





رسالة الثورة

A MANIFESTO OF REVOLUTION

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The time has come for a MOVEMENT that is willing and able to take up arms against ALL forms of injustice and oppression. This MOVEMENT is one that seeks to UNITE all of those who have been victimized, marginalized and oppressed by the forces of evil which dominate our communities from East to West. It is a MOVEMENT which seeks to uproot the poison weeds within the Muslim Ummah – an Ummah which, so often, no longer represents the religion of Muhammad, nor his mission.

This MOVEMENT is one which seeks absolute REFORM of the Muslim world – envisioning a world emerging from the REVOLUTION OF THE MAHDI, which will give birth to a true GOLDEN AGE of Islam. We fight for a time when minority communities of Muslims will never again be disenfranchised, threatened, nor oppressed... an age one where those who dare to think outside of the normative paradigms and orthodoxies will not be met with the barrel of a gun or with a noose, but instead with debate and intellectual engagement of ideas.

This is a MOVEMENT which seeks peace, but realizes that first we must ALL have JUSTICE, and that NONE OF US ARE FREE UNTIL ALL OF US ARE FREE. As such, it is a MOVEMENT which is ready, willing and able to take DIRECT ACTION against those who commit atrocities and injustices in the name of Islam.

The time has come for an ideology and MOVEMENT which gathers both the PHYSICAL and MORAL STRENGTH to do battle against the forces of ignorance, injustice and oppression that are destroying our communities and even the environment – we are all symbiotically a part of – in the pursuit of profit and imagined gain.

The time has come to RECLAIM Islam from those who seek to maintain their slipping grasp on the dying order of things – a world of ignorance and submission, not to ALLAH, but to man-made religious institutions and social hierarchies. Our REVOLUTION seeks to uproot and upend their false order of institutionalized religion for profit and social control.

We fight against those which have historically oppressed, murdered and enslaved all who were deemed exploitable “resources,” and working class or slave “labor” – those who they in turn feared and thus tried (ultimately in vain) to control, suppress, repress and oppress. In the West, these historical manifestations are obvious and widely known. In the East, these are forces which for years turned a blind eye at best, and at worst actively participated in and aided the enslavement of our AFRICAN brothers and sisters. These same forces still today enslave Muslim and non-Muslim alike and disparagingly refer to BLACK PEOPLE as “slaves” while preaching hypocritical “*dawah*” that “there are no races in Islam.”

When these forces could no longer keep us shackled within physical chains of bondage and servitude, they chose instead to keep us shackled in mental slavery and spiritual bondage. Finally, when these forces of oppression and ignorance realized they could no longer control us, they attempted to wipe out entire peoples and communities through GENOCIDE – yes GENOCIDE – whether of the Armenian people in years past, or the Jewish people of Iraq during the Nazi-funded Farhud massacre of 1941, the Yazidi people in more recent times with the pseudo-Caliphate terrorists of Da`esh. Wickedness and oppression do not become acceptable or forgivable based on what geographical region of the globe they manifest in, nor based upon the shade or hue of the oppressor's skin.

We fight against evil wherever it manifests – even, and especially, when it arises within our own communities and nations. For too long we have been told to focus only on enemies external to our Ummah, all the while, the THEIVES OF THE KA`BAH have made fortunes poisoning the sky and water with fossil fuels, and spreading terroristic Wahhabi propaganda in their petro-dollar-funded *masajid*.

Make no mistake: the oppressors within the Muslim world are the same as their Western counterparts. In the West, mass incarceration and other insidious methods of ethnic cleansing, along with top-down CLASS WARFARE continue a long LEGACY OF BRUTALITY of those who value profit over others' lives. Without question, we TAKE A STAND and we fight against such evils. In the East, however, the same evil manifests in the subjugation of women, religious minorities, people with different sexual identities, and indeed against all who dare to speak out against those committing these atrocities in the name of Islam.

Just as Imam Ja`far as-Sadiq “people who cultivate refinement are but one community, wherever they might be found” (اهل الذوق أمة واحدة أينما وجدوا), so too are the oppressors of one community, wherever they might be found. Just as the Qur'an says “we make no distinction between” any of the prophets, whether the Biblical Prophets of the *Bani Isra'il*, or *Zhu-l-Kifl* – more commonly known as the “Buddha,” Prince of Kapila – or the Prophet Muhammad himself, for that matter, neither do we make an distinction between the IMPOSTERS – the *DAJAJILAH* – who masquerade as Believers... WOLVES IN SHEEPS CLOTHING, while tearing our brothers and sisters limb from limb.

Whether the Trans-Atlantic Slave Trade, the GENOCIDE of the Indigenous Native peoples of the Americas, the Armenian Holocaust at the hands of so-called Ottoman Caliphate, the Nazi Holocaust at the hands of both Germans as well as Bosnians of the Handschar SS Division, Turks like the Nazi collaborator “Hajj Amin Al-Husseini” posing as Palestinians or the continued Western imperialism that subjugates and dominates the world in the pursuit of profit, sense gratification and imagined gain, the STRUGGLE of resistance which we must engage in

remains intersectional in all cases – ONE MOVEMENT – which is fought on many fronts, but must never be divided nor seen as separate, disconnected or unrelated fights.

Our MOVEMENT is one that cannot be bought, nor lead astray by temptation, moral compromise, or personal weakness. It is an ideology that is pure and righteous, because our focus is not merely *outward* on the world which we are all a part of, it is also internal – with an eye towards self-critique and purification, and constant alignment of our words and deeds with what is ethically right and strategically intelligent.

This SINGLE INTERSECTIONAL ETHIC, which we present here for the edification of those who SEEK THE TRUTH, judges all things by ONE standard and emphasizes personal responsibility and accountability above all else. It is an overall view on LIFE that not only deals with the external, but also the internal. It thus, necessarily realizes that a physical manifestation of oppression, such as the capitalist system (where all life is deemed and expendable resource) – is merely an outward manifestation of the warped values held by the POWER ELITE who run the institutions that control our lives, and destroy all who threaten their unstable house of cards.

Our MOVEMENT recognizes the intrinsic flaws of single-issue causes, where the concept of justice is always, invariably a selective one – with each special interest group fighting for the rights of those that fall under their personal concern alone, while neglecting, or in some cases, opposing altogether the recognition of those rights for others. TOGETHER, we as a MOVEMENT have moved beyond such failed approaches, and single-issue causes, to a logical and all-encompassing system of thought and program of action, which can and will succeed.

This MOVEMENT is not a new idea, but one which has gone by many names – working within, and manifesting as, various organizations, which may on the surface seem to be unrelated and disconnected one from the other. While our WAY is the TRUE PATH which revolutionaries, sages and mystics have walked for generations, it is one which has been necessarily renewed in this era of darkness and utter ignorance for the salvation of our people, our species and the healing of this planet. Within the framework of the Islamic Ummah, this path can and is being defined by the name TALIIYAH AL-MAHDI. This word, “TALIIYAH,” literally means that we are the VANGUARD, the FORERUNNERS of the REVOLUTION OF THE MAHDI, which so many prophets and sages foresaw as a flame burning within the darkness of this ERA OF THE DAJJAL.

Our ideology and method of ACTION has gone by many names, in many languages, from generation to generation. We derive inspiration from and pay homage to such social justice REVOLUTIONARIES throughout the ages. Our spiritual roots reach back into every resistance movement against injustice and oppression, whether John Brown revolts, the Boxer Rebellion, the countless indigenous UPRISINGS against imperialism around the world, the *Hashashin* (Assassins), the first century *T'ai Ping* and Yellow Turbans Movement or similar movements thousands of miles away with the Zealots and *Siqariyim* (“Sicarii”) – whether fighting Roman imperialists on the raised fortress of Masada or executing collaborators in the marketplace.

Until now, however, few groups have articulated as completely an intersectional and holistic description of the nature of this SINGLE ETHIC. Today, we refer to this ideology, WAY OF LIFE and course of DIRECT ACTION simply as THE VANGUARD – the TALIIYAH. Ours is a belief system, and a WAY OF LIFE that lives by ONE SINGLE ETHIC: that all innocent life is sacred, and must have the right to live out a natural state of existence in peace without interference, unless they have aggressed against another. This SINGLE ETHIC ensures that all LIFE, whether human of any background, gender, sexual orientation or sex, or even the Eco-Systems we are all a part of in our state of Nature – the FITRAH (under one NATURAL

ORDER) – are guaranteed the right to exist unhindered, regardless of one’s personal bias against them or perceived right to exploit them for imagined gain.

Under the principles of the TALIYAH, all shall be permitted to do as they please so long as their actions do not harm, in any way, the rights of others. Any action that *does* interfere with such innate rights will *not* be considered a “right” and therefore will *not* be tolerated. Those who hurt or destroy life around them, or create a situation in which that life or the quality of it is threatened or compromised, will from then on no longer be considered *innocent* life, and thus will in turn, no longer have rights.

Adherents to the TALIYAH will abide by these principles in daily life: they will live at ONE with the LAW of the NATURAL ORDER and will not forsake them for the desires of pleasure – from acts of violence against the innocent members of our communities, or even against the Eco-System, to predatory sexual acts, to the use of synthetic, man-made drugs of any kind for escapism, or any other cases where one harms all life around them, destroying our communities and financing tyrants, dictators, and billionaire parasites, under the pretext that they are only harming themselves.

Consistent with the principle that one shall not infringe on an innocent’s life – we advise a lifestyle restricting one’s diet to refrain from needless suffering of non-human animal species – following what *ahadith*¹ tell us was the MINHAI AL-AWWAL, and indeed the MINHAI AL-

¹ This term being the plural of *hadith*, meaning “recorded oral traditions.” In one such *hadith*, the Prophet Muhammad was asked: **“Oh Prophet, are we rewarded for kindness to animals?” Muhammad replied: “There is a reward for kindness to every living thing.”**

While many Prophets were vegetarian, the one that Muslims should most closely be aware of is `Isa, who Christians call “Jesus”. For unlike the other Prophets, it is he who is said to Return with Imam Al-Mahdi. Ahadith bears witness that `Isa will prostrate in *Salat* behind “the Imam” al-Mahdi. So, without delving into what literally dozens of Christian and pre-Christian Gospel accounts of `Isa say about him abstaining from flesh consumption, allow us to view several of the Islamic *Ahadith* that record the dietary habits of `Isa - the one who will Return (whether you believe this literally or metaphorically) and slay *Masih ad-Dajjal* (as an “Imposter System” or as the phenomenon of false religion masquerading in the name of the prophets), according to the beliefs of all Muslims across the globe.

“`Isa used to tell his followers, ‘Take *masajid* (mosques) to be your homes, house to be stopping places. Eat from the plants of the wilderness and escape from this world in Peace.’ Sharik said, ‘I mentioned this to Sulayman, who added, ‘and drink pure water.’” This hadith can be found in the words of Abdullah ibn al-Mubarak (d. 181/797), al-Zuhd, p. 198 (no. 563). Cf. Ibn Abd Rabbihi, al-Iqd, 3:143; and many similar ahadith, though not merely rephrasings of the same, can be found in the following sources of *dalil*: Ibn Asakir, Sirat, p. 138, no. 128 (Asin, p. 541, no. 111; Mansur, no 9; Robson, p. 73); Ahmad ibn Hanbal (d. 241/855), al-Zuhd, p. 98 (no. 326). Ibn Qutbayba, Uyun al-Akhbar, 2:363; Ibn Abi al-Dunya, Kitab Dhamm al-Dunya, in Mawsu’at Rasa’il, 2:275, excerpt no. 138; Ikhwan al-Safa’, Rasa’il Ikhwan al-Safa’, 3:34; and al-Ghazali, Ihya’, 4:180 (Asin, p. 400, no. 70; Mansur, no. 152; Robson, p. 70); Abu Rifa’a al-Fasawi (d. 289/902), Kitab Bad’ al-Khalq, p. 333. Cf. Ibn `Asakir, Sirat, p. 133, no. 120; Abu al-Layth al-Samarqandi (d. 373/983), Tanbih al-Ghafilin, p. 125 (Asin, p. 557, no. 139; Mansur, no. 39; Robson, pp. 74-75); Abu Nu`aym al-Isbahani (d. 430/1038), Hilyat al-Awliya’, 6:314 (Asin, pp. 374-375, no. 44; Mansur, no. 80; Robson, pp. 67-68).

Particular attention must be paid to the last Hadith, where it is stressed **“If you wish, you may repeat what the Possessor of the Word and the *Ruh*, `Isa Ibn Maryam, used to say... the produce of the earth is my food and fruit...”** Thus, it is Islamically impossible for any Muslim to say that one “may not” say “the produce of the earth is my food and fruit” when here permission is granted.

“And (appoint `Isa) a Messenger to the Children of Israel, (with this Message): ‘I have come to you, with a Sign from your Lord, in that I make for you out of clay, as it were, the figure of a bird, and breathe into it, and it becomes a bird by Allah’s leave: And I heal those born blind, and the lepers, and I quicken the dead, by Allah’s leave; and I declare to you what you should eat, and what you should store in your houses. Surely therein is a Sign for you if you are Believers.’” Qur ‘an, Surah 3.49

MASIH, followed by `Isa, the RUH ALLAH. As we seek to embody not only the SPIRIT and ACTIONS of the MAHDI and MASIH in our MOVEMENT, it serves to reason that our diet should reflect that `Edenic diet followed by Adam and `Isa alike. Indeed, as it was relayed in *hadith* “*Masih said, ‘Flesh eating flesh? How offensive an act!’*.”² We seek to embody no such offense.

Similarly, the author of “*Eqd’ud-Durar*,” in Chapter Five, narrates from Hakim Abu `Abd’ullah (from his “*Mustadrak*”) that ‘Abd’ullah ibn Abbass said: **“During Mahdi’s time the wild and ferocious animals would live in peace and the earth would throw out its buried treasures.”** In the seventh chapter of the same book, its author narrates from Hakim, who narrates from `Uthman ibn Sa’id Muqarri (from his “*Sunan*”) who narrates from Huzaifa ibn Yaman, that the Prophet Muhammad said: **“The inhabitants of the sky, the birds, the beasts and the fishes in the sea will become delighted by Mahdi’s existence.”**³

In the same chapter of the same book, the author narrates from Abu Sa’id Khudri that the Muhammad said: **“Mahdi will emerge from my nation. Allah will resolve him as the savior of the people. my nation will live in pleasure due to Mahdi’s existence. Due to him, the animals too will live a laudable life. The Earth will expel out its vegetation. Mahdi will distribute wealth in the just manner.”**

Is it not obvious what these prophecies mean? How will the animals be “delighted” by the Mahdi, how will they live a “laudable” life and – more importantly – how will `Isa be with him speaking such admonitions against “flesh eating flesh” if the very REVOLUTION OF THE MAHDI is not a REVOLUTION that is also for the entire animal kingdom? The answer is obvious to those with REASON.

With our diets and lifestyles aligned to this foreshadowing glimpse into the RISE of the Mahdi, along with this purity of everyday life, the REVOLUTIONARY in the MOVEMENT must strive to liberate the rest of the world from its chains – saving life in some cases, through DIRECT ACTION, and in others, dealing out justice to those guilty of destroying it. Only with this dedication and conviction – living a life that is in harmony with our stated goals and beliefs, gaining the strength from our purity of body and mind, while actively opposing those who are destroying this world with their poisonous thoughts, deeds and pollution – can we be victorious in our STRUGGLE for TOTAL LIBERATION.

وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ أَنِّي أَخْلُقُ لَكُمْ مِنَ الطَّيْرِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ وَأَنْتَبِئَكُمْ بِمَا تَأْكُلُونَ وَمَا تَدْخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَلِكَ لَآيَةً لِّكُمْ إِن كُنْتُمْ مُّؤْمِنِينَ

The Qur’an tells us that Isa told people what to eat, and these *ahadith* tell us that what he ate and told others to eat was plant-based food alone. As well, if `Isa ate no flesh or animal products 2,000 years ago, then why do so many imagine that he would be ANY different when he returns with the Imam al-Mahdi? And with that in mind, it would serve to reason that the Imam himself might actually be abstinent from flesh foods if `Isa, his closest companion, is.

² Notes: *Al-Raghib al-Isfahani* (early fifth/early eleventh century), *Mahadarat al-Udaba’*, 1:610

³ In the same chapter of the aforesaid book the author narrates from Abu Na’im (from the book “*Manaqib of Mahdi*”) and Tabarani (from the book “*Mu’ajam*”) who narrate from Abu Sa’id Khudri that the Messenger of Allah said: **“During Mahdi’s era my nation will enjoy such bounties which they had never enjoyed before. The sky will descend rain upon them while the Earth too would not release anything from its vegetation but that it would expel them out.”**

THE TRUE PATH

The TALIYAH AL-MAHDI not merely an organization, but also coalition of individuals who share similar beliefs and goals individually, communally, globally and even inter-generationally. We realize that our REVOLUTION will neither be fought nor won overnight, and we have strategized accordingly. Though the masses remain largely unaware of the sources and *dalil*, prophecy foretells not one “mahdi” but TWELVE MAHDIYYIN who emerge with the “Mahdi al-Husayn” – the successor to the Twelfth Imam – who reigns for not one generation, but for 309 years. In this is a mystery for those who reflect. Does this mean a physical return of Iman Husayn ibn `Ali? Or does it instead tell of a metaphorical shift in consciousness – over 309 years, such as what occurred during the occultation of the *Ahl al-Kahf* in the Qur’anic Surah by the same name?⁴ Again, the answer is obvious to those with REASON.

Our REVOLUTION is not going to be won overnight, but over the course of years, centuries... and for this, a very high caliber of Taliy`un are required. As such, the TALIYAH AL-MAHDI is not only a structured, largely-underground organization, is *also* a banner under which those who embrace our precepts and ideology may march or claim affiliation with. There is no need that one be an official member of any specific chapter in order to claim affiliation with the TALIYAH AL-MAHDI as an IDEA.

The TALIYAH is what it is and that is the WAY it is. Our principles are not open to debate. One either believes in the MESSAGE and WORK of the TALIYAH – as a an intersectional whole – or they do not. Those who do not are simply not part of our MOVEMENT.

Regarding specific principles of adherence and self-discipline, our ideology cannot be reduced to, nor divorced from ideas such as abstinence from animal products and recreational drug use (including alcohol or non-ritual, recreational misuse of the sacred tobacco plant,

⁴ The concept of Twelve *Mahdiyyin* after the 12 Shi`ah *A`immah* is not well-known among the mainstream Shi`ah adherents. It is, however, widely recognized by the renowned scholars throughout the centuries, and still today. It has always been a part of Shi`ah *Aqidah*, and as such, only a small selection of such references will be presented here, out of the many more which exist. **“Abu Basir said: I told Al-Sadiq, Ja`far Bin Mohammad: “O son of the Prophet, I once heard your father saying that after the Qa`im there shall be twelve Mahdiyyin”. Then Al-Sadiq said: “Indeed, he said ‘twelve Mahdiyyin’ and he did not say ‘twelve Imams’. They are from our followers, who shall call upon people to support us and who shall identify our right.”** Kamal Ad-Din, chapter 2, page.358, Hadith.56; Iqaath min al-Haj`a, page.369, Door.11, Hadith.12; Mukhtasar Basa`ir alDarajat, p.38 (Online version: vol.1, p.41); *Bihar al-Anwar*, vol.53, p.145, door.30 Hadith.1; also vol.53, p.115

As well, we find, “Abi Abdullah said: **“O Aba Hamza, verily there will be from us, after the Qa`im, eleven Mahdiyyin from the sons of Hussein.”** Ghaiba lilTusi, p.478, Hadith.504; Iqaath min al-Haj`a lilSheikh al-Hor al-Amili, Door.11, Hadith.2 (Online version: p.362); al-Usul as-Sita Ashara p.91; Mu`jam Ahadith al-Imam al-Mahdi, vol.4, p.77, Hadith.1148-1149; Mukhtasir Basa`ir

Ahadith explaining the reality of generations of “Mahdiyyin” are also found in Sunni sources. Ibn Al-Munada in the Book of Daniel, **“Sufyaniyyin are three, and the Mahdiyyin are three. The First Sufyani will emerge, and if he emerges him being mentioned becomes popular, the first Mahdi emerges then, and then the second Sufyani, then the second Mahdi comes and then the third Sufyani will emerge, and then the third Madhi will emerge [and so on] and so Allah will make better everything that was ruined before and will be rescuing the people of Iman, and will make a living Sunnah, extinguishing invented Sunnah that has spread like a fire.”** Alarf Al-Wardi Syooti, p.1/149 hadith #250

We also find, in Umdat Al-Qari’s *Sharh Sahih al-Bukhari* that Bader Ad-Din Al-Ayni Al-Hanafi said, **“There will be TWELVE after the Mahdi that will emerge in the latter era...”** until he said, **“And then, after him, his son will rule, and so with that, there will be TWELVE kings, each one of them is an Imam al-Mahdi.”**

through cigarettes and the like). Abstinence from these things alone, however, does not mean that one is a part of our MOVEMENT. The belief system of the TALIYAH is much more complex and involved than merely being Muslims who have a healthy diet, sobriety, and believe in REVOLUTIONARY CHANGE. These things are, however, key to alignment with the TALIYAH and our focus as a REVOLUTIONARY MOVEMENT, which must be mentally focused and physically strong. The ideology and program of the TALIYAH AL-MAHDI is a philosophy which addresses ALL aspects of human existence and its relation to the world around it — from political and social, to ethical and spiritual.

The TALIYAH views ALL life as equal participants in a grandeur ORDER of things and accordingly demands that ALL be permitted to live out their natural lives fulfilling their destiny as part of the WHOLE. We therefore fight against all doctrine and action, based on false human perception, which for its own imagined gain, seeks to subjugate and dominate other life and/or remove itself from the natural course it was meant to take.

In order to prevent any variance of interpretation of this STATEMENT of the TALIYAH, we will put it into specifics. The TALIYAH is nothing less than these principles — but it is definitely more — as the TALIYAH is an *overall approach*, not merely a list of segmented rules. There will be issues not mentioned here, this does not indicate our lack of position on them. The key is to understand the underlying theme, principles and ethic of the TALIYAH MOVEMENT and apply them to ALL situations and contexts.

Politically, the TALIYAH MOVEMENT condemns *both* Capitalism and Communism which both see Nature as nothing more than a mass of resources for human consumption and exploitation. As American Indian Movement founder Russell Means said, **“Marxism is as Alien to my culture as Capitalism... Being is a spiritual proposition. Gaining is a material act. Traditionally, American Indians have always attempted to be the best people they could. Part of that spiritual process was and is to give away wealth, to discard wealth in order not to gain. Material gain is an indicator of false status among traditional people, while it is ‘proof that the system works’ to Europeans. Clearly, there are two completely opposing views at issue here, and Marxism is very far over to the other side from the American Indian view.”**

We denounce Western society which was founded upon genocide, slavery and ecological destruction and terrorism and which perpetuates racism, sexism and the commoditization of non-human animal life and the Eco-System we are all a part of. We do not believe that *any* paradigm or political ideology which has its roots in and has risen from the dominant Western-culture, be it left or right, offers any lasting solutions to this world’s problems. One cannot fight for freedom of those they have a personal affinity with and at the same time support those who seek to impose a brutal government upon others to restrict peaceful ideas, ethnicities, religions, sexual orientations and identities for others.

We have thus UNITED — across sectarian lines and divisions, with our feet firmly planted in every community, masjid, *madrassah* and *hawza* of the Islamic world — to fight against injustice wherever we find it, including in the East. We make no distinction between injustices and oppressions. Neither do we excuse them because of where they occur geographically. We do not choose one injustice to oppose while selectively turning a blind eye to or even supporting another at the same time. Again, this is because we fight for one Single Ethic that guides all of our actions.

We support BLACK LIBERATION and INDIGENOUS PEOPLES RESISTANCE MOVEMENTS and we fight together as members of each of these in some cases “co-

conspirators,” in others fighting alongside in this single STRUGGLE to reclaim dignity and restore our rights, as well as laying claim to what has been denied or stolen.

As a MOVEMENT composed of both men and women, we are unified in the STRUGGLE for equality between the sexes, even while acknowledging different tendencies for masculine and feminine energies in Nature. We thus work together to end the reign of those who exploit existing differences to an unfair advantage, so as to gain domination over others.

Finally, we oppose all who hide behind religion or tradition to spread hatred against LGBT communities and individuals, under the pretext of “religious freedom.” Whatever one’s personal preference or orientation, there is no excuse for oppression — nor remaining silent regarding the oppression of those different from us.

In the popular imagination of Muslim cultures around the world in the Modern Era, the *hurmah* of homosexuality is thought to be codified in the Qur’an itself. We find there the story of the “people of Lot” destroyed by Allah because the men engaged in lustful carnal acts (7:80–84, 11:77–83, 21:74, 22:43, 26:165–175, 27:56–59, and 29:27–33). Not only does homosexuality fail to be mentioned as the cause for the people of Lot’s destruction, a careful reading of the *mubin*, clear Arabic used in the oration, notes that it is *not* the cause.⁵ The Qur’an denounces and demands punishment for RAPE – the true “sin of Sodom” – and has NOTHING to say about homosexuality. We stand by this and declare that the punishment for rape – whether heterosexual or homosexual – should be nothing short of DEATH.

The Qur’an was never referring to homosexuality, but to a story in the Torah (confirmed to have nothing to do with homosexuality by the prophet Ezekiel, in 16.49-50). That story is one of foreigners being raped by xenophobes and ethno-nationalists. With this realization, as a MOVEMENT, it is not for us to determine what an individual is hormonally or energetically experiencing within their bodies, and we thus defer to Indigenous societies throughout the Earth, who have classified and described this status of “Two-Spirit” individual throughout the ages.⁶ For it is they who have followed the “Fitrah” of the human species far more effectively than modern or classical societies, whether East or West. Any gradation between binary “female” and “male” is common and part of the NATURAL ORDER of things, *not* in conflict with it. While

⁵ For a full treatment of this subject – with ample *dalil* to back up everything asserted here, and more – we recommend reading the entirety of Dr. Naziri’s text, entitled *DECONSTRUCTING FUNDAMENTALIST HOMOPHOBIA IN ABRAHAMIC RELIGIONS: On the Religious Acceptance of Homosexuals in the Torah and Qur’an*, which can be found at: <https://taliyah.org/lgbt.html>

⁶ Historically, while some Native American communities were characterized by rigid gender roles and even homophobia, many others were known for their acceptance of non-binary and transgender roles and identities. Literally dozens of North American indigenous communities recognized at least one other gender identity besides male or female — many with five or more in total. In most cases, this reality has been exacerbated and embraced by indigenous cultures throughout the world. In Samoa those who could be considered “transgender” are called “*Fa’afaine*” — people who identify as having a third or non-binary gender identity — nearly 5% of Samoan society. In Hawaii they have traditionally been called *mahu* — those “in the middle,” between the polar genders, in some Pacific Islander indigenous communities — or in Tongan communities, *fakaleiti*. Throughout continental Native American societies, the names vary from culture to culture, but the concept is nearly universally recognized, and since the 1990s, has been termed “Two-Spirit” or “*niizh manidoowag*” (from Ojibwe) — a modern, pan-Indian, umbrella term used by some Indigenous North Americans to describe Native people in their communities who fulfill a traditional third-gender (or other gender-variant) ceremonial role in their cultures. With hundreds of Native American cultures in the continental, so-called “United States,” we see this concept embodied in the Blackfoot *a’yaikikahsi*, *aawowaakii*, *ninauh-oskitsi-pahpyaki*; the Cree *napew iskwewisehot*, *iskwew ka napewayat*, *ayahkwew*, *inahpikasoh*, *iskwehkan*, *napehkan*, *batee*; the Lakota *winkte*; the Navajo *nadleeh*; the Ojibwe *ikwekaazo* and *ininiikaazo*; or the Zuni *ihamana*.

this realization might make some uncomfortable, our position is to allow NATURE to speak for Itself, and for us to quietly LISTEN and reflect.

To our homosexual brothers and sisters: we will defend your rights to live and worship. Any who seek to kill you, we shall seek to kill them first; any who declare your blood halal, we declare their blood halal in turn. There will be no more passively sitting by while homosexuals are murdered by individuals or state apparatus in the Muslim Ummah.

Defending the RIGHTS of homosexuals is not a matter of one's own sexuality or familial intentions. For many of us, reproduction is of paramount importance to spread and carry on the lineage and mission of the TALIYAH AL-MAHDI. But for those of us for whom this is the case, that does not mean that our individual footprints upon the path is to be imposed upon those for whom Allah has not decreed it. As such, we are told by the Prophet Muhammad himself that it is haram for person *not born* as a *mukhannath* (homosexual or transgender individual) to act as a *mukhannath*. But for those “born that way,” we are told clearly that that there is no sin for them, as this is their way of following their own energy and FITRAH. Those of us who marry the opposite sex and reproduce should be perfectly secure in that FITRAH for ourselves, without seeking to impose it upon those from whom NATURE – yes, ALLAH – has *not* ordained it. It is time for the Muslim Ummah to once again embody the Qur’anic maxim that “*la ik’raaha-l-din*” – “there is to be NO COMPULSION in religion.”⁷ Put simply, those who seek to compel in the name of Islam are thus enemies of Islam and must be compelled to desist in their appropriation of the name of “Islam” for the sake of their personal desires and prejudices.

⁷ “There is no compulsion in The Way, for truth is distinct clearly from falsehood.” *Surat Al-Baqarah*, 2.256

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ

THE JAM AT AL-FITRAH

All of our views stem from the observation of the NATURAL ORDER around us and *within* us. We view this NATURAL ORDER or FITRAH as nothing short of the Divine ideal that societies and religions have characterized in an array of diverse, yet underlyingly consistent manners, depending largely on how their societies were structured. In hunter-gatherer societies, the general concept of the Divine was animistic. In agrarian and pastoralist societies we see henonistic pantheons such as throughout much of pre-colonial Africa, India and in Biblical societies of far Antiquity and even dating back to the Bronze Age. In Totalitarian Agricultural societies, we see blood fertility cults and polytheism emerge. In each society, we find people ritualizing the processes of life, survival, death and rebirth that are core to their methods of living. Beyond those human conceptualizations, however, is the NATURAL ORDER, or what the ancient Taoists characterized as *T'aiji*. This is the FITRAH and ours is the DIN AL-FITRAH.

The TALIIYAH AL-MAHDI recognizes that what is born is born to another and that life on Earth and the NATURAL ORDER is a metaphorical “Tree of Life” springing forth from the root of a HIGHER POWER. Life, survival, death and rebirth are all part of a universal cycle of Nature, and it is this process or cycle that itself is Divine. With that acknowledgment, we understand that each people, according to their situation and experiences will have different conceptualizations of what that DIVINE POWER is. Some may call it God, Allah, YHVH, others a Life-force, and others still perhaps just LIFE or NATURE or the WAY or “Tao.” We respect and will defend the right of all to approach the Divine through whatever cultural framework they deem relevant.

LIFE itself is our religion. Living in harmony with the Tao or WAY of Nature is the TRUE meaning of ISLAM – even ISTISLAM (total SURRENDER to Allah) – long before there were ever man-made hierarchies and institutions formed, utilizing this name as a proper noun rather than as a verb.

We accept ALL people’s inclination to search for truth through the customs and traditions they can best relate to — provided they are not used as an excuse for brutality and as such we defend the rights of ALL religions. We, however, see our natural *fitrah* state as being *pre-civilization* and thus we do not ascribe to any man-made religious hierarchy, as they cannot help but be weighed down by the cultural baggage and surrounding societies’ garbage that inevitably clouds their vision, and keeps the masses of cattle-like adherents locked within the chains of mental slavery.

There is NO organized religion that is exempt from this truth. As MU’MININ (المؤمنين) (those with “*Iman*,” إيمان “Faith” and “Certitude”),⁸ it is our ROLE to purify the defiled Temple of the Muslim Ummah, and to hold the scholars-for-dollars and imposers accountable for their crimes done in the name of Islam.

⁸ A clear distinction is made in the Qur’an between *Muslimun* and *Mu’minun*. We are to strive for the state of *Iman*, not merely “*Islam*.” Islam is not the highest state of *Din*, but rather a minimum and clearly very easy path. The Qur’an tells us in *Surat al-Hujrat* 49:14 “**The *Aaraab* say, ‘We believe.’ (*tuminu*) Say: You believe not; but rather say, ‘We profess Islam;’ (*aslamna*) for the faith (*al-imanu*) has not yet found its way into your hearts. But if you obey Allah and Hu’s Messenger, he will not allow you to lose any of your actions: for Allah is Indulgent, Merciful.**”

قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

We “accept what is useful and reject what is useless,” as the Taoist maxim of Li, Jun-Fan advises — adding individually what can only be gained from the experience of what is uniquely our own. We embrace truth wherever it manifests and reveals itself, whether in certain writings of religious or philosophical texts to great artistic masterpieces of music or visual art. We strive for it wherever it can be found... in the beautiful workings of NATURE, and the miracle of LIFE that surrounds us all — making that HIGHER POWER of the NATURAL ORDER self-evident to all who can truly see. Lastly, and just as importantly, we look within, where the road map to LIFE on the TRUE PATH lies. It is here where our instinctual knowledge which has been dormant for so many years on the human calendar of chaos and destruction is still to be found.

Through purity of body and mind — gained by an abstinence of animal products, alcohol and all other recreational uses of drugs — through exercise, right thoughts and right deeds, we can achieve a ONENESS with that NATURAL ORDER, that is the very NATURE OF THE DIVINE, and live the way we are meant to. Through these actions and this lifestyle, there is a personal healing and communion with the NATURAL ORDER, with our Creator (*Al-Khaliq*) and Its Sustaining Life-Force (*Ar-Razzaq*). In this space, we gather the strength to fight against those who refuse to see what is clear to all who have eyes to see and ears to hear — the oppressors who force their discord on us, the righteous followers of the TRUE PATH.

This is the solution: not only for ourselves, but for the world and all who will accept it. Only those who live LIFE to fulfill their destiny will have the strength to fight against wickedness and iniquity, and only will a world that accepts this reality and lives accordingly, ever have true and lasting peace and harmony.

THE NATURE OF THE TALİYUN

What it means to be the Vanguard of the Mahdi

Over the years, since the TALİYAH AL-MAHDI first rose to prominence following our announcement of the DOUBLE ECLIPSE in the lunar month of Ramadhan, in 2003, much talk has arisen as to what the nature of the TALİYAH is, and what defines a “member” of this *jam`at al-Fitrah*. To clarify, the nature of the TALİYAH is synonymous with belief; with faith or “*iman*” itself. One is automatically *taliy`i* if they are on the path of righteous intention (*niyyah*) and *iman*; for these are the true Believers (*Mu`minin*).

This means that the true *Mu`minin* will strive in every possible manner to be living embodiments of the Divine Will, on Earth as it is in Heaven. This means that unskillful behavior will be avoided and skillful behavior will be pursued, with the Mystic Warrior (*Mujahid `Arif*) striving hard in the way of Allah to become purified of the inner filth (*rijs*), which tarnishes and stains the mirror of the innermost heart (*qalb*).

This means that one will fulfill the bare minimum requirements prescribed in *Shariy`atu-l-Islam*, but it also means that the true *Mu`minin* will strive also for the recommended, righteous practices (*al-Mustahabbat*); shunning the reprehensible (*makruh*) and drawing near to the good (*tayyib*). This is not only relevant to those claiming to be *Taliy`iyyin* but also to the true *Hizbiyyullah* or the *jundiyyun* of *Jayshu-l-Mahdi*. These are not “organizations” but instead are universal manifestations of *iman*. We must make it absolutely clear, here and now and henceforth, that any attempt to brand an organization with these holy names is no different than the ethno-national State of Israel branding itself with the holy, Qur`anic and Biblical term “Israel” as though calling something by a holy name automatically makes it holy (regardless of its actions).

This is what those who have, admittedly understandably in some cases, associated the name “*Hizbullah*” with “terrorists” do not understand. For to say that the “*Hizbullah*” are terrorists is to say that *Muslimin* are terrorists. Thus, while we denounce any organization that falsely uses names to describe their unIslamic practices of racism and nationalism (*`asabiyyah*), we cannot denounce any Qur`anic *name* itself. Similarly, to say that the “*Jaysh al-Mahdi*” are “terrorists,” is to say that every *Shi`i* is a terrorist, as every *Shi`i* should embrace this term, by definition (as should any Muslim who believes the Qur`an, in fact). In the same way, the “*Taliyah al-Mahdi*”, as we have termed our *jam`at al-Fitrah* and our shared aims, is merely a band of *Mu`minin* which the Qur`an has enjoined us to come together as in *Surat al `Imran*, Ayah 104:

“Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: and these it is that shall be successful.” Qur`an, Surah 3.104

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

To this end, it must be understood that the TALİYAH AL-MAHDI is not an “organization” in the traditional sense of an activist group, with a list of adherents, who get together once a week, picket an establishment and then go back to their “other” life. We are defined by our lives and the actions therein. These actions alone determine whether we are *Taliy`iyyin* or not.

THE TALIYAH AL-MAHDI IS AN IDEA, and much to the dismay of the *kuffar*, it is an IDEA which cannot be killed nor imprisoned. The more this IDEA is resisted, the more it will prevail. In this is the similitude of water. Those who try to fight against the force of a current are doomed to be swept away by it. With that acknowledge, however, those who oppose us will oppose us, as it is in their nature to oppose us (and this too is all part of the Divine Plan). As the Chinese prophet Laozi said:

**“When superior people hear of the Way,
they embody it and carry it out immediately, with diligence.
When average people hear of the Way,
it sometimes seems to be there, sometimes not; they apply it here and there.
When lesser people hear of the Way,
they ridicule it greatly, laughing out loud and mocking it.
If they didn’t laugh at it,
it wouldn’t be the Way.”**

With that said, we anticipate the ridicule of lesser people just as much as we know the superior *insan al-kamil* will naturally gravitate towards us. THIS IS THE WAY.

In their scoffing and ridicule, we find blessing, as their words advertise our STRUGGLE for us and spread the word. This is so much the case that we can warn them of this openly and yet they cannot resist the impulses of their egos and will spread our message for us even though it goes against their intentions. This is because they have no mastery of themselves and their egos. They blow in the winds of its desires. They are the very weakness that juxtaposes our strength, they are the ugliness that highlights the beauty of this MOVEMENT. *Al-hamdulillah*.

It is said that **“when our Qa’im Rises, he will face so much difficulty and opposition from the people that even during the period *Jahiliyyah*, [Muhammad] did not face.’ It was asked ‘Why should that be so?’ and the Imam replied, “When Muhammad was appointed, people worshipped stones and wood. However, when our Qa’im arises people will interpret the ordinances of Allah against his interpretation, and will argue with him and dispute by means of the Qur’an. By Allah, the justice of the Qa’im will enter inside their homes, just as the heat and the cold enter them.”**

With this said, we understand the fight within the Ummah which we face... and we welcome it. As iron sharpens iron... Come! Let us REASON together!

When people hear the call towards truth and away from falsehood, they naturally gravitate towards those others who heed this call as well. They then seek to wage their inner and outer struggle in the midst of such *Mu’minin*, and serve as beacons in their communities for enjoining right and forbidding evil; and more importantly LEADING BY EXAMPLE.

Accordingly, though our nature is Universal, the natural inclination for like-minded individuals to harmonize and collaborate to work towards a similar goal, has emerged the TALIYAH as more than just a loose coalition of individuals, but also as a Movement, an organized struggle through which we *Mu’minin* with similar goals (rooted in Divine Scriptural prescription), seek to “band” together to strengthen and fortify each other. Thus, as a unified force we will naturally be stronger and more effective in accomplishing these goals which Islam commands us to strive after, than if we were all going at this alone, or in a more loosely knit

⁹ *Ithbat al-Hudat*, Vol. 7, p. 86

context. Still, one need not be part of a formal TALIYAH chapter to be or claim to be *Taliy`i*, and in this way, we are *both* an organization *and* an IDEA.

We who march under the title of “*Taliyah al-Mahdi*” also march under the title “*Jaysh al-Mahdi*,” (despite not being part of the organizational structure of militia which has taken the same name in `Iraq), also under the Qur’anic title “*Hizbullah*” (despite not being part of the organizational structure or stated racist aims of the group by same name in Lebanon), and also under the Qur’anic title of “*Shi`ah*” in general. We are *all* of these things, because *all* of these things are synonymous with *Mu`minin*. People should not get confused or distracted by the language, as these are *not* titles, they are *descriptions* of a caliber of person, no different than the term “*Mu`min*” describing belief or “*iman*,” or “*Muslim*” describing Submission itself. *Taliy`i* is merely a description of our actions, the actions of *belief*. If one has belief or *iman*, then the Qur’an and *ahadith* are clear on what the caliber of such a person will be. Hadith literature is clear on the *mustahabbat* that the individual *Mu`min* will strive towards.

Furthermore, *ahadith* are clear on the actions that the person will take to defend the innocent, and to prepare for the Revolution of the Leader who will Rise (*Thawratu-l-Qa`im*). Those who do these things, and live a lifestyle in accordance with *iman*, are *Taliy`iyyin*, by definition. Those who do not, are not.

Similarly, as a note to the interchangeability of these synonymous terms, the Iranian leader Khamana’i addressing the Lebanese militia who calls themselves *Hizbiyyullah* proclaimed the same: **“You are the *Taliy`ah* of the *Mujahidun*. When I look at you, I see the enthusiastic appearance of the Great Army of Islam. Surely, the victory is certain and inevitable and you will see it with your own eyes.”**

Whether or not one agrees with that assessment – and to be sure, we do not, as we will not be fooled by public relations campaigns, when the leader of the organization has openly stated his racist objectives – the point is that Khamana’i understood this as a term that applies to those embodying a certain set of actions, not the title or label for some sort of centralized organization.

Just as using the term “Sunni” does not necessarily mean one is of the true Sunnah of Muhammad (though we do not reject this term either) and just as one using the term “*Shi`ah*” does not mean that they are truly of the actual *Shi`ah*, in the same way, the term “*Hizb`ullah*” or “*Hezbollah*” is not a term that can be thrown around lightly and used in spite of the actions and ideologies of one professing it. For just as the Qur’an uses the term *Shi`ah*, it also uses the term *Hizb`ullah*. And yet, today there is a group taking funding from a repressive, murderous state apparatus in Iran, and being led by a man who has openly admitted he does not really fight for the Palestinian people, but against the Jewish people, due only to his hatred of them. His hatred is not for nationalism, nor even Israeli nationalism. He has admitted that he is *glad* there is a State of Israel in which so many Jews have gathered from throughout the world, because it has saved him the trouble of hunting Jews down throughout the world and carrying out genocide, nation by nation.

These are his words brothers and sisters. Are these the words of someone who keeps to Muhammad’s *Sunnah*, when he wrote in the *Constitution of Medinah* that his followers along with the Jewish people constitute “One Ummah” - an *Ummatan Wahidatan* (أُمَّةٌ وَاحِدَةٌ)? And if this reference to Muhammad’s own Constitution is new to you then ask yourself why it is that the Qur’an uses this very phrase over and over for “one religious community” and yet the so-called “scholars” of our *Din* hide such references in the Constitution, never mentioning it, nor the

implications thereof to us? Could it be that they literally PROFIT from division in the human family, walling us off from one another? We are here to BREAK DOWN THE WALLS!

The organization using the name “Hezbollah” has an aim, and according to their own very wealthy leader (with an estimated net-worth of \$250,000,000 – gobbled up in funding from Iran, paid for by your *khums* donations), it is not to “end the occupation of Palestine,” or even to “liberate all of Palestine.” Its goal is to kill the world’s Jews. Listen to the words of its leader Shaykh Hassan Nasrallah: “If Jews all gather in Israel, it will save us the trouble of going after them worldwide.”¹⁰

There is no way one can read statements like this, and the many dozens of others by the leadership of the so-called “Hezbollah” and claim they are another other and bigots using the suffering of the Palestinian people to justify their hatred of the Jewish people worldwide. As such, we make little distinction between these *dajajilah* imposters, who claim to be “Shi`ah,” and their mirror image terrorist groups in the so-called “Sunni” world.

From our perspective, we are the true *Hizbiyyullah*, the true *Taliy`iyyun*, the true *Jaysh al-Mahdi*, the true *Jaysh al-Ghadhab*, and the true Shi`ah and the true Sunni Muslims. We embrace all of these terms as holy titles for how we aspire to live and what we aspire to embody, and we speak out against those who use these terms as titles for sectarian division – and worse – for racism and nationalism (*`asabiyyah*).

When we say “Sunni” and we say “Shi`ah,” we mean the true living meaning of those terms. We do not mean *madhahib*, we do not mean *shiyah* sects that are split into. We have not and will never turn to sectarian violence. Islam is Islam. Truth is truth. And as the Qur`an says, “Truth has come and falsehood has vanished. Verily, falsehood is bound to vanish” (جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا), and “let there be no compulsion in religion, for Truth is manifest from falsehood” (لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ).

There is no differentiation between one who is fighting for the same cause under a different banner, and one who is fighting for the same cause within the ranks of our *jam`at al-Fitrah*. The only functional difference can be noted in the Universality of approach of such groups. For instance, one can be of the same *Din*, the same *madhab*, the same region, and choose to attend a different *masjid* than their brother or sister. Yet at the same time, they might attend ‘*Adi`yah Kumayl*’ at the same center. One person might prefer the approach of one *masjid*, and one might prefer that of the other.

So perhaps one group embodies one’s focus more so than another. This does not mean that we wall ourselves off from other organizations, or prohibit membership or association with others. Rather we wholeheartedly encourage people work with various organizations, activist groups, and the like. As well, such individuals can and should work within their communities to better the conditions therein, and teach by example: working in soup kitchens, starting and participating in clothes drives, donating spare time to homeless shelters, giving Charity, or

¹⁰ NY Times, May 23, 2004, p. 15, section 2, column 1. Amal Abdo Saad-Ghorayeb, a Lebanese writer and political analyst known for her writings on the Israeli–Lebanese conflict and Hezbollah, quotes Hassan Nasrallah as saying, **“If we searched the entire world for a person more cowardly, despicable, weak and feeble in psyche, mind, ideology and religion, we would not find anyone like the Jew. Notice, I do not say the Israeli.”**

“In the Party of God: Are terrorists in Lebanon preparing for a larger war? by Jeffrey Goldberg”. The New Yorker. 14 October 2002. Archived from the original on 7 May 2009. Retrieved 3 March 2007. Muhammad Fnaysh, 15 August 1997. qtd. in Saad-Ghorayeb, 2002, p. 170. Saad-Ghorayeb quotes Hezbollah’s Deputy-General Shaykh Na’im Qasim as saying, **“The history of Jews has proven that, regardless of the Zionist proposal, they are a people who are evil in their ideas.”** Abbas al-Mussawi, Amiru’l-Zakira, Dhu al-Hujja 1406, p. 197. qtd. in Saad-Ghorayeb, 2002, p. 174.

“*Sadaqah*” (above and beyond obligatory *Zakaah* and *Khums* Qur’anic taxes), to the poor whenever you see anyone in need. These are core to our local activities, wherever we reside.

Finally, such individuals can and should invest in the community by providing needed services, such as renovating and providing affordable housing, or opening local shops with affordably priced goods and services within the community’s reach. These are not activities separate from our Movement, these things are all aspects of what is encouraged for the *Taliy`iyyin*, because these are the natural actions which should be pursued by all *Mu`minin*. The TALIIYAH is not about theorizing about change, it is about changing things today, and preparing ourselves to be increasingly productive and efficient in effecting change tomorrow. For as Imam `Ali has said: **“Never, never will prosperity be reached by remaining idle and lazy.”**¹¹

If there is to be a different *masjid* from those which already exist, a different organization from those which already exist (or anything of the like), then it must be for a purpose; a purpose that is not yet being accomplished holistically through other avenues. Certainly, the last thing that the Ummah needs is another group, existing for the sake of itself. For when an entrepreneur wishes to receive a loan from a bank, he must present a business plan. If he goes in and says “*I want to open a business*,” then the lender will inquire, “*Why?*” The entrepreneur cannot then reply that it is simply because he likes whatever product or service he wishes to provide and thus he wishes to open a business revolving around that product or service. If this product or service already exists in the market place, offered on a larger and more efficient scale, then some new small business offering the same thing, on a lesser and less efficient level will not be viewed as an acceptable risk for a lender. For the world, and his community in particular will have plenty of businesses. Without the power, financing, momentum and notoriety of the existing businesses, this entrepreneur is doomed to failure in a sea of competition.

The lenders will want to know “*What makes your business different?*” What makes an entrepreneur’s business plan any different than the myriad of other businesses just like it? Ultimately the entrepreneur must have some REASON to be creating this new business, or there really is no point to the lender supporting his venture. This is the same with our *jam`ah*. We do not call people to join our ranks for the sake of creating yet another division, another “*ism*” or “*schism*.” We do not call them to join us because we do not find other organizations to be acceptable, pure in intention and good in result of efforts.

We do not call people to join our organization or to claim the name TALIIYAH as the IDEA which they live and embody to exclude themselves from others. Rather, we call *Mu`minin* to join us in UNITING under the banner of *iman*, under the banner of doing everything that we possibly can to be the Vanguard, the *Taliy`ah* of the *Thawratu-l-Qaa`im* – the REVOLUTION OF THE MAHDI – laying the foundation, making the conditions right, for the *Qayim*, or Rise of the Mahdi; exactly as we are required to do as *Mu`minin*. This is our mission. This is our message.

We call *Mu`minin* to join not only with us, but also with whatever organizations that they feel will similarly help effect change. We have been and will continue to work within them all, without contradiction nor conflict. We know, however, that those who have been drawn to our *Jam`ah* have been drawn to it for a reason, because there are in fact things which we are doing – necessary things – which many organizations, particularly global organizations simply are not doing. Thus, our organization has ultimately spawned forth from necessity itself. We do what we

¹¹ *A Bundle of Flowers, from the Garden of Traditions of the Prophet & Ahlul-Bayt* Page 214 Ayatullah Sayyid Kamal Faghih Imani Translated by Sayyid Abbas Sadr-ameli

are doing because so few others are willing to do it. Most remain content to sit on their hands and wait for the heavens to part and saviors to descend from the sky to bring liberation. And yet, the Ahl al-Bayt warned us that **“when your imam disappears from sight, expect relief from beneath your feet.”**

The *Taliy`atu-l-Mahdi*, the *Taliy`atu-th-Thawrah* will not change and could not even if we all wanted it to. For this name is merely a description of what has been here all along. The TALIYAH has existed since there has been a fight for freedom or any organized Struggle. Since there was oppression, people organized, strategized, trained and carried out resistance to oppression in the name of Righteousness. They were themselves *Taliy`iyyin* just as all *Mu`minin* are by nature of their actions *Taliy`iyyin*. *Mu`minin* who have no concern with such things are by definition of the *Ahl al-Bayt* not truly believers, not truly *Mu`minin*. This may not sit well with the masses who suppose that anyone who merely agrees with a certain `aqidah is a *Mu`min*.

Nevertheless, the *Ahl al-Bayt* have made it clear that a *Mu`min* is defined by the highest caliber of action not merely some set of rules or ideological tenets that they keep locked away in their heart, like a light hidden under a basket.

The *Taliy`iyyin* are not defined by a set of views one must subscribe to in order to be part of the movement. Instead, one must accept truth *wherever* it manifests, and when truth is presented with evidence from empirical, scientific sources, or sources of Scriptural *dalil* from the Qur'an, along with any other supporting evidence as well, the true *Mu`min* will accept this truth without the hesitance or resistance that so often comes from a lifetime of cultural and societal indoctrination. The *Mu`min* seeks to be objective. Where truth is found, they resolve to accept it. That wherein it is not found is rejected. Where it is found amidst falsehoods, it is extrapolated and cordoned off from the falsehoods, as a diamond is mined from coal.

Taliy`i is something we are or are not according to what we do, how we live, how we plan, and how we organize, strategize and STRIVE in the Cause of Allah and the STRUGGLE in the Way of Righteousness. “*Taliy`iy*” not a “*title*,” though it will naturally appear as such due to it is being a foreign language for most of the world, not at all unlike the term “Muslim” itself.

Yet “*Islam*” is something you DO. A “*Muslim*” is one who DOES this thing called “*Submission*” to the Divine Will and Commandments; one who DOES the action of “*Islam*,” of “*Submission*.” It is not a title for a set of rules or beliefs, the language barrier confuses people in the West; both those who are outside of the *din* and those within it.

Within the Ummah itself, you will see a split into many sects and parties: **“Surely they who divided their religion into parts and became sects, you have no concern with them; their affair is only with Allah, then He will inform them of what they did.”** Al-Qur'an, Surah Al-An'am 6.159

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا يَفْعَلُونَ

In accordance with this, the Prophet Muhammad is reported to have said that: **“Out of the seventy-one sects of the Yahud, only one was on the right path. The *Nasarah* (Nazarene Jewish sect) also divided into seventy-two sects, out of which only one was on the right path. Likewise, there will be seventy-three sects among my followers, out of which only one will be on the right path.”**

O Brothers and Sisters, if we are creating groups and parties and organizations and they are not in actuality Universal in nature, if they are exclusive and not inclusive, if they are not actually

just a band of *Mu'minin* who have united together to do nothing different than what all *Mu'minin* worldwide should be doing, then we are breaking off into *shiya`* and we are FORBIDDEN from this sort of divisiveness.

When we claim to be "*Muslimoon*," it is because ALL prophets taught us to submit to God. When we claim to be "*Shi`ah*" it is because all prophets and righteous ones had a party who followed them; THE 73rd "*Firqah*" or "*Shi`ah*" out of the 72 other "*shiya`*" which we are told are not on the right path. For the Qur'an uses both of these terms - *firqah* and *Shi`ah* - in both positive and negative lights, depending upon whether it is a singular uniting *firqah* or *Shi`ah* or if it is a division.

Brothers and sisters, if we seek to divide that 73rd "*Firqah*" or "*Shi`ah*" further by saying "*I am a Mureed of the Order of Shaykh so and so*" or "*I am a mubaa'i` of this Shaykh or that and will follow him alone*" or "*I am a muqallid of this marj`ah or that marj`ah, and will not take part in an organization which is,*" then we have sought to divide the indivisible, and have caste ourselves into the ranks of the 72 divisions of "*ism*" and "*schism*."

This does not mean we cannot hold a personal affinity for a particular teacher, *Shaykh*, *marj`ah* or the like. However, while having a personal affinity for this teacher or that, we must hold everything up to the Light of Reason, and not follow anyone blindly. For this has been the trap of every man-made religion, and those imposters who distorted the pure teachings of the Primordial *Din al-Fitrah* throughout the ages.

Imam `Ali ar-Ridha has said that Islam is the *din* of Reason, the DIN AL-`AQL, and can ONLY be understood through the use of Reason.¹² Do you take this as a joke? If we are blindly following any man, be him a great scholar, religious teacher, military commander, Imam or even Prophet or Messenger, then we do not truly understand the *din* of Islam. The same reasoning ability that enabled us to separate truth from falsehood, that facilitated us identifying the greatness manifest through various individual religious leaders, *shuyukh*, prophets or the like, must continue to operate without compromising itself by blind allegiance or unquestioning acceptance or emulation of another.

If you have an affinity for the method of instruction of one religious teacher or another then *al-hamdulillah*. But you should hold no personal allegiance to *them*. To do this creates a sect of division. You hold allegiance to the Truth, to *Al-Haqq*, and you follow that Truth wherever you see it manifest; in religious writings, in philosophical texts, in writings of poetry and art, and in Nature itself.

Even our use of the term "*Shi`ah*" stems from Qur'anic usage eleven times. The word itself is lexically derived from the `Arabic verb "*sha`a*," "*yashi`u*" meaning "*to spread, disseminate, divulge, publicize or become known*." Of course, one can spread either that which is good or that which is bad, just as the Qur'an speaks of both the "*Hizbullah*" and the "*Hizbu-sh-Shaytan*." These are the only two *parties* that there are in reality; if you are not in the Party of

¹² "The greatest of miracles of Allah is the human mind. It allows ideas to be thought through and reasoned out. Islam appeals to human reason. Man must accept Allah through reason and not through miracles."

Muhammad ar-Rasul'ullah has said: "Almighty Allah has endowed upon mankind nothing better than reason. Sleep of a wise man is better than the waking hours of an ignorant. Rest of a wise man is better than the movement of ignorant. Allah has not sent any Nabi or Rasul without first perfecting his reason; and his reason stands superior to all the reasons of (the people of) his community..."

"No creature can ever discharge his obligations to Allah unless he comprehends those (obligations). All the worshippers weighted together cannot reach the height of excellence of a wise man. The man of reason who are the possessors of understanding minds about whom Allah said: '...But none will grasp the Message except men of understanding.'" Al-Qur'an, Surah 2.269, 3:7; *Usul al-Kaff*, part 1 Hadith #11

Allah, then you are in the Party of *Shaytan*. If you are not in the Party of *Shaytan* (whether or not you intend to be), then you are in the Party of Allah.

However, the Qur'an speaks of the Shi'ah as the "*Partisans*" of the Prophets in the Ayah: **"And most surely Ibrahim was among the Shi'ah of him (*Nuh*)"** Al-Qur'an, Surah 37.83

وَإِنَّ مِنْ شِيعَتِهِ لَإِبْرَاهِيمَ

As well, the Qur'an says: **"And he [Musa] went into the city at a time when people [of the city] were not watching, so he found therein two men fighting, one being of his Shi'ah and the other being his enemy, and the one who was of his Shi'ah cried out to him for help against the one who was of his enemy"** Al-Qur'an, Surah 28.15

وَدَخَلَ الْمَدِينَةَ عَلَى حِينٍ غَفْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَذَا مِنْ شِيعَتِهِ وَهَذَا مِنْ عَدُوِّهِ فَاسْتَغَاثَهُ الَّذِي مِنْ شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ فَوَكَرَهُ مُوسَى فَقَضَى عَلَيْهِ قَالَ هَذَا مِنْ عَمَلِ الشَّيْطَانِ إِنَّهُ عَدُوٌّ مُّضِلٌّ مُّبِينٌ

This is the one and only *Shi'ah* which we are permitted to belong to. This Shi'ah is not defined by the *ijma'* of religious scholars or '*ulama'*', *shuyukh*, or anyone else. This Shi'ah is defined by the Qur'an itself, and according to the Qur'an, it can only be understood, "*touched*" in meaning by those who are spiritually purified. We know that this "*touching*" is not a physical touching, because when the Qur'an was revealed, it was not written, but "*recited*," (as the name "*Qur'an*" or "*Recitation*" itself means). The Qur'an is not touched by those who have studied for 20 years or even 200 years if they are not spiritually purified. Otherwise, the education on the Qur'an is simply a memorization of the words reported of those who *were* spiritually purified.

"None shall touch it save the purified ones (*mutahharun*)." Al-Qur'an, *Surat Al-Waaqi'ah* 56.79

لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

Who are these purified ones? Who are these "*mutahharun*?" The Qur'an tells us that only such people can touch the Qur'an. Surely, we can all reason that the Prophets and Messengers themselves are *Mutahharun*, but are there any others? Are there any others that we can be sure of? More importantly, are there any others who the Qur'an itself makes the point of directing us towards and identifying as "*Tahir*" or "*Pure*?" *Surat al-Azaab*, Aayah 33 points us to those who are *mutahharun*. It says that they are the *Ahl al-Bayt*, the People of the House of Muhammad.

"And stay quietly in your houses, and make not a dazzling display, like that of the former Times of *Jahiliyyah*; and establish regular *Salat*, and give regular *Zakat*; and obey Allah and His Messenger. And Allah only wishes to remove all *rijs* (filth, impurity or sin) from you, O Ahl al-Bayt, and to purify you with a thorough purification."

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

This “*thorough purification*” (*yutahhirakum tathiran*) of them is references in these two words for “*purify them*” (*yutahhirakum*), with a “*thorough purification*” (*tathiran*); both from the same root of “*Taahir*” or “*pure*,” indicating that these are those who are thusly the “*purified ones*” (*mutahharoon*). This is no secret. This is nothing ambiguous. This is what the Qur’an has said all along. Allah does not leave us to fend for ourselves if we are not spiritually purified. The Qur’an not only tells us what type of people will touch the meaning of the Qur’an, it also points us to them and identifies them.

So being of this 73rd “*Firqah*” or “*Shi`ah*” is not something that we are because our society, *masjid*, *shaykh*, *marj`ah*, friends or family tell us we are a part of. It is not defined by majority opinion. It is not defined by consensus. Being of the one Shi`ah and not dividing off into *shiya`* is something that is determined by the path that we decide to tread down ourselves. This is determined by our actions, by our lives, just as Islam itself is an action. Islam is not something you sit around theorizing about. That is not a living faith, but a dead religion. It is not a list of rules to follow on some checklist. Islam is a way of life, the Religion of Nature itself. This is the nature of the *Taliyah al-Mahdi*. Let there be no misunderstanding.

THE TWELVE PRECEPTS (التعاليم الاثني عشر الفطرة)

What We Believe and What We Live

In order to lay forth the basic guidelines by which members of the Taliyah al-Mahdi abide in day-to-day life – and pursuant to the spiritual and physical disciplines which all are encouraged to strive after – the following actions and guidelines are presented to aid in personal and collective edification.

The relative shortness of this list should not be interpreted as an implication of completion thereof. Just as we cannot be limited by language or title through which we describe ourselves, neither do any number of words succeed in defining the entirety of truth or a correct approach to life. All we may do is sketch an approximation of the truth which resides within the vision of the illustrator. Those with knowledge will see the sketch for what it represents, but will never mistake this for the substantive subject.

To be certain, the actions of the *Mu'minin* should exceed these general guidelines whenever possible. We are not a *Jam'ah* limited to and defined by lists of rules and regulations. Rather, our actions are manifest from the roots of our underlying holistic Way of Life. With that said, the following are to serve as a general set of guidelines to assist in one's journey:

1. The *Mu'minin* of the *Jam'at al-Fitrah*, which we call the *Taliyah al-Mahdi*, should strive to educate one's "self" in manifestations of prophetic teachings and spiritual guidance (both esoteric and exoteric), throughout world religious traditions.¹³ Thus, through this, one should trace all traditions back to pure, unadulterated "Islam" as it is called in `Arabic. For it is this, not institutionalized religion, which was taught by the prophets sent to all nations¹⁴ around which such "isms" of said global paradigms have emerged and sociologically evolved. The ultimate goal of such study is not a matter of intellectual bantering, nor is it a matter of data collection. Rather, through studying all prophetic traditions one is potentially able to gain a more objectively rounded perspective on the Universal Spiritual Path taught by all prophets, rather than limiting oneself to a manifestation within the context of one culture. As such, it should be explained, the language primarily employed in describing many religious concepts by us is `Arabic, only for the fact that the Seal of the Prophets, the Final Prophet before the return of `Isa, the Qur'anic and Tibetan name for the character referred to as "Jesus" in Christian narrations,¹⁵ brought this Universal Path through the medium of an `Arabic Qur'an

¹³ "The Messenger believes in what has been revealed to him from his Lord, as do the men of faith. Each one of them believes in Allah, Hu's angels, Hu's Scriptures, and Hu's Messengers. They say: 'We make no distinction between one and another of Hu's Messengers.' And they say: 'We hear, and we obey. We seek Your forgiveness, Our Lord, and to You is the end of all journeys.'" (*Al-Baqarah*, 2.285)

أَمَّنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

¹⁴ "Verily, We have sent you in truth, as a bearer of glad tidings, and as a warner: and there never was a people, without a warner having lived among them (in the past)." (*Fatir*, 35.24)

¹⁵ As well, the name "Isa" is the cognate with the Hebrew word `Oseh, "Doer" or "the Essene." To learn more, consult the work, *The Way of `Oseh: The UNAUTHORIZED Teachings of `Oseh Ben David*, from New Dawn Publications.

(Recitation). To that end alone, it is a cultural reference point and nothing more. Neither `Arabic, nor Hebrew, nor Sanskrit nor any other human language is any more or less Divine; they have all organically evolved in response to sociological needs. As such, they are all holy languages and the only benefits to their study is in transcending boundaries of communication and grasping the textual implications of Holy Writ.

2. The *Mu'minun* should train in all manners (physical, spiritual, philosophical, psychological, et al), relevant for the Revolution; as though victory is imminent and within the grasps of this generation. To be clear, this is not an *inqilab* or “overthrow,” but a *thawrah*, a “revolution.” As such this is first and foremost a Revolution of Consciousness, a Revolution of the Mind, a Revolution of Spirit. As such, it is NOT designed to overthrow any particular nation, as our interest is not to gain political control over any government. Allah is in control. We are an illusion. Training must be for the sake of itself. One must never train to kill, but train to discipline themselves, and to kill the inner *shaiytan* which seeks to destroy. This approach to training is not the least bit unique, but is from a common perspective as the Buddhist and Daoist monks who trained in Chinese Martial Academies throughout the ages. Indeed, it is no coincidence that Muhammad said to seek out *`Ilm* or “Knowledge,” even unto China.¹⁶ As such, training must be without regards to whether or not victory will manifest in this generation, or over the course of many generations. It must furthermore not predefine, within the mind of the *mutasawwuf*, what that Revolution (or victory) will look like. Those who rejected every prophet, sage, *iman*, *shaykh* or even revolutionary before them did so because the individual or idea did not fit their subjective, preconceived expectations. `Isa was regarded as the “Mashiach Ben Yosef” of a splintered Essene expectation¹⁷ to a small circle of companions, but did not fit in with the eschatological views of other First Century Judean sects. Many tribes accepted Muhammad – first as an organizer in his teenage year, and later as a unifier of divided tribes – until he violated their subjective expectations. Even amongst the polytheists, Muhammad was respected and regarded as *Al-Amin*. It was only once he violated their expectations of a prophet and leader that they turned their back on him. As such, we must never lose sight of the fact that the Mahdi is said to be amongst only 313 *Mu'minin*. Ja`far as-Sadiq said he did not have even five true followers amongst hundreds of thousands. It is entirely possible that the Mahdi of popular imagination, and his REVOLUTION, will bear little or no resemblance to what will be recorded in the pages of history.
3. We do not require certain parameters within which one must train. However, we encourage that one strives to be well rounded in their discipline; not over-emphasizing the external forms and systems of fighting, but also taking care not to neglect the external styles which are strong in areas where other systems are weaker. That is to say, while Internal Alignment, Energy (building and manipulation), and Rotation must be emphasized, they should not be to the exclusion of external fundamentals of endurance, strength, agility and ability to apply the internal through external bodily mastery. Yang,

¹⁶ “Seek knowledge, even unto China” (*numerous sources*)

طلبوا العلم ولو بالصين

¹⁷ And later Diaspora Essenism of the Osseans, Elchasites, original Sabeans, and the `Isawiyah

Lu-Ch'an, the founder of Yang Style T'aijiquan¹⁸ and an undefeated full contact fighter in all of China, said that "the faster of the two will win a fight." This speed is not attainable through external neglect. As a matter of circumstance, how one person trains in one region will naturally differ from how another in another will train. As such, we hold no *bay'ah*, or "allegiance," to any particular martial lineage or family, but instead follow the philosophical maxim of Li, Jun-Fan, and indeed the vast majority of truly memorable fighters, by "accepting what is useful and rejecting what is useless." As the Qur'an says as well "truth is manifest from falsehood."¹⁹

4. The *Mu'min* will exercise moral discretion in the application of force and use of coercive force, to only manifest violence in defense of "self" or "others" who are innocent; having not initiated violence through their own aggression. Our perspective on violence is that it is only acceptable as means of defense of "self" and "others" under the limited aforementioned conditions. We reaffirm this basic right of defense, recognized by all civilized nations. Such defensive manifestations of violence are the only actions which fit an acceptable definition of externalized "*Jihad*." Violence which is enacted against any other is considered murder under the definition by all prophets and scriptures. Neither desperation, nor being in the political minority can change the *hurmah* of murder.
5. Following this, we are united against terrorists; defined as those who target innocent civilians, political dissidents or who otherwise fight in an illegitimate manner in order to forward a political agenda. As such, we vow to protect and to defend civilians in any manner we are able to; fighting against such terrorists as a manifestation - in the present - of the perpetual return of the *Imam*. We accordingly denounce all forms of murder and collateral targeting for the purposes of political sway.
6. The *mutasawwuf* should not only train spiritually - in order that the illusory division between spirit and flesh be dissolved - but also physically; understanding that the physical world is an expression of the mental construct of the Divine Mind. Thus, the true *Mu'min* should pursue practices and disciplines, which aid in the dissolving of the illusion of spirit and flesh; first, balancing the body and secondly, harmonizing it with the mind and spirit. Conversely, training in the physical - while it is a path inward - cannot substitute pure spiritual discipline. With that said, all spiritual paths employ external form and ritualism to connect to and influence the spiritual. While our physical training is inseparable from spiritual objectives, it must not be viewed as the only, nor even primary, means of attaining spiritual perfection; the state of the *Sufi*, the state of the *insan al-kamil*.

¹⁸ *T'aijiquan*, more popularly transliterated in the West as "Tai Chi Ch'uan" is one of the Internal Family (*Nei Jia*) systems of Chinese Kung-Fu. Other popular styles include (but are not limited to), *Xingyiquan* (Hsing Yi Chuan) and *Baguazhang* (Pa Kua Chang). These styles focus on embodying *Yin* and *Yang* within all martial techniques, generating power from within and from connection to the world which the individual is symbiotically a facet of, as well as overcoming force through yielding; using an opponent's force against them.

¹⁹ "(Only) fight in the Divine Cause those who fight you, but do not transgress limits; for God loves not transgressors. And slay (those who continue to oppress the innocent) wherever you catch them, and turn them out from where they have turned you out; for tumult and oppression are worse than slaughter; but fight them not at the Sacred Mosque, unless they (first) fight you there; but if they fight you, slay them. Such is the reward of those who suppress faith. But if they cease, God is Oft-forgiving, Most Merciful. And fight them on until there is no more tumult or oppression, and there prevail justice and faith in The Divine. But if (the oppressors) cease (their oppression), then let there be no hostility except to those (among them who continue to) practice oppression."

7. Seeing beyond the illusion of duality, the illusion of “you” and “i,” we wash our hands of the oppression of women throughout history and oppose all forms of domination of man over woman. Both men and women are equally a product of illusion in this realm of *dunya*. While differences exist on a gender spectrum, these are merely manifestations of the universal principles of Yin and Yang, beyond the bounds of any physical form or body, with neither complementary force superior nor inferior to the other. Indeed, Yin is the more enduring of the two polarities and is accordingly more naturally close to the Way. This is intuitively recognized by phrases such as “woman’s intuition,” which testify to the reality that women are naturally closer to a state of *fitrah* than men. It is the inborn sense of alienation that leads any to amass power and oppress; whether it is men over women, dominant religious groups over minority groups, humankind over non-human animals and even this planet, which bears witness against us to Allah.
8. Similarly, in recognizing the Oneness of Existence, we realize that ALL life is One,²⁰ and that – as the Prophet Muhammad said – compassion shown to any living being is rewarded. As such, we follow what the great spiritual leader Imam `Ali ibn Abi Taalib termed the “*Minhaj al-Awwal*,” the “First Way” which he also called the “*Minhaj al-Masih*” the “Way of the Messiah.”²¹ This is the original path of compassion and mercy, followed by mankind in `Eden. As such, we strive to live out the `Edenic ideal as much as possible, relative to the regional contexts we each find ourselves in. This means that for the *mutasawwuf*, compassion to all life is not a matter of lip service, nor a matter of buying meat marked with a stamp that says “halal.” The notion of *hillah* goes beyond blanket assumptions of exoneration from transgression; asking whether a thing is beneficial to our spiritual growth, and whether our actions impact others in a positive or detrimental manner. Indeed, Hadith tells us that “*the most hated halaal thing by Allah is divorce*,” reminding us that while some things are *halaal* (legal), they are not necessarily favored by Allah. To this end, the Qur’an tells us to eat of what is *halaal* and *tayyib*, good, not merely of what is *halaal*.²²

²⁰ “There is not an animal on earth, nor a bird that flies on its wings, but they are communities like you...”
Surat Al-An`am, 6.38

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَلُكُمْ مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ

²¹ It is written that a disciple of imam `Ali, Nuf al-Bukali, said, “I spent a night with the ‘Amir al-*Mu`minin*, `Ali ibn Abu Talib. I saw that he often left his room to go outside and look at the sky. Once when he came back in, as usual, he said to me, ‘Are you asleep or awake?’ I said, ‘I am indeed awake, Ya ‘Amir al-*Mu`minin*! From the beginning of the night, I have been watching you to see what you are doing.’ He said, ‘Ya Nuf! Blessed are the ascetics in this world, those who yearn for the other world, the people who spread Allah’s Earth beneath them [to sleep on], who lean against its dust, whose motto is *Kitabahu* (Hu’s Book), whose maxim is supplicating Hu, whose perfume is water and who takes the world on loan in the *Minhaj al-Masih* (the ‘Way,’ or ‘*Manhaj*’ of the Messiah). Verily, Allah the Exalted revealed to `Isa, ‘Ya `Isa! Keep to the *Minhaj al-Awwal* (the First ‘Way’ or ‘*Manhaj*’), keep to the manner of the *Mursalin* (Deliverers of the Message), say to your people, ‘O brother of the *Munzhirin* (warners), ‘Do not enter any of My houses except with pure hearts, clean hands and lowered eyes. I will not hear the prayer of any who supplicate Me if any of My servants is oppressed by him. And I will not answer the prayer of any who has not fulfilled and of My rights over him.’”
Bihar al-Anwar 67, 316

²² “O’ you who believe! Eat of the good things (*tayyibat*) wherewith we have provided you, and render thanks to Allah if it is (indeed) Hu whom you worship” *Al-Baqarah*, 2.172

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ

9. As the Children of Adam, our common ancestor, we strive to dissolve the illusory notions of tribalism, nationalism, racialism and racism. We are all from the common source, both biologically and spiritually. As such, any notion of superiority of one tribe or “race” over another is the epitome of immersion in the illusion of this realm of *dunya*. As such, we absolutely reject any notion of racial or familial superiority. While the *Ahl al-Bayt* were regarded as exceptional individuals, *Hadith* tells us that Salman al-Farsi, who was not related through blood, nor even of the same so-called “race,” was of the *Ahl al-Bayt* as well! While exceptional figures arose as *a’immah* from the *Ahl al-Bayt*, figures like Ja`far as-Sadiq had to exhort his own brethren not to abuse defenseless animals for no reason at all! Clearly, any notion of nobility based on genetic lineage is the invention of *‘asabiyyah* and a throwback to the era of *Jahiliyyah*; entirely foreign to Islam. We accordingly reject all titles of “Sayyid” unless one is referenced as spiritually “Sayyid.” In affirming the absolute Unity of all, beyond the illusory boundaries of gender, race or the like, we vow to defend all who are subjected to acts of aggression not on the basis of commission of crimes, but rather on the basis of being of a so-called “minority” status within the boundaries of any society. Whenever it is within our power to do something to prevent such a crime, we must do what we can to stop it, whether by words or deeds.
10. In accordance with the *furud* of Islam to “*Enjoin the good and forbid the evil*,” *‘Amr Bil Ma’roof wa-Nahy anil Munkar* (الأمر بالعرف و النهي عن المنكر), we vow to speak out against all forms of injustice and corruption whenever and wherever it is seen manifest. No difference will be made between whoever is committing an action which conscience dictates we must speak out against. This is the same whether this is the nation of our birth, ancestry or against members of our own culture, religion or family. As such, our personal path of perfection cannot be divorced from social concern and activism. Just as external training may serve as a path to inward progression, social activism, if done with the proper focus, also may serve as an act of spiritual unification.
11. Typically, one becomes a revolutionary because of force of circumstance leaving them no other option but to struggle in defense of themselves and that which they hold dear. When this norm is violated, it is usually by those seeking psychological fulfillment and satisfaction, thus exhibiting purported empathy with the oppressed. Neither of such positions is better than the other, and both have proven time and time again to be destined for failure. That which we hold dear is innocent life itself. We do not define ourselves as a “people” according to tribalistic lines. When one is oppressed then all are oppressed. It is by this understanding that we live and act. As such, we seek our sole motivation to be “*Loving and Hating for the sake of Allah*,” *al-Walaa’ wa-l-Baraa’* (الولع والبرع), doing righteous deeds for the sake of righteousness itself, and not for any reward whether manifest or rooted in a warped psychological fulfillment found in the privileged seeking to identify
12. The true *Mu’min* should strive to unify divisions whenever and wherever possible. This is done in an effort to return all things to their source. Thus, we do not seek to create yet another division, but rather seek to reason together as to the origins of sectarian disputes and divisions; thus (as members), rising above such differences, and viewing such disputes of the past from a more objective perspective; acknowledging that neither party in almost any dispute is entirely right or wrong. The Truth itself is found somewhere between the extremes and polarizations of subjective “opinion.” That too is where we

strive to walk; along the Middle Way, the Central Column, the Straight Path (*Sirat al-Mustaqim*).

WHAT NOW?

If you would like to get involved directly with the MOVEMENT then the next step is to contact your local chapter, or the central chapter. You will be vetted, scrutinized and expected to prove your sincerity. If you are discouraged that is only natural. We are not a MOVEMENT for everybody. If you persevere, however, you will be accepted and integrated in the UNDERGROUND.

To begin, you should start training in MARTIAL ARTS, FIREARMS marksmanship, tactics and weaponscraft. Though our belief in violence is limited to self-defense and defense of other innocents, our enemies are as numerous as they are willing to initiate illegitimate violence in an attempt to thwart us from our mission. You should begin exercising cardiovascularly and with regards to resistance training and weights. Your local chapter can help direct you to suitable schools, gyms, and seminars, but realize you will NOT be invited to participate in MOVEMENT training unless and until you have proven yourself and your sincerity.

Unlike many organizations and even an array of fronts used for this MOVEMENT, we do not list each of our chapters, as we have in the past. We do not publicly relay information about our structure and numbers. As you prove yourself valuable to the MOVEMENT more information will be imparted on a NEED-TO-KNOW basis. Contact addresses are limited to a few regional centers. They do not constitute all active chapters or members. So if you do not see a contact near you, this does not necessarily mean there isn't one.

Get involved! Now is the time to act. We are a MOVEMENT, and that means we must be ON THE MOVE!

MOVEMENT cells are ACTIVE on EVERY LEVEL, and not merely chapters for ideological dissemination. At the same time, individual revolutionaries, may print out flyers and circulate them at protests, rallies, shows, on light posts, or bulletin boards, acting with false fronts as liaisons for the MOVEMENT. Naturally, members of so-called "Law Enforcement" reading this will have no way to distinguish between front groups and actual third-party liaisons disseminating materials from or for the MOVEMENT.

Whether fronts, or liaisons, supporters and participants can help by making stickers, apparel, individual websites and social media pages serving as fronts or recruitment tools for underground MOVEMENT cells, as well as art, music and more. It must be emphasized, however, that we would be foolish to imagine that disseminating materials for the edification of would-be allies and co-conspirators is in and of itself enough.

No MOVEMENT cell needs approval from any overarching power or authority. Instead, we encourage you all to come together with friends, family and new faces of like mind who have been tested and proven loyal, to join or form a cell in your area of no less than three and no more than five, for DIRECT ACTION. For some more serious actions, however, the number can and almost always should be even lower — the people aware of the action should be kept to a minimum.

Trust no one, not even yourself. For the ego-self (*nafs*) is often the greatest and most believable of liars. Thus, in one of the most infamous *ahadith* ever narrated, Muhammad and his companions were returning from a battle in which they were forced to defend themselves. He then instructed them, "we are now leaving the lesser *jihad* and returning to the Greatest Jihad."

The companions then inquired, “what is the Greatest Jihad?” to which he replied, “the *jahada-n-nafsa*” the Jihad against the ego-self.

In the past we have maintained a very centralized structure of INTERNATIONAL CHAPTERS. Following the immense persecution we faced at the hands of the CIA, Mossad, FBI and various local “law enforcement” entities, the organization dissolved its outward structure while we continued to work from the shadows.

Today, we have not reemerged to reset things to a point of open, exoteric access, but neither are we maintaining the closed-door status that we had been for the past decade and a half. The times have necessitated that we do exactly what we are doing. That means, having had an extreme of very open door, even proselytizing policies of the TALIYAH, followed by closed door occultation, we now proceed with a BALANCE between the two extremes.

Oh Muslim Ummah, remember the hadith about Harun al-Makki in the furnace.²³ The Imam of the age said that if he had even five people of this caliber, the RISE would not be further delayed. This is what it means to train as *Tali'iyun*. This is what Taliyah MEANS. We must be preparing and training in this manner - spiritually, intellectually, martially, and internally, meditatively. Without a VANGUARD there will be no REVOLUTION and thus no RISE.

There is no more time to sit around “waiting” for LIBERATION. As the hadith of the Ahl al-Bayt of Muhammad said, **“when your Imam disappears from sight, expect relief FROM BENEATH YOUR OWN FEET!”**

That relief is here. That relief is the TALIYAH AL-MAHDI for those who chose to follow these principles and embody them through training and then mastery.

There is no more time for talk! This is a fight that can be delayed no longer!

²³ A shi'i of Imam Ja'far approached him about rising in revolt against the Caliphate. From the perspective of Muhammad's family, and their *shi'ah*, the power to lead the Muslim community in what Muhammad meant by “Islam” had been usurped, robbed from them, first by the Umayyad dynasty who originated with Muhammad's arch-enemy Abu Sufyan, and then by the Abbasid clan. **Sahl ibn al-Hasan al-Khurasani who was one of the followers of Ahl'ul-bayt in Khurasan [a province in Iran] came to Medina to meet imam Ja'far As-Sadiq. Sahl al-Khurasani said: “O son of the Messenger of Allah! You are of the Spiritual Leaders of Ahl'ul-Bayt. What prevents you from getting your right [i.e. the rule] while you find more than one hundred thousand Shi'a who are ready to fight for you?”**

The Imam asked him to sit down, and then ordered to turn on the oven that was in the house. After the oven became very hot and turned red, the Imam said: “O Khurasani step into the oven and sit in it.”

The Khurasani said: “My master, o son of the Rasul'ullah! Do not punish me by fire and make it easy for me.”

At this time, Harun al-Makki entered the room, and after the greetings exchanged, the Imam told him to put down his shoes and to sit down inside the oven. He did so and the Imam started talking to Sahl about Khurasan as if nothing had happened. After some time, the Imam said: “O Khurasani stand up and look inside the oven.”

Sahl looked into the oven and saw Harun sitting cross-legged inside the fire. Then Imam As-Sadiq asked Harun to come out of oven and he came out healthy with no burn or injury. At this time, the Imam asked Sahl: “How many individuals do you know in Khurasan like this man?”

Sahl replied: “By God, not even one.”

The Imam confirmed his saying and said, “We do not rise at this time when we do not even have five helpers (like him). We know better about the proper time.” From Allamah Majlisi's *Bihar al-Anwar*, volume 47, p. 123, hadith #172; also in found in *Manaqib* by ibn Shahr Ashub



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