



AHL-i ALLAH

[Main](#)
[Articles](#)
[Links](#)
[Chapters](#)
[Store](#)
[Board](#)

Eternal Jihad

the way of the mystic-warrior

by `Isa Adam Naziri



"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, Sura 3:104

"Let us think about the Straight Path and the Oneness of Allah. This Unique, Almighty Power has no comparison; Nothing is equal to Him, Nothing can be likened to Him. That is why he is called the Incomparable One, and that is why we must accept Him... The most important Jihad, the Holy War that each of us must fight, is the War against [evil] qualities. Just as Satan was thrown out of Heaven because he opposed the Almighty, Unique One, we must cast out all that is evil within us, everything that opposes Allah. Those evil qualities of jealousy and vengeance are the qualities that ruin us and take us on the path to Hell." - M.R. Bawa Muhaiyaddeen (ra)

Due to the prevalence in the world today, of the false belief that some forms of life are superior to others, all such life - that has been deemed inferior, (and merely perceived as existing to be exploited and subjugated to human desires) - has been pushed to the point of extinction in some cases, while in others the lives of the oppressed have become as a virtual cog in the machine that perpetuates such tyranny, generation after generation. This underlying theme of supposed inherent superiority of the powerful over those who lack current means of resistance, is sowing societies own downfall through classism, ecological destruction, patriarchy, slavery, animal exploitation, racism and the list goes on. These problems can not be solved through single issue causes which only address the symptoms of the problem rather than its root causation. Such principles of selective justice continuously fail to realize that oppression is oppression, whether wrought upon a member of a different race, nationality, gender or species. So long as people continue to believe that they are above the Higher Law of Allah, that governs the entire Universe - so long as division is conceived of in the minds of men - then oppression and injustice will continue to exist on all levels.

We must stress that connection between the underlying root of injustice, and similarly propose a solution that is unified against oppression on all fronts. While an individual for *"animal rights"* might oppose injustice to other species, they most often will deny those same basic rights of life and freedom to a member of their own species within its mother's womb. Or vice versa, those who most often fight for the liberties of the unborn will deny those same basic rights to others they feel no affinity towards.

This sort of *selective justice* can not help but fail to address the root of the problem with modern society; that being mankind's psychological alienation from the Unity of existence and their lack of faith in Allah. It is this lack of faith that causes them to wall themselves off from the rest of the Reality, which they don't understand in the least. It is this lack of faith which leads them to create such a vast spectrum of social injustices, each of which are single issues symptoms of their alienated sickness. Therefore it is imperative that we address this, the root of the moral discord, which permeates the modern world, or we will be destined to fail miserably in any effort to

bring about positive change. Both internally and externally, this is the War we must fight.

Jihad al-Akbar

"And remember when Musa said to his people, 'O my people! Verily, you have sinned to your own hurt, by taking the calf to worship it: Be then turned to your Creator, and slay the guilty among you; this will be best for you with your Creator'." Qur'an, Sura 2:51

"O believers! Retaliation for bloodshed is prescribed to you... but he to whom his brother shall make any remission, is to be dealt with equitably; and to him he shall pay a fine with liberality. This is a relaxation [of the Law in the Taurat] from your Lord and a mercy." Qur'an, Sura 2:173 & 174

It is the duty of the spiritually attuned person to serve Allah with the totality of their being. Such service requires that justice be fought for, and that we strive for the equality of All life. The Qur'an teaches us not to fear adversity in the battle, nor to weigh this moral duty against the odds of losing. If something is wrong we must fight against it; whether there appears to be a chance of overcoming it or not. This has nothing to do with forcing people into belief. For certainly there is to be no compulsion in faith. But we cannot sit by and let injustice prevail. On that level, force can be effective and absolutely necessary in certain situations. For instance, it is the coercive force of law that keeps certain crimes against women and children from happening when individuals fear the law, and that is the same force that punishes them when violations of the law occur. This is in order to prevent reoccurrence and to emphasize on a public level that such unjust actions have repercussions and will not be tolerated. When those crimes are committed, it is that same *force* of law that in best case scenarios, punishes people for those crimes. Likewise, in the areas of social justice, and revolution, etc. it is the very threat of force by the populous that very often ensures that the government does not over step its bounds - fearing reprisal for stripping liberty from those within their jurisdiction. In such cases where the state over steps its bounds, revolution from the hands of the oppressed is always a looming possibility.

We are, at our core, a Movement of *Jeddi*; Sufi masters of *Futuwwat* ("the Way of the mystic-warrior"). We encourage adherents to train both physically AND spiritually, for their own personal edification and to enhance their knowledge and abilities in the Struggle. The Real does not lie alone in contemplation, prayer and meditation; nor does it lie alone in action and revolution. Both of these are notions of "one or the other." Allah is not "one or the other." "Allah" literally means "the One[ness] which manifests from Nothing." As must always be stressed, this "Nothing" is not the "lack" of All, but rather, it is Nothing in the sense of Totality of Being, which is symbolized by the numeral Zero – this number itself originated with Sufis. Allah is neither the *positive* alone, nor the *negative*. Allah is the perfect balance between the two. The direct center of two polarities is always Zero, Pure Nothing, from which the Totality, the *Tawhid* (Unity), the Oneness of ALL becomes manifest. For it is out of Zero that all subsequent positive and negative numbers reel. That is Allah.

"Two people are ruined on my account: one who loves excessively, and one who hates intensely." - `Ali, the Qutb of Allah (ra)

So it is essential to bear this in mind when contemplating the nature of al-Jeddi. For we are not mystics alone, nor are we simply warriors. We are the direct balance between the two, which can only be conceived of by those who Know. To manifest that balance of Zero, of *Not* – "La," "Ayin" – is to walk the Straight Path. For *Sirat al-Mustaqim* can only be found therein.

"Will you not fight a people who have violated their oaths and intended to expel the Messenger while they did attack you first?" Qur'an, Sura 9:13

In recent times Islam has gained much infamy for its perspective on violence. Ironically enough this negative reputation is resoundingly unwarranted, with little basis in the reality of what Islam teaches regarding the matter. Ill-informed and controlled media seem completely comfortable with lumping in terrorist behavior of a handful of *nominally* "Muslim" reactionaries, with the true Islamic concept of Jihad; which is in fact an act of liberation and mercy for the oppressed. An act that a select few have ever had the courage to enact. These actions - in contradistinction from the terrorist actions that have now become notorious - have been done solely for the freedom and liberties of those with no ability to resist the brutality of their oppressors, or on behalf of those members of our universal Family being directly oppressed. The difference between the two is precisely what the power elite - of this empire of Dajjal, both founded and sustained upon unwarranted violence - does not want you to realize. At no time has the media differentiated between these two categories of violence and rarely does the public even attempt to comprehend the distinguishing factors thereof.

Rahman

"The war outside manifests from the War within..." - Shahid `Ali Muttaqi

Over the years we have sought to bring about an Order that could be - one that still can and will be. A world free of oppression, slavery and murder; one where All life is viewed as sacred and Divine Justice rules supreme. Those within our ranks have emerged as the revolutionary Vanguard of this Holy War. Not just a "Holy War" as the West commonly assumes this word to mean - but rather, a sacred striving to purify ourselves and the world around us from all corruption and sin.

For a man to raise his weapon against another man - for man to murder a man - is not Holy War. True Holy War is to praise Allah and to cut away the enemies of Truth within our own hearts. We must cast out all that is evil within us, all that opposes Allah. This is the War that we must fight. To help us fight this War, Allah sent us the *Kalimah* and commanded us, **"Recite this Kalimah and cut away the enemy that is within you. Who is that enemy? Satan's evil qualities. They are an enemy to your body and to My Unity and Truth. Cut your connection to the evil one and cast out his qualities. Those qualities are the very Fire of Hell..."** We must be brought to *Dhikr*, to Rememberance, to Awareness, of this Reality of the Oneness of Allah without any waiver to be found in our Faith of the Reality. This means that we must accept everyone, all of Adam's children – and All of Creation - as our Family, and our True Self.

We must not *seek* to harm one another, even when faced with the most horrific oppression. That is not the goal. Rather, we must wage War against these evil traits that lie within ourselves. The hatred which rises within us – when heated by oppression – is precisely what we must never succumb to. Just as fear is a gift from the Divine, if we learn to understand it – and a burden from *Shaiytan* if we allow ourselves to be ruled by it – so too is hatred a gift, fuel which Allah has planted within to motivate, those who do not Know, to action. However, just as in the case of being ruled by fear, this too is an inferior state.

It is not for the *Insan Kamil* (True Hu-man) to be ruled by anything, only Allah. Hatred is a state of carnality, or holographic division. *La illaha ill Allah*; there is no separation between anything. All is interconnected, interrelated and Unified. The Children of Adam are one family. When one member goes astray – just as did the people of Cain – we do not seek to destroy them. The true Parent will seek to guide them into the Straight Path, to teach him through the Messianic voice of Khidr and help them to develop righteous traits. Does the Parent simply write the child off as evil and caste them aside? No, rather the Righteous Parent will do everything They can to reform the child. The Parent will seek to explain the actions and deficiencies of the child, just as those who are aligned with the Will of the Parent must do for ALL of their Family who does not yet have the sight that they possess. Just as there is One who guides those with sight, so too must they be the ones to guide the children of darkness, out of darkness and into the Light.

"Oh you who believe! Do not take My enemy and your enemy for friends: would you offer them love while they deny what has come to you of the Truth, driving out the Messenger and yourselves because you believe in Allah; your Lord?" Qur'an, Sura 60:1

In the same way, the *Khadra* (Chief) of the Archangels – the Unity of the *Ruh*, the *Nur* and the *Qutb*: Al-Khidr , the Eternal Prophet – taught this same lesson to the Prophet Musa (as) thousands of years ago. For Al-Khidr had long since been guiding the Righteous Prophet Musa (as). Through his infancy, through his growth and maturity, Khidr – the Angel of the LORD – was there with him. When Musa (as) studied the Egyptian mysteries, Khidr guided his Qalb (Heart) in the Straight Path, that he would discern Truth from falsehood, that he would be able to separate the wheat from the chaff, that he would absorb what would be useful and reject that which was useless and based upon the *shirk* (polytheism) of the Egyptians of his day. All the while Musa (as) did not see Khidr (as) with physical eyes, but this Primordial Messiah never ceased to be in his presence, as his guide and Shaykh.

While they were traveling, Musa (as) asked to stop so they could eat. It was at this point that his companion realized that he had forgotten their food a ways back. So as they retraced their steps they came upon a figure who they knew not. This was the Holy Chief of the Archangels Al-Khidr, who had been guiding Musa (as) aright his entire life.

After a brief discussion Musa (as) – impressed with Khidr's Wisdom – requested to follow this manifestation of Khidr as his student. Yet this man who Musa (as) did not recognize, refused his request, saying: "**You will not be able to have the necessary patience with me.**" Musa (as) pleaded to go with him, and insisted that he would not lack the necessary patience. Khidr (as) knew otherwise – he knew that Musa (as) would only be able to perceive his actions as "*this*" or "*that*;" according to the manner which he had been conditioned to categorize them as. However, Khidr allowed him to come along, so that he would learn a lesson that would be very essential later in his mission. Khidr made him swear not only to have such patience, but also to refrain from questioning any of his actions no matter how bizarre or unethical they might happen to *seem* at the time.

Some time later, they came upon a boat, docked by the shore of the River. Khidr wasted no time in making a hole in it. Musa (as) interjected accusing him of trying to drown those to whom it belonged. But Khidr, reminded Musa (as) of his vow and so Musa (as) remained quiet.

As they went on they came upon a young man. Khidr approached him and before the boy could do or say anything, Khidr had killed him. Musa (as) screamed in horror – thinking his unknown companion a murderer – but Khidr simply reminded him of his vow.

As they continued on they encountered many more everyday occurrences, to which Khidr acted very unusually. Again and again Musa (as) was reminded of his lack of patience and of his vow to not rebuke that which he did not understand. Eventually Musa (as) and Khidr parted ways and the inner meaning of the seemingly strange occurrences were explained to him...

The seeming act of malice in cutting a hole in the boat, was in fact done to spare those who owned it from an oppressive tyrant who was killing the local boat owners and stealing their ships. By destroying the boat, their lives were saved. The killing of the apparently *innocent* young man, proved to be no murder at all, but the penalty for the wicked ways which that boy had sown. For he was the son of devout parents, and he was immersed within *tughyan* (*sin which exceeded all limits*). The young man – in his short life – had violated the rights of countless others, and clearly this had to be brought to an immediate end.

So to the young Musa (as), these seeming injustices proved to be direct subtle intervention by the Angel of Allah. The act of violence against the boy was not what there was a problem with, in and of itself. The problem would only have lied in such violence if that young man could have been redeemed in any other way, and if his actions had not constituted such a punishment. For as we are told, this individual was far from innocent.

So Musa (as) realized that his wisdom was limited, and Allah's was boundless. He knew that if he was to understand the Real, he would need to begin by attaining the patience that Khidr had made him vow to. Subsequently he would have to understand that while two acts might be the same – such as destroying someone's property, or taking someone's life – the intentions and context behind such potential acts are what determines the righteousness, or wickedness of said acts; while the acts in and of themselves are neutral. It is with this understanding that Musa (as) waged his Inner Jihad.

When Musa (as) reached Ethiopia and was confronted by a merciless killer who was of much more physical skill and prowess than him, he was not overcome by hatred in the midst of the struggle. Accordingly it was Musa (as) who emerged victorious. The courage that Musa (as) demonstrated led to his reward in later marrying his Ethiopian bride. It is only with victory in this Inner Jihad, that Musa (as) was able to go on to win the great Jihad against the Egyptian oppressors.

The Four Facets of Jihad

The Prophet Muhammad (sal), his companions, and followers were attacked incessantly by the pagans and many who worshipped only their *nafs*. Muhammad (sal) was long-suffering and bore the weight of this contently. When he was violently opposed, he would move away from those who had taken such a harsh opposition to him. For through the first oppression Muhammad (sal) knew that there would be an abundant reward for him as a result. Indeed, when he fled the persecution in Mecca, he settled in Medina and found many willing to fight in the cause of Allah. Many became Muslims upon meeting the beloved Prophet Muhammad (sal). Indeed, he gave thanks once again. For what appeared to have been a misfortune was truly a gift from the Divine.

But the people of Mecca did persist in disrupting the Work of the Seal of the Prophets (sal). Those who sought to persecute Muhammad (sal) and to impede his Holy Work, would stop at nothing to deter him. They killed Muslim women and children, they raped, pillaged and murdered. But Muhammad (sal) pleaded with his companions, reminding them that many of them were once like the Meccans; possessed with evil. Allah spoke through the Prophet Muhammad (sal) in declaring that he and his companions – as well as all who followed the teachings revealed to him – must first wage Jihad within their *Qalb*, (*innermost heart*), and cut away any remnant of the satanic traits and desires within them. He did this because he understood the state of those with him – that all but the Holy Lion of Allah, 'Ali (ra), were enraged and possessed by reactionary hatred. To allow them to wage manifest Jihad at that time would be to hand them over to the real Adversary.

So he instructed them to wait, as Allah had instructed him to do so. And wait they did; day after day as the women were raped, the children and animals were slaughtered. Pregnant mothers had the growing lives within them speared through their wombs. And still they waited. Then the companions of the Holy Prophet Muhammad (sal) Knew, they understood not only that they must act, but how and why they must do so. The fire of rage had flared up and burnt out of their hearts. All that was left was an earnest desire of *Islam*; Submission to the Divine Will. All that they felt was empathy for the plight of the oppressed. They no longer cried "*My wife, my friends!*" when they saw those who were struck down. There was no longer any notion of "*Mine*" and "*Theirs*." No cries of "*Us*" and "*Them*." Instead the veils of division were removed and they knew no difference between the suffering of those whom they shared a personal affinity for and the suffering of All. The pain of oppression was universally manifest as a desire to spare the suffering of others within their hearts. The Jihad within had been won and only at that time was it that Allah commanded Muhammad (sal) to order the manifestation that Holy War within the manifest world.

"The Fighter in the Way of Allah is he who makes Jahada nafsah (Jihad against himself) for the sake of obeying Allah" - The Prophet Muhammad (sal)

Similarly, at a later battle 'Ali (ra) floored his opponent, placed his foot upon the man's chest and held his sword to his neck. Yet, again he did not kill the man. The man yelled in bewilderment: "**Why don't you just kill me? I am your enemy, yet you just stand there!**" The man spit in 'Ali's (ra) face.

The first obligatory state of Jihad is to manifest that internalized Holy War against the evil traits that first take root within ourselves. For this must be the Vanguard of the Jihad, wherein we purify ourselves from the very inward rooting of the evil which we seek to bring an end to. Such are the frontlines of the True Jihad. Beyond the obvious reality that this obligation in and of itself – if done sincerely – will rid the world of much wickedness, this is also necessary to cut away the qualities of hypocrisy within our lives. For how can we oppose evil, when evil is still manifest within our lives. In the same way, no one can rely upon the same Anti-Christ system and seek to destroy it at the same time. Iblis knows this and laughs at any attempt to do otherwise. He may allow you to gain some momentum – for the sake of his own entertainment – but in the end he will jerk you closer to him by the invisible leash attached to your soul. This is *Jihad al-Qalb (Jihad of the Heart)* and it must take precedence over all other manifestations of the Struggle.

The second manifestation – which we may escalate to only once we have Ascended the struggle within – is the Jihad of the tongue or word, wherein we proclaim the Straight Path to those whose actions we strive against. This is the order in which it must occur. One cannot beat their wife and then arrest someone for doing the same. Nor can one partake in - and supply to others -intoxicants and imprison those, who use them, for the same. Inward purification must come first, and then we can proclaim the Divine Standard; the Higher Law of Allah.

“O Prophet! Strive hard against the unbelievers and the hypocrites.” Qur'an, Sura 9:73

The third manifestation of Jihad is Jihad of the hand. This represents the reality that when a conflict arises it is never permissible to employ excessive force in an attempt to solve that which might be resolved with a simple word, or with a hand holding one back from another. We must understand this. For if we truly understand the extinction of all but Allah, if we truly realize *Tawhid*, then it will only be with remorse that we must move to the fourth level of Jihad; Jihad of the sword.

Jihad of the sword is the final level of Jihad, that is simultaneously both permissible and obligatory only once the other manifestations of Jihad have been Ascended. When one has waged Holy War against their *nafs* (base desires and illusory notions of "self"), when one has proclaimed the right Way to live and has manifested that same as the Straight Path upon which they tread, when one has made every peaceful attempt at intervention, prevention and striving, then and only then does it become necessary to escalate force to the level of tangible violence.

Again, it is at this point that such is not only permissible but obligatory for all who are able. For if there occurs an oppression that is carried out by those whose souls are filled with darkness – by those who value their own illusions of gain over the lives, and liberties of others – then we become just as immersed in evil as they, when we turn a blind eye to oppression and refuse to fight to stop it. Whether this is to be accomplished by a hand or by the sword is for the oppressor to decide, through their willingness to desist their corrupt actions. Freedom by any means necessary implies just that; *"Any means necessary."* If it is only necessary to rebuke the children of darkness, then that is all that we are ethically allowed to do in intervention. If it takes an attempt to hold them back then we can do no more. If they are superior in strength and cannot be bound, then if delivering a blow is all that it takes to halt the oppression, then we are commanded by Allah to do absolutely no more. Yet, if this still does not work then Allah has commanded us to even take the lives of those who have proven unworthy in accepting the responsibility of manifest incarnation; those who have made their bodies the palaces of demons. But again, we must always realize that it is those demonic traits alone, which have possessed those against whom we must strive, that we must detest. The individuals themselves are indeed part of our Family, and it is with the utmost remorse that Jihad must be taken to such a level against those lost souls. We must do everything within our power to rectify the situation before it escalates to such a level.

"Invite all to the Way of thy Lord with Wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knows best, who have strayed from Hu's Path, and who receives guidance." Qur'an, Sura 16:125

The Prophet Muhammad (sal) strove against the tyrants by sword and against the hypocrites by tongue. Even before conducting Jihad of the Sword against the infidels, the Holy Prophet Muhammad (sal) invited the those who disbelieved to the Straight Path. He lodged protests against their beliefs and strove to correct their misunderstandings about Islam. When they refused all of this, Muhammad (sal) still did nothing against them, but rather prayed unceasingly for them. He cried for them, beat himself and nearly died because of his immense sorrow for the state of those who remained in darkness. It was only once these infidels declared outright war against Muhammad (sal) and those who followed the Straight Path – only once they had mutilated pregnant mothers, when they had needlessly slaughtered animals, when they butchered children and slew men – that the Righteous Prophet of Allah, Muhammad (sal) declared the Jihad of the Sword against these lost children.

"People shout 'Jihad!' which means Holy War, but there are two kinds of Jihad. The real Holy War is an Inner War, and those who fight that War follow Allah's rules. But those who fight for the sake of wife, children, or house follow other rules. If even an atom's worth of such thoughts are present, it is not true Holy War, but rather, a political war. It is fought for the sake of land and country, not for the sake of Allah. With wisdom we must understand what the true Jihad is, and we must think about the answers we will have to give on the Day of Questioning." - M.R. Bawa Muhaiyaddeen (ra)

Clarifying the Role of Violence

Our belief is not one that is against violence. Rather, it is one against injustice. If a human or animal - were to attack someone and that person defended themselves, that violence would be legitimate. On the other hand, when violence is used by oppressors to dominate and enslave innocent life (that being life which has done nothing to harm them) - it ceases to have justification and therefore is a crime.

"And fight for the cause of Allah against those who fight against you: but do not commit the injustice of attacking them first: For Allah loves not such injustice. And kill them whenever you find them, and drive them out from whatever place they drove you out of; for persecution is worse than bloodshed, yet do not attack them in the sacred Mosque unless they attack you therein. But if they attack you, then slay them. Such is the reward of the infidels. But if they desist, then surely Allah is Forgiving, Merciful. And fight them until there is no oppression, and religion is only for Allah. But if they desist, then there should be no hostility except against the oppressors." Qur'an, Sura 2:190-193

To be opposed to violence no matter what the circumstances are, is to let unjust violence (done not to save lives, but merely to destroy them) occur for the sake of subjective views of *"morality."* We must never allow that to happen. We must use whatever means necessary to stop attacks that are committed against those who neither provoke nor antagonize such oppressions. This is not a contradiction to what we believe in. Any such hypothetical action is not done for personal gain - be it wealth or power - nor is such violence done for the purpose of enslaving or oppressing. The Battle we fight is in defense of all that is righteous and good; against those who seek to destroy what little hu-manity has left, so they can live in excess, and in transgression of the

Higher Law.

A true pacifist is a rarity; someone who will fight for nothing; not their own life, a child's, another species', or their home (immediate shelter or the planet itself), unwarranted violence or violence against the innocent. Islam does not condone unwarranted violence or violence against the innocent ever. When we speak of violence we promote it only against the oppressor, against the purely evil, who prove unwilling to stop by any other means.

Bearing this in mind, we do recognize the distinctions between manifestations of evil. There is a subtle evil that lies behind ignorance; an evil many were raised into, keeping them locked within the shackles of ignorance and deception. However there is also an evil that transcends ignorance, and evil that surpasses *"a lack of knowledge."* There are those who are genuinely evil, those who know the difference between right and wrong but they willfully choose to do what is wrong for the sake of imagined personal gain, or even outright malice. They detest Truth and righteousness and will go to great lengths to conceal it from those who seek it. Righteousness is their most feared enemy - the enemy of profit. These are those who seek to destroy our Earth, those who needlessly take life. Those who value their drunken high over the life of those they destroy speeding along the highways in an intoxicated stupor. These are they who cry out that those who oppose them are in fact oppressing them by forcing their oppression of the innocent to an end. These are those who would murder the unborn to sustain their luxuriant and excessive lifestyles, and then compose the most hypothetical of arguments – that account for but a fraction of a percentage of all abortions – in order to maintain their perverted rendition of autonomy. These are those who value temporary orgasmic pleasure over the rights and liberties of the women they mentally scar and physically assault.

"How should you not fight for the cause of Allah and of the feeble among men and of the women and children who are crying: Our Lord! Bring us forth from out of this town of which the people are oppressors! Oh, give us from Thy presence some defenders!" Qur'an, Sura 4:75

Many of those who believe violence used to achieve liberation is hypocrisy, are most often some of the same white, upper middle class liberals who are *"anti-apartheid"* yet felt they had the right to judge Nelson Mandela and the ANC for not renouncing violence, in their struggle for emancipation. Those who insist that in the midst of oppression it is somehow the duty of the oppressed to *"educate"* those imposing deliberate and calculated acts of tyranny upon them. These same focus upon teachings of *"turning the other cheek,"* while at the same time excluding any recognition of the fact that the one, who spoke those same words, at other times admonished his students to carry weapons, and claimed he *"did not come to bring peace but a sword."* As well he also physically beat those selling animals in the Temple with a whip made of cord.

"How are rights neglected? When sins are committed openly, and no one prevents the sinners from wrongdoing." - The Prophet Muhammad (sal)

Such people focus on the pacific nature of Gandhi, yet they fail to notice his admission that if he was faced with the decision to use violence to stop an oppression or to allow the oppression to continue, he would unequivocally employ violence against the oppressor. At the same time they site Gandhi's *"victory through peace"* without realizing that while he preached peace and long-suffering in the day, vigilantes were burning British warehouses in the night. In the same manner Malcolm X was decried as *"violent"* for speaking of the right to defend oneself and others against direct and unprovoked attack, (despite the fact that at no time during the course of his ministry, was he every engaged in physical conflict). As well, groups such as MOVE and countless others have been demonized by those both unwilling and incapable of providing any other viable solution to throwing off the shackles of oppression.

"In such situations it is an individual who has never directly felt the enslavement and torture that they denounce from their ivory towers, yet they somehow feel they have the right to set a criteria for how the struggle against such injustice should be fought. In neither the case of animal nor human exploitation can they truly see the oppressed as their equal, for if they did they would not trivialize the brutality that is imposed by saying that 'they should not use violence to defend their liberties, as violence is always wrong.' That is equivalent to saying that their lives are expendable for the sake of some grand statement.

"This society was built on violence against animals and people. Right now in slaughterhouses and laboratories, animals are being torture and killed. In every corner of the world, jungles and forests are being uprooted or burned to the ground. Oceans are being pumped full of toxic waste, lakes are being drained and the skies filled with pollution. All the while, whole species are being destroyed. To say that

one cannot use violence to stop that is to in effect give support to those destroying the Earth. For they know no morality, and they have not one ounce of restraint. They will do whatever it takes to ensure profit and power. To deny violence as a means of resistance to their victims, of rape and plunder, is to ensure that victims they will always be." - Shahid `Ali Muttaqi

There is a source of all evil. The source of unrighteousness. The spirit of deception which keeps the masses in ignorance, while giving power and incarnation to those who value selfish excess over the fundamental rights of all innocent beings to live free from oppression and tyranny. This is the enemy. To strive against them is not "sinking to their level," it does not result in having resorted to the "methods of the oppressor." No matter what you do to them it is impossible for you to "sink to their level." They are murderers, those who needlessly shed innocent blood. No one attacked them, they are not retaliating in defense of themselves or in the defense of others. They kill in defense of their entertainment centers, their intoxication, their hordes of nameless women, their Lexus, their five star restaurants, their corporations and their profit. That is what they kill for, that is why they destroy this planet, our home; and the lives of our Brothers and Sisters. To prevent their genocidal tyranny is to halt the very destruction of the Earth and an untold number of innocent beings which they most certainly would have taken. To allow them to live and continue their onslaught is to value the life of the oppressor - those murdering and enslaving the innocent - over the rights of the oppressed. It is valuing the "right" of a rapist to violate, over the right of his victim not to be violated. To fail to stop this insanity by any means necessary is purely demonic fanaticism and cowardice! Such is submission to our fears not to the Will of Allah, Who has declared that we fight for the downtrodden.

"Whoever offers violence to you, offer like violence to them. And fear Allah, and know that Allah is with those that fear Hu." - `Ali, the Qutb of Allah (ra)

Do not be deceived, "God" will not intervene by directly stopping each individual holocaust. No bolt of lightning has yet to strike the oppressor down through out history. To argue that their punishment will be dealt in the afterlife is to avoid reality all together. Regardless of what may happen to such individuals once they die, the pain and anguish of *their victims* is here and now. To know this yet disregard the information under the pretense that it "isn't our place," is to relinquish any active role in life – thus denying the very purpose behind hu-man incarnation. In so doing, one subsequently assumes the role of submission to the very system of Dajjal, which has designated you to be an apathetic and helpless slave to the status quo.

"Ya Allah! You have not created the world without a purpose!" Qur'an, Sura 3:188

Allah helps those who help themselves. Allah seeks us, but we will only find Hu if we seek reciprocally. So too does Allah grant us every way to freedom, if only we take hold of it and allow Hu to actuate it through our being. For every step we take towards Allah, Hu takes Ten steps towards us. For every step we take towards Liberation, that Liberation draws neigh Ten steps as well. We are all Divine agents of our Creator – ideally able to out Allah's perfect Will. The intervention of the Righteous Ones, is the intervention of the Absolute.

Does the commander of an army not have soldiers? Does a Spirit not possess a Mind; the Mind being linked with a Body – which is composed of various Limbs. Within these are their not individual quarks, molecules, atoms; protons, neutrons and electrons? Can the Will of the Spirit be made manifest if ALL of these are not working in Balance, Harmony and Unison? When a cancer attacks this Process, the cells within the Body must neutralize them and restore the Balance. Such is the manifest Jihad.

"Faith is experience by the heart, avowal by the tongue, and action by the limbs." - `Ali, the Qutb of Allah (ra)

We must walk upon *Sirat al-Mustaqim*, pursue *Futuwwat (the Way of the Mystic-Warrior)* and become *Fityan (Mystic-Warrior)* masters; *Al-Jeddi*, those who have waged Jihad within their hearts and emerged victorious. For only then can we be victorious in the Struggle fighting for the freedom of the Earth and the release of All innocents who are held captive in Babylon's cage - as well as fighting for the liberation of consciousness of all

mankind. For it is there, within the psyche, that false notions of self and division first take root and later blossom into weeds of oppression and tyranny on a tangible level.

The Prophet Muhammad (sal) said ***"Shall I tell you something that is the best of all deeds, constitutes the best act of piety in the eyes of your Lord, elevates your rank in the Hereafter, and carries more virtue than the spending of gold and silver in the service of Allah, or taking part in Jihad and slaying or being slain in the Path of Allah?"*** Those present replied emphatically ***"Yes!"*** The Prophet Muhammad (sal) stated simply: ***"Dhikr, (Rememberance of Allah)."*** Such Rememberance is not merely a recollection of the existence of some hypothetical *"God separate from the manifest."* Rather True *Dhikr* is a Rememberance, or Awareness of the Nature of *al-Haqq* (The Real), of the *Tawhid* (Unity) of Being in Allah. *La illaha ill Allah*. It is little wonder why such *Dhikr* and the one who guides the Prophets and Witnesses – *Khidr* – bear such a similarity even in vocalization. *Ill Allahu*; there in Nothing, only Allah. Only Allah is Real.

Dhu al-Fiqar

The apparent moralizing by people who accept the everyday comforts that this society offers, is nothing short of hypocrisy when one honestly accepts the reality that such comforts have been gained by the brutal domination of human and non-human life. While the reality of manifest Jihad might not be the most pleasant or appealing to the majority, one can not bring valid criticism against it without posing a solution proven superior through practice. It is a pleasant thought to suppose that we can solve all oppression through Jihad of the heart, word and hand; but such a notion is both totally unrealistic and historically unprecedented.

"The day of justice against the oppressor is more severe than the day of tyranny against the oppressed."
- `Ali, the Qutb of Allah (ra)

Those dying do not have the time to wait for the kind of hypothetical evolutionary process, that will liberate them from oppressive hands, through completely non-active means. What about the agony that those suffering NOW must endure in the meantime? Why must we allow their suffering to continue, but refrain at all costs from causing limited suffering to their oppressors? What kind of lives are those who decry direct action against such oppression – those too pure to partake in violence - going to live? What of their gas and oil which is gained from violence to the environment. What about the plastic on their stereos, their electricity, cars, their fashionable wardrobe and numerous other consumables? These all impose immeasurable amounts of violence upon the animals, laborers and the environment. One should at least be honest, instead of claiming that it is violence which they have problem with, they should clarify that it is only violence that is not sanctioned by their master, the modern world. Such is not the Way of Musa (as), `Isa (as) or Muhammad (sal).

When Idris (Enoch) Ascended the Ladder of creation, he was transformed -by the Triple Flame - into the Chief of the Arch-Angels; Al-Khidr. Jibriel parted the Gate of Akhirah, of the Celestial Kingdom and urged him to enter and find rest from his Jihad. But Khidr was such an enormous being that He could perceive all of those in the Earth, burning in Hell; yet – while they realized their suffering – they knew not that they were in the Fire, nor did they know the manner in which they could escape. Each one engulfed in the Fire bore the image of the animal traits that possessed them. The sight of this brought the fiery Khidr to tears, so he reluctantly refused; "No, I can not find rest, I must return to Earth." Jibriel was astonished, "Why would you not wish to enter into Paradise? This is your reward, the consequence of your righteousness." But Khidr explained: "So long as there is one lost soul on Earth, so long as there is one person burning in the Fire, so long as any aspect of creation whatsoever, has forgotten the Kalimah, I will be there – by their side and within their hearts to remind them, until the day when the Name is One. This was my responsibility in life – the reason why Allah blessed me, the reason why We walked together. This is the duty that ALL must never forsake, until the gates of Hell swing in the wind like an abandoned building in a desolate town." A smile crept across the face of Jibriel: "Truly I AM within you, and you within me."

If one does not want to live in a context completely removed from this world, then they better make a choice of whose side they're on. Because as long as they live in this society, built upon and maintained by violence - they are a part of it. Either they are on the side of getting rid of the mess which we live in, which will mean getting their hands dirty and fighting for the cause of Allah, or they are on the side of the status quo. There is no middle-ground here; either one seeks to actuate the empathy that they feel, or they do not truly feel the empathy which we speak of. No one can serve two masters.

"One who sharpens the spearhead of anger in defense of Allah grows strong in the killing of militant falsehood." - Ali, the Qutb of Allah (ra)

Again, why attack those who use a relatively small amount of violence to rid this world of societal ills instead of attacking the promoters of consumerism - and even oneself - who use immeasurable amounts of violence just to sustain their lives in the modern world. Such ones hold, no intention of effecting the type of societal change which we speak of. We either exist within this society to fix these problems and to move forward to Eden, or we are here because we seek technological comfort and convenience, (all of which were produced with violence to the natural world), over a life of balance and harmony. There is no such thing as an innocent passer by.

"He who is killed in defense of himself, or his Faith, is ash-Shahid (a Martyr)" – The Prophet Muhammad (sal)

"So when the sacred months have passed, slay [those directly antagonizing violence at the time], wherever you find them, and take them captive and besiege them and lie in wait for them in every ambush. But if they repent and keep up prayer, and pay the tax for the poor, then leave their way free. Surely Allah is Forgiving, Merciful." Qur'an, Sura 9:5

"Do you fear them? But Allah has more right that you should fear Hu, if you are believers. Fight them; Allah will chastise them at your hands and bring them to disgrace, and assist you against them and relieve the hearts of a believing people, and remove the rage of their hearts. And Allah turns mercifully to whom Hu pleases. And Allah is Knowing, Wise. Qur'an, Sura 9:13-15

To turn a blind eye to societal injustice is an abomination. It is time to decide just who you are fighting for; is it the oppressed or your slave master which most ceaselessly make excuses for. For every moment you spend as a participant within the walls of society you contribute to an immense amount of evil, injustice and ecological genocide. In a matter of decades it is estimated that - at the current rate of destruction - the human race will have destroyed nearly all life on this planet. Apathy and inaction are the only things that allow this violence to continue. The oppressed living in confinement – whether such confinement manifests as a cage, or in social stratification - do not feel a bit comforted by the "lack of condoning" of the violence being used against them. They can only feel comforted by the loving embrace of both spiritual and manifest freedom. If you do not use whatever means available to stop the rape of the Earth, and the oppression of the downtrodden, then you are drenched in the same blood of the innocent, just as is the oppressor.

The world is dying, and as *innocent* as you may falsely believe yourself to be, it is dying due to people not feeling that it is their place to intervene. Apathy is no longer an option. We must fight for our own True existence as well as the existence of those who are put at an unfair disadvantage and can not fight for themselves - whether being locked inside a cage or being outgunned by a superior military force. Our existence here was purchased at a price. We are to make the world a better place, or we have no purpose here whatsoever.

"Believers do battle for the cause of Allah, and those who disbelieve do battle for the false. So fight the friends of Shaiytan." Qur'an, Sura 4:76

Sahib al-Sayf

The Struggle for a return to a more harmonious, Submissive state of existence – the Way of Adam (as) - is not to be taken lightly. To partake in such a Struggle is to partake in the most daunting and difficult battle ever waged by human beings, for it is waged across numerous planes of existence – physical, psychological, and spiritual. And yet, having said that, while many physical aspects exist in this Struggle, ultimately, it is a spiritual War and it will be won or lost on the spiritual plain. For it is within us that the desire to exploit first takes root. As the mental facilities justify an essentially warped spiritual perspective, the physical element manifests and maintains the material consequences that result. Thus, the effects and actions of an individual upon a larger body are only the material results of a synthesis of the mental and spiritual.

To truly overcome this system of inequality, violence and exploitation, all elements of life must coalesce in revolution, spiritual equality manifesting in the physical of dimension of Reality. As the ego is first tamed and ultimately vanquished through spiritual realignment, and the Unity of all living entities is realized, this culture of downpression and inequality will be debased at its very shattered foundation. Such will be an undeniable consequence of our actions as this Reality runs in direct opposition to the philosophy that has sustained our "growth" and devoured the innocent in the name of "progress," for so long.

The words of the Prophets are being fulfilled in the world today. The system of Dajjal is set up and actuated in a very tangible sense as we speak. One need look no further than the back of the one dollar bill to see the one eye of Dajjal that the Prophet Muhammad (sal) foretold. This global empire has waged war upon those who serve Allah through ideology and action and now is the time for us to declare Jihad against that same Anti-Christ system. This is not Jihad in the sense of random and indiscriminant acts of violence against the innocent, that Babylon would have you see it as. Rather it is waging the Greatest Jihad of Truth, Justice, Wisdom and Faith, against the lies perpetuated by the minions of the Adversary; the Imposter who keep our Brothers and Sisters shackled within the chains of ignorance.

Allah has not necessarily called us to be outright martyrs, but neither has He called us to be cowards and closet Witnesses to the Primordial Law of Pure SUBMISSION. More often than not, being a *Witness* and being a *Martyr* are one and the same thing. For those who will dedicate themselves to a life of servitude to the Will of Allah alone, for those who are willing to endure both good times and bad for the cause of Truth, then we can promise to be the best of companions on this *Hajj al-Ruh* – the pilgrimage of the Spirit. At the end of that pilgrimage lies *al-Wisal*, the Divine Wedding of the People of Allah to the Most High; wherein one dies before death and stands before the Celestial *Ka'bah*, the *Qalb*, the innermost Heart. In that day the Name of Allah shall be One and the Kingdom shall reign upon Earth, through SUBMISSION to Allah.

In this battle there can be no compromise with the Anti-Christ system of Dajjal which we fight; the prostitute of the world, MYSTERY BABYLON THE GREAT. Those who stand to profit from the continuation of the status quo will not relent, nor will they forfeit their power and control. As the very foundation of that deviant culture is unstable, token change cannot repair our alienation or stave off damages that have been and will continue to be wrought against this once pristine Eden. We must rise above our fears and build anew. This is the goal of those who follow *Sirat al-Mustaqim*, those of the *Fityan*, of *Al-Jeddi*; those who master *Futuwwat*, (*the Way of the Mystic-Warrior*). To re-establish our connection with the Divine and awaken mankind from the illusory dream of "self," of "me" and "you;" in order to foster liberation for all that have been shackled, exploited and destroyed by the modern, deviant way of life. Our goal is peaceful co-existence with that which sustains us; harmoniously living with, rather than against, the Primordial Law. An end to the violent oppression of others for human benefit. To re-establish a way of life, THE Way of Life; stressing harmony, love, respect and community to the fullest, most dynamic extent.

The right thing is rarely the easy thing. This Straight Path will not change and could not even if we all wanted it to. *Sirat al-Mustaqim* has existed since the dawn of time, and beyond. It is the true Way. It is the Straight Path that springs forth from the root of existence; from the roots of the Tree of Life. Either one walks that Path of the Mystic-Warrior, and wages the *Jihad al-Qalb*, or they do not and are not.

We are truthfully the last real hope for this dying world - for a species plagued with pathology and inconsistency of living. We have not come to argue which path is the most effective. Nor to condemn anyone who strives for justice. The world is under siege. It's time we face it head on. There may never be a utopian system. But each time someone strikes down the oppressor and selflessly strives for Justice, a battle is won. Every time a soul is liberated from the shackles of ignorance, of apathy and helplessness, fostered by this modern world – there is our Jihad.

"Fight, therefore, on Allah's Path: lay not burdens on any but yourself; and do not stir up the faithful. The might of the infidels will Allah easily restrain, for Allah is the stronger in prowess, and the stronger to punish. He who shall mediate between men for a good purpose shall be the gainer by it. But he who shall mediate with an evil meditation shall reap the fruit of it. And Allah keeps watch over everything." Qur'an, Sura 4:86 & 87

[Salaam-Media](#)

[NMV Multimedia](#)