



The Unity at the End of Times (II)

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Gilis considers that “Islam represents today, in the external domain, the primordial and universal tradition,”¹ but the Orthodox Church, for example, believes the same thing, and we saw how René Guénon explained why it is impossible to identify any secondary tradition with the Primordial Tradition. The Masonry, on its part, could be regarded as the only one that deserves to represent, at the end of times, the Tradition. Denis Roman saw the Masonry as an Ark that saved the Western initiatory elements at the end of this cycle.² It allowed elements of dead civilizations to stay alive and to be not only “vestiges” of the past, but also the “seeds” of the future. And this, Roman said, alludes to the “separation” which will take place at the end of the cycle between the things that must perish and the ones that deserve to be saved, the latter being incorporated into Masonry. The transmission of “antique” elements to the Masonry, Roman said, suggests that the Masonry has a role to play at the end of the cycle and that, consequently, it has to stay alive till the end of times: this is the very symbolism of the ritual formula stating that the Lodge of St. John is located in the “valley of Josaphat.”³ Denis Roman’s statement, if read by the Christian Church, would be rejected with horror, and in the same way would be regarded by Islam,⁴ because instead of accepting the truth of a unique Ark, each one is more concerned with its own ark, an ark considered the only true one.

Gilis, after admitting that, from a doctrinal point of view, Islam doesn’t have a special privilege, affirms that, by its doctrine and method, Islam is qualified “to reestablish at the end of times the pure universal Religion.”⁵ Charles-André Gilis, it seems, refers to Mahdî who will redress the world, and, in fact, Gilis admits eventually that “the restoration, which will come in the last period of the present cycle, previous to the Judgment marking the end,⁶ will be operated not by the Christian religion, neither by the Islamic religion,

¹ **La papauté**, p. 174.

² Denis Roman, **René Guénon et les destins de la Franc-Maçonnerie**, Les Editions de l’Oeuvre, 1982, p. 15.

³ Roman 12-13.

⁴ See Muhammad Safwat al-Saqqa Amini & Sa’di Abu Habib, **Freemasonry**, Muslim World League Publication, 1982, where Masonry is considered “satanic,” against Allâh and spreading poison, heresy and non-belief.

⁵ **La papauté**, p. 35.

⁶ Yet Gilis mentions a tradition saying that “there is no other Mahdî but Jesus” (*Lâ Mahdî illâ ’Isâ*) (**L’Esprit universel de l’Islam**, p. 26).

The Unity at the End of Times (II)

considered as separate traditional forms, but by the initiatory Authority, which René Guénon designated as the ‘Supreme Center.’”⁷

Charles-André Gilis strives not only to conciliate his Islamic viewpoint with Guénon’s teachings, but also to attract the Muslims to René Guénon’s universal and metaphysical perspective. For this very reason Gilis says that Guénon, even though he did not present himself in the name of Islam, worked discreetly as the representative of the Islamic tradition,⁸ which would force us to limit the one who was always against any limitation,⁹ since the *Tawhîd* is independent of the Islamic form, as well as of any other form.¹⁰ In his endeavour to conciliate the Muslim world with René Guénon (a laudable endeavour, which we don’t think will be successful), Gilis promotes the ideas that the Islamic religion is a privileged support for the universal *tawhîd*¹¹ and the *tawhîd* existed in the previous traditions “in a less perfect form and anyway less explicit”¹²; in fact, Guénon did not say that the *tawhîd*, in the Islamic tradition, is “more perfect,” but rather expressed more directly, more openly and more categorically.¹³ Finally, Gilis, after affirming in **Introduction** that René Guénon was directly initiated by the universal Center, now says that Guénon’s message is universal because the function of the Islam is itself universal,¹⁴ which is contradictory and impossible to accept.

As we saw, Charles-André Gilis stated correctly that the restoration will not be operated by the Christian religion, neither by the Islamic religion, considered as separate traditional forms, but by the Supreme Center; and yet, he adds lately that the restoration will be operated by the Mahdî, who will proclaim the universality of Islam, will transform the Islamic religion, and will end the reign of the “jurists.”¹⁵ No doubt that, from an Islamic point of view, the Mahdî has an important role at the end of times, but only if *Lâ Mahdî illâ ’Isâ* we can talk about universality, when all these redeeming and reparative aspects will unite into One, in such a way that Elijah’s mission, at the end of times, will not be limited to the Jewish people, but will encompass all religions,¹⁶ when, in the case of Hinduism, even though this one does not take in consideration the Western religions, the last *avatâra*, the tenth one, will refer to the whole world.¹⁷

⁷ **La papauté**, pp. 199-200.

⁸ Abd Ar-Razzâq Yahyâ (Charles-André Gilis), **Tawhîd et Ikhlâs**, Le Turban Noir, 2006, p. 12.

⁹ Gilis knows very well that René Guénon “never presented himself as the speaker of a specific tradition or of a particular initiatory organization” (Gilis, **Introduction**, p. 45).

¹⁰ Gilis, **Tawhîd et Ikhlâs**, p. 28.

¹¹ Gilis, **Tawhîd et Ikhlâs**, p. 53.

¹² Gilis, **Tawhîd et Ikhlâs**, p. 54.

¹³ Which does not mean that the *Tawhîd* is more perfect.

¹⁴ Gilis, **Tawhîd et Ikhlâs**, p. 57.

¹⁵ **Tawhîd et Ikhlâs**, pp. 62-3.

¹⁶ Lings, **The Eleventh Hour**, p. 90.

¹⁷ Lings, **Ancient Beliefs**, p. 24.

The Unity at the End of Times (II)

Therefore, when we embrace the universal viewpoint, we cannot talk about a particular tradition, Hindu, Christian or Islamic, and the same as the Christian “guénonists” have no right to promote a universal Christian center, so it is impossible to accept a universal Islamic center, since the Center does not have appellatives.¹⁸ It is an illusion to believe that the “Golden Age” will come now without a total rupture, because, as Guénon said, it is about the “Golden Age” of the next *Manvantara*, and it is a great illusion to believe that the new Age will be born in our present world; it is a mistake similar to the one made by the Antichrist, which pretends to bring the “Golden Age” by the reign of “counter-tradition.”¹⁹

Even with Mahdî’s intervention, the Islamic tradition will exhaust its last possibilities, and the end of times will come, which means, as René Guénon stressed, the end of the *Manvantara* and not of a secondary cycle.²⁰ The idea that the Islamic tradition will become, at the end, “universal” is a nice illusion, yet without rupture and instant jump, without the reversal of the poles the “Golden Age” will not come. The Second Coming of Christ is something totally different than what the sentimental people hope, and the “Golden Age” will have, for example, no recollection of the Christian and Islamic traditions, these names will not exist anymore, the same way as, after the individual’s death, the individual memory will not survive.

Much more differentiated are Martin Lings’ opinions in this respect. The 20th Century marked the final phase for many societies – Hindu, Amerindian, Judaic, Buddhist and Islamic – which have partially merged with the Western world, overlapping the Western lifestyle and their own traditions.²¹ In the 13 and 14 Centuries, Lings affirmed, Islam was still a complete traditional society, after which a gradual decline followed,²² and the existence of the modern world will prevent the return to a traditional civilization, which is in fact valid for all people, because the nations will become again traditionally civilized only when the modern “civilization” will be forced out of their lives,²³ which is most probably to occur only at the end of times. René Guénon suggested already that, “only if the West will be completely impotent to become again a normal civilization, an alien tradition could be imposed.” However, Guénon added, it is not about imposing an Oriental tradition to the West, since its forms don’t correspond to the Western mentality, but to restore a Western tradition with the help of the East.²⁴

¹⁸ Not to say about the danger of confusing the common people, who will think that they are special and saved by the simple fact that they are Christians or Muslims.

¹⁹ Guénon, *Le règne*, p. 269.

²⁰ Guénon, *Le règne*, p. 268. We live now the end of one of the four ages, and this end will be the end of the great cycle (Lings, *The Eleventh Hour*, p. 62).

²¹ Lings, *The Eleventh Hour*, p. 62.

²² *The Eleventh Hour*, p. 58.

²³ *The Eleventh Hour*, p. 59.

²⁴ *Orient et Occident*, p. 221.

The Unity at the End of Times (II)

For Lings, the very universal perspective would allow the man to understand other religions beside his own, and at least could make him understand that his own religion cannot cover the whole planet.²⁵ If the other religions are false, how could God admit them to reign over such large areas and for so long? For people who were not prepared to sacrifice the divine Glory to their human prejudices it became more than clear that Providence's intention was not to have one of the "world's religions" established over the whole planet; this situation does not concern so much Hinduism and Judaism, which are limited to specific people, but Buddhism, Christianity and Islam, which, even though open to everyone, have their own sector of mankind, and these three sectors remained almost unchanged for many years and will remain so to the end of times.²⁶

The same as there are a multitude of initiatory ways, Lings says, so there are various religions for different groups of people.²⁷ We should mention that, due to their nature, the Arabs and Islam don't accept the religious icons, but only the calligraphic inscriptions, while for the Orthodox Christians the icons play a fundamental role. For this reason, in the "Iron Age," to have a unique tradition is impossible, the nature of the human groups being too different, and therefore Guénon did not recommend an European to join the Chinese tradition or even the Hindu one (in the latter case he brought though some specifications). Even in Europe there is a difference in nature between the so-called Nordic people (Anglo-German) and the Latin ones, the Latin people being more similar to those of the Near East.

²⁵ Lings uses, after Schuon, the word "religion" instead of "tradition." The term "religion" is not proper for a universal perspective.

²⁶ Lings, **The Eleventh Hour**, pp. 63-64, **Ancient Beliefs**, p. 18.

²⁷ Lings, **Ancient Beliefs**, p. 41.