

I'm human



Moors and masonry

Moorish castle estate gibraltar. Moorish castle gibraltar. Moors rules and regulations.

The mysterious origins of Freemasonry are shrouded in legend and secrecy. Despite numerous attempts by Masonic writers to link the organization to the Knights Templar and ancient Egypt, one crucial aspect has been overlooked: the influence of Islamic mysticism on Freemasonry. A hidden connection exists between the Freemasons and the Moors of North Africa. The involvement of Freemasons in the establishment of the United States is well-documented, with prominent figures like George Washington, Benjamin Franklin, and Thomas Jefferson being high-degree Masons. However, another secret power has gone unnoticed - the Kingdom of Morocco's recognition of the US as an independent nation in 1777, highlighting the relationship between America's Masonic leaders and the Moors. The Moors played a vital role in transmitting knowledge to Europe, providing a crucial link between ancient and modern civilization. Their wisdom, derived from ancient Egypt, is known as "Moorish Science." This intellectual revival was instrumental in dispelling medieval Europe's ignorance, with cities like Baghdad, Cairo, Cordova, and Toledo becoming centers of civilization and intellectual activity. For nearly eight centuries under Muslim rulers, Spain served as a beacon of civilisation and enlightenment to all Europe. Art, literature, and science flourished there, attracting students from France, Germany, and England who came to benefit from the intellectual treasures of Moorish cities. The surgeons and doctors of Andalusia were pioneers in their field, women were encouraged to pursue serious study, and a lady doctor was not unheard of among the people of Cordova. The French writer Gerard Encausse, also known as Papus, noted that the transmission of ancient wisdom from the East to the West formed a chain linking Gnostic sects, Arabs, Alchemists, Templars. This is reflected in the Ritual of Freemasonry, which admits that "we came from the East and proceeded to the West." Bernard H. Springett, a Masonic author, points out that much of what we consider part of Freemasonry today has been practiced for thousands of years as part of Middle Eastern religions. As Europe borrowed heavily from Moorish learning, European Freemasonry also drew its "secret wisdom" from the Muslim East. With the end of Moorish rule in Spain, Europeans began to colonise Africa, Asia, and the Americas, eventually conquering Muslim territories and forgetting their debt to the Moors. By the 18th century, Western Christians saw themselves as predestined rulers of the world with a divine mission to "civilise" the heathen. Western historians conveniently ignored the immense contribution of Moorish civilisation in delivering Europe from mediaeval barbarism, due to pride and presumption. The founders of the American republic, who were high-degree Freemasons, were aware of the importance of Moorish wisdom and culture to Western civilisation. Morocco was the first nation to recognise the United States, and George Washington received a Moorish flag featuring a green five-pointed star. The pentagram also appears in Masonic art and architecture, and is featured prominently in the design of Washington D.C., which was planned by Freemasons. When Freemasons encountered Sufis, the mystics of Islam, they recognised a common bond. In the realm of spirituality, few figures have left a more lasting impact than the enigmatic Jamal ad-Din al-Afghani, a Sufi scholar and leader who traversed the globe, quietly guiding events from behind the scenes. His life's odyssey took him to distant lands, from India to America, where he rubbed shoulders with heads of state in Cairo and Istanbul. It was amidst this whirlwind of intrigue that Madame Blavatsky, a renowned occultist, claimed to have received guidance from Afghani's teachings, which paralleled her own spiritual journey. The Sufi tradition, born from the mystical practices of early Islamic mystics, emphasizes the importance of living "spiritual guides" or masters. These revered figures are said to possess deep insight and wisdom, quietly influencing events to rectify deviations from humanity's predestined course. The Khwajagan, a secretive group hailing from Afghanistan, embodied this concept. Their teachings focused on introducing subtle ideas and techniques to nudge human history back onto its intended path. As the Eastern parent of Freemasonry, Sir Richard Burton unwittingly foreshadowed the connections between mystical orders and secret societies. John Porter Brown, an American diplomat in Turkey, documented the Sufi path with sympathy, observing that Dervishes and Freemasons shared a fraternal bond. This confluence of mysticism and occultism led some to view Freemasonry as a diabolical perversion of ancient secrets, while others saw it as a means to spiritual enlightenment. Papus, a French occultist and Gnostic hishop, was particularly vocal about the dangers of Masonic lodges, which he believed served British imperialism and international financial syndicates. Conversely, Madame Blavatsky's Theosophical Society aimed to popularize Eastern wisdom in the West, drawing inspiration from Sufi traditions like that of Jamal ad-Din al-Afghani. Sufism eludes definition and intellect, only palpable through association with a Sufi master. These revered figures are guided by higher powers and possess a level of consciousness that transcends human understanding. Historically, Sufi masters have been enigmatic holy men whose actions were often misinterpreted by orthodox believers. The shrines dedicated to these masters serve as hubs for trance dancing, exorcisms, and miraculous healings. Furthermore, Sufi traditions are deeply intertwined with Moorish Science. Sufi masters have long been known for communicating with their followers through dreams, where they impart guidance and direct special missions. These telepathic transmissions have led to numerous accounts of Sufi saints appearing in the dreams of their disciples. Moorish Science has its roots deeply embedded in American soil. Following Madame Blavatsky's establishment of the Theosophical Society in 1875, Jamal ad-Din al-Afghani arrived in America around 1882. Two African Americans who were allegedly his students later gave birth to a man named Noble Drew Ali (also known as Timothy Drew). In the early 20th century, Noble Drew Ali found himself working as a merchant seaman and eventually ended up in Egypt. It is said that he made a pilgrimage to North Africa where he studied with Moorish scholars and received a mandate from the king of Morocco. This connection holds significant weight when considering the historical ties between Morocco and early America. At the Pyramid of Cheops, Noble Drew Ali believed he had undergone initiation and adopted the name Sharif [Noble] Abdul Ali; in America, however, he would be known as Noble Drew Ali. His vision was to uplift humanity by reinstating Moorish nationality, divine creed, and culture among those of Moorish descent in the Western Hemisphere. He envisioned a movement that mirrored Masonic lodges with local temple branches and "Adept Chambers" disseminating esoteric wisdom derived from Eastern Sages and Master Adepts. Noble Drew Ali made notable appearances, including a historic visit to Washington D.C., where he sought recognition for his people's true faith, Al Islam. The president of the United States granted him full authority to teach Moorish Science in America, believing that African Americans would not embrace Islam. By the late 1920s, membership had grown significantly within the Moorish Science Temple, attracting the attention of the FBI and eventually leading to Noble Drew Ali's detention by the Chicago police in 1929. Many believed that Noble Drew Ali's death was caused by police brutality, but his legacy lived on through the Moorish Science Temple. This mysterious Islamic movement continued to influence African American communities in North America. By the 1950s, some white American artists had become interested in Moorish Science, which seemed to hold a unique appeal for those who sought alternative lifestyles. The cities of Tangiers and Marrakech held a special allure for these counterculture leaders, with writers like William S. Burroughs drawn to their exotic charm. A group called the Moorish Orthodox Church was formed by white Americans who claimed ties to this mystical movement. Joseph Matheny, an author and media theorist, first encountered Moorish Science while researching topics such as time travel and quantum consciousness. He described the Moorish Orthodox Church as "one of the most secretive and mysterious religious organisations ever known." This group was seen as a revolutionary force that countered the traditional powers of Islam, working towards freedom and self-expression in a world shifting towards the Age of Aquarius. Long before the wars in Afghanistan and Iraq, this writer attended a lecture by someone associated with the Moorish Orthodox Church. The speaker, a Moorish Sheik who had traveled extensively in the East, claimed that Freemasonry was built on twisted truths taken from Moorish Science, serving as the secret power behind Western societies. He believed that European colonizers had usurped Moorish knowledge to create a system of control that obscured man's true identity. The Sheik identified Freemasonry as a key player in the "Babylonian" system, manipulating institutions that kept humanity in ignorance about the True God. He saw Moorish Science as a counterforce for truth, love, peace, freedom, and justice, opposing the influence of Freemasonic imposters. The Sheik also touched on secret wars between Anglo-American and Asiatic powers, hinting at deeper conflicts influencing human destiny. Are global events like those in Palestine, Iraq, and Afghanistan merely surface manifestations of a deeper struggle between occult brotherhoods vying for control? The enigmatic story of Moorish Science and the Moorish Orthodox Church lends credence to a provocative statement made by a renowned mystic: "There's more to history than meets the eye." This mystic hinted at a hidden layer of events, a reality that lies beneath the surface of what we consider historical fact. The periphery of our known history is merely an illusion; behind it lies another, deeper narrative, one that remains shrouded in mystery and unknown to us.