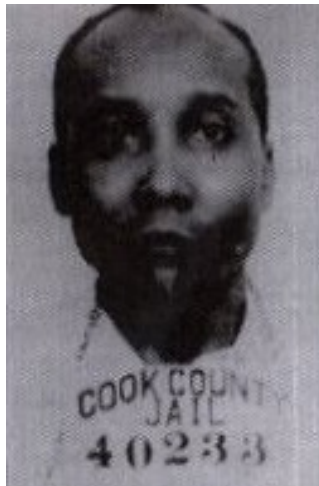
Non-cooperators

Some people will not cooperate with the conscription system. They are conscientiously opposed to participation in war and they conclude that the conscription system furthers war. Many of them refuse to register for the draft. Others, having already registered, have stopped complying with the requirement to keep Selective Service informed of a change of address. (There is no legal process for "unregistering")

The Selective Service System does not recognize conscientious objection to participation in the conscription system, even though the draft, itself, serves the purposes of war. This means that when called, a Moorish American Moslem who is part and partial to this said government must go and register for the draft as this is the constitutional requirement and we are not to overthrow the laws and constitution of the said government but to obey hereby. As shown above, our reasons for not fighting in the war would be made clear to the draft board as it is simply against the will of our nature to harm or kill any living thing that Allah has created for us.

Registration for the draft was begun in 1980 to "send a message" to the Russians. The Director of Selective Service called it a "weapon in our arsenal like a bomber or missile;" Others have valued it because they believe it helps "deter" the enemy from attacking us.

Conscientious objection is not acknowledged by the government at registration. Nor are COs allowed to decide not to register. In previous periods of conscription, too, many refused to cooperate. During World War II over 5,000 went to prison for their beliefs including many confused members of the Moorish Science Temple of America and even the Honorable Elijah Muhammad, founder of the Nation of Islam was imprisoned for sedition for refusing to fight in the draft. If they will do that to such a great man, you don't stand a chance.



***Figure 21: 1944 arrest photo of Elijah Muhammad
Who refused to register for the draft and fight in WWII***

In the first six years of the current draft registration hundreds of thousands of people did not register, but only twenty non-registrants were brought to court. All but one of them had been open about their non-registration and many of them wrote to Selective Service explaining their beliefs.

The maximum possible sentence for draft violators is now five years in prison and a \$250,000 fine. Of those finally convicted for non-registration, most have served short sentences, been ordered to do community service, been put on probation, and/or paid fines of \$10,000 or less.

Non-registrants are denied federal aid for education and job training, and are barred from most employment with the federal government. Some states have enacted similar provisions. A few colleges and religious bodies

have arranged to provide assistance to make up for these penalties. A national Fund for Education and Training (FEAT) has been initiated to supplement these programs or provide them where they are not available to individuals.

Dealing with Selective Service

Until a draft begins Selective Service will give no opportunity for COs to be classified or to learn the details of how they will be classified. Any attempt to officially register your personal convictions in advance will be rejected.

The classification rights for COs are protected by the statute and court decisions. Nevertheless, the process for deciding conscientious objector claims has a bias against CO's. While the System expects to reject most claims, it is M.S.T. of A.'s view that most claims are rejected because COs are not properly prepared.

If it were to happen, a war that is and military conscription is federally mandated, the draft would begin after Congress authorized it and the President ordered it to start. A draft "lottery" would be held in which everyone born in a particular year would have their birthday matched up with a "lottery number."

Draft registrants who become twenty in the current calendar year would be called first, beginning with those with the lowest lottery numbers. The first draftees would have only ten days before they must appear for a physical examination and induction.

Those who want CO or other classifications must notify the area Selective Service office by submitting Form 9 before their induction day. The M.S.T. of A will do this for any members of our religious society especially if there is no Temple in their city or state but they are dues paying members nonetheless. They may also be required to submit to an Army physical and mental examination before their CO claims can be heard.

The claimant must appear at a local board hearing scheduled on a ten day notice. Up to three witnesses may speak in support of your claim, and additional information may be supplied beyond the written submissions. This is why it is vital for Moorish American Moslems who are members of the M.S.T. of A. to seek to form study groups and, in a non-combative tone, relay the information of the M.S.T. of A. to all who care to listen. Always being seen in your fezzes and turbans and looking the part of a Moorish American Moslem will serve you well not just in this situation, but in your everyday lives.

The registrant may have an advisor (preferably a Sheik) present, but no recordings or word-for-word transcripts of the hearing may be made. If

the claim is denied, the local board must tell you why, but "any basis in fact" can be used to deny. A denial of the claim can be appealed.

Registrants planning to claim conscientious objector status should keep records of their actions and writings which show what they believe about war. Keep a file of everything you send to and receive from the Selective Service System, including notes of conversations, and copies of all forms and information submitted, including the original registration at age eighteen, and turn it over to your Grand Sheik.

Glossary of Unfamiliar Terms

Claimant: Someone who submits a "claim" to the Selective Service System to qualify for a classification other than "available for military service."

Conscription: The process of requiring an individual to give military service for a specified period. The common term is "the draft."

Selective Service System: The U.S. Government agency that administers the draft law. It has draft boards ("local claims boards") made up of volunteers who decide claims for conscientious objection, hardship and ministerial deferments and exemptions. There is also an appeal board system, and provision for other exemptions and deferments that are decided by employees of the system.

[Selective Service's Washington, DC address is: Selective Service System, National Headquarters, Washington, DC 20435. For information on an individual's draft status you can telephone: 708-688-2576.]

Draft Law: The set of statutes passed by Congress, the regulations, and the decisions in court cases interpreting them which together govern both how the Government is supposed to act and how people subject to its authority are to act.

Statute: The Military Selective Service Act, which was last completely revised and enacted in 1971, but has been amended since then. This law defines the government's authority to draft people.

Regulations: The actual rules that govern the procedures and the rights under which the draft takes place. Both SSS and the persons subject to the law have their rights and responsibilities spelled out under these regulations. They have to be published for public comment to allow input by those who are affected before they can become effective by formal promulgation, the action of making them official. You can get a copy of the regulations by writing to NISBCO.

Procedures: The administrative instructions given to employees and volunteers in the Selective Service System. They are more detailed than the regulations, and say when notices are to be sent, how the offices are to be located, what the forms are like, and other detailed administrative information, some of which affects the rights of individuals who are controlled by the System. The complete set of procedures is in a publication called the Registrants Information Management System Manual. The RIMS manual can be ordered from SSS National Headquarters for \$7.00.

Moral and Ethical Beliefs: Beliefs about right and wrong, good and bad behavior. The Supreme Court has decided that these beliefs qualify as a basis for conscientious objection but must be in line with the same type of beliefs of a religious organization.⁴⁹

Understanding your status and capacity at law

To understand your capacity at law, one must understand what status in law means. Black's Law Dictionary 5th Edition has for status:

"Standing; state of condition; social position. The legal relation of individual to rest of the community. The rights, duties, capacities and incapacities which determine a person to a given class. A legal personal relationship, not temporary in its nature nor terminable at the mere will of the parties, with which their persons and the state or concerned. *Holzer v. Deutsche Reichsbahn Gesellschaft*, 159 Misc. 830, 290 N.Y.S. 181, 191. While term implies relation it is not mere relation."

There are several groups out who claim that they can correct your status for you by filling all types of frivolous paperwork. Conversely, these same people speak out against the U.S. system and believe that they are giving you some form of status in their own group or society which is neither recognized nor, does it have any basis in law. The only way one can lawfully correct his or her status, specifically with regards to the so called black person on this land, is by joining the Moorish Science Temple of America which will change his/her political status as the definition of nationality in chapter 1 implies. This then leads you to *capacity in law*.

The capacity of both natural and legal persons determines whether they may make binding amendments to their rights, duties and obligations, such as getting married or merging, *entering into contracts*, making gifts, or

⁴⁹ Conscientious objector section of this chapter was taken and edited from <http://www.scn.org/ip/sdmcc/co.htm>

writing a valid will. Capacity is an aspect of *status* and both are defined by a person's personal law:

- for natural persons, the law of domicile or *lex domicilii* in common law jurisdictions, and either the law of nationality or *lex patriae* (the law of nationality), or of habitual residence in civil law states;
- for legal persons, the law of the place of incorporation, the *lex incorporationis* for companies while other forms of business entity derive their capacity either from the law of the place in which they were formed or the laws of the states in which they establish a presence for trading purposes depending on the nature of the entity and the transactions entered into.

When the law limits or bars a person from engaging in specified activities, any agreements or contracts, to do so are either voidable or void for incapacity. Sometimes such legal incapacity is referred to as incompetence. For comparison, see Competence (law).⁵⁰

For instance, every 25 years so called black people get the right to vote on this land via a bill that was passed called the Voting Rights Act.⁵¹ At one point in time, the so called Negro, as they were called in this nation, were not allowed to vote in most states because of very strict laws like the literacy test which meant that if you could not read you could not vote and because the so called negro, as they were called, were not allowed to attend proper schools, the majority of them could not read and so they had no political voice. To sum it up, these provisions lingered all the way to 1965 when the Voting Rights Act bill was passed. This bill alone limits the rights of the so-called black people because they sign it every 25 years, with it last being signed in 2006 by then President George W. Bush. The problem with such a bill is that it can be terminated at any time and the southern states, whom are already redistricting their political maps (gerrymandering), can simply say they are not letting the so called blacks vote anymore or, make it extremely difficult and thus, we see how those who have not proclaimed their nationality, stand in regards to their capacity at law, they have no real political status and are simply shuffled as pawns.

Their capacity is strictly limited to the 14th amendments incorporation provisions as we have shown in chapter 1. The federal government would have no power to stop southern states from passing legislation that would cripple the so-called black vote unless it enacted another act infringing upon the states sovereignty which would turn into a long drawn out supreme court

⁵⁰ Capacity law [http://en.wikipedia.org/wiki/Capacity_\(law\)](http://en.wikipedia.org/wiki/Capacity_(law)) with interpretive commentary by the author

⁵¹ The Voting Rights Act of 1965 (42 U.S.C. §§ 1973–1973aa-6)

battle all the while, the so-called "black" vote would be severely limited. This is how capacity works.

Being that they have no political power in their limited capacity, they cannot properly enter into contracts on behalf of their districts particularly for councilman and alderman. This means no jobs come to the poor neighborhoods largely in part because there are no votes coming from these pockets of society. When you are in your proper capacity, you can make amendments to your rights such as getting married or merging, entering into contracts, etc.

Natural persons

Standardized classes of persons like those who live under the slave labels of Negro, Blacks, Coloreds, and African Americans, have had their freedom restricted. These limitations are exceptions to the general policy of freedom of contract and the detailed human and civil rights that a person of ordinary capacity might enjoy. Hence, for example, freedom of movement may be modified, the right to vote may be withdrawn as was detailed above, etc. Many legal examples can be given in this regard based on a body of case holdings and legislation passed on the State and Congressional levels however, our purpose is to show you how these things that we are wholly ignorant of, affect our people in general and *determines* their capacity at law.

Infancy

The definition of an infant or minor varies, each state reflecting local culture and prejudices in defining the age of majority, marriageable age, voting age, etc. **In many jurisdictions, legal contracts, in which (at least) one of the contracting parties is a minor, are voidable by the minor.** For a minor to undergo medical procedure, consent is determined by the minor's parent(s) or legal guardian(s). The right to vote in the United States is currently set at 18 years, while the right to buy and consume alcohol is often set at 21 years by U.S. state law. Some laws, such as marriage laws, may differentiate between the sexes and allow women to marry younger. ***There are instances in which a person may be able to gain capacity earlier than the prescribed time through a process of emancipation.***

For the Asiatics on this land of Moorish descent, comes in the form of proclaiming our nationality as Moorish American Moslems and coming out of the lower class capacity of black (Negro) and if of majority (18 years and older) then the Moorish Science Temple of America has the power to ratify and to some degree, effectively control any documents signed by a parent for a child which is a testament of our status to which determines our capacity. If of minority (minor, under the age of 18), the Moorish Science Temple of America has the contractual power to disaffirm or void the

contract before the infant turns 18. After the age of 18, all contracts signed for the infant, becomes binding on the infant for the remainder of his/her days in flesh.⁵²

In contracts between an adult and an infant, adults are bound but infants may escape contracts at their option (i.e. the contract is voidable). Infants may ratify a contract on reaching age of majority. In the case of executed contracts, when the infant has obtained some benefit under the contract, he/she cannot avoid obligations unless what was obtained was of no value. This is why it is vital for the Moorish Science Temple of America, having the power and authority of a State, as noted above, to register our newborn infants within our Temples so that this capacity can be maintained for the life of the child.

Ratification is the accepting and giving legal force to an obligation. Express ratification (for a minor) is expressly stating, orally or in writing that he/she intends to be bound by the contract. Implied ratification is when the conduct of the minor is inconsistent with that of disaffirmance or when minor fails to disaffirm an executed contract within a reasonable period. Express ratification simply means that if a contract is signed for an infant when he/she is born, and this contract is predicated upon some sort of financial derivatives that the infant is/was not receiving, the infant has the right to give power of attorney to (we will use the M.S.T. of A. in this instance) the M.S.T. of A. The M.S.T. of A. would receive those derivatives on behalf of the infant and that even after the age to which the infant can terminate the contract (majority, usually age 18), the infant can contract the M.S.T. of A. to receive the derivatives for the life of the infant. An implied ratification for example, is when the infant does reach the age of majority and does not either transfer control, and/or disaffirm before the infant reaches majority. This means that the registration agent or the entity the agent represents, automatically takes control of the contract and whatever derivatives made off of the contract, goes to that party. In contract law and the law of negotiable instruments, the infamous legal maxim is applied "*ignorance of the law excuses no one.*" "*Children, you are plain rich.*" Said to be stated by Prophet Noble Drew Ali.

Generally, the courts base their determination on whether the minor, after reaching the age of majority, has had ample opportunity to consider the nature of the contractual obligations he or she entered into as a minor and the extent to which the adult party to the contract has performed. As one court put it, "*the purpose of the infancy doctrine is to protect 'minors from foolishly squandering their wealth through improvident contracts with crafty adults who would take advantage of them in the marketplace.'*"

⁵² A treatise on the law of negotiable instruments By John Warwick Daniel, Charles Alexander Douglass (1903)

The Sheiks are the trustees of the Moorish Science Temple of America and it is imperative that the trustees effectively control all contracts entered into before Moslems became members of the M.S.T. of A. The Moorish Science Temple of America has its own infancy doctrine that comes directly out of the Great Koran of Mohammed to which the organization derives its power and authority from (see the book ***THE ORDINANCE OF ALLAH, THE LAW OF MOHAMMED IN CONJUNCTION WITH WESTERN ISLAMISM***).

Business entities

Corporations

The extent of an artificial person's capacity depends on the law of the place of incorporation and the enabling provisions included in the constitutive documents of incorporation. The general rule is that anything not included in the corporation's capacity, whether expressly or by implication, is *ultra vires*, i.e. "beyond the power" of the corporation, and so may be unenforceable by the corporation, but the rights and interests of innocent third parties dealing with the corporations are usually protected.

As stated above and earlier in this text, the Moorish Science Temple of America derives its power and authority from the Great Koran of Mohammed. This gives us the extent of the capacity of the Moorish Science Temple of America. In short, the laws of the Moorish Science Temple of America has its roots in a legal system foreign to the United States of America however, as a jural society as noted in chapter 1, the rights of the Moorish Science Temple of America must be respected by constitutional law of which positive law is derived. The initial place of the incorporation of the Moorish Science Temple of America is the State of Illinois under the statutes governing religious entities once called Hurd's Revised Statutes but now are called the Illinois Religious Statutes.

The enabling provisions in the M.S.T of A.'s constitutive document of incorporation which has been given the name *Our Authority form 1099*, coupled with the M.S.T of A.'s Divine Constitution and by-laws expresses the organization's purpose and the extent of its capacity, particularly Act 6 when it says:

"With us all members must proclaim their nationality and we are teaching our people their nationality and their divine creed that they may know that they are a part and a partial of this said government, and know that they are not Negroes, Colored Folks, Black People, or Ethiopians, because these names were given to slaves by slave holders in 1779 and lasted until 1865 during the time of slavery, but this is a new era of time now, and all men now must proclaim their free national name to be recognized by the government in which they live and the nations of the earth,

this is the reason why Allah the great God of the universe ordained Noble Drew Ali, the Prophet to redeem his people from their sinful ways. The Moorish Americans are the descendants of the ancient Moabites who inhabited the North Western and South Western shores of Africa.”

Act 6 lays out our lawful capacity because it does several things:

1. It establishes that there is a lawful nationality for the member to proclaim (a naturalization process),
2. That by proclaiming it, they are no longer in the capacity of Negroes, Colored Folks, Black People, or Ethiopians (which we can call today's African Americans), because these names were given to slaves by slave holders in 1779,
3. That even though our ancestors were freed in 1865, they were stateless persons, meaning they had no knowledge of their national descent and because of such, were not recognized as whole citizens upon this land and have to be brought back into the constitutional provisions that are given to all other citizens,
4. That to be recognized on this land as a *WHOLE PERSON*, not 3/5's of a person due to lack of nationality, birthrights, and descent name, one has to proclaim their nationality so that their capacity at law will be on par with every other natural citizen,
5. That the Moorish Americans descend from a nation of people who are the Moabites that founded the kingdoms of North Africa, namely Morocco, and thus, a historical continuity can be factually proven to exist given the member the full right of a citizen.

This is how capacity at law is determined. Our religious corporation, i.e. the Moorish Science Temple of America which comprises a “body politic” and as we have shown above in the case cited *“By ascertaining the characters of the members of the corporation alone can it be decided whether the corporation be lay or ecclesiastical; and, consequently, whether the king's bench [the state] or the ordinary has jurisdiction.”*⁵³ This means that the religious corporation has its own unique jurisdiction making it (specifically the Moorish Science Temple of America) coequal with the state because of its foundational incorporation document and its divine Constitution and By-Laws. Because of such, the judge or administrator must take this solely into account during adjudication on any matter under the doctrine of *lex domicilli* (the law of the domicile). For Moorish Americans, the M.S.T. of A. is the only place to change one's status and be judged by his/her capacity at law as a Moorish American Moslem and as a whole citizen of these United States.

⁵³ Ibid, 9 U.S. 61 - The Bank of the United States v. Deveaux et al.

Immigrants and religious rules. The R-1 religious status

The R-1 nonimmigrant classification is for "aliens" seeking to enter the U.S. solely to work as a minister or in a qualifying religious occupation or vocation such as missionary work. These are our Asiatic brothers and fellow Moslems. Our Holy Book, which is binding law, states this:

CHAPTER 45

THE DIVINE ORIGIN OF THE ASIATIC NATIONS

1. The fallen sons and daughters of the Asiatic Nation of North America need to learn to love instead of hate; and to know their higher self and lower self. This is the uniting of the Holy Koran of Mecca, for teaching and instructing all Moorish Americans, etc.
2. The key of civilization was and is in the hands of the Asiatic nations. The Moorish, who were ancient Moabites, and the founders of the Holy City of Mecca.
3. The Egyptians who were the Hamathites, and of a direct descendant of Mizraim, the Arabians, the seed of Hagar, Japanese and Chinese.
4. The Hindoos of India, the descendants of the ancient Canaanites, Hittites, and Moabites of the land of Canaan.
5. The Asiatic nations of North, South, and Central America: the Moorish Americans and Mexicans of North America, Brazilians, Argentinians and Chileans in South America.
6. Columbians, Nicaraguans, and the natives of San Salvador in Central America, etc. All of these are Moslems.
7. The Turks are the true descendants of Hagar, who are the chief protectors of the Islamic Creed of Mecca; beginning from Mohammed the First, the founding of the uniting of Islam, by the command of the great universal God--Allah.

Prophet Noble Drew Ali would establish relations in Mexico and by some accounts that we have not been able to verify as of yet, established a Moorish Science Temple of America in Mexico and, established a

headquarters in Cuba during his time upon this physical plane as figure 22 below clearly demonstrates. He truly was the message that he brought.

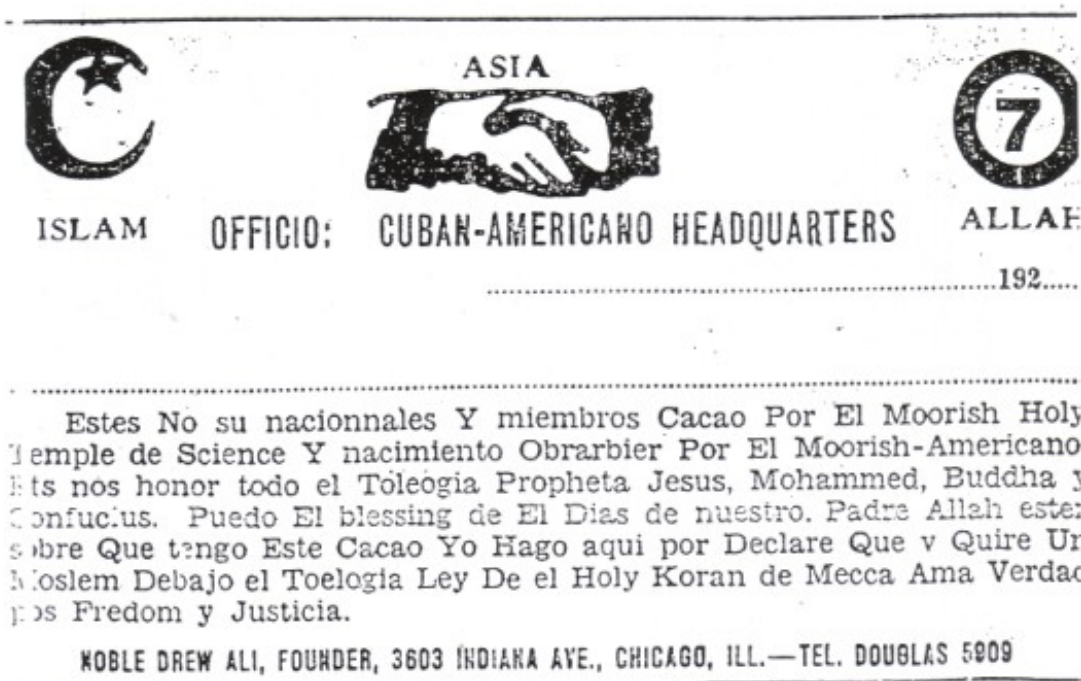


Figure 22: Nationality card for the Cuban American Headquarters dating back to the 1920's

Some of our Spanish speaking Asiatic brothers and sisters on this land have been here for years and have become an integral part of society, especially the communities that they have lived in while on this land. Some have jobs, go to school, attend church, have children that are in school, and are involved in the political process to whatever degree that they can. The Moorish Science Temple of America can offer these, our Asiatic brothers and sisters, the opportunity to proclaim their nationality in the Moorish Science Temple of America. By establishing Temples in places like Mexico, these Asiatics will have the rights to come to this country or any other for that matter as the nationality card of the Moorish Science Temple of America does not declare you a Moorish American, instead, it declares you a *MOSLEM*, and the very fact that Prophet Noble Drew Ali informs us in chapter 45, after listing many of our Spanish speaking Asiatic nations that, "*All of these are Moslems*" then we can make the most effective argument for them remaining on this land, coupled with our religious tenets. Just so long as they are productive members of society, they have that right because the law says so.

For those who are in these countries seeking to come over here and do work, there is a provision called the R-1 religious status. Before I continue let me state, the Prophet was reported as saying that the Moors should "*learn Spanish as your second language*" and this is why we must erect Temples and headquarters once again in Mexico, Cuba, Puerto Rico, Dominican Republic, Panama, etc. Below is the full text of the R-1 religious worker status with commentary of the author, italicized in brackets [].

Statutory Definition

The R-1 nonimmigrant category is defined in §101(a)(15)(R) of the *Immigration and Nationality Act* ("INA") as an alien, and the spouse and children of the alien if accompanying or following to join the alien, who:

- i. For the two years immediately preceding the time of application for admission, has been a member of a religious denomination having a bona fide nonprofit, religious organization in the United States; and
- ii. Seeks to enter the United States for a period not to exceed five years to perform the work described in subclause (I), (II), or (III) of paragraph (27)(C)(ii).

[Which means that we must have Temples set up in the places where the applicant is seeking to become employed with the M.S.T. of A. over here in the United States. As stated earlier, the M.S.T. of A. is a bona-fide religion as we have shown cited in the case of Johnson-Bey v. Lane, 863 F.2d 1308, 1309 (7th Cir. 1988)]

INA §101(a)(27)(C)(ii) makes reference to: (I) ministers of religion, (II) religious professionals, and (III) other religious workers.

Regulatory Requirements

General

According to the current 8 CFR §214.2(r)(1), to be approved for temporary admission to the United States, or extension and maintenance of status, for the purpose of conducting the activities of a religious worker for a period not to exceed five years, the alien must:

- i. Be a member of a religious denomination having a bona fide non-profit, religious organization in the United States for at least two years immediately preceding the time of application for

admission; [***The Moorish Science Temple of America was incorporated August 1st 1928 so we meet that requirement***]

- ii. Be coming to the United States to work at least in a part-time position (average of at least 20 hours per week);
- iii. Be coming solely as a minister or to perform a religious vocation or occupation as defined in 8 CFR §214.2(r)(3), either in a professional or nonprofessional capacity;
- iv. Be coming to or remaining in the United States at the request of the petitioner to work for the petitioner; and
- v. Not work in the United States in any other capacity, except as provided in 8 CFR §214.2(r)(2).

[The above is quite simple. The Moorish Science Temple of America, whose incorporation document which is titled, OUR AUTHORITY, says that the Moorish Science Temple of America has the power to "anoint, appoint and consecrate missionaries of the Prophet..." And this will be their jobs, establishing the faith of our Prophet Mohammad and extending the learning and teachings of the Great Prophet Noble Drew Ali]

According to 8 CFR §214.2(r)(2), an alien may work for more than one qualifying employer as long as each qualifying employer submits a petition plus all additional documentation as prescribed by USCIS regulations. (CFR = Code of Federal Regulations)

Prior Membership in the Same Religious Denomination

According to INA §101(a)(15)(R), during the two years immediately preceding the time of application for admission, the R-1 applicant must have been a member of the same *religious denomination* as the employer in the United States. [***This is why it is imperative that we establish Moorish Science Temple of America's in these places where our Asiatic Spanish speaking brothers and sisters will be coming from.***]

According to the current 8 CFR §214.2(r)(2), a "religious denomination" means a religious group or community of believers having some form of ecclesiastical government and includes one or more of the following:

- A. A recognized common creed or statement of faith shared among the denomination's members; [***Islamism***]
- B. A common form of worship; [***The worship of Allah***]

- C. A common formal code of doctrine and discipline; **[Instructions of the Holy Koran of the Moorish Science Temple of America also known as the Circle 7 Koran]**
- D. Common religious services and ceremonies; **[Mandatory Temple meetings every Friday and Sunday]**
- E. Common established places of religious worship or religious congregations; or **[i.e. the Temple]**
- F. Comparable indicia of a bona fide religious denomination. **[Islam is as recognized as Christianity and Judaism]**

Despite the above, USCIS (United States Citizenship and Immigration Services) recognizes that some denominations officially shun a central ecclesiastical government. It therefore recognizes that an individual church that shares a common creed with other churches, but which does not share a common organizational structure or governing hierarchy with such other churches, can still satisfy the "ecclesiastical government" requirement by submitting a description of its own internal governing or organizational structure.

Bona Fide Nonprofit Religious Organization in the United States

The religious denomination must have a "bona fide nonprofit religious organization in the United States." This phrase is defined in 8 CFR §214.2(r)(2) as an organization exempt from taxation as described in section 501(c)(3) of the *Internal Revenue Code of 1986*, subsequent amendment or equivalent sections of prior enactments of the Internal Revenue Code, and possessing a currently valid determination letter from the IRS confirming such exemption.

Purpose for Entering the United States

In further clarification of the three R-1 categories described in INA §101(a)(15)(R), the current 8 CFR §214.2(r)(1) states that the alien must be coming to the United States for one of the following purposes:

- a. As a minister; **[If he/she is coming as a Grand Sheik to teach and preach to other Spanish speaking Moslems]**
- b. To perform a religious vocation; **[Any employment within the M.S.T. of A.'s boundaries]** or
- c. To perform a religious occupation. **[Performing missionary work and/or other jobs that will be available through the Temple.]**

[NOTE: One point to note is that, this is not confined only to our Spanish speaking brethren, but is universal to all Asiatics of the world. When we say Asiatics, we mean of the other nations of the earth.]

Each of these categories is discussed below:

Ministers

According to the current 8 CFR §214.2(r)(3), the term "minister" means an individual who:

- A. Is fully authorized by a religious denomination, and fully trained according to the denomination's standards, to conduct religious worship and perform other duties usually performed by authorized members of the clergy of that denomination;
- B. Is not a lay preacher or person not authorized to perform duties usually performed by clergy; **[*Must be ordained by the Moorish Science Temple of America to station of Grand Sheik*]**
- C. Performs activities with a rational relationship to the religious calling of the minister; and
- D. Works solely as a minister in the United States, which may include administrative duties incidental to the duties of a minister.

Religious Vocation

According to the current 8 CFR §214.2(r)(3), the term "religious vocation" means a formal lifetime commitment, through vows, investitures, ceremonies, or similar indicia, to a religious way of life. The religious denomination must have a class of individuals whose lives are dedicated to religious practices and functions, as distinguished from the secular members of the religion. Examples of individuals practicing religious vocations include nuns, monks, religious brothers and sisters. **[*All members of the M.S.T. of A. fit these requirements.*]**

Religious Occupation

According to the current 8 CFR §214.2(r)(3), the term "religious occupation" is defined as an occupation that meets all of the following requirements:

- A. The duties must primarily relate to the traditional religious function and be recognized as a religious occupation within the denomination.

B. The duties must primarily relate to, and must clearly involve, inculcating [*teaching*] or carrying out the religious creed and beliefs of the denomination.

C. The duties do not include positions that are primarily administrative or support such as janitors, maintenance workers, clerical employees, fund raisers, persons solely involved in the solicitation of donations, or similar positions, although limited administrative duties that are only incidental to religious functions are permissible.

D. Religious study or training for religious work does not constitute a religious occupation, but a religious worker may pursue study or training incident to status.

Coming to the United States to Work for the Petitioner

As of November 26, 2008, the prospective employer must first file a Form I-129 petition and R-1 Classification Supplement (which contains an R-1 Employer Attestation) along with the necessary supporting documentation. Prior to this date, no prior petition approval was necessary and R-1 applicants could directly apply for R-1 status at a consulate abroad or (in the case of visa-exempt nonimmigrants) at a port of entry.

As part of the petition filing, the prospective employer must specifically attest to and provide documentation establishing the following facts:

- a. The prospective employer's status as a:
 1. Bona fide nonprofit organization; or
 2. Bona fide organization that is affiliated with a religious denomination and is exempt from taxation. This means an organization that is closely associated with a religious denomination. The affiliated organization must be exempt from taxation as described in Section 501(c)(3) of the Internal Revenue Code or 1986, subsequent amendment or equivalent sections of prior enactments of the Internal Revenue Code. The organization must have a currently valid determination letter from the Internal Revenue Service confirming the tax exemption.
- b. The number of members of the prospective employer's organization.
- c. The number of employees who work at the same location where the alien will be employed and a summary of those employees' responsibilities.
- d. The number of aliens holding special immigrant religious worker status or R nonimmigrant status currently employed or

employed within the past five years by the prospective employer's organization.

e. The number of special nonimmigrant worker and R visa petitions and applications filed by or on behalf of any aliens for employment by the prospective employer in the last five years

f. The title of the position offered to the alien.

g. The beneficiary will:

1. Receive salaried or non-salaried compensation [*stipends*] from the prospective employer and details of such compensation; or

2. Provide self-support (the petitioner must submit documentation establishing that the position the alien will hold is part of an established program for temporary, uncompensated missionary work, which is part of a broader international program of missionary work sponsored by the denomination).

h. A detailed description of the alien's proposed daily duties.

i. The offered position requires at least 20 hours of compensated work per week, or if fewer than 20 hours per weeks, the compensated service for another religious organization and the compensated service at the petitioning organization will total 20 hours per week.

j. The specific location(s) of the proposed employment.

k. The alien is qualified to perform the duties of the offered position.

l. The alien's membership in the denomination for at least two years.

m. That, if the position is not a religious vocation, the alien will not engage in secular employment.

n. The prospective employer's obligation to notify USCIS within 14 days of any changes in the alien's employment, including:

1. Working fewer than the required number of hours; or

2. Having been released or otherwise terminated from employment before the end of the authorized R-1 stay.

Duration of Stay and Extensions

An R-1 nonimmigrant may be admitted for an initial period of up to 30 months and extensions of up to 30 months may be granted provided that the total period of time spent in R-1 status does not exceed a maximum of five years. No extensions are permitted beyond the five-year period unless the alien has resided and been physically present outside the United States for the immediate prior year.

The five-year limitation does not apply to an R-1 alien who did not reside continually in the United States and whose employment in the United States was seasonal or intermittent or was for an aggregate of six months or less per year. In addition, the limitation does not apply to aliens who reside abroad and regularly commute to the United States to engage in part-time employment. To qualify for this exception, the petitioner and alien must provide clear and convincing proof that the alien satisfies the requirements. Such proof shall consist of evidence such as arrival and departure records, transcripts or processed income tax returns, and records of employment abroad.

Dependents

The R-1 alien's spouse and unmarried minor children under the age of twenty-one may be admitted under R-2 status, provided that the principal alien will be employed and residing primarily in the United States. R-2 dependents are not permitted to work in the United States.

Supplemental Questions and Answers: Final Religious Worker Rule Effective November 26, 2008

U.S. Citizenship and Immigration Services (USCIS) published the final rule on the special immigrant and nonimmigrant religious worker visa categories on November 26, 2008. This rule became effective immediately on the date of publication.

USCIS published an initial set of questions and answers related to the final religious worker rule on November 21, 2008. Below are a supplemental group of questions and answers that provide additional details on the program.

The Religious Land Use and Institutionalized Persons Act

The Religious Land Use and Institutionalized Persons Act (**RLUIPA**), Pub.L. 106-274, codified as 42 U.S.C. § 2000cc-1 et seq., is a United States federal law that prohibits the imposition of burdens on the ability of prisoners to worship as they please, as well as giving churches and other religious institutions a way to avoid burdensome zoning law restrictions on their property use. It was enacted by the United States Congress in 2000 to correct the problems of the Religious Freedom Restoration Act (RFRA) of 1993. The act was passed in both the House of Representatives and the Senate by unanimous consent in voice votes, meaning that no objection was raised to its passage, so no vote was taken.

As more and more Asiatics of Moorish descent begins their awakening upon this land, the Moorish Science Temple of America is the choice of organization in these days and times. Unfortunately, prisons are usually the places where this awakening begins and usually where it ends. In that, the doctrine of the Moorish Science Temple of America has staying power and Moorish American Moslems inside of the penal institutions across this nation can demonstrate as Moslem by wearing their fezzes, charms, and other permissible regalia.

For the purposes of land or property use by the Moorish Science Temple of America the organization can buy thousands of acres of land all over the country and run our respective properties much like the Vatican runs its city called the *Holy See* with complete autonomy guaranteed by religious provisions stemming from the 1st amendment (see jural society in chapter 1). When the Nuwaubian organization under Dr. Malachi Z. York possessed land in Eatonton, Georgia, they faced constant zoning violations on several buildings erected on that property. This was because their land was not under religious provisions and they were constantly going to court for zoning violations. The Moorish Science Temple of America's property would not have such zoning problems thanks to the RLUIPA.

Prisoners

In the 2005 case of *Cutter v. Wilkinson*, five prisoners in Ohio - including a Wiccan, a Satanist, and a member of a racist Christian sect - successfully sought to apply the protections of the act to their religious practices inside of the prison. The United States Court of Appeals for the Sixth Circuit had held that RLUIPA violated the Establishment Clause by impermissibly advancing religion by bestowing benefits to religious prisoners that were unavailable to non-religious prisoners.

In a unanimous opinion issued March 15, 2011, that reverses the three-judge panel's May 2010 ruling, the entire U.S. 9th Circuit Court of Appeals held that an Orange County courthouse lockup is an "institution" under the Religious Land Use and Institutionalized Persons Act, meaning a Muslim woman who sued after being forced to remove her headscarf in front of *strange men* is entitled to the act's protections. The case is *Khatib v. County of Orange*, 08-56423. The lawsuit started as a result of court bailiffs ordering the woman to remove her Moslem head covering while she was temporarily being held inside the courthouse lock up while a county court judge was deciding whether or not to revoke her misdemeanor probation (she was released that same day after the judge decided not to). The District Court had dismissed the case, with said dismissal being upheld by the three-judge appellate panel. The case has now been reversed and sent back to the trial court for further proceedings. It is the first time that a temporary holding facility (like a courthouse lock up) has been deemed to be an "institution" under the Act. The law, passed by Congress in 2000, prohibits the government from imposing a "substantial burden" on prisoners' religious practices unless officials can show a compelling need for the restrictions. *The Obama administration joined Khatib* in arguing that the law applied to courthouse holding cells. By this ruling, it is clear that Moorish American Moslems are allowed to wear their fezzes and religious gear in the prison systems and any prisoners reading this book should have theirs as well.

Zoning and Land Use

In religious land use disputes, RLUIPA's general rule is the most commonly cited and challenged section. It provides:

1. General rule. No government shall impose or implement a land use regulation in a manner that imposes a substantial burden on the religious exercise of a person, including a religious assembly or institution, unless the government can demonstrate that imposition of the burden on that person, assembly or institution
 - a. is in furtherance of a compelling governmental interest;
and
 - b. is the least restrictive means of furthering that compelling governmental interest.
2. Scope of Application. This subsection applies in any case in which--

- a. the substantial burden is imposed in a program or activity that receives Federal financial assistance, even if the burden results from a rule of general applicability; or
- b. the substantial burden affects, or removal of that substantial burden would affect, commerce with foreign nations, among the several States, or with Indian tribes, even if the burden results from a rule of general applicability; or
- c. the substantial burden is imposed in the implementation of a land use regulation or system of land use regulations, under which a government makes, or has in place formal or informal procedures or practices that permit the government to make, individualized assessments of the proposed uses for the property involved.

42 U.S.C. § 2000cc-5(a).

During these disputes, the correct interpretation of the term “land use regulation” is almost always an issue. The statute defines “land use regulation” as “a zoning or landmarking law, or the application of such a law, that limits or restricts a claimant’s use or development of land (including a structure affixed to land), if the claimant has an ownership, leasehold, easement, servitude, or other property interest in the regulated land or a contract or option to acquire such an interest.” 42 U.S.C. § 2000cc-5(5).

RLUIPA's Effect on Zoning

Currently being litigated is the conflict RLUIPA presents to municipalities' zoning and regulating rights. Through RLUIPA, Congress has expanded religious accommodations to a point where it appears to restrict municipalities' zoning power. Arguably, RLUIPA **gives religious landowners a special right to challenge land use laws which their secular neighbors do not have.** Even if a zoning law is void of discrimination, the court reviewing a challenge will apply strict scrutiny to the city's regulation.

Is Eminent Domain a Land Use Regulation Under RLUIPA?

Litigation focusing on the term “land use regulation” occasionally asks courts to decide whether RLUIPA applies to eminent domain proceedings. Generally, courts deciding this question have held that RLUIPA does not apply to eminent domain because it is not a “zoning or landmarking law.” See *St. John's United Church of Christ v. City of Chicago*, 502 F.3d 616 (7th Cir. 2007); *Faith Temple Church v. Town of Brighton*, 405 F. Supp. 2d 250 (W.D.N.Y. 2005); *City and County of Honolulu v. Sherman*, 129 P.3d 542

(Haw. 2006). Instead, these courts have held that zoning and eminent domain are two completely different and unrelated concepts. *Id.* The main argument to support this conclusion is that zoning and eminent domain are derived from two separate sources of power. *Id.* The zoning power is derived from the state's police power, while the eminent domain power is derived from the Takings Clause of the United States Constitution's Fifth Amendment. *Id.* However, at least one court has applied the RLUIPA in an eminent-domain case because the authority to condemn the property came from the city's zoning scheme. See *Cottonwood Christian Ctr. v. Cypress Redevelopment Agency*, 218 F. Supp. 2d 1203 (C.D. Cal. 2002). A court may be more inclined to find that eminent domain falls within the scope of RLUIPA if it was authorized by a zoning ordinance or comprehensive plan.

To date, no cases questioning RLUIPA's application to eminent domain have reached the Supreme Court. A 2003 Seventh Circuit case, *St. John's United Church of Christ v. City of Chicago*, was appealed to the U.S. Supreme Court, but the court declined to hear the appeal. A refusal to hear means that the Supreme Court did not consider the Seventh Circuit Court's decision to be obviously wrong on the legal merits, or that the facts of the particular case could have broader constitutional implications. The Supreme Court generally has a substantial workload and tends to refuse appeals which have already received due process in lower courts. A refusal to hear a case does not preclude hearing a similar case in the future, if the court feels that further judicial review is needed.

There is a reason why the above section was placed in this book and those of you who are studious enough will delve deeper into these laws and these cases for if you are looking for a remedy, if you feel your condition can be better, you can join the Moorish Science Temple of America and help to redeem your neighbor by leading them to the right path of this great and wonderful organization founded by our Holy and Divine Prophet Noble Drew Ali. There is no greater solution than a solution that can be workable everywhere and this movement, the Moorish Science Temple of America, is the solution for our people nationwide without a doubt or contradiction.

Conclusion

It is evidently obvious based on the cited sourced information in this book, that there is nothing more important than proclaiming your nationality. There is no other way for disfranchised Moors to proclaim their nationality other than standing in front of the Grand Sheik of the Moorish Science Temple of America or via some application process mandated by the Moorish Science Temple of America.

You cannot file paperwork in the county clerk's office and say that makes you a Moorish American. There are no special immunity numbers like the Clock of Destiny and other pseudo-Moorish organizations use, particularly the AA-222141 which is nothing more than a receipt/file number of a book or, made up nationality card filed with the library of congress, along with his two other books that have the receipt/file numbers and other frivolous claims like you have to pay so much money and take courses to become a full Moorish American. All one has to simply do is send an application to the Moorish Science Temple of America or, stand in front of his/her Grand Sheik and proclaim their nationality.

Many Moorish groups have sprung up over the years and have created so much confusion, that the Prophet, who indeed is a Prophet, said *"They are going to drag this movement so low, that they will wipe it off the face of the earth."* And for quite some time, the movement had disappeared. But the Prophet made another very important prophecy when he said:

"There will be new Moors who will come in eyes wide open seeing and knowing, who will take you old Moors seat you in the back, and carry out my law."

We are now here. Let this book open up your minds to understanding how nationality works, that, without a nationality, you are merely a stateless people subjects to all types of abuses that the true citizens of this land care to undertake. Without a nationality you are nothing. This is the only salvation for our people. We are not an organization that believes in spook or mystery Gods, we do not teach that man was born into sin, that is a dangerous type of teaching that damages the psyche, instead, we teach that man is born with unlimited capacity and are co-creators with Allah, carrying the seed of perfect development and has the power to make or mar his/her future. Prophet Noble Drew Ali informed the public in those days that:

"In connection with our religious aims and beliefs, we must promote economic security. The preaching of economic security among us is by no means as widespread and intensive as the circumstances demand. No other one thing is more needed among us at this time than greater economic power. Better positions for our men and women, more business employment for our boys and girls and bigger incomes will follow our economic security. We shall be secure in nothing until we have economic power. A beggar people cannot develop the highest in them, nor can they attain to a genuine enjoyment of the spiritualities of life.

Our men, women and children should be taught to believe in the capacity of our group to succeed in business, in spite of the trials and failures of some of them. Trials and failures in business are by no means confined to any particular group of people. Some business ventures of all people fail. We have many men and women among our people who are qualified, both by training and experience, who are shining lights in the business world of all the people. It is a sad weakness in us as a people that we have withheld the very encouragement, support and patronage that would have made some of our worthy business ventures a grand success. And worst of all, have joined in the condemnations of them when they failed. Except in cases of actual dishonesty, discourtesy, lack of service and actual unreliability, our business enterprises in every field of endeavor should have lured of confidence cooperation and patronage whenever and wherever they can be given.

Read carefully the doctrines of The Moorish Science Temple of America. It contains our hopes, aims, rules and articles of religion. Every member should have a copy.

In conclusion, I urge you to remember there is work enough for all to do in helping to build a better world. The problems of life are largely social and economic. In a profound sense, they are moral and spiritual. Have lofty conceptions of your duties to your country and fellowman in general and especially those with whom you deal. This includes such honesty and righteousness as will cause you to put yourself in the other fellow's place. Look for the best in others and give them the best that is in you. Have a deeper appreciation for womanhood. Brighten the hopes of our youth in order that their courage be increased to dare and do wondrous things. Adhere at all times to the principles of love, truth, peace, freedom, and justice.

I am your affectionate leader. I shall continue to labor day and night, both in public and private, for your good, thereby

contributing to the welfare of our country and its people as a whole."

Peace
Sheik Way-El

"We call these sons 'Revealers of the Light', but they must have the light before they can reveal the light."



PROPHET NOBLE DREW ALI

FOUNDER OF THE MOORISH SCIENCE TEMPLE OF AMERICA

MOSLEM ADEPT!

The revealer of the light...

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