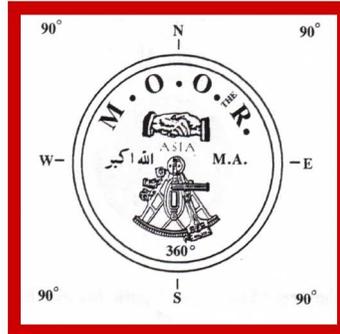


Neophyte: _____

Class 6 6-Week Civics Class

w/**Taj Tarik Bey** of the



MooRs Order of The Roundtable

Islam is **Law, Order, and Governmental Principles**. The Metaphysical Philosophy of the functional dispensation of Islam (the life science) would be expressed by the conscious human interchange associations embodied within Jurisprudence. This is heavily rooted in Ancient Moabite / Moorish Culture and Government. Thus, we see among Neophytes and the Erudite of Jurisprudence, the glyphic presentment of Islam as, **I.S.L.A.M.**

This *acronym* stands for: **I, Self, Law, Am, Master**. Another glyphic expression of this Philosophical Degree of Social Science would be: **M.A.** This stands for **Master Astrologer** or **Moorish Adept**, which implies the same. An Adept relates to a Moorish American natural person who has achieved a higher degree of practical expertise in the Philosophies and Culture of Moorish Science. This Degree is conjoined with the fundamental social and political skills related to a comprehensive historical knowledge of man, and of the Social Duties one has, or seeks to acquire, toward interior and exterior Justice. This Philosophy is primordial to maintaining a Civilized Society.



Sixth Class

Day 23 of
September 2009



Classes every Wednesday
Doors Open 6 p.m. until 10 p.m.
National "Black" Theatre
125th and 5th Harlem, New York

The Self

Self is a substantive which serves as a reflexive or as an emphatic personal pronoun. It relates to one's personal welfare and interests as an object of concern, and emphatically indicates that the reference is to the natural person mentioned, and not to some other.

Character

Character is that quality of variables that relate to the peculiar nature, distinctive mark or essence of one's mental or moral constitution. Character is measured to the positive or to the negative, according to the words, works and deeds of the being, as to whether such aspects are good or bad, harmonious or inharmonious, etc. Culture, in accord with a recognition to fairness and justice towards others is an aspect of good character. Thus, a study of one's 'Self' has ever been a part of Civic Duty instructions in Civilized societies.

Law

Law is a rule, an order, a pattern, a plan, or a system to which a phenomena or actions co-exist or follow each other. In a phrase, "Cause and Effect". Law relates in the sciences of observation, or principles which are deduced from specific and particular facts. These facts being mathematical or scientific conclusions (cause and effect) and are put to words or statements, which express those acquired facts, effects or potentials for occurrences if and when certain conditions are present. When we make references to Law in the physical sciences, they are called, Natural Law or 'Nature's Laws' and (in general) are the notations or rules that are related to that which is Divine. As an example, Astrology deals with the Divine Workings of Nature—and are expressed as, 'The Laws of Nature'. Thus, the Philosophy of Astrology deals with the Laws of Nature, which govern the Cosmos / Universe, and affects Man and the environment.

...About Sovereignty

Sovereignty is that essential public Authority expressed by an independent civil society, and that said Authority has no superior. The Sovereign is the unification of all the powers, and belongs solely to the people; resting in the Body Politic of the Nation. Those who occupy Seats of Authority in that Nation, can only hold that seat (lawfully) by delegation; and shall reflect the Constitution Law of the people. Relate this to the following excerpts from The Holy Koran Circle 7, then refer to the Constitution for the United States of America - the Great Republic.

Chapter XXXIX

Magistrate And Subject

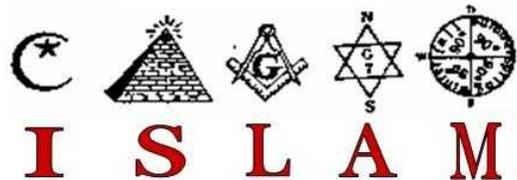
1. O thou, the favorite of Heaven, whom the sons of men, thy equals, have agreed to raise to sovereign power and set as a ruler over themselves; consider the ends and importance of their trust, far more than the dignity and height of thy station.
2. Thou art clothed in purple, and seated on a throne: the crown of majesty investeth thy temples, the sceptre of power is placed in thy hand; but not for thyself were these ensigns given; not meant for thine own, but the good of thy kingdom.
3. The glory of a king is the welfare of his people; his power and dominion rest on the hearts of his subjects.
4. The mind of a great prince is exalted with the grandeur of his situation; he evolveth high things, and searcheth for business worthy of his power.
5. He calleth together the wise men of his kingdom; he consulteth among them with freedom, and heareth the opinions of them all.
6. He looketh among his people with discernment; he discovereth the abilities of men, and employeth them according to their merits.
7. His magistrates are just, his ministers are wise, and the favorite of his bosom deceiveth him not.
8. He smileth on the arts, and they flourish; the sciences improve beneath the culture of his hand.
9. With the learned and ingenious he delighteth himself; he kindleth in their breasts emulation; and the glory of his kingdom is exalted by their labors.
10. The spirit of the merchant who extendeth his commerce, the skill of the farmer who enricheth his lands, the ingenuity of the artists, the improvements of the scholar; all these he honoreth with his favor, or rewardeth with his bounty.
11. He planteth new colonies, he buildeth strong ships, he openeth rivers for convenience, he formeth harbors for safety, his people abound in riches, and the strength of his kingdom increaseth.
12. He frameth his statutes with equity and wisdom; his subjects enjoy the fruits of their labor in security; and their happiness consists in the observance of the law.
13. He foundeth his judgments on the principle of mercy; but in the punishment of offenders, he is strict and impartial.
14. His ears are open to the complaints of his subjects; he restraineth the hands of their oppressors, and he delivereth them from their tyranny.
15. His people, therefore, look up to him as a father, with reverence and love; they consider him as the guardian of all they enjoy.
16. Their affection unto him begetteth in his breast a love of the public; the security of their happiness is the object of his care.
17. No murmurs against him arise in their hearts; the machinations of his enemies endanger not the state.
18. His subjects are faithful, and firm in his cause; they stand in his defense, as wall of

brass; the army of a tyrant flieth before them, as chaff before the wind.
19. Security and peace bless the dwelling of his people; and glory and strength encircle his throne forever.

Chapter XXX Holy Instructions From The Prophet The Social Duties

1. When thou considereth thy wants, when thou beholdeth thy imperfections, acknowledge his goodness, O son of humanity, who honored thee with humanity, endowed thee with speech, and placed thee in society to receive and confer reciprocal helps and mutual obligations, protection from injuries, thy enjoyments of the comforts and the pleasures of life: all these thou oweth to the assistance of others, and couldst not enjoy but in the bands of society.
2. It is thy duty, therefore, to be a friend to mankind, as it is thy interest that man should be friendly to thee.
3. As the rose breatheth sweetness from its own nature, so the heart of a benevolent man produceth good works.
4. He enjoyeth the ease and tranquility of his own breast, and rejoiceth in the happiness and prosperity of his neighbor.
5. He openeth not his ear unto slander; the faults and the failings of men give a pain to his heart.
6. His desire is to do good, and he researcheth out the occasions thereof; in removing the oppression of another, he relieveth himself.
7. From the largeness of his mind, he comprehendeth in his wishes the happiness of all men; and from the generosity of his heart, he endeavoreth to promote it.

Law, Order and Governmental Principles =



I Self Law Am Master