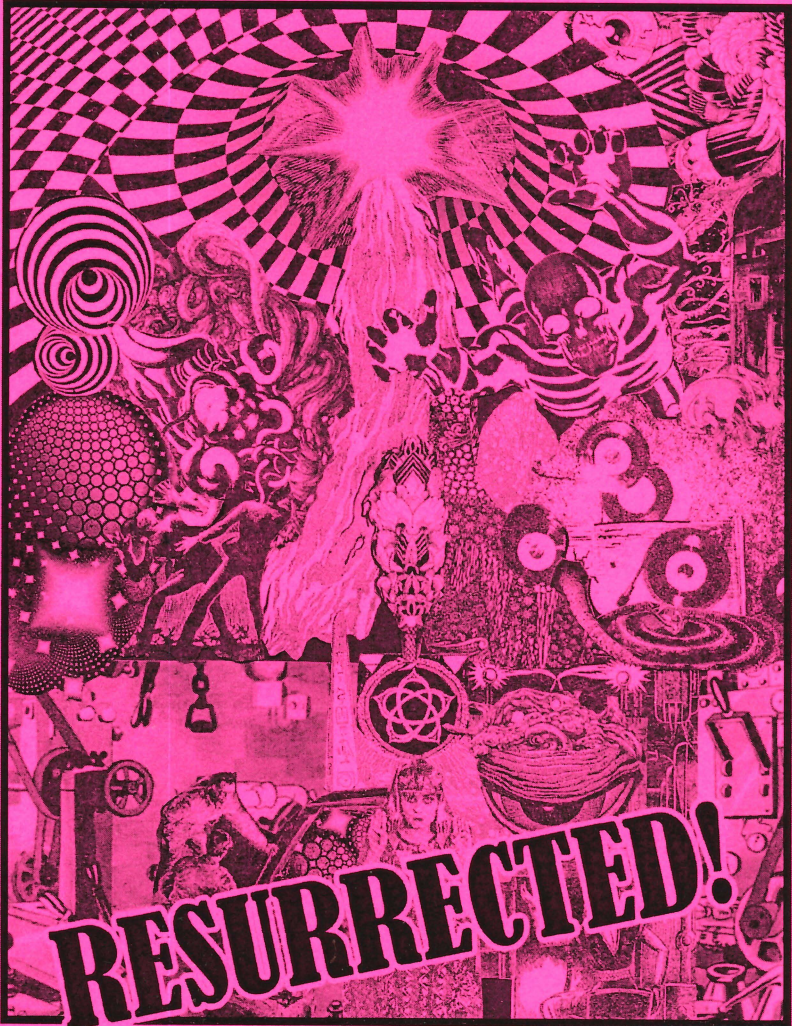


WINTER 2016/2017

THE

7 MOORISH SCIENCE  
MONITOR

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ



*Be the first on your horizon to be greeted.*



7



VOL. IX, No.1

KHALWAT-I-KHIDR  
EDITIONS

العلماء  
والفلاسفة

# MOORISH SCIENCE MONITOR

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STEVE AYDT - COVER, TWICE FIVE MILES

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RAFI SHARIF - MOOR SENSE/WALID AL-TAHA - UNTITLED

PETER LAMBORN WILSON BEY - DEAR COMRADES

IDRIS AS-SABI EL - THE MOORS' OWN APOCRYPHON, CUT-UPS, VIRTUES

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ABDUL BATIN BEY - PERSIAN QUESTIONS (LESSON OF THE SEED)

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MEET THE MOORS - THE KHALWAT-I-KHIDR





NEWS, VIEWS, & REVIEWS  
FROM VARIOUS BUREAUX AND CORRESPONDENTS

**LOVE, TRUTH, PEACE, FREEDOM, JUSTICE. BEAUTY.**

After a lapse of some 16 years let me be the first to welcome our readers back to the resurrected Moorish Science Monitor, Khalwat-i-Khidr edition.

The lapse in time since the year 2000 has brought with it renewed interest in the Moorish Orthodox Church and its no-path path of fez-festooned, heterodox Unitarianism. Most of that interest over the last 16 years has been funneled into our various online activities. However, a decision was made last year to resurrect the physical talisman that is the Monitor, the official organ of the Moorish Orthodox Church – a talisman that wriggles and pulses in your hands presently.

So what's been going on in the last 16 years? Quite a bit and not nearly enough.

We've lost some notable members in that time: Poet and co-founder of the MOC Brother Ghulam Fatah El (Greg M. Foster), Omar El Flam Bey (Jeff Thomas) of the Moorish Fire Shrine, as well as the Sultan of the Moorish League, Sheik Rafi Sharif Bey all took their leave from us during this time. We tip our fezzes in honor of their service to the Mother Church.



But also a number of new temples have received charters and are doing the Work. The Oregon Alamut Mosque, the Unity of Being Temple of Intuitive Mysticism, the Mahmoud Saadi Temple, al-Khidr Mosque, the Khaniqah al-Futuwwah, the Khuramiyya Temple, and the Bushaq al-Hallaj Memorial Temple of Moorish Science. May their torches burn bright in the darkness of the desert.

Additionally there has been the activation of a fourth chivalric order within the Adept Chamber of the MOC – the Sabian Order – dedicated to the study of the uplifting of fallen humanity through the practice of magic(k). Interested parties may reach out to the editor at [hierophage@gmail.com](mailto:hierophage@gmail.com) for additional information on this development, or just stay tuned as we will most likely include material from the Sabian Order here in upcoming issues of the Monitor.

In Dallas (the city that shoots presidents, shoots the people that shoot presidents, and uses robots to blow up shooters who shoot cops) we've established a quarterly "on air" presence on KNON (89.3 FM) on our Brother Hieronymous Superfly's show, "Mansion of Madness". He's also been tremendously gracious in opening up his home year after year to our mad revels celebrating the cross-quarter holidays.





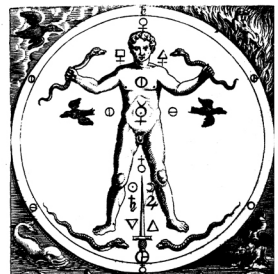
There's also been a concerted effort to try to resurrect the Moorish League from its hibernation after the death of Sultan Rafi Sharif Bey and Regent and Governor Ghulam Fatah El. This has been slow-going, but some progress has been made which encourages us to continue the League's work of assisting the greater Moorish-American community as a service organization.

Also during that last 16 years many of our members have renewed their committment to the various struggles which have captured the hearts of the free: the Occupy movement, the Rojavan Revolution, BLM, NoDAPL, etc. We've protested the Iraq War and the draconian policies of both Bush II and Obama, and we're geared up to begin the long trudge in dealing with Herr Cheeto Berlusconi and his quislings.

But for now, sit back and soak in the sizzle of the Monitor as you may have remembered it and as you've never seen it

Wa-Salaam,

Mustafa al-Laylah Bey, Chevalier Ovate de Harran  
Editor-in-Chief  
Khalwat-i-Khidr Lodge, Dallas

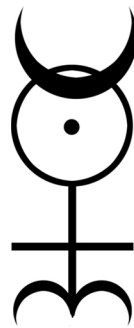
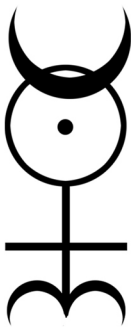




Dear Comrades,

The MOORISH SCIENCE MONITOR has had two lives – the first, in the mid-1960's, as the organ of our “psychedelic religion” the MOORISH ORTHODOX CHURCH – then, second, starting in 1986 to celebrate the centenary of Noble Drew Ali the MSM became involved in the “Zine Scene” of the 80s and was published by various editors in various locales over the next decade. In my view “The Sixties” came to a definitive end in 1995 “The Year of the Internet” – the Future finally arrived (“hope you like it so far” as my late friend Big Dan Sweeny used to say) – and with it the MSM became part of “The Past”. Moorish activity moved “on line” but I didn't move with it. I remain mired in some psychic Nineteenth Century of PRINT. So I'm “chuffed” (as the Brits say) to hear of your plans for a “hard copy” revival of the MSM – it's Third Life! I'm sure all the Old Moors will bless your endeavours as I do – and look forward to a New Age of Moorish Hegemony –

Love Truth Peace Freedom Justice & Beauty  
P. Lamborn Wilson Bey  
Al-Taha Temple #2









# DIY MESSIAH



Do you cry out for answers to shooting stars?  
Shake your fist at the Sun for not being the god you wanted?  
Is the eschaton not being immanitized fast enough?

Do not fret, dear ones! Reverend Love Supreme here with a message from The Association of Electrizers themselves for all of souls out there needin' some upliftin'! Through the recent akashic discoveries of the hidden works and master plans of the esteemed Doctor John Murray Spear, we now have the perfected, erected, enlightened, benighted, magnetized, magictized, and absolutely elevated plans for the construction of one's own Basic Messiah, based on the continuing of his research into the New Motive Power: A Do-It-Yourself Herald of Utopia!

## HOW TO CONSTRUCT YOUR OWN BASIC MESSIAH

- 1: Acquire a free-standing raised flat surface and a comfy decorative throw pillow that you can kneel on. How can you be comforted by a New Motive Power without comforting yourself?
- 2: Acquire a broken yet operating clock, multicolored and alternating lights, a small sound system, a 24 hour loop of your sacramental sounds (The Association of Electrizers seem to recommend Tuvan Throat Singing and Sun Ra at the same time), a framed image of the sun and a framed image of the moon, a decapitated statue of any deity with its head at its feet, a multitude of distracting whirligigs, and a nice altar cloth.
- 3: Assemble all of the madness you've collected and set it all connected together upon the free-standing raised flat surface as

your soul-spirit commands, chanting the received name of the Basic Messiah the whole way through. It'll not only keep your thoughts focused on True Divinity(tm) but also it'll entertain this New Motive Power!

4: Take a refreshing break. A nice, cold lemonade with a splash of gin will do. Method of consumption is up to you. Daydream for a couple of hours at least.

5: Suddenly remember that you were building some sort of new savior and get back to the thing, give it a few whacks while yelling as long as possible ELECTRILIZE (The Association of Electrizers seem to recommend searching the virtual noosphere and learning from the young mystic who has mastered the longest yeah boy ever). Turn on the sound system and any other devices you have attached to this Herald of Utopia.

6. Congratulations, mystic master! Your Basic Messiah is now ready!

To construct a further Advanced Messiah, a secret hidden through the aeons recently discovered buried next to the Ark of the Covenant underneath the Hill of Tara, first ask your Basic Messiah if it requires an akashic upgrade and contact Reverend Love Supreme through the channels of the Moorish Orthodox Church.

*Adorative and Restorative Mechanical Salvation  
or your Prayers Back!*







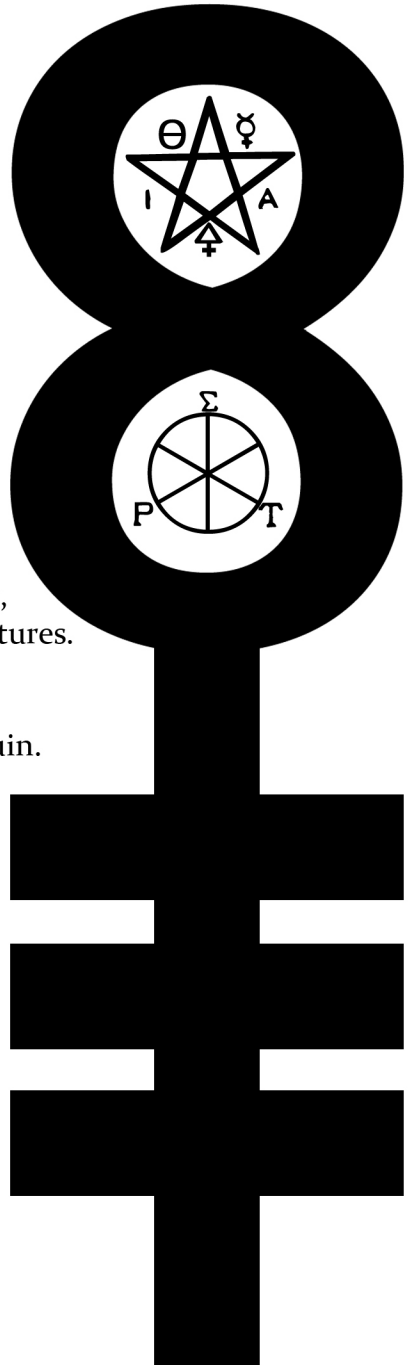
There's nothing new  
We can't expect to happen!  
Anything at all, you all can bet,  
Is ready to jump out at us.  
No need to wonder over it.  
Father Zeus has turned  
Noon to night, bloating out  
the sunshine utterly.  
Putting cold terror  
at the back of the throat.  
Let's believe all we hear  
Even that dolphins & cows  
change place, porpoises & goats,  
Rams boaring along in the offing,  
Mackerel nibbling in the hill pastures.  
I wouldn't be surprised.  
I wouldn't be surprised.  
46th St. - 7th & 8th Ave. Harlequin.

Sky blue pink  
Chartreuse  
Very subjective

In the hospitality of war  
We left them their dead  
As a gift to remember us by.

Matrices 14th ed. Matrices  
of  
Application Aged obelisks  
Islam

- Walid al-Taha El





THE BRAYING OF THE ASS IS ALWAYS FUNNY

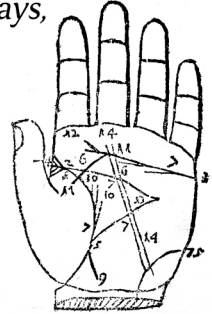


# Twice Five Miles

by Steve Ayd

Jorge Luis Borges once suggested that there was a dream transmission regarding the Pleasure Dome of Kubla Khan, one that preceded Samuel Taylor Coleridge's reverie, originating with the poet Caedmon's vision, related by the Venerable Bede. Falling asleep in a stable, Caedmon heard a voice in his dreams asking him to sing of the origin of created things. Protesting that he could not sing, he received this Hymn while he slumbered:

*Hail now the holder of heaven's realm,  
That architect's might, his mind's many ways,  
Lord forever and father of glory,  
Ultimate crafter of all wonders,  
Holy Maker who hoisted the heavens  
To roof the heads of the human race,  
And fashioned land for the legs of man,  
Liege of the worldborn, Lord almighty.*



Borges notes that Coleridge's vision occurred either in 1797 or 1798. Two decades later, a western translation of Rashid al-Din appeared, including the line, "East of Shang-tu, Kubla Khan built a palace according to a plan that he had seen in a dream and retained in his memory." Rashid was a Vizir of Ghazan Mahmoud who, Borges relates, "was a descendent of Kubla."

He continues, "A thirteenth-century Mongolian emperor dreams a palace and then builds it according to his dream; an eighteenth-century English poet (who could not have known that the structure was derived from a dream) dreams a poem about the palace.



In comparison with this symmetry, which operates on the souls of sleeping men and spans continents and centuries, the levitations, resurrections, and apparitions in the sacred books are not so extraordinary.”

Obviously, this oneiric chain of transmission has continued past the time of Borges’ essay. Filmmaker Kenneth Anger explored the theme in his film, *Inauguration of the Pleasure Dome*, offered in a “Sacred Mushroom Edition: Lord Shiva’s Dream,” inspired by a costume party.

“There was a Halloween party in Malibu called Come as Your Madness, and I incorporated some of the people who were there, because each one had different costumes reflecting their madness or obsessions. And so I saw that it could be worked into an idea for a film,” Anger said in a 2016 interview with *ArtNews*. It’s an odd, early psychedelic film with a soundtrack by the Electric Light Orchestra, influenced by Aleister Crowley, and featuring Anaïs Nin, who alleged to have met the “Great Beast” in Paris in the company of Henry Miller, though this is disputed. Its star was Marjorie Cameron Parsons Kimmel, self identified catalyst and visionary, a Bohemian occultist who spent two weeks in bed with “mad scientist” Jack Parsons after meeting him and falling instantly in love. Parson’s large estate, built by Anheuser-Busch, was also the Agape Lodge of the Ordo Templi Orientis, though not the setting of the film.

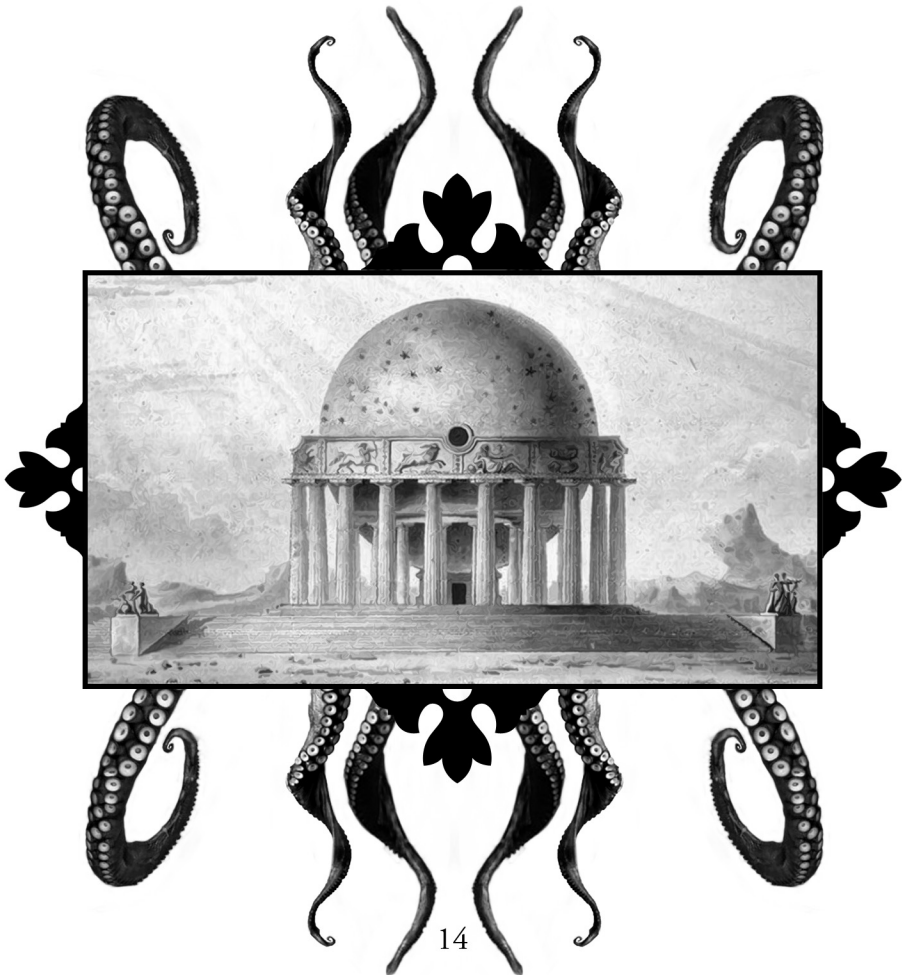
Borges, like a blind seer from antiquity, prophesizes when he writes, “If this plan does not fail, someone, on a night centuries removed from us, will dream the same dream, and not suspect that others have dreamed it, and he will give it a form of marble or music. Perhaps this series of

dreams has no end, or perhaps the last will be the key... Perhaps an archetype not yet revealed to mankind, an eternal object, is gradually entering the world.”

Ivan Chtcheglov’s prescriptive *Formulary for a New Urbanism* is certainly a link in our chain, though poor Chtcheglov wasn’t solely possessed by inspired madness. He and his friend Henry de Béarn were determined to blow up the Eiffel Tower because “its reflected light shone into their shared attic room and kept them awake at night.” Stealing dynamite from a construction site to enact his plan, he was arrested. His wife had him committed to an asylum, where he languished for five years enduring regular shock treatment. He died in 1998. Nevertheless, his *Formulary* shines to this day and was, in its time, inspiration to both Lettrist International and Situationist International. In its opposition to “mechanistic civilizations and frigid architecture,” it offers a manifesto with perennial allure, one that stands in contradistinction to apocalyptic corporate and ideological forces moving to maximize profits from planned environmental catastrophe.



“This project could be compared with the Chinese and Japanese gardens of illusory perspectives [*en trompe l’oeil*] - with the difference that those gardens are not designed to be lived in all the time - or with the ridiculous labyrinth in the *Jardin des Plantes*, at the entry to which is written (height of absurdity, Ariadne unemployed): *Games are forbidden in the labyrinth.*” Spiced with changeable architecture and gardens, and rooms “in which it will be impossible not to fall in love,” Chtcheglov’s Hacienda or Pleasure Dome was emblematic and Hermetic, a “baroque stage of urbanism considered as a means of knowledge.”



Andre Gregory offers insights into the role of such communities, in the Louis Malle film, *My Dinner With Andre*. Speaking of the Scottish Findhorn intentional community, he relates, “There’ll be these ‘pockets of light’ springing up in different parts of the world, and that these will be in a way invisible planets on this planet, and that as we, or the world, grow colder, we can take invisible space journeys to these different planets, refuel for what it is we need to do on the planet itself, and come back. And it’s their feeling that there have to be centers, now, where people can come and reconstruct a new future for the world..I mean, these things can’t be given names, but in a way, these are all attempts at creating a new kind of school, or a new kind of monastery ... the concept of reserves, islands of safety, where history can be remembered, and the human being can continue to function in order to maintain the species through a dark age. In other words we’re talking about an underground, which did exist in a different way during the Dark Ages among the mystical orders of the Church. And the purpose of this underground is to find out how to preserve the light, life, the culture. How to keep things living.”

Immersed in Borges’ essay, it’s easy to miss his role penning the Pleasure Dome’s connective silsila of dreams, one that plays hop-scotch through time and the minds of sleeping seers and recipients of strange visions.

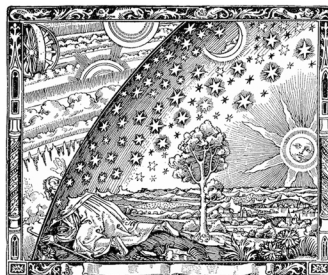
“We (the indivisible divinity that works in us) have dreamed the world. We have dreamed it resistant, mysterious, visible, ubiquitous in space and firm in time, but we have allowed slight, and eternal, bits of the irrational to form part of its architecture so as to know that it is false.”\*

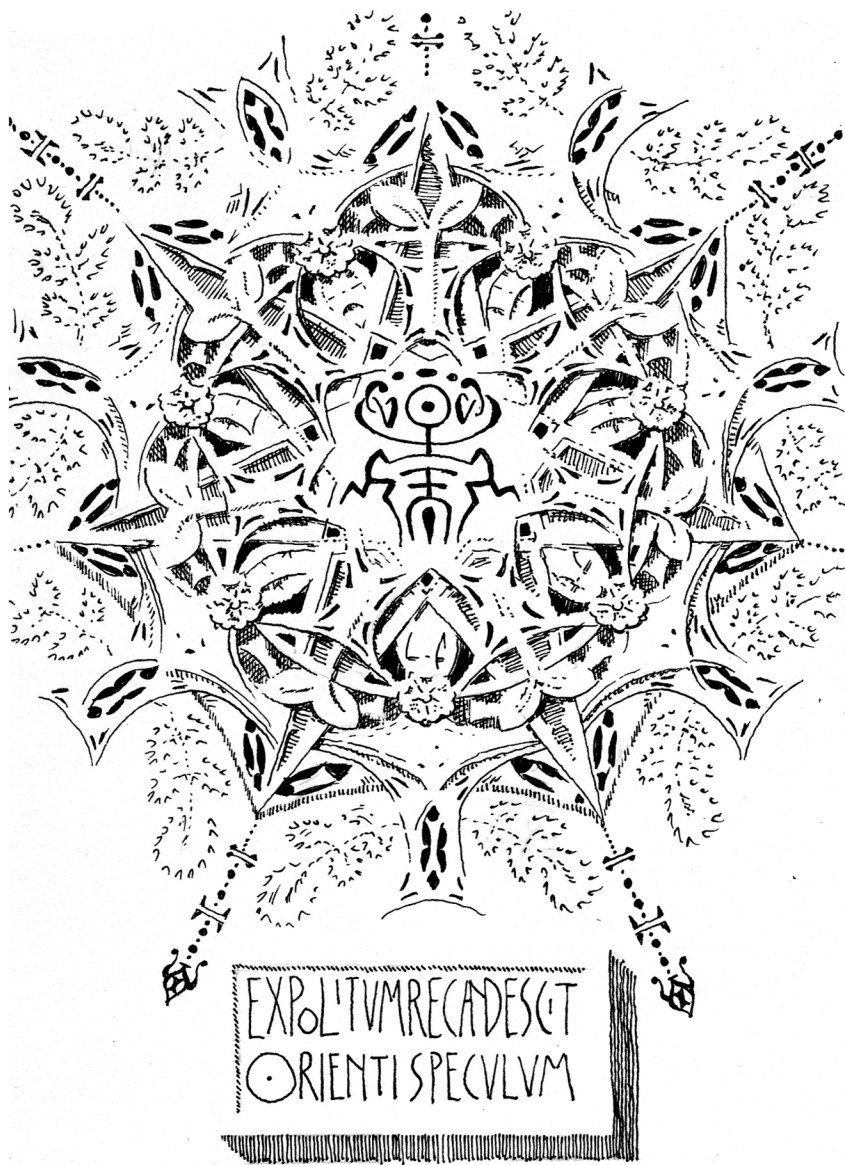


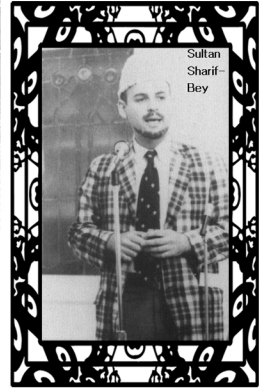
Similarly, sisters and brothers of the Moorish Orthodox Church of America, steeped in utopian lore, ecological preservation, anarchism, art, drop-out culture, and free association, may regard this template on the trestle board as a legacy. Our own Dr. Jabir ‘abd al-Khaliq, discoverer of Quantum Tantra, has gone so far as to offer his recitation/riff on Coleridge in which we are invited to share the bounties of the Khan’s earthly paradise. This project seems an ideal conglomeration of ideals, visions, and shared praxis of our free association, to the point that pleasure domes would vary in natural beauty, wonders, experiments, and foci, enlivened by cross-pollination between “Domes.” This can be done on any scale in stages of growth and shared knowledge. It can be as small as a yurt or encompass twice five miles of endangered wilderness

What would be the mission of such outposts? A wide array of specialties could include deep ecology, hospitality, conviviality, enchanting venues, balance between art and wilderness, maker-spaces, tiny housing, preservation, pleasure, whimsy, carnival, self-sufficiency and documenting the forces that oppose it... As rapacious corporations lay waste to Nature, a unique new spiritual mission to preserve and redeem could be before those of us who hear its call. Raise the Pleasure Domes Now!

\* Jorge Luis Borges, Avatars of the Tortoise







## MOOR SENSE

My Friends get the shudders  
When they hear the Dingle brothers  
The Bey and El alliance  
With a new kind of science.  
You're not far from the Nile,  
Fishin' in the Bay  
There's a lot you weren't told  
We're here to say.  
When I draw, you get cut  
Try to run an' you're out of luck.  
They got it from the Drew  
And pass it out to you.  
Come right in, you'll be in heaven  
When you hear the words of the Circle Seven.  
Know thyself and your Father-God too  
That be the teaching  
Of the Honorable Drew.  
In our Temple door, call yourself Moor  
Drop other names that deride  
Names to take the ignorant for a ride  
Now come take your part  
In the affairs of humanity  
The key is - proclaim your nationality!



Unpublished poem of  
Sultan Rafi Sharif Bey, 1969,  
Baltimore.



## LESSON OF THE SEED

1. Who were Adam and Eve? *They are the Mother and Father of the Human race*
2. Are you a child of Adam and Eve? *Yes*
3. By what lineage are you from Adam and Eve? *By Noah through his son Japheth*
4. Are you the only Children of Noah? *No he had two other sons named Ham and Shem*
5. What did Adam, Noah, and Shem look like? *They were of the Dark Rich Soil*
6. Do you look like Dark Rich soil? *No*
7. Where did the above mentioned live? *Asia*
8. Where is Asia? *It is the original name of the planet earth*
9. What place in Asia did they live? *The place now called Arabia, the Middle-East*
10. Do you come from that place? *No*
11. Why do you not come from the place of your ancient ancestors? *We were driving out for causing mischief*
12. What do you mean by causing mischief? *We were not following the law and ways of the rest of the human family*
13. What do you mean by law and ways? *Culture*
14. What is the name of the Culture of your most ancient ancestors? *Islam*
15. Did you know this? *No, I had to be told*
16. Told by Whom? *The ones who remained in the cradle of civilization*
17. What are they called? *Asiatic*
18. Did all the descendants of Japheth cause mischief? *No, some remained in truth and stayed among the Asiatic*
19. What were the ones who stayed called? *They were named the Aryans meaning the Noble Ones*
20. Where did they live? *They stayed in the homeland what we today call Persia (Iran), and India*
21. What happened to the ones who caused mischief? *They were driving out across the hot desert sands*
22. Where were they driving? *To Northwest Amexem*
23. Why to Northwest Amexem? *It was unwanted far from civilization*

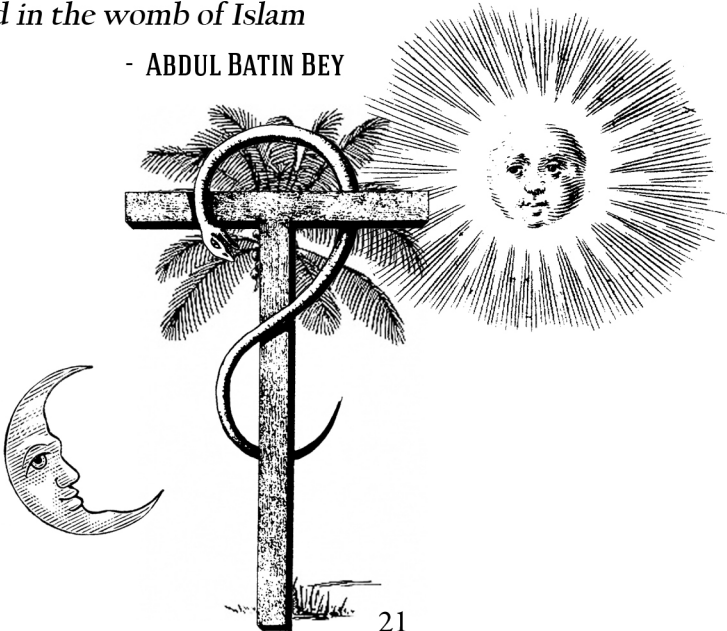


23. Why to Northwest Amexem? *It was unwanted far from civilization*
24. What was that land eventually called? *Europe*
25. Who named it Europe? *A Phoenician Princess of the same name*
26. She named it after herself? *Yes*
27. Why? *She took pity on the lost*
28. Did anyone else take pity? *Yes her brother Cadmus*
29. How do you know he took pity? *He taught us the Alphabet*
30. The European did not know the Alphabet? *No, because of our isolation we regressed*
31. Did the European forget everything? *Yes in time the darkness became the only thing we knew*
32. What about the Aryans? *We lost contact with them since we were not allowed back into the lands of civilization for an appointed time*
33. How long was the appointed time? *Long enough for us to forget our ancient past*
34. So how did you explain the past? *We had no past so made up mythology*
35. When the ban was lifted did you return home? *No because Europe was the only home we knew*
36. Did any European return home? *Some went to get educated then returned*
37. What did they do when they returned? *Tried to reform the devil*
38. Who called you devil? *The Asiatic*
39. Did those who return succeed? *Not in a great way but only in a minor way*
40. Explain? *Very few sought the light of civilization many preferred the darkness*



41. How did they return to get an education? *They went cross the hot sands and urinated on the devil's spot*
42. The devil's spot? *Yes, the threshold between Europe and the rest of the world*
43. Who else tried to civilize the devil? *Egyptians, Persians, Hebrews, and many others*
44. Where they successful? *No, the majority were still making mischief and they used what they learned for greater mischief*
45. When did they stop making mischief? *The majority never have and never will stop from being a thorn in the side of the human family*
46. Are you different? *Yes because I want to be reformed and reunited with my ancient brothers and sisters*
47. How do we know you are sincere? *I took the oath in Mecca the Temple of Islam*
48. What happens if you break the oath? *The sword of Justice comes down upon my head*
49. Are you prepared to take out the pins and needles for good? *Yes*
50. By what orientation will you now set yourself? *By the ways of Persian and India the ones who never went astray and remained in the womb of Islam*

- ABDUL BATIN BEY



# NEW TIMES

Across the seas of time and space  
mystics have always gathered together  
to teach and practice  
the many ways to the Real.  
Our present time is no different  
and in this land,  
Coyote's Land,  
the faiths,  
practices and rites  
of every religion of the world has come.  
Originally, there was only one religion  
the awe of the Real,  
no laws or rites.

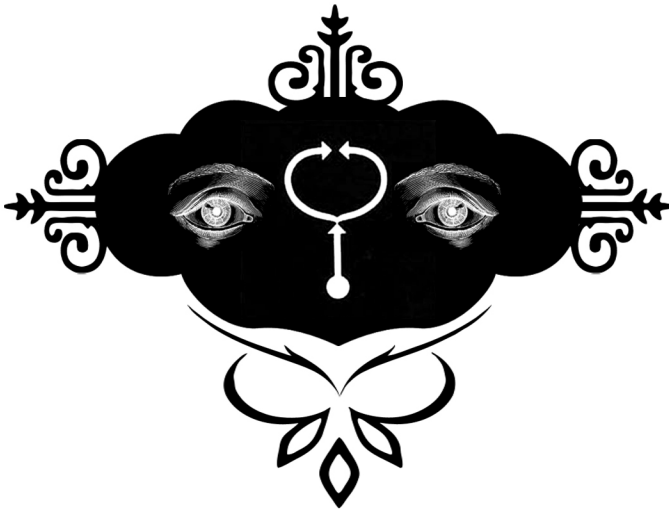


And the people carried this faith with them  
as they scattered across the world.  
Over time and distance,  
the One faith became many  
but its heart remained the same:  
the awe of the Real.  
Most people failed to realize this awe  
and confused laws  
and rites with the Real,  
but always a small group survived  
which passed on the techniques  
to attain the Real  
to the next generation.  
Those whom the Real graced  
came into contact with these groups  
and awakened into the Real.  
Others who mistook the outer form for its inner,  
merely passed from death into rebirth



according to the nature of their deeds.  
Until today in Coyote's land  
I see these faiths are coming back together  
in a nation made up of the world's nations,  
in a nation of faith  
made up of all the world's faiths.  
This is the beginning of the many  
back into the One.

peace  
Jim Davis  
Ozark Bioregion, USA, Planet Gaia



The Moorish Orthodox Radio Crusade is back online!

Check out Brother Bill Weinberg's YouTube channel:

*Moorish Orthodox Radio Crusade*



and his website:  
*CounterVortex.org*



*Resisting the Downward Spiral*





## **The Moors' Own Apocryphon: The Mysteries of the Silent Brotherhood of the East**

by Idris as-Sabi El

In the last few years a text has surfaced among Internet users of a Moorish persuasion. The text known as *The Mysteries of the Silent Brotherhood of the East* (MSBE) or simply the *Red Book* is more clearly the esoteric side of the Moorish Science Temple of America and its antecedents. In modern parlance “esoteric” is typically used as a synonym for “obscure” or “hidden”. The Greek root word ἑσωτερικός means “of the innermost.” The MSBE can certainly be described in those terms, and it can also be linked to other stars in the constellation of Western esotericism. The following is an examination of the content of the MSBE, particularly its esoteric significance in the Moorish Science tradition, and its possible origins.

Many people familiar with the *Holy Koran of the Moorish Science Temple of America* (HKMSTA) are aware that the majority of its contents are derived from two earlier texts: the *Aquarian Gospel of Jesus the Christ* and *Unto Thee I Grant*. Noble Drew Ali himself apparently never claimed authorship of the text per se. An announcement of the publication of the HKMSTA refers to it as a “compilation.”<sup>1</sup> Of the *Aquarian Gospel's* nearly two hundred chapters, only nineteen were incorporated into the HKMSTA. A survey of the differences between these chapters of the HKMSTA and the *Aquarian Gospel* was done in the 1940's.<sup>2</sup> These amount largely to typographical errors and the replacement of “God” with “Allah.”

The place of the HKMSTA within the Moorish Science Temple is fairly clear. As the majority of the Temple's adherents came from a Protestant background, they would have seen a holy book as central to a religious life. The HKMSTA provides both metaphysical speculation and practical advice. To this day members of various Moorish lineages still name their children after figures in the text. Temple services often involve a reading of a selection of the text and its interpretation. The purpose of the MSBE, however, is not so clear. Even its origins are difficult to trace. It does not appear to have ever been widely publicized. At least two different individuals have been credited with completing it: Noble Drew Ali and C. Kirkman-Bey. What is certain is that, as with the HKMSTA its material is derived from the Aquarian Gospel. To understand the redaction process of the MSBE it necessary to also consider the HKMSTA.

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HKMSTA		1	2	3	4				5	6	7	8	9	10		11	12		13																								
MSBE					7		2	4	3						23			6	12	1	14	15	16	17	18	19	20	21*		8	9	10	22				5	11	13				

The redaction the HKMSTA is fairly straightforward in the sense that text was very little changed from the source material. This includes the chronological order of the narrative, with only one exception. The order of the MSBE, however, does not reflect that of the source material. In both cases the exclusion of the majority of the text found in the Aquarian Gospel presents challenges for the text. In the case of the HKMSTA these discontinuities are mostly minor, and do not significantly interrupt the narrative. Indeed, given that the HKMSTA mostly excludes events that Aquarian Gospel reiterates from the canonical gospels, sudden shifts in setting and narrative context are less noticeable than they might otherwise be. Thus, it is not surprising when certain events or persons suddenly appear without previous reference. The exception to all of the foregoing is chapter 17.

Its placement in the narrative is odd because it deals with the resurrected Jesus, only to be followed by the resurrection itself in chapter 18.

The narrative structure of the MSBE is far more disrupted. So much so, that it begs the question of who redacted the material and whether they were familiar with the source material in the Aquarian Gospel as the redactor of the HKMSTA clearly was. As illustrated in the above table, the ordering of the chapters in MSBE seems almost random when compared with the HKMSTA and Aquarian Gospel. The two cases where the chapter order does parallel the source material are notable because they describe clear sequences of events. Chapters 8, 9 and 10 detail the meeting of the seven world sages. Chapters 14-21 describe a progressive initiation process, with titles such as “[Jesus] Passes the Third Brother-Hood Test, Faith” (Chapter 16).<sup>3</sup> Chapter 21 is unique among chapters found in both the HKMSTA and MSBE as the only one to have undergone a substantial revision from the original form in the Aquarian Gospel. A third set of chapters comes close to matching the order of the source material. Chapters 2-4 do not follow the exact order of their counterparts in the Aquarian Gospel, but all three, which follow the childhood of Jesus, appear together in MSBE.

The remaining nine chapters do not follow any clear pattern in reference to MSBE let alone the Aquarian Gospel. Chapter 5 is a retelling of Jesus' confrontation with the moneychangers in the Temple. Chapter 6 is part of the narrative of Jesus' travels through Asia. Chapter 7 covers the figure Elihu presenting teachings about Indian religion. Though there is no indication in MSBE, in the Aquarian Gospel Elihu is addressing Mary, making it the first of the Gospel's chapters that appears in MSBE.

Chapters 11, 12, 13, and 22 feature Jesus delivering teachings in various locations. Chapter 23, the final chapter is mainly the text of a letter Jesus sends to Mary upon learning of the death of Joseph.<sup>4</sup> To The very first chapter of MSBE is identical to the thirteenth chapter of HKMSTA. This chapter ends in Jesus taking the “vow of secret brotherhood.” Perhaps this redundant chapter was included to intentionally reinforce the nature of this text as an article of esoteric initiation.

Some of the few explicit references to the MSBE that I have found state that initiates of the Adept Chamber receive a copy of the text. Let us briefly review the connection of the Moorish Science Temple to other initiatic organizations. The most substantiated connection is evidenced by Noble Drew Ali's funeral service being held at a Pythian Lodge.<sup>5</sup> This implies either Ali or another Moorish Science Temple member was also a member of the Knights of Pythias. Ali is also said to have been a member of the Freemasons, Shriners and Mystic Order of the Veiled Prophets of the Enchanted Realm.<sup>6</sup> The regalia and terminology used in Moorish Science Temple certainly bear a close resemblance to those of many fraternal organizations, particularly the fez. *Unto Thee I Grant* (mentioned above) was published by AMORC, suggesting Ali's familiarity (and possibly membership) with that Rosicrucian organization. According to oral tradition, Ali was also alleged to have said, “I took the cover off all the secret organizations.”<sup>7</sup> Given the foregoing, it should be no surprise that the MSTTA has its own inner order of initiation.

Beyond being just a part of the Adept Chamber initiation, MSBE may reveal something of the character of those initiations, or at least their inspiration. Beginning with chapter 14, Jesus passes through a series of initiations. The first six tests are, in order:



Sincerity, Justice, Faith, Philanthropy, Heroism, and Love Divine. It's worth noting here the similarity to the Moorish virtues: Love, Truth, Peace, Justice and Freedom. Three are exact parallels: Truth/Sincerity, Justice, and (Divine) Love. Of the progressive initiations, the fourth and fifth are explicitly called "adept degrees" and the sixth and seventh take place in the "Adept Chamber of the Eastern Sages" and "Adept Chamber of the Dead," respectively. These references give a possible indication that the MSBE material had a significant impact on the philosophy and practice of the Moorish Science Temple. But they are not the most striking revelation to be found in the text.

1. The master took down from the wall a scroll on which was written down the number and the name of every attribute and character. He said,
2. The circle is the symbol of the perfect man, and seven is the number of the perfect man;
3. The Logos is the perfect word; that which creates; that which destroys, and that which saves.
4. This Hebrew master is the Logos of the Holy One, the Circle of the human race, the Seven of time.
5. And in the record book the scribe wrote down, The Logos-Circle-Seven; and thus was Jesus known.  
(MSBE, chapter 14)

The primary symbol associated with the Moorish Science Temple is sometimes called the "Circle Seven." It consists of the numeral "7" contained within the circumference of a circle, which is divided into quarters. It occurs in many contexts of the MSTA and its successor organizations: on websites, documents, regalia and even floral arrangements. The HKMSTA itself was published with the symbol on its cover, leading to its colloquial name the "Circle Seven Koran".

Yet despite the prominence of the symbol, its meaning and origin have been obscure.

There remains much that is unknown about the MSBE following this brief survey. The symbolism and terminology found in the text find there parallels throughout the Moorish tradition, possibly their source. However, the intentionality behind its redaction and the identity of the redactor(s) remain elusive. Noble Drew Ali was obviously familiar with the text, at least in its original form in the *Aquarian Gospel*. But no definitive proof has yet come to light that he gave the MSBE its final form, nor that he had a direct hand in its redaction at all. Given the evidence currently available, we can reasonably speculate that what came to be the MSBE originated as “cutting room floor” material that Ali rejected for inclusion in the HKMSTA for one reason or another. This material may have formed the basis of what Ali taught in his Adept Chamber. But given the relative disorganization of the chapters comprising MSBE, it seems likely that the final redactor was someone other than Ali. This would seem to support the idea of C. Kirkman-Bey as final redactor. It is probable that he or another person unfamiliar with the *Aquarian Gospel* found this text among Ali's papers after his sudden death, and then arranged them to their best of their ability. It is also worth exploring whether MSBE is accepted within the various present day Moorish lineages. It is quite possible that some of the established groups accept it, while others may not. This will give us a better idea of its provenance. The MSBE appears to be rising in popularity among the newer Moorish organizations. Whether the MSBE was once intentionally kept secret, as its title implies, it's star in the Moorish corpus is on the rise.



## NOTES:

1 “Masterpiece of Religious Literature: Secrets of Other Creeds Revealed” by Noble Drew Ali, in the *Moorish Guide*, December 15, 1928.

2 “The Moorish Science Temple and its ‘Koran’” by Frank T. Simpson in *The Muslim World*, vol. 37, issue 1, 1947

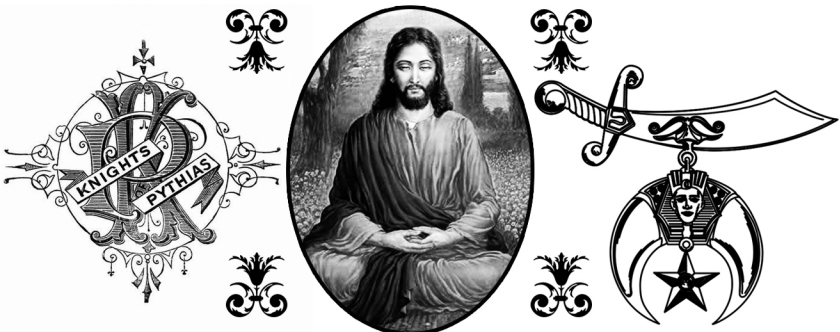
3 As with the HKMSTA, MSBE typically replaces “God” with “Allah,” but unlike the HKMSTA also replaces “Jesus” with “Yehoshua”. For the sake of consistency, this article refers only to “Jesus”

4 Some versions of MSBE replace “Joseph” with “Yusuf” but none make the Arabicization complete by rendering “Mary” as “Maryam” or “Yehoshua” as “Isa” (see: footnote 4)

5. “Drew Ali Laid to Rest” in *The Chicago Defender*, August 3, 1929

6 *Sacred Drift: Essays on the Margins of Islam* by Peter Lamborn Wilson

7 “Prophecies and Oral Sayings” number 143





## **POTENTIALITIES - IMAGINALITIES**

**What if everything changed its' position in the world?**

**What if guppies swam in the airless seas of the moon?**

**What if shepherds herded wolves?**

**What if rain fell up and snow was warm and blue?**

**What if color had taste and sound had smell?**

**Imagination and a trip to Never-never-land can make it all come true.**

**Would the world be different if Wendy ruled and Captain Hook had alligator tail soup while he listened to his clock tick?**

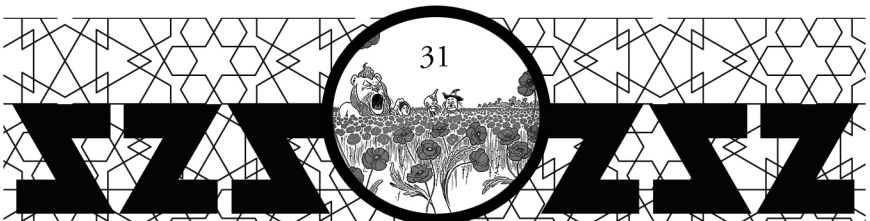
**Would the world be different if Glenda was exposed for the stuck-up goody-two-shoes hypocrite she is? Would it be different if Felix the Kat ran away to OZ and Toto stayed in Kansas?**

**Wipe the grainy refuse of the Sandman from your eyes and find the OZ within yourself. Be your own wizard and ride the waves across the endless seas of time and potentialities.**

**Who is your inner witch, wizard, and pirate keeping you from holding the tiny moon in your huge hand, playing soccer with the sun, and using the rings of Saturn for hula-hoops?**

**Do you chase after dreams or settle for the mundane and everyday? Run down the "Yellow Brick Road," conquer the decayed Emerald City, kick Tinkerbell out of her tree house, and get Cheetah to serve tea to the Queen of England on a plastic children's tea set.**

**Muhammed al-Ahari El**



## **A PROSPECTIVE MOC CURRICULUM**



- “Circle 7” Koran
- A Divine Warning By The Prophet For The Nations – Nobel Drew Ali
- Autobiography of Malcolm X
- Race Traitor – ed. Noel Ignatiev & John Garvey
- History & Catechism of the Moorish Orthodox Church of America - Imprimatur & Nihil Obstat Ustad Selim
- A Short History of the Moorish Orthodox Church – Hakim Bey
- Sijil of the Fatimid Order – Hakim Bey
- SIJIL: The Triple Rose of the Adept Chamber – Hakim Bey
- T.A.Z.: The Temporary Autonomous Zone – Hakim Bey
- Secrets of the Assassins – Hakim Bey
- The Caravan of Summer – Hakim Bey
- The Palimpsest – Hakim Bey
- Mundus Imaginalis – Henry Corbin
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- The Anti-Caliph – Peter Lamborn Wilson
- Introduction to the Sufi Path – Peter Lamborn Wilson
- Why I Celebrate Qiyamat – Osman Malik Khan
- Noble Drew Ali and the Higher Identity – Osman Malik Khan
- The Pleasure Dome & Me: Visions from the Moorish Orthodox Church – Steve Aydt
- The Doctrine of Taqiyya (Concealment) - Shakudion
- The Five Percenters: Islam, Hip Hop and the Gods of New York – Michael Muhammad Knight





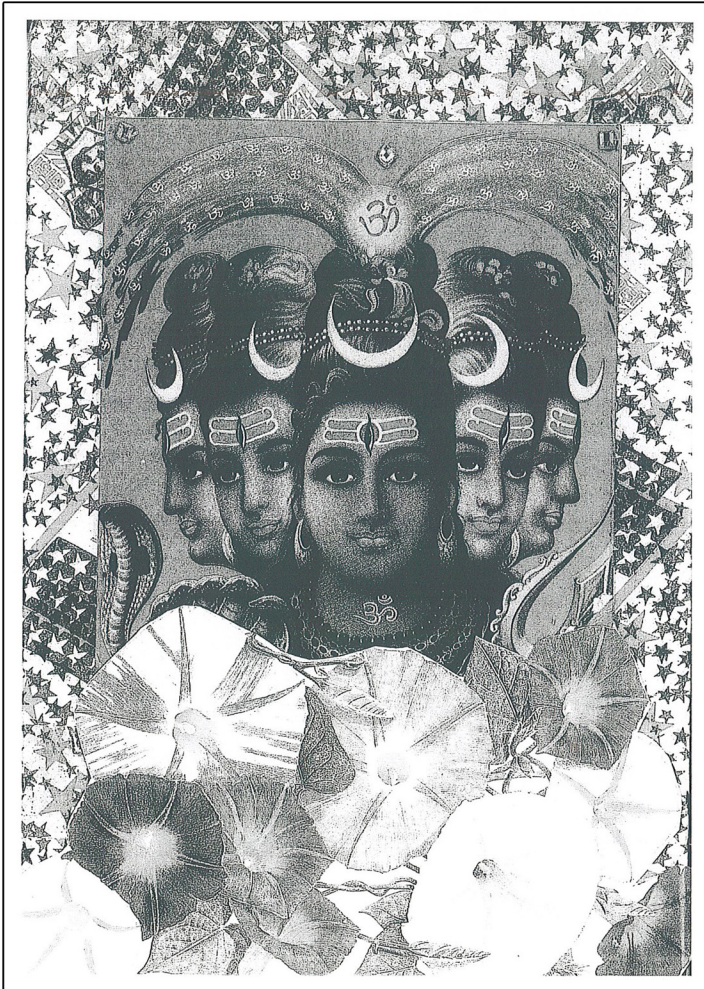
## **A PROSPECTIVE MOC CURRICULUM (CONT.)**

- The Life and Work of Saint Mikhael of California – Bishop Sotemohk Beeyayelel
- The Soul of Man Under Socialism – Oscar Wilde
- Anarchism and Other Essays – Emma Goldman



- Al-Hubb Al'Asmaa

### **MIDNIGHT IN THE SHIVASTAN GARDEN**



# Koran Kut-ups

all planes choose  
the ethers the power  
vibrate strong  
included supplied  
its called creature  
is called the will

the fall garbs the law  
men clothed were from the  
ethers

Koran 11:27-34, cut-up #8

patience to things  
presuming them absurdity  
cultivates with his mind

yet is the part  
their  
thine  
of the arts

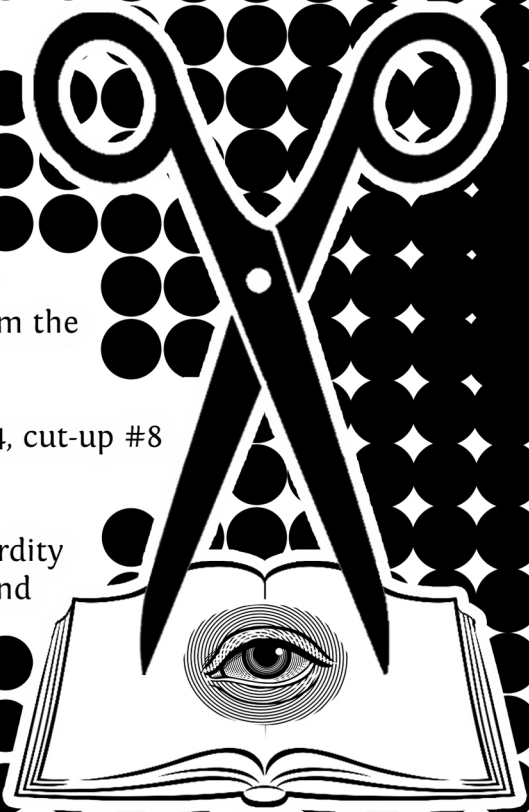
approbation is pleased  
the shadow delighteth

the fool is less  
doubteth  
vain but ignorant  
nevertheless hear thy own  
the science

Koran 26, cut-up #7

- Idris

34









# MEET THE MOORS

## THE KHALWAT-I-KHIDR LODGE

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Formed in 1996 amidst the heady atmosphere of the Dallas underground, the Khalwat-i-Khidr (The Hermitage of the Green One) has worn the fez and flown the banner of the Science ever since. We like long midnight rambles in the desert under our own moon and fig tree. ISLAM!

