UNITED STATES OF AMERICA REPUBLIC

Continental Congress Assembled

PUBLIC LAW 011-07

Amended: 27 May 2018

ACKNOWLEDGMENT/RECOGNITION & APPLICATION OF THE TRADITIONAL KNOWLEDGE OF MOORISH AMERICAN ANCESTRAL LINEAGE, CULTURAL HABITS AND INALIENABLE RIGHTS & LIBERTIES, AS THE AUTOCHTHONOUS/INDIGENOUS/ABORIGINAL PEOPLE OF AL MOROC/AMEXEM (THE AMERICAS) AND THEIR STATUS

Pursuant to the United States of America Republic Constitution Amendment 19, Section2, Clause 2, wherein it states; *"The United States of America Republic shall make all Laws which shall be necessary and proper for carrying into Execution the foregoing Powers, and all other Powers vested by this Constitution in the Government of the United States of America Republic, or any Department or Officer thereof",* there shall hereby be designated "Acknowledgment/Recognition & Application of the Traditional Knowledge of Moorish American Ancestral Lineage, Cultural Habits and Inalienable Rights & Liberties, as the Autochthonous/Indigenous/Aboriginal People of Al Moroc/Amexem (The Americas) and Their Status" provisions to serve this purpose. This amendment shall go into immediate force.

Introduced as **Senate Joint Resolution 07,** with **54** co-sponsors and as **House Joint Resolution 07** with **54** co-sponsors, a request was delivered before the Continental Congress to honor and therefore establish laws for our "Acknowledgment/Recognition & Application of the Traditional Knowledge of Moorish American Ancestral Lineage, Cultural Habits and Inalienable Rights & Liberties, as the Autochthonous/Indigenous/Aboriginal People of Al Moroc/Amexem (The Americas) and Their Status".

The resolution suffered no amendments, no exclusions, no demands that it became law.

The 1st Continental Congress of the United States of America Republic publicly declared 2015 the national "Year of the United States of America Republic". The document known as Public Law **PUBLIC LAW 011-07** was signed and enacted into law on 27 MAY 2018 by the following **SIGNATORIES to this Legislative Act in Attendance;**

General Congress Assembled, United States of America Republic

1. *President, Province of Illinois, Christopher-Cannon: Bey*
2. *Speaker of the House, Province of Missouri, Sharon-Green: El*
3. *USAR Secretary of State, Province of Missouri, Ross Woody Jr,: Bey*
4. *U.S.A.R. Attorney General, Province of Georgia, Christopher Hill: Bey*
5. *U.S.A.R. Treasurer – Province of Arizona, Michelle-Bravo: Bey*
6. *Asst. Treasurer – Province of Illinois, Damien Holman Bey*
7. *U.S.A.R. Vicegerent/Marshal Commissioner, Province of Virginia, Leonard-Lassiter: Bey*
8. *Chief Justice, Province of Alabama, Brenda-Muhammad: Bey*
9. *Chief Justice, Province of Illinois, Romulus Dorsey: El*
10. *Chief Justice, Province of Illinois, Emmett-Marshall: Bey*
11. *Chief Justice, Province of Illinois, Taiwuan Smith: Bey*
12. *Chief Justice, Province of Ontario, Talib-Morris: El Bey*
13. *U.S.A.R. Assistant Atty. General – Province of Alabama – Eric-Ingram: Bey*
14. *Attorney General, Province of Georgia - Tara-Hill: Bey*
15. *Atty. General – Province of Illinois - Larry Taylor: Bey*
16. *Atty. General – Province of Virginia – Harvetta-Lassiter: Bey*
17. *Asst. Atty. Gen – Province of Texas, Aaron-Gobert: El*
18. *Attorney General, Province of Indiana, Jorge-Bravo: Bey*
19. *Foreign Affairs Minister, Province of Texas, Rafael-Vazquez: El*
20. *Office of Inspector General, Province of Illinois, Steven Segura: Bey*
21. *Dir. of Business Development, Province of Khalifa, Dadrian-Anderson: Bey*
22. *Asst. Dir. of BMV, Province of Illinois, Clayton-Henderson: El*
23. *Governor, Province of Colorado, Kakuyon Afi Solwazi: El*
24. *Governor, Province of Georgia, Albert Jerraine-Griffin: Bey*
25. *Governor, Province of Illinois, Darnell-Wilson: Bey*
26. *Governor, Province of Khalifa, G. Riller: El*
27. *Governor, Province of Michigan, George-Bond: Bey*
28. *Governor, Province of Minnesota, Vicie Christine-Williams: Bey*
29. *Governor, Province of Missouri, Travis-Austin: Bey*
30. *Governor, Province of Ohio, Daryl Van-Brown: Bey*

31. Governor, Province of Texas, LaShawn-Earl: Bey
32. Governor, Province of Virginia, Darnell-Brown: Bey
33. Lt. Governor, Province of Indiana, Dierre Woodard: Bey
34. Lt. Gov, Province of North Carolina, Alexander Robinson El
35. Secretary of State, Province of Arizona, Stephanie-Clark: Bey
36. Secretary of State, Province of Illinois, Lewanda-Hazelett: Bey
37. Don-Marcus Mitchell Bey – Province of Indiana - SOS
38. Secretary of State, Province of No. Carolina, Trevis-Haskins: El
39. Chief of Staff, Province of Illinois, Brittney-Kenner: Bey
40. Secretary of State, Province of Virginia, Rich Wilson: Bey
41. Public Minister, Province of Florida, William L.-Salter III,: Bey
42. Public Minister, Province of Missouri, Linda Ann-Bashful: El
43. Public Minister, Province of Ontario, Canada, Steven-Richards: Bey
44. Senator, Province of Georgia, Ronnel Gray: Bey
45. Senator, Provine of Ohio, Nia-Evans: Bey
46. Senator, Province of Ohio, Reginald-Purnell: Bey
47. Sentor, James Townsend El, Province of North Carolina
48. Senator, Province of Illinois, J.-Sept: El
49. Vicegerent Commissioner, Province of Illinois, Leslie-Atkins: El
50. Vicegerent Chief, Province of Indiana, Saadiq: Bey
51. Vicegerent, Province of Colorado, Evelyn-Gordon: Bey
52. Vicegerent Commissioner, Province of Michigan, Damon-Lewis: El
53. Vicegerent Commissioner, Province of Minnesota, Bryce Lee-Williams: Bey
54. Vicegerent, Province of Ohio, Dana-Coggins: Bey

It reads as follows:

PUBLIC LAW PUBLIC LAW 011-07, on 27 May 2018

JOINT RESOLUTION

Authorizing and requesting the President

to proclaim and establish provisions in accordance with the **Constitution** and **Laws** of the **United States of America Republic.**

WHEREAS, the United States of America Republic, being a perpetual corporation is an autonomous State government lawfully incorporated and chartered for

the benefit and protection of "We The Moorish American People", by its Declaration, National Constitution and By-Laws, and aforementioned Articles;

WHEREAS the United States of America Republic's official language is the English language;

WHEREAS the Moorish American People have made a unique contribution in shaping the United States of America Republic as a distinctive and blessed nation of people and citizens;

WHEREAS the Moorish American People are a People of deeply-held religious convictions springing from the Holy Scriptures of the Holy Koran of the Moorish Science Temple of America and the Learning, Teachings and Truth of the Holy Prophet Noble Drew Ali. The Holy Prophet Noble Drew Ali led his People back to the Principles and standards of their ancient forefathers' Free National Principles and Standards;

WHEREAS the Principles of Love, Truth, Peace, Freedom and Justice inspired concepts of civil government that are contained in our Declaration of Independence and Constitution of the United States of America Republic;

WHEREAS the Moorish American People, are now in great comprehension that, as a Nation of People being Nationwide in scope to achieve peace as well as unity as a single harmonious Nation, there must be uniform Laws for the Nation. The **Constitution** and **Laws** of the **United States of America Republic are** "*the Rock on which our Republic rests";*

WHEREAS the history of our Nation clearly illustrates the value of a Nation to be able to create and pass its own Laws are beneficial to a Society to Enforce the Laws of the Nation. This is not to remove or change **The Moorish American People** from voluntarily applying and extending the learning, teachings and truth of the Holy Koran of the Moorish Science Temple of America in the lives of individuals, families, or in their society as a nation of People;

WHEREAS this Nation now faces great challenges that will test this Nation as it has never been tested before; and

WHEREAS that renewing our knowledge of Law, Divine and National and having faith in Our Universal Creator through Holy Scriptures of the Holy Koran of the Moorish Science Temple of America, the Holy Bible and the Great Qu'ran of Mohammed as we honor all the divine Prophets Jesus, Mohammed, Buddha and Confucius. Therefore, the **Constitution and Laws of the United States of America Republic** and knowledge of the aforementioned Holy Scriptures can only strengthen our nation**.** I, President Christopher H- Cannon: Bey, therefore establish with the consent of the Continental Congress the provisions as the **Laws** of the **United States of America Republic**:

NOW, THEREFORE, be it **Resolved** by the Continental Congress of the United States of America Republic in Continental Congress assembled, That the President is authorized and requested to designate the administration of said laws.

LEGISLATIVE HISTORY **011 Res.:07** CONGRESSIONAL RECORD, Vol. #**(2018):**	**27 May 2018** considered and passed by the Continental Congress.

PUBLIC LAW 011-07

ACKNOWLEDGMENT/RECOGNITION & APPLICATION OF THE "*TRADITIONAL KNOWLEDGE*" OF MOORISH AMERICAN ANCESTRAL LINEAGE, CULTURAL HABITS, AND THE INALIENABLE RIGHTS AND LIBERTIES, AS THE AUTOCHTHONOUS/INDIGENOUS/ABORIGINAL PEOPLE OF AL MOROC/AMEXEM (THE AMERICAS) AND THEIR STATUS

Resolution Preface:

WHEREAS the Moorish American People are innately a People of deeply-held religious convictions springing from the Holy Scriptures of the Holy Koran of the Moorish Science Temple of America and the Learning, Teachings and Truth of the Holy Prophet Noble Drew Ali.

WHEREAS, Noble Drew Ali, a Holy Prophet of the Moorish American People, led his People back to the Principles and Standards of their ancient forefathers' Free National Principles and Standards; Our National Standard is a red flag with a five-pointed green star in the center wherein these points symbolize the Five Principles of Love,Truth, Peace, Freedom and Justice;

WHEREAS, These Teachings/Sciences are foundational "norms" upon which we base our *Traditional Knowledge*; and are self-evident of the historical, religious, and ancestoral lineage of the Moorish Americans, descendents of Morrocans born in America [Al Moroc, Amexem – Ancient Divine Name(s)], as the Indigenous Peoples of this Land;

WHEREAS in This Law, "Traditional Knowledge" refers to knowledge systems embedded in the *Cultural Traditions* of *Indigenous*/Autochthonous Peoples of- and for the "*Collective*". The characteristics of which define a "cumulative body of knowledge", "know-how", "practices and representations" maintained and developed by peoples with EXTENDED HISTORIES OF INTERACTION WITH THE NATURAL ENVIRONMENT. This is often referred to as "empirical observation" from "affective" and "effective" interaction with the environment (scientifically: cause and effect)...woven with a sophisticated set of over/inner-standings, interpretations and meanings, resulting in a behavioral pattern that creates a "Cultural Complex" encompassing the sciences of Language, Resource Use and Practices, Spiritual, Ritual (spiritual, vibrational + motion), Naming and Classification Systems, etc.

We, THEREFORE, acknowledge that, *Traditional Knowledge* does, in fact, specifically define knowledge about ***Traditional Technologies*** (techniques & tools), which must include knowledge [therefore experience] in the "sciences" of agriculture,

ethnobotany, ecological, traditional medicines, celestial observation and navigation, ethnoastronomy (cosmology), and more. A people without the basic "knowledge of" and "how to" apply these ancient "sciences", will perish for lack of this knowledge, hence themselves;

Now, **THEREFORE**, let us apply the *Traditional Knowledge* of our Ancestors, by first acknowledging ourselves in the location of the Autochthonous Peoples, the "*Moorish Americans".* Our reference is first to the Holy Koran, Chapter XLVII **EGYPT, THE CAPITAL EMPIRE OF THE DOMINION OF AFRICA,** wherein it states,

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

Collectively, the Moorish American People have endured the misuse and misappropriation of this ancient knowledge, and do hereby comprise this Public Law as a Lawful reference to more "perfectly" and "effectively" describe the term, *Traditional Knowledge* using our "indigenous" or "autochthonous" and hence, ancestral perspective that only we, as a people can do.

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PART I.

ACKNOWLEDGEMENT/RECOGNITION

Introduction:

Recognizing that, We Moorish Americans in Al Moroc have become dependent upon the *"Traditional Knowledge"* of our ***Ancestral culture*** of our Fore-Mothers and Fathers; to rid ourselves of our sinful ways as described in Chapter XLVIII of The Holy Koran, **THE END OF TIME AND THE FULFILLING OF THE PROPHESIES, Ayas 1 and 9 state:**

1. The last Prophet in these days is Noble Drew Ali, who was prepared divinely in due time by Allah to redeem men from their sinful ways; and to warn them of the great wrath which is sure to come upon the earth.

9. The covenant of the great God-Allah: "Honor thy father and thy mother that thy days may be longer upon the Earth land, which the Lord thy God, Allah hath given thee!"

Holy Koran (Circle 7).pdf

Notes:

Autochthonous– **1**: INDIGENOUS, NATIVE, an *autochthonous* people, *autochthonous* plants
2: ***formed or originating in the place where found.***

Indigenous – Latin: Indigenus, indigena (L) *giomere*, to beget, bear. Produced, growing,or living naturally in a country or climate; not exotic, immigrant or imposed; native, autochthonous. *[Source: Webster's New International Dictionary, 1832.]*

CHAPTER 1

ANCESTRAL DOMAIN

Indigenous peoples are custodians or guardians of their **Ancestral domain** or **ancestral lands**. It refers to the *lands*, *territories* and *especially resources* of indigenous peoples. *The term differs from indigenous land rights, aboriginal title* or *native title* by directly indicating relationship to land based on ancestry, **while domain indicates relationships beyond material lands and territories, including spiritual and cultural aspects that may not be acknowledged in land titles and legal doctrine about trading ownership.**

Recognizing the ***"Ancestral Domain" or "Ancestral Lands"*** described in the first Seven Ayahs of Chapter XLVII in the ***Holy Koran***, wherein it states in CHAPTER XLVII, EGYPT, THE CAPITAL EMPIRE OF THE DOMINION, OF AFRICA:

Citizenship and expatriation.pdf

1. *The inhabitants of Africa are the descendants of the ancient Canaanites from the land of Canaan.*

2. *Old man Cush and his family are the first inhabitants of Africa who came from the land of Canaan.*

3. *His father Ham and his family were second. Then came the word Ethiopia, which means the demarcation line of the dominion of Amexem, the first true and divine name of Africa. The dividing of the land between the father and the son.*

4. *The dominion of Cush, North-East and South-East Africa and North-West and South-West was his father's dominion of Africa.*

5. *In later years many of their bretheren from Asia and the Holy Lands joined them.*

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

7. *Their dominion and inhabitation extended from North-East and South-West Africa, across great Atlantis even unto the present North, South, and Central*

America and also Mexico and the Atlantis Islands; before the great earthquake, which caused the great Atlantic Ocean.

The above reference rejects the self-gratifying concepts of *individual property* and *land tenure, which* did not exist for the Ancient Moabites, (current-day "Moorish Americans"); as they invoke a ***cultural*** and ***spiritual*** character, resulting in ***mutual responsibility*** *and* ***relationship*** *between the* ***Land*** *and its* ***Peoples***.

A. COUNTRY

The word "Country", which describes the land of one's birth and therefore, nationality, includes all of the values, resources, ancient lineage and folklore, music, places, with *cultural* and *spiritual obligations* associated with that particular area and its features.

A Country describes the entirety of our ancestral domains and it is traditional for us to acknowledge who we, the Autochthonous/Aboriginal/Indigenous People, "are" in this nation or country for our own self-determination, self-governing, self-sustainability, self-reliability and hence, self-dignity. "Community Mapping" may be a helpful and reliable source for documenting *sacred sites* that are geographically linked to our *"Traditional Knowledge"*.

B. ABORIGINAL TITLE

"Aboriginal Title" to the lands is a "common law doctrine" that implies to secure that, Indigenous Peoples "land rights" persist even after the assumption of settler colonialism, occupation or invasion. Aboriginal Title jurisprudence is related to "Indigenous Rights" that include "Property Rights" for the protection of the cultural heritage and collective human rights of the Aboriginal/Indigenous/Autochthonous Peoples.

C. WORLD RECOGNITION OF THE TERM "ANCESTRAL DOMAINS"

The adoption of The **United Nations Declaration on the Rights of Indigenous Peoples** (UNDRIP) by the General Assembly on Thursday, 13 September 2007, was by a favorable majority vote of 144 states. Four (4) votes against (which were: Australia, Canada, New Zealand and the United States). There were 11 abstentions (Azerbaijan, Bangladesh, Bhutan, Burundi, Colombia, Georgia, Kenya, Nigeria, Russian Federation, Samoa and Ukraine).

In May 2016 Canada officially removed its objector status to UNDRIP, almost a decade after it was adopted by the General Assembly. By now also the other 3 objectors have, to various degrees, turned their vote.

The United States, through the works of President Barak Husein Obama, signed in the year 2010. The First Lady, Michelle LaVaughn Robinson Obama, regal in her own "right" and "status", visited Granada, Spain while her husband, President Obama was in Cairo signing the UNDRIP. The place which she visited, Alhambra, is commonly

referred to as the "*last stronghold of the Moors",* before being ostracized from Spain. It is not typical for the President and First Lady to separate after leaving the Country wherein they reside.

The Declaration on the Rights of Indigenous Peoples in Cairo, Egypt, which reversed the prior Bush decision not to sign, Mr. Obama stated at the conference, held at the Interior Department:

> *"The aspirations it affirms - including respect for the institutions and rich cultures of native peoples - are ones we must always seek to fulfill," "But I want to be clear: What matters far more than words - what matters far more than any resolution or declaration - are actions to match those words. And that's what this conference is about."*

The nonbinding declaration recognizes the rights of indigenous peoples to self-determination, as well as their institutions, cultures and traditions, and prohibits discrimination against them. The United States completed the circle for the Indigenous/Autochthonous/Aboriginal Moorish American Peoples of this land of Al Moroc/Amexem, referred to as America, to seek justice without any legal obstacles. A discission of the Extraterritoriality as Affecting Questions of Nationality and Citizenship may be found in the 1906 works by the United States Secretary of State, *Citizenship and Expatriation*.

*The term **[ancestral domain]** was used as early as the 1920s in the work of the International Labour Organization. Initially, the ILO was concerned with the situation of indigenous and tribal peoples in their roles as workers in the overseas colonies of European powers. It became increasingly evident that indigenous peoples were exposed to severe labour exploitation and had a need for special protection in cases where they were expelled from their ancestral domains only to become seasonal, migrant, bonded or home-based labourers. This recognition led to adoption in 1930 of the ILO's Forced Labour Convention (No. 29).*

Following the creation of the United Nations, the ILO with the participation of other parts of the UN system created the Indigenous and Tribal Populations Convention (No. 107). Convention No. 107 was adopted in 1957 as the first international treaty on this subject.

This involved the underlying assumption that the only possible future for indigenous and tribal peoples was integration into larger society, and that the state should make decisions regarding indigenous development. In 1986 an ILO committee of experts concluded that "the integrationist approach of the Convention was obsolete and that its application was detrimental in the modern world."

In 1988 and 1989, the revision of Convention No. 107 was on the agenda of the International Labour Conference (ILC) and in June 1989, the Indigenous and Tribal Peoples Convention (No. 169) was adopted.

This paved the way for the United Nations Declaration on the Rights of Indigenous Peoples in 2007. [Source: Wikipedia]

CHAPTER 2.

EXTRATERRITORIALITY

The extraterritorial operation of laws; that is, their operation upon persons, rights, or jural relations; existing beyond the limits of the enacting state; **but still amendable to its laws**. *[emphasis added].* A term used, especially formerly, to express, in lieu of the word extraterritoriality (*q.v.),* the exemption from obligation of the laws of a state granted to foreign diplomatic agents, warships, etc. Grotius defines extraterritoriality as a situation in which, *"there are persons who retain to themselves their forum and territory and are as if they were not resident and are not subject to the laws of the people amongst whom they live."* The doctrine of extraterritoriality is of ancient origin.

[*Source: Citizenship of the United States, Expatriation, and Protection Abroad, Pg. 198, 1906]*


LETTER
FROM
THE SECRETARY OF STATE

Extraterritoriality: The privilege of those persons (such as foreign ministers) who, though temporarily resident within a state, are not subject to the operation of its laws. The exemption from the operation of the ordinary laws of the state accorded to foreign monarchs temporarily within the state and their retinue, to diplomatic agents and the members of their household, to consuls in non-Christian states, and to foreign men of war in port. *[Source: Black's Law Dictionary, 4th Ed.]*

CHAPTER 3.

ACTS OF STATES

ACT OF STATE defined**:** An act done by the sovereign power of a country, or by its delegate, within the limits of power vested in him. An act of state cannot be questioned or made the subject of legal proceedings in a court of law. *[Source: Black's Law Dictionary, 4th Ed.]*

The act of state dotrine can be easily confused with the doctrine of foreign sovereign immunity. To make an easy distinction, note that act of state does not provide a jurisdictional immunity. Rather, it serves as a ***principle of choice of law,*** instructing a court to apply the law of a foreign state respecting an act made by the foreign government in its own territory. The act of state doctrine does share with the dotrine of foreign sovereign immunity (and indeed with the doctrine of *forum non conveniens*) the notion of **comity**; all in one way or another defer to foreign governments. *[emphasis added] [Source: International Law Cases and Commentary, Mark W. Janis, John E. Noyes, West Publishing Co. 1997]*

A LEGAL RIGHT MUST BE RECOGNISED BY THE STATE BY

"ATTACHING LEGAL CONSEQUENCES TO ITS BREACH BY LEGAL PROCESS"

CONVENTION ON THE RIGHTS AND DUTIES OF STATES

(Articles 1 thru 9 – out of 16)

ARTICLE 1

The state as a person of international law should possess the following qualifications:

a) a permanent population;

b) a defined territory;

c) government; and

d) capacity to enter into relations with the other states.

ARTICLE 2

The federal state shall constitute a sole person in the eyes of international law.

ARTICLE 3

The political existence of the state is independent of recognition by the other states. Even before recognition the state has the right to defend its integrity and independence, to provide for its conservation and prosperity, and consequently to organize itself as it sees fit, to legislate upon its interests, administer its services, and to define the jurisdiction and competence of its courts.

The exercise of these rights has no other limitation than the exercise of the rights of other states according to international law.

ARTICLE 4

States are juridically equal, enjoy the same rights, and have equal capacity in their exercise. The rights of each one do not depend upon the power which it possesses to assure its exercise, but upon the simple fact of its existence as a person under international law.

ARTICLE 5

The fundamental rights of states are not susceptible of being affected in any manner whatsoever.

ARTICLE 6

The recognition of a state merely signifies that the state which recognizes it accepts the personality of the other with all the rights and duties determined by international law. Recognition is unconditional and irrevocable.

ARTICLE 7

The recognition of a state may be express or tacit. The latter results from any act which implies the intention of recognizing the new state.

ARTICLE 8

No state has the right to intervene in the internal or external affairs of another.

ARTICLE 9

The jurisdiction of states within the limits of national territory applies to all the inhabitants.

Nationals and foreigners are under the same protection of the law and the national authorities and the foreigners may not claim rights other or more extensive than those of the nationals.

DEFINITIONS:

The "Rule of Law":

An essential element of a Nation, is its' laws and their foundation. The Rule of Law is the "legal principle" that laws should govern a nation. This virtuous principle, "Rule of Law", excludes individual arbitrary opinions and decisions of any one person within a government, especially its courts; and ensures that Human Rights are at the forefront of any and all laws legislated within our Government.

The rule of law implies that every National or citizen is subject to the law, including lawmakers themselves. It is widely defined as a, *"legal principle, of general application, sanctioned by the recognition of authorities, and usually expressed in the form of a maxim or logical proposition. Called a "rule," because in doubtful or unforeseen cases it is a guide or norm for their decision."*

The United States of America Republic adopts and enforces the "Rule of Law" principle.

To ensure our Nation's laws are capable of guiding the behavior of its people, the following principles of "effectiveness" are applied during legislation:

- That our laws should be "unambiguous, precise, open and clear".
- Our Laws will not be retroactive.
- Stability of laws, not changed often.
- The creation of specific laws should be guided by open, stable, clear and general rules that create a stable framework.

These principles establish the legal machinery with which we secure compliance with the rule of law:

- Judicial independence is essential.
- Natural justice must be adhered to.
- Our courts must have the power to review primary and subsidiary legislation, and administrative action.
- Accessible courts – for speedy trials.
- Adherence of our Marshals and Vicegerents to our laws, with no perversion of the laws.

Forum Non Conveniens: The doctrine is patterned upon the right of the court in the exercise of its equitable powers to refuse the imposition upon its jurisdiction of the trial of cases even though the venue is properly laid if it appears that for the convenience of the litigants and witnesses and in the interest of justice the action should be instituted in another forum where the action might have been brought. The doctrine presupposes at least two forums in which the defendant is amenable to process and further furnishes criteria for choice between such forums. The application of the doctrine rests in the sound discretion of the court and the factors to be considered in the doctrine are the private interests of the litigant and the interest of the public.

Comity: Courtesy; complaisance; respect; a willingness to grant a privilege, not as a matter of right, but out of deference and good will. *[Source: Black's Law Dictionary 4th Ed.]*

Comity of Nations: (Lat. Comitas gentium): The ***most appropriate phrase*** to express the true foundation and extent of the obligation of the laws of one nation within the territories of another. That body of rules which *"states"* observe towards one another from courtesy or mutual convenience, *although they do not form part of international law.* It is derived from the voluntary cosent of the latter; and it is inadmissible when it is contrary to its known policy, or prejudicial to its interests. In the silence of any positive rule affirming or denying or restraining the operation of foreign laws, courts of justice presume the tacit operation of them by their own government, unless repugnant to its policy, or prejudicial to its interests. It is not the comity of courts, but the comity of the nation, which is administered and ascertained in the same way, and guided by the same reasoning, by which all other principles of the municipal law are ascertained and guided. *[emphasis added]*

The recognition which one nation allows within its territory to the legislative, executive,or judicial acts of another nation, having due regard both to international duty and convenience and to the rights of its own citizens or of other persons who are under the protection of its laws.

"The use of the word 'comity' as expressing the basis of jurisdiction has been criticized. It is, however, a mere question of definition. The principles lying behind the word are recognized. * * * The truth remains that jurisdiction depends upon the law of the forum, and this law in turn depends upon the public policy disclosed by the acts and declarations of the political departments of the government." *[Source: Black's Law Dictionary 4th Ed.]*

Judicial Comity: The principle in accordance with which the courts of one state or jurisdiction will give effect to the laws and judicial decisions of another, not as a matter of obligation, but out of deference and respect. Franzen v. Zimmer, 35 N.Y.S. 612, 90 Hun 103. *[Source: Black's Law Dictionary 4th Ed.]*

Conflict of Laws: Inconsistency or difference between themunicipal laws of different states or countries,arising in the case of persons who have acquired rights or a status, or made contracts, or incurred obligations, within the territory of two ormorejurisdictions. Hence,that branch of jurisprudence, arising from the diversity of laws ofdifferent nations, stats or jurisdictions in their application to rights and remedies, which reconciles the inconsistency, or decides which lawor syste isto govern in the particular case,or settles the degree of force to be accorded to the lawof another jurisdiction, (the acts or rights in question having arisen under it,) either where it varies from the domestic law,or where domestic law is silent or not.

Exclusively applicable to the case in point. In this sense it is often called **"private international law",** a termadopted by Westlake, by Woolsey, International Law (5th Ed) §73, and others, and characterized by "handy and manageable," but at bottom inaccurate, by Dicey, Conflict ofLaws, Moore'sEd. 12, who points out that the defect the name "Conflict of Laws" I that the supposed conflictis fictitious and never really takes place,andthatthe expression has the futher radicaldefect ofconcealing from view the circumstance that the question by the law ofwhat country a given transacdtion shall be governed isoften to plain to admitofdoubt.If,he says, the termappliesto the conflict in the mind of a judge as to which of two systems of law should govern a given case,this amounts simply to saying that the term"conflict of laws" may be used as an inaccurate equivalent for the less objectionable phrase "choise of laws".*[Source: Black's Law Dictionary, 4th Ed.]*

CHAPTER 4.

TREATY OF PEACE & FRIENDSHIP

(Commonly referred as the "*Treaty of Amity and Commerce*")

The Treaty of Peace and Friendship, with additional article; also Ship-Signals Agreement was sealed at Morocco with the seal of the Emperor of Morocco June 23, 1786 (25 Shaban, A. H. 1200), and delivered to Thomas Barclay, American Agent, June 28, 1786 (1 Ramadan, A. H. 1200). Original in Arabic. The additional article was signed and sealed at Morocco on behalf of Morocco July 15, 1786 (18 Ramadan, A. H. 1200). Original in Arabic. The Ship-Signals Agreement was signed at Morocco July 6, 1786 (9 Ramadan, A. H. 1200). Original in English.

This Treaty of Peace and Friendship [1786] was superceded by the Treaty of Peace, signed at Meccanez *(Meknes or Meqqbinez) September 16, 1836 (3 Jumada II, A.H. :1252). Original in Arabic.* A document including a copy of the treaty in Arabic and an English translation, followed by a clause of conclusion under the seal of the United States consulate at Tangier, was signed by James R. Leib, consul and agent of the United States, on October 1, 1836.

Submitted to the Senate December 26, 1836. (Message of December 20, 1836.) Resolution of advice and consent January 17, 1837. Ratified by the United States January 28, 1837. As to the ratification generally, see the notes. Proclaimed January So, 1837.

HOW TO ORDER YOUR TREATY(ies)

Note: You May Obtain Your Certified Copies of the Treaties 1786/7 & 1836 from the National Archives, 700 Pennsylvania Avenue NW, Washington DC 20408. Contact: Jane Fitzgerald at 202-357-5005.

PART II.

APPLICATION OF KNOWLEDGE

DEFINITIONS:

Human Rights defined:

[Source: http://www.ohchr.org/EN/Issues/Pages/WhatareHumanRights.aspx]

Human rights are rights inherent to all human beings, whatever our nationality, place of residence, sex, national or ethnic origin, colour, religion, language, or any other status. We are all equally entitled to our human rights without discrimination. These rights are all interrelated, interdependent and indivisible.

Universal human rights are often expressed and guaranteed by law, in the forms of treaties, customary international law, general principles and other sources of international law. International human rights law lays down obligations of Governments to act in certain ways or to refrain from certain acts, in order to promote and protect human rights and fundamental freedoms of individuals or groups.

Jural Society defined:

"Pertaining to ***natural*** or ***positive rights***, or to the ***doctrines of rights and obligations***; as *"jural relations."* Of or pertaining to jurisprudence; juristic; juridical. Recognized or sanctioned by positive law; embraced within, or covered by, the rules and enactments of positive law. Founded in law; organized upon the basis of a fundamental law, and ***existing for the recognition and protection of rights.*** The "jural sphere" is to be distinguished from the "moral sphere;" the latter denoting the whole scope or range of ethics or the science of conduct, the former embracing only such portions of the same as have been made the subject of a legal sanction or recognition. **The term "jural society" is used as the synonym of "state" or "organized political community."**" *[Source: Black's Law Dictionary 5th Ed] (emphasis added)*

Lex Non Scripta: The unwritten or common law, which includes general and particular customs, and particular local laws. *[Source: Black's law Dictionary – 4th Ed]*

Nation defined:

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

Note: *In American constitutional law the word "state" is applied to the several members of the American union, while the word "nation" is applied to the whole body of people embraced within the jurisdiction of the federal government"* .

Universal and Inalienable defined:

The principle of universality of human rights is the cornerstone of international human rights law. This principle, as first emphasized in the Universal Declaration on Human Rights in 1948, has been reiterated in numerous international human rights conventions, declarations, and resolutions. The 1993 Vienna World Conference on Human Rights, for example, noted that it is the duty of States to promote and protect all human rights and fundamental freedoms, regardless of their political, economic and cultural systems. [*Source*: – *G W Paton (A Textbook of Jurisprudence, Oxford, Claredon Press, 1972, p 286)]*

Both Rights and Obligations defined:

Human rights entail both rights and obligations. States assume obligations and duties under international law to respect, to protect and to fulfil human rights. The obligation to respect means that States must refrain from interfering with or curtailing the enjoyment of human rights. The obligation to protect requires States to protect individuals and groups against human rights abuses. The obligation to fulfil means that States must take positive action to facilitate the enjoyment of basic human rights. At the individual level, while we are entitled our human rights, we should also respect the human rights of others. [*Source*: *G W Paton (A Textbook of Jurisprudence, Oxford, Claredon Press, 1972, p 286)]*

Rights and Obligations*;*

Rights and obligations are varied. They are either primary or secondary (remedial or sanctioning). Secondary rights take off where primary rights stop. Obligations can arise from contract (*obligation ex contractu*) or from quasi contract or from tort (obligation ex delicto). An obligation may be absolute, accessory, alternative, conditional, conventional, statutory, joint or several, etc. *[Source: Black's Law Dictionary (7th Ed. 2001, pp 1102-1103)]*

Parol Evidence Rule: Under this rule, parol or extrinsic evidence is not admissible to add to, subtract from vary or contradict judicial or official records or documents, or write instruments which dispose of property or are contractual in nature, and which are valid, complete, unambiguous and unaffected by accident or mistake.

Perjuries: Perjury shall consist in willfully, knowingly, absolutely, and falsely swearing, either with or without laying the hand on the Holy Evangelist of Almighty God, or affirming, in a matter material to the issue or point in question.

Statute Of Frauds: Its chief characteristic is the provision that no suit or action shall be maintained on certain classes of contracts or engagements unless there shall be a note or

memorandum thereof in writing signed by the party to be charged or by his authorized agent. Its object was to close the door to the numerous frauds and perjuries.

A LEGAL RIGHT MUST BE RECOGNISED BY THE STATE BY

"ATTACHING LEGAL CONSEQUENCES TO ITS BREACH BY LEGAL PROCESS"

CHAPTER 5.

LAW OF NATIONS (excerpts)

The Law of Nations is immutable.

In a diverse world of cultures, religions, etc. and for the preservation of such, Nations are formed for the *greater good and protection* of its People…for their self-preservation! As stated in the *Law of Nations, §§1, 35:*

§1: Of the state, and of sovereignty: A nation or a state is, a body politic, or a society of men united together for the purpose of promoting their mutual safety and advantage by their combined strength. From the very design that induces a number of men to form a society which has its common interests, and which is to act in concert, it is necessary that there should be established a *Public Authority*, to order and direct what is to be done by each in relation to the end of the association. This political authority is the *Sovereignty*; and he or they who are invested with it are the *Sovereign*. *[Source: Law of Nations]*

§35: Dignity of nations or sovereign states: EVERY nation, every sovereign and independent state, deserves consideration and respect, because it makes an immediate figure in the grand society of the human race, is independent of all earthly power, and is an assemblage of a great number of men, which is, doubtless, more considerable than any individual. The sovereign represents his whole nation; he unites in his person all its majesty. No individual, though ever so free and independent, can be placed in competition with a sovereign; this would be putting a single person upon an equality with a united multitude of his equals. Nations and sovereigns are, therefore, under an obligation, and at the same time have a right, to maintain their dignity, and to cause it to be respected, as being of the utmost importance to their safety and tranquility. *[Source: Law of Nations]*

Law of Nations defined**:**

https://legal-dictionary.thefreedictionary.com/Law+of+Nations

The science which teaches the rights subsisting between nations or states, and the obligations correspondent to those rights. *Vattel's Law of Nat. Prelim. Sec. 3.* Some complaints, perhaps not unfounded, have been made as to the want of exactness in the definition of this term. Mann. Comm. 1. The phrase "international law" has been proposed, in its stead. *1 Benth. on Morals and Legislation, 260, 262*. It is a system of rules deducible by natural reason from the immutable principles of natural justice, and established by universal consent among the civilized inhabitants of the world; *Inst. lib. 1, t. 2, Sec. 1; Dig. lib. 1, t. 1, l. 9;* in order to decide all disputes, and to insure the observance of good faith and justice in that intercourse which must frequently occur between them and the individuals belonging to each or it depends upon mutual compacts, treaties, leagues and agreements between the separate, free, and independent communities.

2. International law is generally divided into two branches; 1. The natural law of nations, consisting of the rules of justice applicable to the conduct of states. 2. The positive law of

nations, which consist of, 1. The voluntary law of nations, derived from the presumed consent of nations, arising out of their general usage. 2. The conventional law of nations, derived from the express consent of nations, as evidenced in treaties and other international compacts. 3. The customary law of nations, derived from the express consent of nations, as evidenced in treaties and other international compacts between themselves. Vattel, Law of Nat. Prel.

3. The various sources and evidence of the law of nations, are the following: 1. The rules of conduct, deducible by reason from the nature of society existing among independent states, which ought to be observed among nations. 2. The adjudication of international tribunals, such as prize courts and boards of arbitration. 3. Text writers of authority. 4. Ordinances or laws of particular states, prescribing rules for the conduct of their commissioned cruisers and prize tribunal's. 5. The history of the wars, negotiations, treaties of peace, and other matters relating to the public intercourse of nations. 6. Treaties of peace, alliance and commerce, declaring, modifying, or defining the pre-existing international law. Wheat. Intern. Law, pt. 1, c. 1, Sec. 14.

4. The law of nations has been divided by writers into necessary and voluntary; or into absolute and arbitrary; by others into primary and secondary, which latter has been divided into customary and conventional. Another division, which is the one more usually employed, is that of the natural and positive law of nation's. The natural law of nations consists of those rules, which, being universal, apply to all men and to all nations, and which may be deduced by the assistance of revelation or reason, as being of utility to nations, and inseparable from their existence. The positive law of nations consists of rules and obligations, which owe their origin, not to the divine or natural law, but to human compacts or agreements, either express or implied; that is, they are dependent on custom or convention.

5. Among the Romans, there were two sorts of laws of nations, namely, the primitive, called primarium, and the other known by the name of secundarium. The primarium, that is to say, primitive or more ancient, is properly the only law of nations which human reason suggests to men; as the worship of God, the respect and submission which children have for their parents, the attachment which citizens have for their country, the good faith which ought to be the soul of every agreement, and the like. The law of nations called secundarium, are certain usages which have been established among men, from time to time, as they have been felt to be necessary. Ayl. Pand. B. 1, t. 2, p. 6.

[**Sources:** As to the law of, nations generally, see Vattel's Law of Nations; Wheat. on Intern. Law; Marten's Law of Nations; Chitty's Law of Nations; Puffend. Law of Nature and of Nations, book 3; Burlamaqui's Natural Law, part 2, c. 6; Principles of Penal Law, ch. 13; Mann. Comm. on the Law of Nations; Leibnitz, Codex Juris Gentium Diplomaticus; Binkershoek, Quaestionis Juris Publici, a translation of the first book of which, made by Mr. Duponceau, is published in the third volume of Hall's Law Journal; Kuber, Droit des Gens Modeme de l'Europe; Dumont, Corps Diplomatique; Mably, Droit Public de l'Europe; Kent's Comm. Lecture 1.]

CASE LAW (Fez):

Independent (MT) 1/28/1937 p5

FEZ NO HAT AND SO IT MAY BE WORN IN COURT

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

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

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

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

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

CHAPTER 6.

FOREIGN LAW/RULE

"Uniformity of Result"

The view that foreign law can be reached and applied as easily as domestic law still prevails. This notion is reflected, for example, in the choice-of-law rules, which implicitly assume that a foreign rule may be applied with the same confidence as a familiar domestic rule. This assumption is indicated by a basic purpose which conventionally is ascribed to **choice-of-law rules "uniformity of result."** The flaws in this approach to the foreign law problem become apparent, however, when one examines both the difficulties encountered by the courts in their attempts to reach and apply foreign law and the techniques employed to avoid these difficulties.

JUDICIAL NOTICE

Judicial notice statutes were designed to provide the forum court sufficient flexibility to prevent foreign law issues from being lost or hidden, and to allow the court, with or without the assistance of counsel, to research the foreign law in order to insure that the foreign elements of a case are adequately accommodated.

The selective application of foreign law is supportable on the more general ground that "a state with substantial ties to a transaction in dispute has a legitimate constitutional interest in the application of its own **rules of law.**

Techniques for handling foreign law questions
Judicial notice and presumptions as to the content of foreign law, for example, allow the courts to create the appearance of having determined the law to be applied, yet they are essentially non conflicts techniques which implicitly deny the existence of an alien law.

THE FACT APPROACH

Foreign rules, upon which a party seeks to rely, are regarded not as elements of a legal system, but as facts which have to be pleaded and proved by the litigant. The asserted theoretical justification for this rule is that, since the forum is capable of applying only domestic law, every other element in the case must be treated as a fact to be proved. Failure to comply with this requirement often resulted in immediate dismissal of the claim based upon a foreign law.

It is useful to examine the fact approach for two reasons. First, the view that foreign law is a fact provides a theoretical foundation for the techniques of applying-or avoiding-foreign law. Second, this approach facilitates the accommodation of foreign elements, by providing a simple solution to the procedural and evidentiary difficulties encountered when foreign elements are introduced. **The parties are required to present to the court the foreign rule sought to be applied, thus relieving the court of the burden of conducting its own research**. Moreover, adherence to the fact approach serves to rationalize a court's consideration of the precise foreign rule pleaded in isolation rather than as it relates to other provisions in the foreign legal system.

As the court cannot consider facts not stated in the pleadings-apart from the judicial notice exception -it may not refer to a foreign legal "fact" not pleaded by the parties.

The classic illustration of this approach and its "sudden death" consequences is *Cuba R.R. v. Crosby*. The Supreme Court, speaking through Justice Holmes, **refused to take cognizance of a cause of action for a tort committed in Cuba because no evidence was offered on Cuban law.** The lower court had held that if Cuban law differed from the lex fori, the *defendant* **had the burden of alleging and proving so.** However, in the absence of such evidence, it would apply the law as it conceives it to be, according to its idea of right and justice; or, in other words, according to the law of the forum.

The common law's fact approach to foreign law comported with the views of Joseph Beale and other vested rights theorists, including Justice Holmes. Beale posited that every act creates within its territorial boundaries definite rights or obligations, and the forum is obliged to recognize and enforce these rights even though they are foreign created. **Foreign law, however, operates within the forum only as a *fact*, since every law is strictly territorial in operation and therefore cannot function as *law* outside its territorial parameters.** It should be noted that this theory does not indicate when foreign rights should be protected by the forum; rather it explains *how* the foreign right is enforced.

Note: An extreme instance of effect being given to this view is the majority opinion in Slater v. Mexican Nat'l R.R., 194 U.S. 120 (1904), where Justice Holmes wrote: The theory of the foreign suit is that although the act complained of was subject to no law having force in the forum, it gave rise to an obligation, an *obligatio,* which, like other obligations, follows the person, and may be enforced wherever the person may be found.

For a collection of statutes reflecting the **FACT APPROACH,** see 27 R. SCHLESINGER, LAw 67-69 (3d ed. 1970) [hereinafter cited as COMPARATIVE ScHLESlNGER].

Rule 44.1 – Determining Foreign Law

A party who intends to raise an issue about a foreign country's law must give notice by a pleading or other writing. In determining foreign law, the court may consider any relevant material or source, including testimony, whether or not submitted by a party or admissible under the Federal Rules of Evidence. The court's determination must be treated as a ruling on a question of law.

Note: The intent of rule 44.1 was merely to indicate that the court, not the jury, has the responsibility of resolving the foreign law issue and that this determination is to be treated on appeal as legal rather than factual. Moreover, the second sentence of the rule shows that it was not the intent of the draftsmen to equate foreign law and domestic law for all purposes. Had that been the intention, the court would have been given the complete responsibility for ascertaining the foreign law, but the rule leaves to the court's discretion the decision whether to take judicial notice of a foreign rule. *See* Sass, *supra* note **13,** at 342-47.

It has been suggested that the enactment of rule 44.1 of the Federal Rules of Civil Procedure signaled the demise of the common law fact approach. However, even though rule 44.1 provides that "[t]he court's determination shall be treated as a ruling on a question of law," the foreign law issue is, for some purposes, still treated as a question of fact. **Adherence to the fact approach permits a court to avoid the problem of ascertaining and applying the**

foreign law in its entirety. As mentioned previously**, the burden of discovering the applicable foreign law rests upon the parties**, and, if this responsibility is not satisfied, the court may dismiss the contention based on that law. Since this consequence seems unduly harsh, strict adherence to the fact approach is relatively rare. Instead, the courts have resorted to fictions which avoid both the foreign law problem and the sudden death consequences of the fact approach.

FOREIGN LAW PRESUMPTIONS

Essentially, three foreign law presumptions have been employed by the courts:

(1) the court will presume, in the interests of "inherent justice," that the rudimentary principles of law necessary to support the claim are recognized in all civilized countries and that the foreign state in question, being civilized, would give effect to the claim;
(2) the law of the foreign state will be presumed to be the same as the law of the forum, where both states were originally part of the common law world; and
(3) the law of the foreign state, regardless of the history of its legal system, is presumed to be the same as the law of the forum.

FLORIDA CONTRACT CASE

Under Georgia case authority, in order for a foreign statute to be considered by the forum court it had to be pleaded and proved. Concluding that Florida law alone was applicable, the court noted that a recently enacted Georgia statute had eliminated the earlier decisional rule requiring the pleading and proving of foreign statutory law and barring the Georgia courts from looking to foreign case law. The court observed that the new statute was enacted in part to avoid the presumption of identity[54] and cited *Louknitsky* as exemplary of the strained reasoning which the statute was intended to eliminate. This statute, then, eliminated all vestiges of the common law's restrictions against recognizing foreign decisional law and allowed the court to look to Florida cases as supplying the rule of decision.[56]

Note: 56 Despite its realistic appraisal of common law presumptions, the court in *Old Hickory* erroneously viewed the presumption as related only to the procedural requirement that foreign law be pleaded and proved. The presumption was, in the court's view, divorced from any substantive choice-of-law rule and, therefore, had never been determinative as to which of two state laws shall apply: The presumption of identity has always been invoked after the ritual incantation that no law or statute of the controlling state was pleaded. To the court,this careful separation between the controlling state law and the interpretation to be given to that law demands the conclusion that the presumption of identity, rather than being a substantive choice-of-law rule, is part and parcel of Georgia's adherence to the common-law rule that foreign law be pleaded and proved.

In effect, the court concluded that presumptions are procedural rather than substantive in character. The court failed to recognize that the common law presumption of identity or any presumption of law has the effect of resolving the choice-of-law issue. In some instances, in fact, it is intended to have precisely that effect. Georgia law may provide that lex loci delicti governs but if the lex locus is presumed to be the same as Georgia's common law, the presumption, characterized by the *Old Hickory* court as merely interpretive of the lex locus, in effect furnishes the rule of decision. It is not purely procedural but rather part and parcel of the substantive choice-of law rule. This distinction is not without effect. As Professor Schlesinger has stated, it has serious ramifications with regard to *Erie* questions. *See* Schlesinger, *supra* note2, at **5.**

ACTION:

In order to ensure "***uniformity of result",*** U.S.A.R. shall provide ***"Judicial Notice"*** (and other assistance of our laws) to all court proceedings where a U.S.A.R. National or citizen is involved. Courts, who are in need of knowing the full application and meaning (interpretation) of the U.S.A.R. laws, shall be assisted by U.S.A.R. Attorney Generals.

PART III.

EMBRACING OUR SPIRITUALITY

CHAPTER 7.

Because Moorish Americans are a deeply held religious People, we honor the principles of Love, Truth, Peace, Freedom and Justice.

Our Creator defined:

1. Who made you? ***ALLAH***
2. Who is ALLAH? ***ALLAH is the Father of the Universe.***
3. Can we see Him? ***No.***
4. Where is the nearest place we can meet Him? ***In the heart.***
5. Who is Noble Drew Ali? ***He is ALLAH'S Prophet.***
6. What is a Prophet? ***A Prophet is a thought of ALLAH manifested in flesh.***
7. What is the duty of a Prophet? ***To save nations from the wrath of ALLAH.***

[Source: 101 Koran Questions For Moorish Americans- first seven cited only]

Isaiah 64:8 (Holy Bible)

But now, O Lord, thou art our Father: we are the **clay**, and thou art our potter, and we all are the work of thine hands. *[Source: The Bible, KJV]*

The New Covenant With Israel And Judah

Jeremiah 31:31-37 (Holy Bible)

31 - Ya said: the time will come when I will make a new covenant with the People of Israel and Judah.

32 - It will be different from the covenant I made with their ancestors when I led them out of Egypt. Although I was their God they broke that covenant.

33 - Here is the new covenant that I will make with the People of Israel "I will write in my laws on their hearts and minds. I will be their God and they will be my People".

34 -"No longer will they have to teach one another to obey me. Ya, promise that all of them will obey me, ordinary people and rulers alike. I will forgive their sins and forget the evil things they have done".

35 - I'm Ya, all powerful, I command the Sun to give light each day, the Moon and the stars to shine at night and ocean waves to roar.

36 - I will never forget to give those commands and I will never let Israel stop being a nation. Ya has spoken.

37 - Can you measure the heavens? Can you explore the depths of the earth? That's how hard it would be for me to reject Israel forever, even though they have sinned. I, Ya, have spoken.

1 Kings 8:46-53 (Holy Bible)

46 - If they sin against thee, (for there is no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near;

47 - Yet if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness;

48 - And so return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name:

49 - Then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their cause,

50 - And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them who carried them captive, that they may have compassion on them:

51 - For they be thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron:

52 - That thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee.

53 - For thou didst separate them from among all the people of the earth, to be thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord God.

O Father in heaven hear our prayer and our supplication and maintain our cause.

Sura 49:13 (Holy Quran)

O mankind! We have created you from a single pair of male and female, and made you into nations and tribes, that ye may know one each other not that you may despise each other. Verily, the most honoured of you, in the sight of Allah is He, who is the most righteous of you. And, Allah has full knowledge and is well acquainted with all things.

Circle 7 Holy Koran Chapter XLVII

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

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

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

CHAPTER XLVIII
THE END OF TIME AND THE FULFILLING OF THE PROPHESIES

1. **The last Prophet in these days is Noble Drew Ali, who was prepared divinely in due time by Allah to redeem men from their sinful ways; and to warn them of the great wrath which is sure to come upon the earth.**

2. John the Baptist was the forerunner of Jesus in those days, to warn and stir up the nation and prepare them to receive the divine creed which was to be taught by Jesus.

3. In these modern days there came a forerunner of Jesus, who was divinely prepared by the great God-Allah and his name is Marcus Garvey, who did teach and warn the nations of the earth to prepare to meet the coming Prophet; who was to bring the true and divine Creed of Islam, and his name is Noble Drew Ali who was prepared and sent to this earth by Allah, to teach the old time religion and the everlasting gospel to the sons of men. That every nation shall and must worship under their own vine and fig tree, and return to their own and be one with their Father God-Allah.

4. The Moorish Science Temple of America is a lawfully chartered and incorporated organization. Any subordinate Temple that desires to receive a charter; the prophet has them to issue to every state throughout the United States, etc.

5. That the world may hear and know the truth, that among the descendants of Africa there is still much wisdom to be learned in these days for the redemption of the sons of men under Love, Truth, Peace, Freedom, and Justice.

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

7. Therefore we are returning the Church and Christianity back to the European Nations, as it was prepared by their forefathers for their earthly salvation.

8. While we, the Moorish Americans are returning to Islam, which was founded by our forefathers for our earthly and divine salvation.

9. The covenant of the great God-Allah: "Honor they father and they mother that thy days may be longer upon the earth land, which the Lord thy God, Allah hath given thee!"

10. Come all ye Asiatics of America and hear the truth about your nationality and birthrights, because you are not negroes. Learn of your forefathers ancient and divine Creed. That you will learn to love instead of hate.

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

Prayer for Relief:

Moorish American Prayer

Allah, the Father of the Universe, the Father of Love,Truth, Peace, Freedom,and Justice. Allah is my Protector, my Guide, and my Salvation, by Night and by Day, through His Holy Prophet, NobleDrew Ali, Amen.

[End of Resolution]