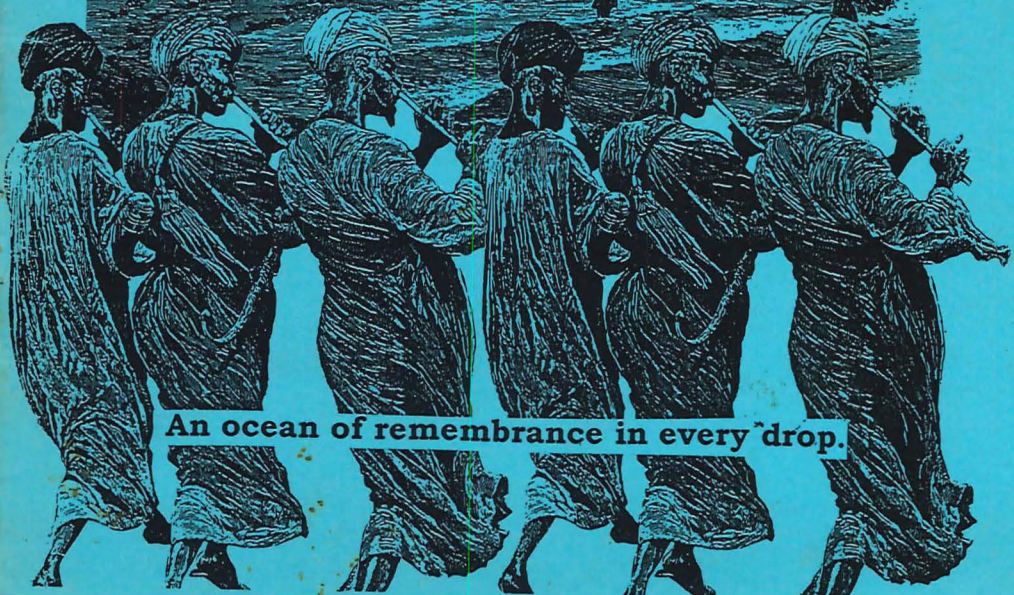
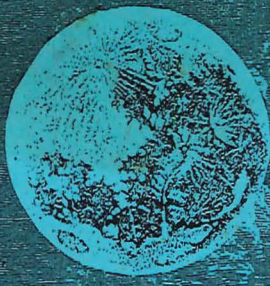


THE MOORISH SCIENCE MONITOR

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



An ocean of remembrance in every drop.



Bismillah ar-Rahman ar-Rahim

The Moorish current continues to wash over the scattered beaches of lost/found wilderness encampments. If this washes up from your ocean, light a fire and stay up all night. Breath into the fire and remember...

"Our struggle is to work to restore a living, balanced, joyful environment where death provides the fertile ashes from which life springs anew and to oppose to it the dissected world where the thrashing contortions of prosthetic tentacles provide the only semblance of animation. To reject a world choking on blind fury in favor of one of vision which will be able to appreciate the delicate gradations as they play across the dawning sky"~



- *J. Thomas El,-Water *Vinni Vidivichi,-Bounce
- *Hakim Bey,-Pulp *Nima Hazini,-Paper
- *Squirrel,-Smoke *Brother Shak,-Ink
- *Omar Lahab,-Fire *Osman Malik Khan,-Metal
- *Yvonne Gonzales,-Fur *Rafi Sharif ,-Stone
- ~Ed Lawrence,-Quote

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Next issue(s): Meet the Moors, Special Moorshan Chronicles Edition, The Life and Times of the Noble Moors, This Old World pt. 2+, Hakim Bey, The Ben Ishmael Tribe, Fire Shrine: Dia de Los Muertos, Sustainable Mythology and Urban Survival Totems, Color Cover!, Blasphemy, Propaganda, Flotsam and Moor.



Let us start a Tong
form an alliance
seal a pact

let us make holy a covenant
as sacred and inviolable
as the dire and bloody oaths
uttered by Tom and Huck and Becky
deep in riverside caves

We will congregate in secrecy
in places of power
we will create an art and a magick
of unmitigated creative contact
We will stand and cry "Jihad!" in unison
Death to the tyranny of small minds!
Death to dullness
Death to the decrepit paradigms!

We shall sharpen ourselves,
sharpen our mischief,
hone our art and artifice.

Under the pale light of the full Moon
we will dance and sing
and offer our bottles to the gods!
We'll send smoke to the skies
prayers from our fire
and echoes of the pulse of our desire!



Let us go together into
a mythic night of Jubilee
we will laugh off the chains
and dance
we will spit out the gags
and sing
we will tear off the veil
and smile
We will rip off the blind
and see
ourselves living a dream
together
we will laugh together
at the joke we take so seriously
as to risk all
and when we meet on the streets
we will smile knowing the power
of our secret rendezvous
and let us become addicted to freedom
let us crave life's nectar as breath
and when we suffer the pains of
seperation we'll seek each other
and administer our priceless drug
so boldly smuggled into
reality beneath the noses of
the killers
The song bird of delight liberated
from the jailers cage
will sing to us
even after it flies into the desert night.



Does it sound seductive?

Oh yes, and why not?

Yes, why not?

While we crave the conversion of
the masses... while we hammer at
the walls around their minds...

while we fly overhead and rain
our propaganda on them...

Should we not also seek to enjoy
the fruits of our own blossoming?

Knowing our passion

knowing our freedom

let us come to know each other

courageously open

and triumphantly burning

with kindness

and unabashed friendship...

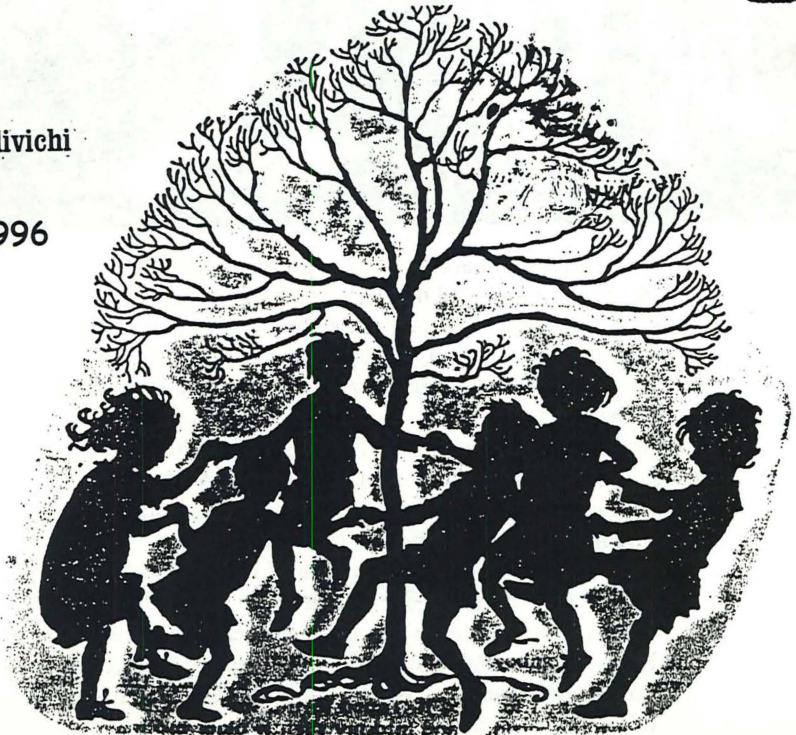
Oh yes, lets do!

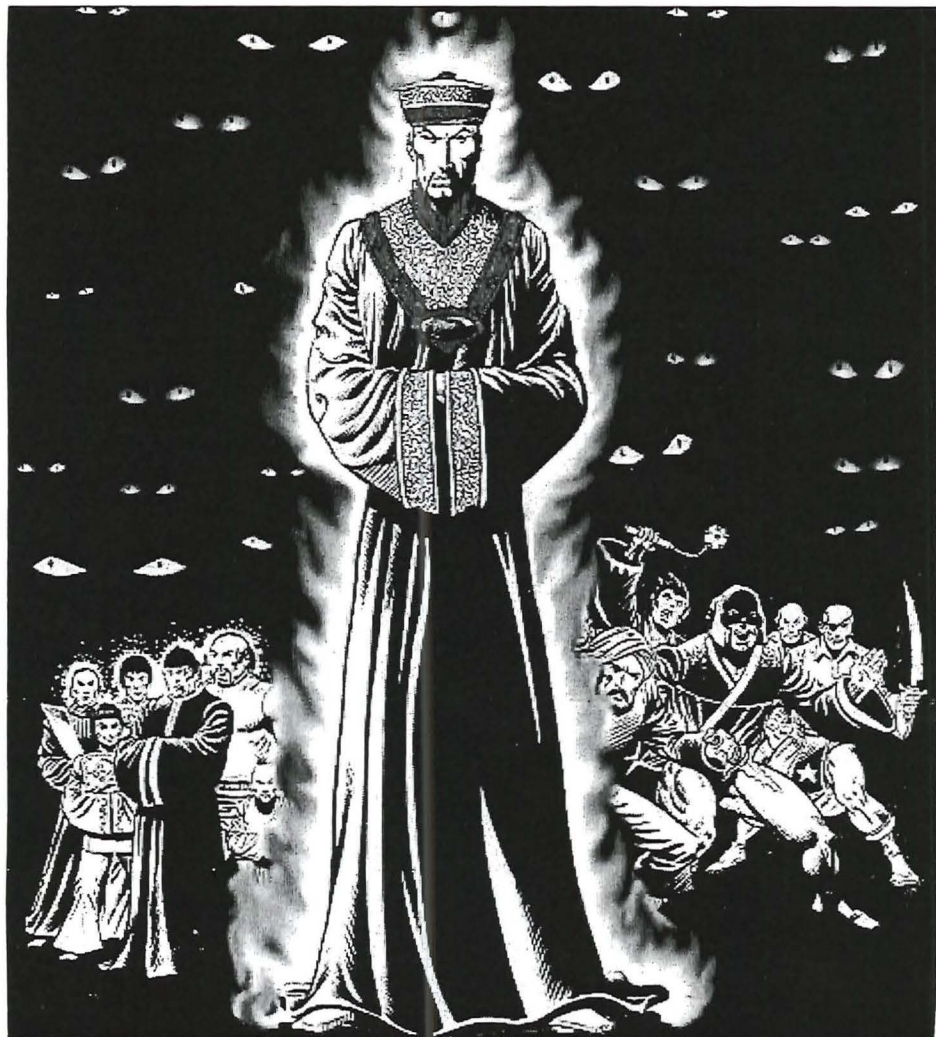


Vinni Vidivichi

Azatlan

Fall 1996





Fu Manchu where are you now we really need you?
Surely you out lived that jerk Nayland Smith
O President of the Council of Seven of the Si Fan Tong
How could any 2-bit CIA Freemason White Templar
Conspiracy stand the penetration of your green eyes Great
Alchemist?
Unmummify yourself again Toaist Sage Prophet of Chaos
Enlightener of santeros celts neopagans terrorists
houngans queers Mexican Liberals dacoits paranoids
opium Indian Hemp smokers rogue sufis dykes
Doctor Doctor! wher's the secret panel that hides us from
your alabaster hands your poisons your ray of invisibility?
Fu! without you we're living on the border of the Great Fear
Novus Ordo Knights of the Camilia stinking petroleum abyss
Fucking Sax Rohmer racist closet-case give back Fu Manchu
from the fascist drool of your unpublished manuscripts

Hang the Exxon execs from the lampposts Berlin Autonomomen
gypsies jonglers Assassins Kallikaks dragqueens
Arm the Jivaro! shrink the heads of Gehlen Network
Skull & BonesDrug Warriors Death of the Snapping Fingers
needlesof amnesia

your "cold intelligence" coded messages sold by homeless peddlers
book blanket \$1.00 used paperback B'way Si Fan agitprop
your face in the clouds your voice in the moon the patterns of anger
screaming revenge Babylonian icons the Neolithic Con
voters cop-worshippers porn-crusaders corporate shits
"My power rests but my hand is stretched I shall restore
when your civilization as you are pleased to term, it
has exterminated reduced to ashes your palaces & temples
when in yr blindness the clock you so laboriously fashioned
I shall stir out of the fire the red dusk fallen
the golden dawn will come." Great Fu we await you....

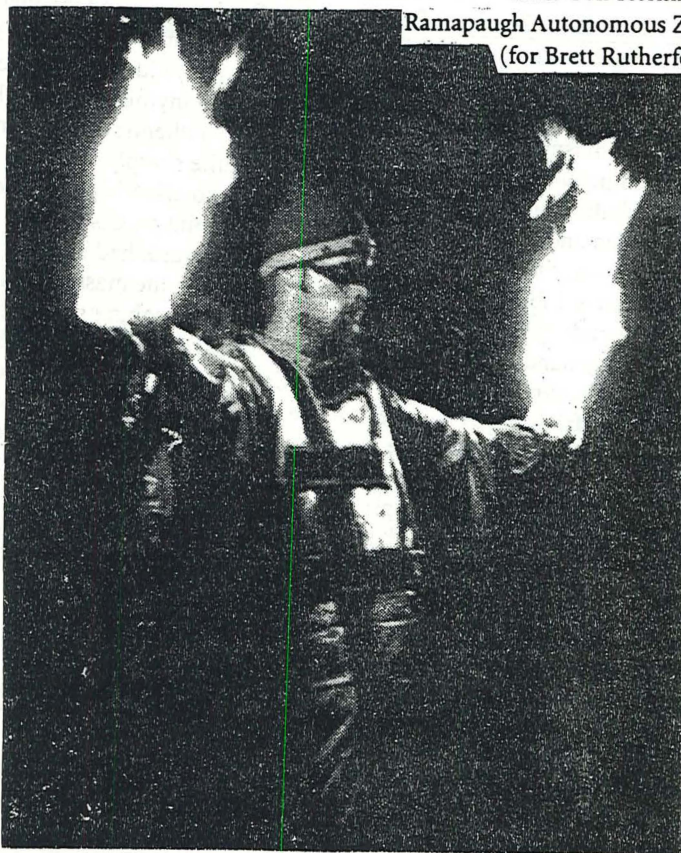
Hakim Bey

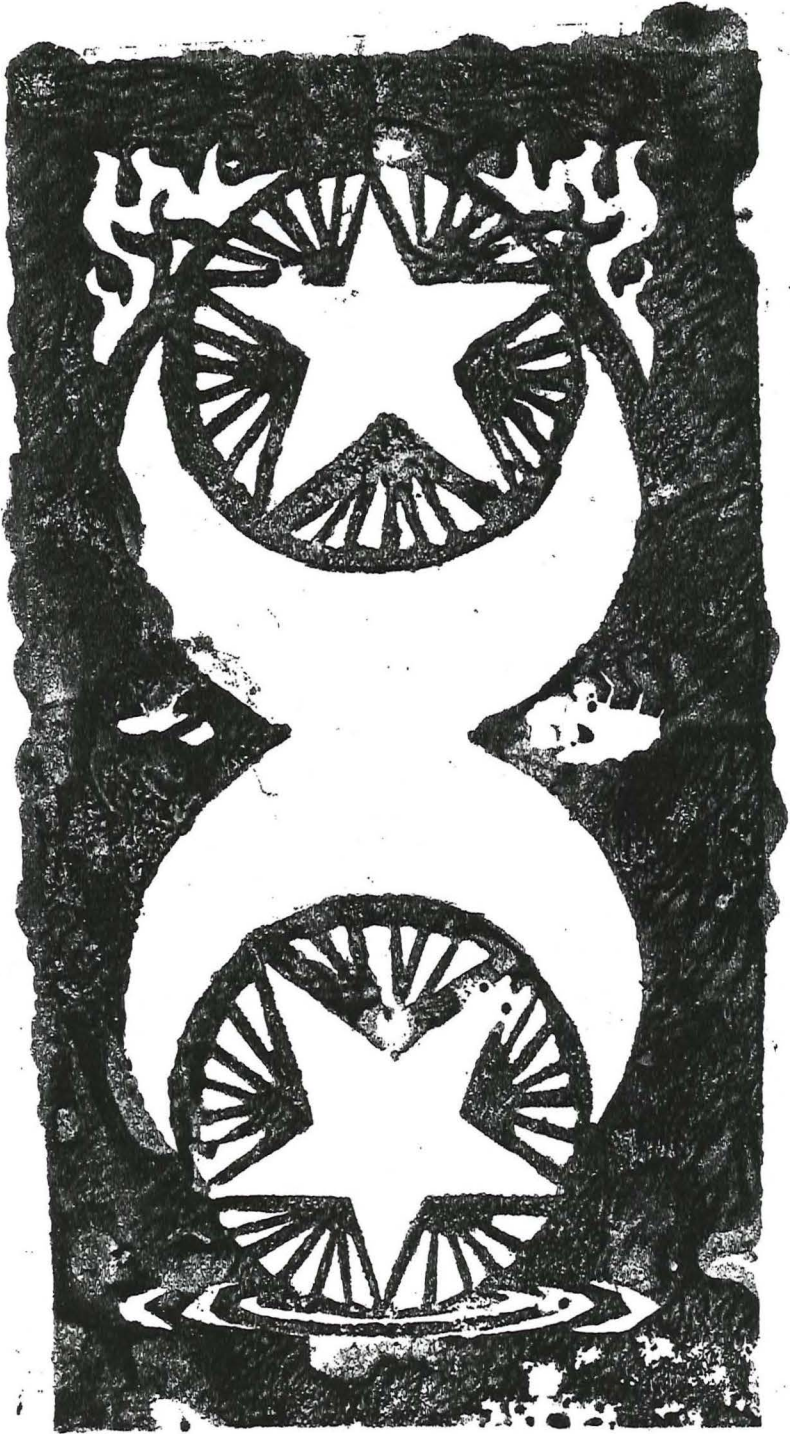
—Midsummer 1991

Hun-Tun Hermitage

Ramapaugh Autonomous Zone

(for Brett Rutherford)







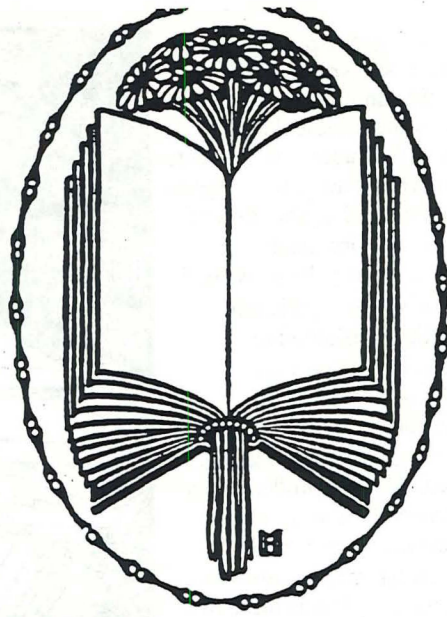
Dear friends, Ya `Ali Madad

Following Yahya's illuminating post on the late Henry Corbin (1903-1978), allow me to indulge you in a tribute to this great scholar, philosopher, mystic, honorary Shi'i and Iranian.

I'll start with a personal account of a spiritual journey that in earnest began with Corbin's works which finally led me to my Pir. Let me start at the end.

Last November, while visiting my Pir in Holland, I had the opportunity to go and visit Corbin's grave outside Paris. This in many ways was for me the culmination of a decade of spiritual and intellectual guidance through the works and influence/barakah of Henry Corbin. I came to Corbin quite accidentally in my late teens when my interest in Islam, Shi'ism and the pre-Islamic religions of Iran was first aroused as an undergraduate. One fine day in the Spring of 1989 while rummaging through a stack of books at a local used bookstore in Albuquerque, New Mexico, looking for anything on Islam or Zoroastrianism I came across Nancy Pearson's translation of Spiritual Body and Celestial Earth: From Mazdaean Iran to Shi'i Iran Princeton, 1977. This book and the vision it unfolded of the great Iranian masters of the Path from Sohrawardi to Shaykh Ahmad Ahsai sparked something deep and profound for a kid of otherwise secular and radical political sensibilities, and more than anything else finally led me to embrace Shi'ism and Sufism as the highest and authentic expressions of an Islamic (and perennial) spirituality - something quite sharply removed from and at odds with the fundamentalist and exclusively exoteric vision dominating the current Iranian and Muslim landscape. From that point on Corbin was to become in many ways my first spiritual guide, as Sohrawardi had been for him.

At Corbin's grave I felt as if I had come full circle with the master: finding that book and spending the next several years reading everything by and about him I could get my hands on, teaching myself to read French in order to have access to his vast oeuvre, the dreams I had of Corbin, the growing pains of a twenty-something fresh out of college hurtled into a big bad world but aware of another just beyond the veil with the vision of Corbin to sustain him, losing faith and regaining it anew with the first meeting with my Pir after having pondered for some time Corbin's profound explications on the recognition of the Imam and Guide in the Orient of one's soul, spiritual chivalry (javan mard), the Hidden Imam's Parousia in the mundus imaginalis (Imaginal World/alam-i mithal) to the soul of the believer and the secrets of initiation coupled with intense supplications on my part to the Almighty for guidance out of my, then, night of separation. Interestingly it was while looking for one of Corbin's works in a university library in 1993 that I met my good friend and my Pir's brother, Mansour, and through him ultimately my Pir, and in retrospect it now looks as if Corbin literally took me by the hand and led me to my Beloved. So with a thankful and appreciative heart I laid flowers below his tombstone on that windy November afternoon, all the time aware of the intense barakah surrounding Corbin's grave, recited the Fatiha and sat a few minutes doing the dhikr of the heart, aware of Corbin's spiritual presence throughout, and almost seeing him smiling back in approval.



Indeed Corbin stands as perhaps one of the most monumental figures of Islamic and Iranian studies in the twentieth century. Yet, his legacy extends beyond the narrow confines of area specialists; his ideas having also been appropriated by many modern parapsychologists and neo-Jungian's like James Hillman and many alternative philosophical circles in Europe and North America. Henry Corbin's intellectual odyssey began in the mid 1920s after completing a degree in Philosophy at the Sorbonne. He spent the next few years engaged with the existenz philosophical circles in France and Germany, represented by such people as Monte-Perleau and Jean-Paul Sartre in France, and Martin Heidegger, who he briefly studied with, Edmund Husserl and Karl Jaspers in Germany. The very first French translation of Heidegger's Being and Time (Zeit und Sein) was Corbin's. Corbin, however, soon took note of the inadequacies of the existenz approach to the world (viz. Being-to-death) and as such moved into studying oriental languages (primarily Persian, Arabic, Sanskrit, Pahlavi and Turkish) with the aim of serious philosophical research. This was to earn him a doctorate from the Ecole Nationale des Langues Orientales in 1929 under the tutelage of the great Louis Massignon. At this time he also became increasingly interested in the story and myth of the Holy Graal, and the thought and scriptural hermeneutics of the German/Swedish Protestant mystics such as Meister Eckhart, Jacob Boehme, Angelus Salesius and Emmanuel Swedenborg, ideas from whom and which he was to later incorporate into his meta-philosophical dialogue with the Iranian theosophers (Daryush Shayegan, "Sayr va Suluk-i Corbin: az Heidegger ta Sohravardi" [Iran-shenasi]). It is related that when Massignon perceived Corbin's primarily philosophical bent and search for "serious philosophy", he handed him a lithographed copy of Sohravardi's magnum opus 'Kitab Hikmat al-'Ishraq' (The Book of the Philosophy of Illumination) in the margins of which was Mulla Sadra Shirazi's commentary. This event (initiatic in its scope) - which Corbin years later characterized as a symbolic transmission of a text - and his first perusal of the book was to become the milestone event that would henceforth guide all of Corbin's spiritual and intellectual endeavours. It was decisive in turning Corbin

away from German and existenz philosophy towards a study of Islam, Shi'ism, Ishraqi theosophy (Adams, 1985) and the development of his own unique phenomenological and hermeneutical approach. But above all it was to make Sohrevardi the pivotal and guiding figure of Corbin's understanding and explication of integral Islam. As such the first study published by Corbin in the early 30's, while he was librarian and supervisor of Arabic and Persian manuscripts at the Bibliotheque Nationale, was to be on the Zoroastrian background and motifs of Sohrevardi's philosophy of Illumination followed shortly by the first study of the Master of Illumination's Persian 'Visionary Recitals'. Corbin almost by an act of providence escaped the war years in Europe, spending almost six years (1939-45) in Turkey exploring the rich Islamic manuscript collection libraries of Istanbul. It was there that



he would bring together the vast number of mystical/philosophical texts that in the following years would produce the fruit of his scholarship, and it was also there that he established the first critical edition of the Persian text of those same visionary recitals of Sohrevardi which was to help launch his career. After the war, Corbin helped organize the Institut d'Iranologie Franco-Iranienne in Tehran, and chose Iran as his adopted "spiritual" home. Both geographically and symbolically Corbin, led by the spiritual guidance of Sohrevardi, had made the journey East to the Orient/Mashriq

Throughout the 50's and 60's, Corbin lived half of the year in Iran, teaching and lecturing, compiling, editing and translating texts (according to his wife sleeping no more than 4 hours a night) and the other half in France where he headed the Sorbonne's 'Islamic' and 'Iranology' sections upon Massignon's retirement. He was an adjunct at Tehran University and a full faculty member in the department of Philosophy at Aryamehr University, which together with Seyyed Hossein Nasr (who was both president of the university and head of its Philosophy department), the late Toshihiko Izutsu and Seyyed Jaleddin Ashtiyani, he helped train a whole generation of current scholars such as Peter Lamborn Wilson, Daryush Shayegan, Nasroullah Pourjavady, William Chittick, Christian Jambet, Sachiko Murata, James Winston Morris, Hossein Ziai and many others.

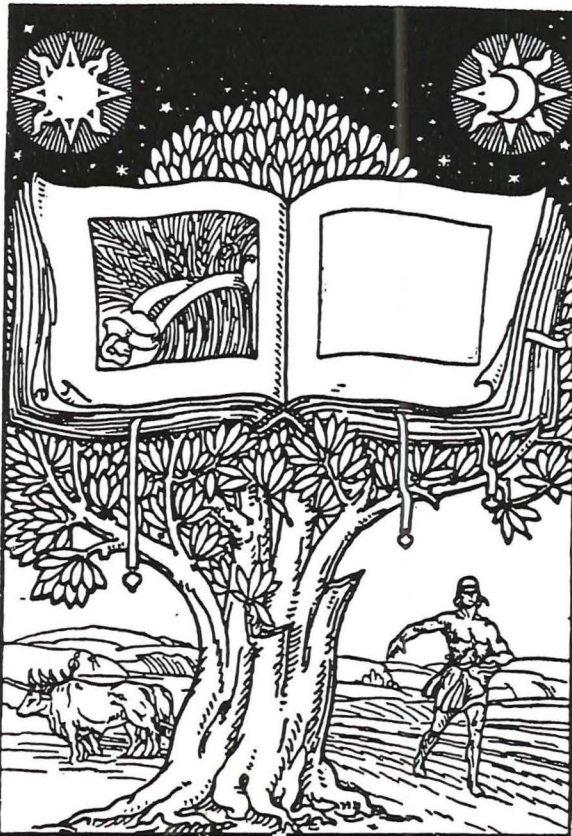
Corbin was also one of the major figures who attended the annual Eranos gatherings in Ascona, Switzerland first organized by Carl Gustav Jung and attended by such leading minds as Mircea Eliade, Joseph Campbell, D.T. Suzuki, Toshihiko Izutsu, Helmut Ritter, James Hillman and many others. Indeed it would have been electric to have been present at those gatherings. In a note to his Creative Imagination in the Sufism of Ibn Arabi Corbin relates an interesting anecdote how once in one of these gatherings Eliade and Corbin approached D.T. Suzuki discussing with him the Zen Buddhist vision of existence, whereupon Suzuki jumped from out his seat with a spoon held aloft and declared, making his point, "we are now in heaven!"

Although Sohrawardi was both the beginning point and center of Corbin's philosophical work on the Islamic tradition, his textual editions included a number of other authors. Among them was the Ismaili da'i Nasir-i Khusrow (Jami' al-Hikmatayn), Ruzbehan Baqli (Abhar al-'Ashiqin and Sharh-i Shatthiyat), Mulla Sadra Shirazi (Kitab al-Mash'air) and Haydar Amuli (Nass al-nusus fi sharh al-Fusus and Jami' al-Asrar), with the whole of this imposing editorial enterprise culminating in the 2 volume Anthology of Iranian Philosophers from the 18th century to the Present, a collection of Persian and Arabic texts, prepared in conjunction with the contemporary Iranian scholar, Seyyed Jaleleddin Ashtiyani. Corbin was also the general editor and driving force behind the series 'Bibliothèque Iranienne', a formidable series of texts that numbered 26 large volumes by the time of his death. Many of the texts which he himself edited were published in the Bibliothèque Iranienne, but the series afforded opportunity by other students of Iranian thought and mysticism, such as Osman Yahya, Seyyed Hossein Nasr, Muhammad Mokri, Herman Landolt, and others to present texts to the scholarly public (Adams, 1985).

According to Corbin's festschrift/melanges edited by Seyyed Hossein Nasr, at the time of his death in 1978 Corbin had published over 200 independent works. Among these are included analytical works that have been so far translated into English such as Avicenna and the Visionary Recital, Creative Imagination in the Sufism of Ibn 'Arabi, Spiritual Body and Celestial Earth, The Man of Light in Iranian Sufism, Swedenborg and Esoteric Islam, The Voyage and the Messenger, Cyclical Time and Ismaili Gnosis, Temple and Contemplation and History of Islamic Philosophy. The crowning achievement and literary magnum opus of Corbin, however, is his massive four volume study (untranslated) entitled En islam iranienne (Iranian Islam) (Paris, 1971). En islam iranienne carries the reader through consideration of a mass of thinkers, ideas, books and movements that constitute the spiritual universe of Islamic Iran (Adams, 1989). It is split up into seven books or sections beginning with the teachings of the Shi'i Imams, the manifestation and respective worldviews of Ithna 'Ashari and Ismaili Shi'ism, and the early Peripatetic and neo-Pythagorean philosophers (volume 1). Volume 2 looks in-depth at Sohrawardi and his school and the legacy of Iranian Neoplatonism and Shi'i Avicennism up to Nasiriddin Tusi; Volume 3 examines the Sufi's, especially the brotherhood of the fedel amour represented by Ruzbihan Baqli, Rumi, Awhaddin Kirmani and Fakhroddin 'Araqi, the theosophical worldview of the Sufi master Ala'dowleh Simnani, and the Shi'ite "Akbarian" Sufism of Siyyid Haydar Amuli, Rajab Bursi, Ibn Abi Jumhur, Ibn Turkah Isfarayani and others. Volume 4, and the last, begins with the period just before the rise of the School of Isfahan and leads into the universe of the sixteenth century School of Isfahan represented by Mir Damad, Mulla Sadra, Mir Findiriski, Muhsin Fayz Kashani and Qadi Sa'id Qummi, finishing the section with the nineteenth century Shaykhi school of Shaykh Ahmad Ahsai and his successors. The volume concludes with a chapter on the esoteric significance of the role of the Hidden Imam, his Parousia and the role of spiritual chivalry in the recognition of the Imam in the imaginal world.

Allow me now to quote from an essay by Charles J. Adams entitled "The Hermeneutics of Henry Corbin" in Approaches to Islam in Religious Studies

Charles Adams explains that Corbin's thought is premised and structured by three poles: philosophy, Iran and Shi'ism [and in that order]. The basic thing in the spiritual reality that we call Islam, Corbin tells us, is the phenomenon of the Book. Islam is a religion of the Book, but not merely in the sense that it possesses scripture once revealed by the Prophet of God. For the Quran was not meant only for the time and circumstances of seventh-century Arabia; in its larger significance the phenomenon of the Book signifies continuing guidance, a living and ongoing truth which sustains the spirituality of those with eyes to see. What is important about the Quran is not only what it says, its literal sense in classical Arabic; were that the case, it would now be a dead book, relevant only to the time for which it came and to those who were then alive. No, in addition to the literal sense, it is essential to comprehend the meaning of the Book. There are the Arabic words and their plane sense, but there is also something beyond, to which the words point. To be content with the literal sense is analogous to removing the hull of a nut, keeping the hull, and throwing the kernel away. One receives benefit and nutrition from a nut by eating the kernel. The hull without the kernel is useless, but the kernel cannot be obtained without extracting it from that which covers and protects it. Thus, the two are inseparable. This is the familiar doctrine of the *zahir* and the *batin*, the assertion that the Quran has both an obvious, literal, external and temporal sense as well as a hidden, spiritual, internal and transtemporal meaning.



In Corbin's understanding, Sunni Islam with its concern for the Shari'a, the right modes of conduct on the temporal stage, and *kalam* (theology), the rational expression of religious experience, represents the literal aspect of the Book, whereas Shi'ism searches beyond the external and literal for the deepest hidden secret. The formula then follows: Sunnism stands to Shi'ism as the Shari'a stands to *haqiqqa*, or in terms of the analogy just used, as the hull stands to the kernel. Shi'ism is superior because it comprehends the *zahir* but also transcends it to grasp the very hidden heart of reality, the *haqiqqa*. Thus... Shi'ism is integral or complete Islam, for it recognizes, as other expressions of Islam do not, that man's life and reality are not in this world but on another plane which our earthly existence only symbolizes and points to as the *zahir* points to the *batin*. Sunnism in contrast is bound by its legalisms; it is content with



following the literal commands of the revelation but does not seek its spiritual meanings. Put another way what it fails to do, and what precisely Shi'ism does accomplish, is to offer a hermeneutic of the Book.

The key to the capacity of Shi'ism for a spiritual hermeneutic is its acceptance of the Imams, for it is they who through their teaching keep the Book alive and show its hidden secrets. Like all Muslims, the Shi'i believe Muhammad to have been the last and the seal of the prophets. But were all to end with prophecy; what then would become of the guidance when there is no longer a guide to mediate it? Is it to be taken only as something pertinent to the past? In the Shi'i understanding there supervenes upon the cycle of prophecy, brought to its rounded conclusion by Muhammad, the cycle of walaya, or the series of Imams who are the heirs, transmitters, and interpreters of the Wisdom hidden in prophetic revelation. The Quran itself speaks of the Wisdom and the Book, thus in its own terms calling attention to its hidden dimension, its Wisdom, of which the Imams are the custodians. Corbin asserts that there is no complete Islam, no full realization of the Islamic truth, without the Imams, for without them the gnosis, the quintessential truth, the *haqiqah* of the Book, could never be known. It is to be emphasized that we are dealing here not with a description of Shi'i belief and doctrine, but with the reasons Corbin offers for holding the study of Shi'ism to be the study of integral Islam.

Corbin's studies had led him to see philosophy in the Occident from the time of Averroes (Ibn Rushd) rejection of Avicennism to Hegel's philosophy of history as a progressive desacralization of reality and the entrapment of thought in a dilemma which left the choice of assigning spiritual events either to the realm of history or that of myth. The result was to eliminate the very place of spirituality in the scheme of things and to drive a wedge between life and thought. Having known philosophy in its Occidental pole, he wished through his work to reorient it towards the end of the Oriental pole of Light, to point the way towards the end of the "Occidental exile" by a return to origins. Although as a Western Protestant Corbin held himself at some distance from the Shi'i spirituality he described, he had far more than a methodologically conditioned sympathy for it. He found in it things that were true and he used his work, often in a combative manner, to uphold the philosophical point of view set out by the Shi'i theosophists. His purpose was to describe but also to advocate, to expound but also to defend and propagate... [The] classical statement of [scientific] method in the phenomenology of religion had no meaning for Corbin; indeed, to the extent that 'religionwissenschaft' seeks to subsume the religious under ordered systematic

categories of understanding, and to impose upon it or see in it some kind of rational scheme, it represented for Corbin the "historicization" of the sacred, a betrayal and degradation of the truly spiritual onto the historical plane. He was no historian of religions, then, but the missionary of a spirituality to which he was himself completely devoted.

Nevertheless Corbin presented himself as a phenomenologist, a "phenomenologist of the spirit." His use of the word has something in common with the more usual understanding, but also has additional and unusual elements. For instance, Corbin repeatedly emphasized that the scholar must become a guest in the spiritual universe of those he studies and ultimately make that universe his own. Phenomenology, for Corbin, can thus be defined as "the unveiling or exposing to something that was hidden" [or *Kashf al-Mahjub*].

Phenomenology, for Corbin, is salvation of the book...for it insures that the meaning will not be lost in the attention paid to the literal form of the words.



The exoteric meaning of the Quran, its *shari'a*, taken without its *haqiqa*, its inner dimension of meaning, results in incomplete Islam, in a failure to grasp and to live what the Quran is truly about. Further, it may lead to the identification of the *Shari'a* with specific institutions, practices or ideas or with the worldly fortunes of the community - in short, to the "socialization" of Islam. When this identification occurs, it is, in effect, a denial of the existence of all spiritual reality and a capitulation to a purely materialistic view of the universe...Corbin believes the validity of his point to be clearly demonstrated in the development of the more legalistic branch of Islam and in the history of the Christian church in recent times. Both have lost their eschatological dimension, which is to say they have turned their backs on any sphere of reality beyond the mundane world and, like the ideologies of our day, have projected all of their hopes and expectations upon the stage of our present life. The *ta'wil*, or exposition, of its hidden meaning will preserve the exoteric aspect of the Book from this denial of the sacred.

There is, however, a second phenomenon as well which Corbin thinks his own and the hermeneutics of the Shi'i theologians to be capable of saving. This he calls the "phenomenon of the mirror." By it he signifies a metaphysics and a cosmology as well as a symbolic relationship among the various universes or levels of reality, the most important element of which is an "Imaginal world" where apparitions and theophanies that make up spiritual experience have their reality. Corbin devoted much energy to distinguishing this "imaginal world" from merely imaginary or unreal realm. While the latter is fleeting and illusory, the former is real and of inexpressible significance through the laws that govern the mundus imaginalis (or in Islamic terms the *'alam al-mithal* or the *malakut*) differ from those of the historical and temporal realm. The human faculty that perceives and responds to the reality of the world of images is also different from the normal sensory faculties. It is clear that in Corbin's view to be a phenomenologist of the spirit means not only to associate oneself personally with a broad spiritual tradition, represented by Shi'i theosophy (and through it with all of the Abrahamic ecumenism), but also to hold as true and meaningful the metaphysics and cosmology taught by that spiritual tradition. In his words, "We concede the existence of permanent spiritual worlds, which pose perpetual questions for man and offer him an open



invitation." Thus, demonstrated here once again is the link between his philosophical concerns and his interest in Islam. They are one and the same. Also demonstrated is the great difference between Corbin's conception of phenomenology and its significance, together with the problematic from which it has emerged a philosophical approach, and that of most scholars who would call themselves phenomenologists of religion. Whereas for van der Leuw [the founder of the science of religious phenomenology] and those who followed him phenomenology was a search for greater objectivity; an attempt to be more rigorously scientific in the understanding of religion, for Corbin its impact was personal and philosophical as the key to religious insight and personal spiritual realization.

Thus, ends my tribute to Henry Corbin. Given that Corbin died six months before the events that finally culminated in the Iranian Islamic revolution and the rise of khomeinist fundamentalism in the country Corbin so loved, it would have been interesting had Corbin lived and commented on those events. In all probability Corbin would have pointed out the inherent wrongness of a political and exclusively exoteric/historical approach to Shi'ism, would have predicted the revolution's ultimate failure, and Khomeini's betrayal of the true message of the Imams and illegitimate appropriation of their function in all but name. Given all that has transpired over the past nineteen years in the Mid East coupled with social realities in the West, it would seem that Corbin's vision is more pertinent today than ever. No wonder that the Corbin's legacy has initiated a silent philosophical/spiritual revolution which has just begun to spill over the ivory towers of academia and into the world at large. For me, however, Corbin remains the Sohrawardi of the age and modern inheritor and Keeper of the Ishraqi ethos.

Ya Haqq
Nima Hazini



* In 1988, Iranian Merhan Nasseri, then 46, landed at Charles de Gaulle Airport near Paris after being denied entry into England because his passport, and United Nations refugee certificate, had been stolen. French authorities would not let him leave the airport, and there he has been ever since, in Terminal One, luggage at his side, reading, writing in his diary, studying economics, receiving food and newspapers from airport employees. News of the Weird (which gave status reports on Nasseri in 1991 and 1995) has also been around since 1988, and with this column begins its 11th year. Charles de Gaulle spokeswoman Danielle Yzerman said, of Nasseri, "An airport is kind of a place between heaven and earth; he has found a home here."

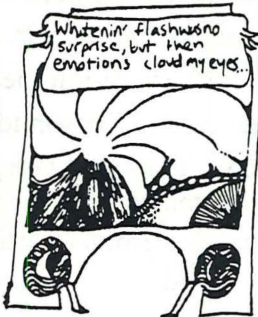




This old World,
Well, it was fun,
but days are over!
Must be Gone!



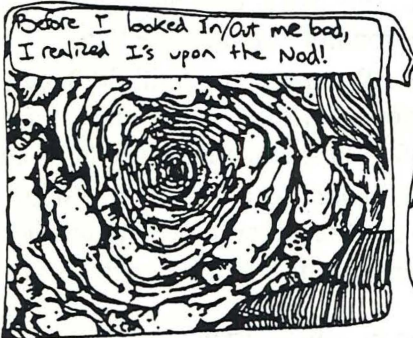
Whatev'r flash was no
surprise, but then
emotions cloud my eyes.



Before I thought to take a step,
they fly me right on UP and OUT.



Before I looked In/Out me body,
I realized It's upon the Nod!



It seemed to me all
routes were free and
life is just what you believe.



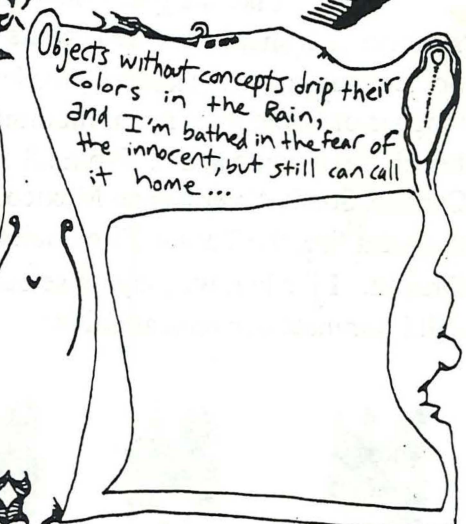
NO STOPS - The Dancer
is around the corner. A CATHOLIC
CHILL... My Laughing Baby Writes



Borders flash impossible--nothing left to
hide. and Mind, it don't go back or forth,
I SEE IT'S ALL WAYS
ALL THE TIME...



Objects without concepts drip their
Colors in the Rain,
and I'm bathed in the fear of
the innocent, but still can call
it home...



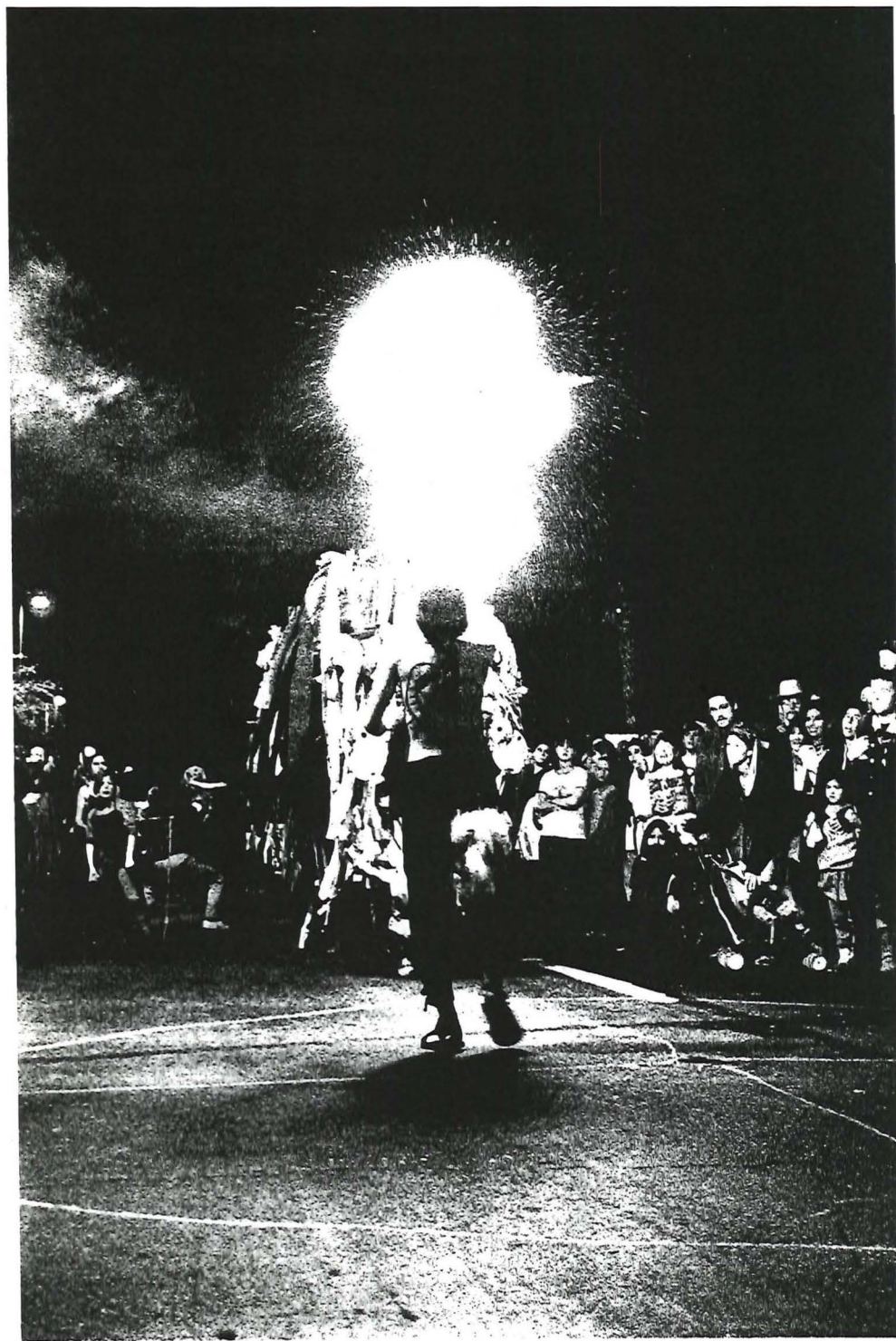
The Tucson Fire Society

On April 1st 1995, true magick happened. Great Dragons were consulted. Auspicious signs were witnessed. Portals were opened and vortices began to spin and shine. On April 1st 1995, a nomadic flame was passed from a certain Eastern European street performer to a small community that had gathered in Tucson to create an event that spoke to them and those like them. The Great Dragon is Tiamat, your Mother, and Mother of all. She instructed us to cut her head from her body. In this act, she sacrificed herself that this group of artists and performers would nourish themselves on her fiery blood.

The All Fools Procession was successful beyond anyone's hopes. The conservative population of Tucson not only accepted and enjoyed the procession but joined in. A small group of the faithful began the march with a collage of costumes, homemade drums and a home made dragon. By the end hundreds of children, families, students, barfly's, street punks and lovers had joined the procession, becoming a part of the Great Dragon herself. And amidst the joyful chaos of festal culture, Tiamat's head was removed and her power and beauty were redistributed amongst us all.

Like the procession and Dragon, which grew longer and stronger as it snaked and swirled its way through town, the Tucson Fire Society has grown. Tiamat's gifts have been reinvested and stoked. Great tongues of flame have risen, illuminating the desert, attracting and guiding her children home again. From all three coasts of America, from Europe, Canada, South America and Mexico, we bring our small flames to add to the great fire, the Tucson Fire Society, the beauty and body of the Great Dragon. Like her, we may loose our heads, but the light and heat created will illuminate our reincarnations.





Brother Shaks Annotated Commentary on
The Seven Circle Koran Chapter X
Jesus Spake on the Unity of Allah and Man
to the Hindus



This chapter of Noble Drew Ali's Seven Circle Koran I see as central to the entire text. It represents an important teaching. In most mythologies and legends, the holy man travels to India to learn from the yogis and mountain top mystics. But this is reversed in this text. Ali teaches that Imam Jesus goes to India and teaches them a thing or two about spirituality.

1. Benares is the sacred city of the Brahms, and in Benares Jesus taught; Udraka was His host.
2. Udraka made a feast in honour of his guests, and many high born Hindu priests and scribes were there.

When Imam Jesus traveled to India it would have only made sense that he would have gone to Benares. It was a city of pilgrimage and many spiritual people congregated there. And so it was a center of power for the Brahman caste. These Brahmins must have seen Imam Jesus as there equal for it would have been against their own caste laws to sit and eat with those of a cast below.

3. And Jesus said to them, with much delight "I speak to you concerning life--the brotherhood of life.
4. The universal Allah is one, yet He is more than one; all things are one.

The Imam here is speaking of the doctrine of panentheism. That is, that God is everything but at the same time more than its parts. All is in Allah and yet Allah is more than all things.

5. By the sweet breath of Allah all life is bound in one; so if you touch a fiber of a living thing you send a thrill from the center to the outer bounds of life.

Everything is connected to every other thing and all is connected to God. Every experience is an experience that all experience.

6. And when you crush beneath your foot the meanest worm, you shake the throne of Allah, and cause the sword of life to tremble in its sheath.

All means all. Everything is Allah. So one needs to take care.

7. The bird sings out its song for men, and men vibrate in unison to help it sing.
8. The ant constructs her home, the bee its sheltering comb, the spider weaves her web and flowers breath to them a spirit in their sweet perfume that gives them strength to toil.
9. Now, men and birds and beasts and creeping things are deities, made flesh; and how dare men kill anything?

The entire creation is an avatar of Allah but we do not see it that way. Thus we live by violence not recognizing the divine unity of all within the Real (Allah).

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.

This points to the true goal of religion. To restore the Adamic realm of Eden and bring the world to its Qiyamat of Qiyamats.

11. A lawyer said: "I pray to Jesus, tell who is this Allah you speak about; where are His priests, His temples and His shrines?"

The lawyer speaks the view of the masses who see religion as institutions who possess and ration out the truth (zahiri) and do not see its true meaning (batini).

12. And Jesus said: "The Allah I speak about is everywhere; He cannot be compassed with walls, nor hedged about with bounds of any kind.

The Imam presents the batini case here and shows that Allah cannot be locked away in temples and possessed by any priest caste.

13. All people worship Allah, the One; but all the people see Him not alike.
14. This universal Allah is wisdom, will and love.
15. All men see not the Triune Allah. One sees Him as Allah of might; another as Allah of thought; another as Allah of love.

The Imam here presents a doctrine of universalism. That people of spirit really honor the same divine Reality but only use different names to describe it.

- 16. A man's ideal is his God, and so, as man unfolds, his God unfolds. Man's God today, tomorrow is not God.

Thus there is progressive revelation. The Real is not bound to past revelations and the future is open for more.

17. The nations of the earth see Allah from different points of view, and so He does not seem the same to every one.
18. Man names the part of Allah he sees, and this to him is all of Allah; and every nation sees a part of Allah, and every nation has a name for Allah.

Since each of us sees only a part of the Real and thinks it is the whole, it is necessary for us to learn from others. The more we learn from other faiths the more we see Allah.

19. You Brahmans call Him Parabrahm; in Egypt he is Thoth; and Zeus is His name in Greece, Jehovah is His Hebrew name; but everywhere He is the causeless cause, the rootless root from which all things have grown.
20. When men are afraid of Allah and take Him for a foe, they dress up other men in fancy garbs and call them priests.
21. And charge them to restrain the wrath of Allah by prayers and when they fail to win His favour by their prayers, to buy Him off with sacrifice of animals or birds.

No one can own the truth or God. Prime evil arises when one tries to do this and then uses the process to oppress others.

22. When man sees Allah as one with him, as Father Allah, he needs no middle man, no priest to intercede.
23. He goes straight up to Him and says, 'My Father God, Allah!' and then he lays his hand in Allah's own hand, and all is well.

That is, to see Allah in each and every human being.

24. And this is Allah. You are, each one, a priest, just for yourself; and sacrifice of blood Allah does not want.
25. Just give your life in sacrificial service to all of life, and Allah is pleased.

This is the command to restore the Edenic utopia in this world.

26. When Jesus had thus said He stood aside; the people were amazed, but strove among themselves.
27. Some said: "He is inspired by Holy Brahm" and others said: "He is insane"; and others said: "He is obsessed; he speaks as devils speak."

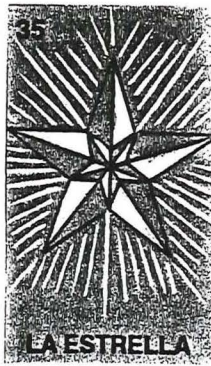
28. But Jesus tarried not. Among the guests was one, a tiller of the soil, a generous soul, a seeker after truth, who loved the words that Jesus spoke, and Jesus went with him and in his home abode.

And so I will "tarry not" and end this commentary.

brother shak



Prophet Noble Drew Ali, founder of Moorish Science Temple of America, 1925, four years before his death, posing formally as Prophet, Sharif, and Mason. From *Who Was Noble Drew Ali?* by Isa al-Mahdi.



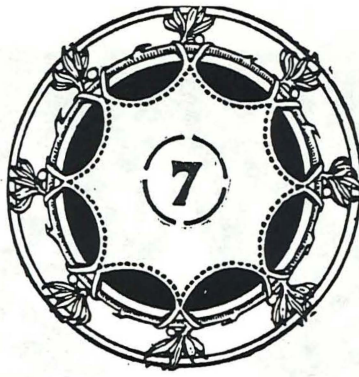
Moorish Weather Update:

Winds Out of the Southwest

Summertime at the Sea of Cortez. At the edge of the Sonora rays, dolphins, and jellyfish enjoy a seasonal peace. No gringos disturb the tides here where 8 pesos per dollar is still too much to pay for oppressive heat. This is when the Ocean enjoys its greatest fluidity. Waves no longer stop at the shoreline. In an alchemy only water can know, waves conspire with sky and fearlessly abandon their form, rise up and continue inland past shore, village, and even mountain. By evening the waves crest electrically in violent storms crashing into the desert. With sunrise again the spell is cast, gravity defied. The lucky onlooker sees rain fall upwards. The waves continue onward over organpipe, ocotillo and, with reverence, past the sacred mountain abode of Baba Kievry, personal protector god of the proud and independent Tohono O'Odham nation. And on to Azatlan and the pretender city of Tucson that has grown around the oldest continuously inhabited site in North America. Tucsonans call it "A" mountain and ritually set it afire on every July fourth, barely disturbing the spirits who conspire to return it to Azatlan one day. Here the Ocean mocks the concrete, the civil engineers and the delicate electrical systems of Davis Montham Air Force Base. Lightning rips through the sky denying the horizons habit of containing it and coppers tenuous ability to channel it. The Ocean again crashes to the earth reclaiming its ancient bed. Winds whip and whorl, Hopi Kachina clowns parody their Sufi brothers in comical dances with lawn furniture, sun umbrellas and no trespassing signs. Saguaros open their cranial flowers like female mugwumps, vulvas open to all passing pollen. Aztec Black sunflower, Night Blooming Sirius, San Pedro cactus ("medicinal"* cousin to peyote), Datura revel in the incestuous sweat of Mother Ocean. Bufo toads come

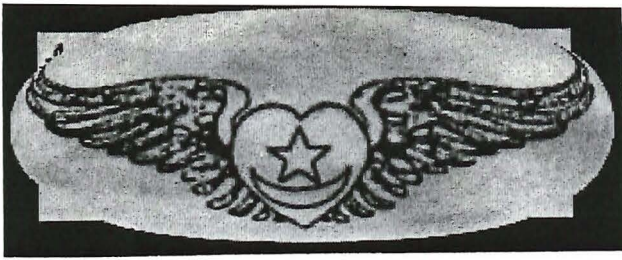
out from hiding to gather moisture for their psychedelic pus. And in all the crackling blue orgone of the monsoon, even Barbie and her fraternity consort step outside, wind spirits in their expensive hair, to let nature caress them. Just as "hunger is the greatest spice", (Kazantzakis) water in the desert has an enhanced power. IRS men let meticulously arranged bills flutter chaotically to the floor as atrophied senses draw them to the backyard, their heads thrown back, eyes closed, arms outstretched; an unconscious islam to cloud, water and life. Now is when the Moorish Orthodox Skimboard League finishes their prayers and homage to Yamaya. Set aside is the small baraka filled shrine in favor of the ever expansive cathedral. Knowing eyes scan the horizon. Practitioners of an occult science, Sonoran aquatopology, we sniff the wind and translate the language of vapor. There! A magnificent cloud, an emense blue grey jellyfish trails its moist tendrils in the dust. Across town we follow like the lightning. 350 miles from shore we find tide pools! rivulets! streams! Our prayers have been answered. Barefoot and shirtless we ride our boards: Circulo de Muerto, The Spirit of ST. Longus, Loca Motion, Manta Love. Entonces Ordaley!! The sea returns home to Azatlan, an ocean of remembrance in every drop.





Moorish Science as a Foundation for Revolutionary Action

Moorish Science is imbued with revolutionary potential when realized within its context of the current industrio-capitalist world, a world that thrives (until it chokes and mortifies) on separation, division, violence, and poverty-- poverty both of body and spirit. Moorish Science stands as a breakwater against this world of wretched rot; not because it provides directives as to the destruction of this current horror (that line of thinking too easily plays into the Game), but because it provides a fundamental basis for new, independent growth. The reclamation of History as seen in the Holy Koran of the Moorish Science Temple is a central arm of this program, because it provides a basis of growth and point of origin that side-steps this world and positions itself firmly on its own turf, out of the reach of cultural assassination. And cultural assassination is exactly what Moorish Americans have been enduring since they came to this "new" world, both those who came of their own volition and those who came in chains. The Crimes of enslavement and of the smoke-screen propaganda-- both committed by the damnable leeches that supposedly founded the country (on the backs and skulls of others)-- to this day maintain a strangle-hold on us, Moors of all shades. But Moorish Science reveals to us the revolutionary potentiality of reclamation, and achieves just that. "Know Thyself," is the opening phrase of the Holy Koran. And when all Moorish peoples can finally come to achieve that sublime directive, the planet will have a different face, indeed.



Moorish Science is imbued with revolutionary potential. When we come to Know Ourselves, our eyes are opened to our Divine Right to live according to the Five Pillars: Love, Truth, Peace, Freedom, and Justice. In Love we find the righteousness of caring for and supporting ourselves and those around us, apart from the tentacles of the monsters of violence and separation. Truth reveals to us the fundamentals of our nature, each of us with our seed of Allah within, that instruct us as to right action, that we may bring about a new existence. The goal of Peace is our immediate goal, and we know that that goal cannot be reached while the monsters still roam the earth; to overpower the monsters is to achieve Peace, for ourselves and all of mankind. Our Freedom will leap to its feet once Peace is restored to the world. And with Justice the world will be ruled; each human, the Caliph of his or her own desires and generosities.



Moorish Science is imbued with revolutionary potential. And the history of the Moorish movements has proven that that potential is vital and present in America today. Moorish Science was powerful enough to drive such fear into the hearts of oppressors that the Prophet was martyred by the government. Moorish Science was and is powerful enough to draw together groups of people who have been awakened to their Selves, to work together in the formation of new communities that work for Love, Truth, Peace, Freedom, and Justice in their own lives and the lives of others.

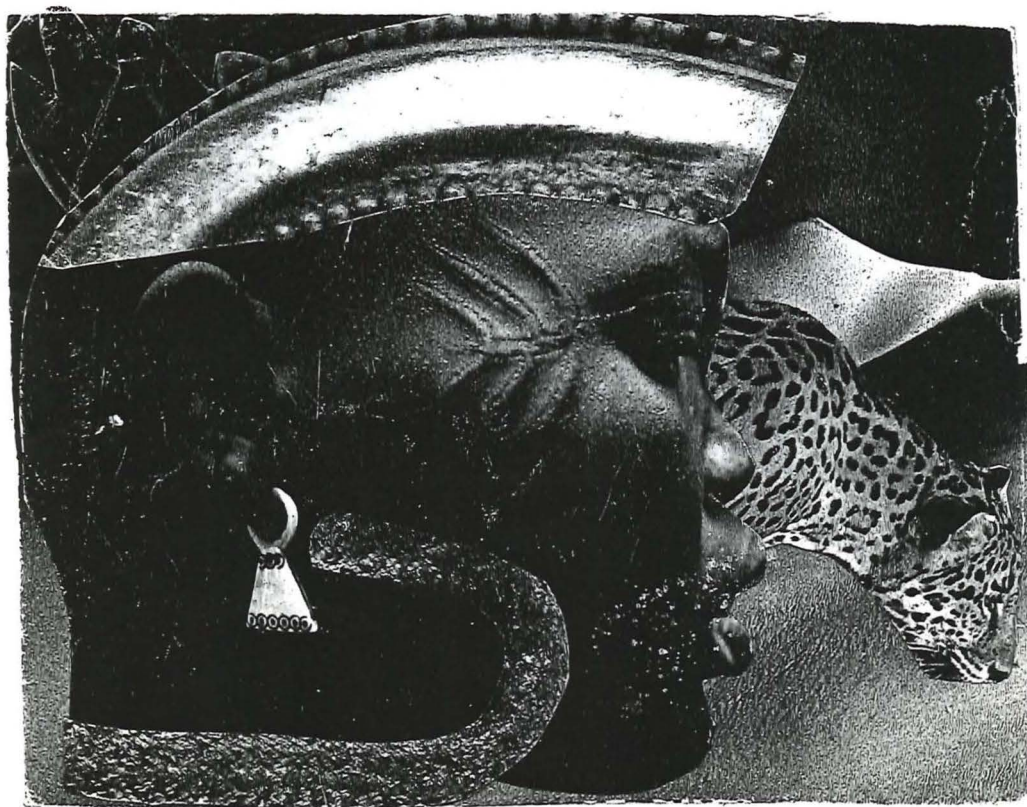
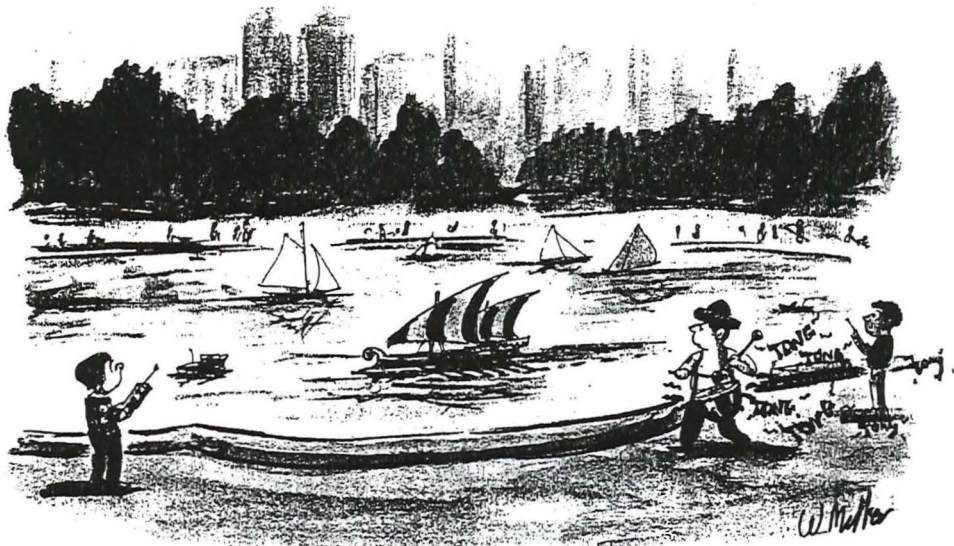


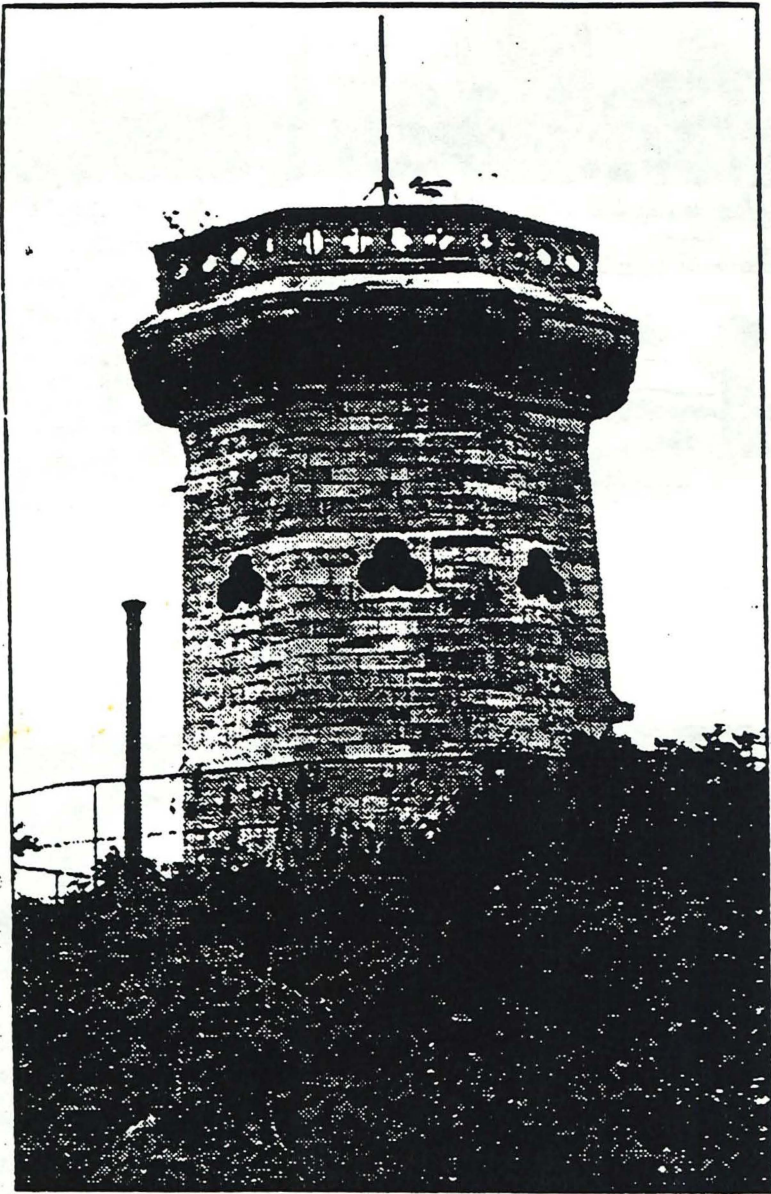
And now, as these Moorish communities begin once again to grow and insist on the fundamental importance of their existence, the revolutionary potential of Moorish Science stands as a well of energy which pours out upon the world. It is important, then, that the many Moorish communities begin to correlate, to connect, and to coordinate. The greater movement is disseminated across the United States and across the world. We find ourselves in a unique situation-- that cells are already established and thriving, and need not weather the storm that almost always accompanies the formation of new communities. Communication is vital now, as is unification, as far as the autonomy of the communities and divinity of each human spirit can allow without instilling rigidity. Let us begin to work together! We and those around us can only benefit from our efforts. We are a wonderful and varied cloth that has been woven across time and space, and we should all take the time and put forward to the effort to realize that, and rejoice . Moorish Science is imbued with revolutionary potential. Let us begin to wield it.

"We are trying to uplift fallen humanity. Come and link yourselves with the families of nations. We honor all the true and divine prophets."

Osman Malik Khan
Luqman Bey Mem. Temple
Winter 1998







**Moorish Tower at Druid Hill Park.
(Photo by Steven Cuffie)**

Moorish Tower in Baltimore - Built in the 1860s?

A major Baltimore park - Druid Hill - has been the site of many Moorish festivals. There is much speculation about the park's features, such as the Druid Lake Dam, believed to be the first earthen dam in North America. The Moorish Tower in the park was supposedly built around the same time as the dam - in the 1860s. The tower is a 34 foot high stone landmark, overlooking the Druid Lake Reservoir. Park officials say that the ornate Moorish style was popular during the Europeans' Victorian era. Who knows how long the tower, and dam for that matter, have been a part of the landscape? Perhaps they were constructed before the great land shift that separated Amexem, well known to Moorish-Americans. The city is refurbishing the tower, completely restoring (or perhaps modifying) its masonry while making other major improvements to the Dam itself. The work is being keenly followed by local Moorish-Americans.



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