



Egyptian Sacred Science and Islam: A Reappraisal

Dr. Wesley Muhammad

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I have often said that my Islam is Ma'at Islam. This has caused not a little dis-ease among both Muslims and Kemetologists/Afrocentrists, both of whom feel that their respective traditions are perfect on their own and perfectly incompatible with the other. On the other hand, I believe that the Pyramid Texts and the Medu Neter texts in general of Kemet (Ancient Egypt) are as much sources of Sacred Truth as is the Qur'an, and I also believe that the latter can best be understood in the light of the former. How could this be so? The evidence does not support the popular and oft-repeated claim that Islam derived from Kemetic Ma'at. Rather, the most reasonable conclusion that the evidence allows is that the remarkable similarities between Ma'at and (proto-) Islam are due to them both being variant traditions of related African peoples who inhabited opposite sides of the Red Sea and who may have ultimately derived from the areas around the cataracts of Nile. The Islam of Prophet Muhammad and the early Muslims was an incarnation or expression of an ancient African system of spirituality. Ma'at from Kemet was an earlier and cognate expression, as were the spiritual/religious systems of ancient Mesopotamia and ancient India. These are all cognate systems, daughters of the same mother (i.e. African spiritual consciousness) and father (God's revelatory wisdom). The similarities that exist across all of these above cited religious traditions are to be understood in this context. Islam did not derive from Ma'at of Kemet; they are both branches from a common spiritual trunk, spiritual fruits from the same African tree. As such, the Qur'an of 7th century CE Arabia and the Pyramid Texts of Old Kingdom Egypt (2686 BCE-2181 BCE) are both scriptures and equally important pieces of the puzzle of truth. From the introduction.

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