



Islamization of René Guénon

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The islamization of René Guénon's work would be inconsistent with the role that René Guénon's writings have to play in this modern contemporary world. René Guénon's work is a kind of intellectual ark in which many traditional forms can be onboard together. Islam plays exactly the same role for René Guénon that it is destined to play in the spiritual ecology of our time.

Islam being the last revelation (Qur'an) with its claims that it explains everything (16:89 *tibyanan le kull e shayan*) whether explicitly or implicitly, and that it confirms all pervious revelations, has to play a crucial role in this late hours of the Dark Age

16:89 *And (bethink you of) the day when We raise in every nation a witness against them of their own folk, and We bring thee (Muhammad) as a witness against these. And We reveal the Scripture unto thee as an exposition of all things, and guidance and a mercy and good tidings for those who have surrendered (to Allah).*

Exoterically, the sweet waters of Islam like a virile and overflowing river, has irrigated and will continue to irrigate, many wastelands and deserts, in the West and in the East, including the spiritual outer perimeters in the land of the oldest revelations of Vedas and Upanishad, which due to implications of the *kaly yuga* had to concentrate its effectiveness in central land.

Esoterically, like an aquifer, being recharged by the spiritual presence of Sufis, it can be reached *universally* by the qualified to quench the spiritual thirst, unlike Vedas and Upanishad, which again due to the darkness of this age had devised a method of guarding its deep wells of unadulterated purity through restricting its availability only in the central ethnical and social whereabouts.

There is no doubt that René Guénon's work would open the hearts of many of his Christian western readers to Islam, not so much because of any kind of preaching, far be it from René Guénon, but by way of highlighting the orthodoxy and esoteric kernel of Islam which enable the reader to see Islam as a valid Tradition amongst others and also by providing correction to a vulgar understanding of Islam, which was and is popular in the West from quite some centuries. But this is also true for René Guénon's Muslim or even Hindu readers as their hearts are also opened towards other religious and traditional forms like Christianity and Judaism when they read René Guénon's work. This definitely is one of the major contributions of René Guénon. However, to reduce the entire work of

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René Guénon to a sort of esoteric introduction to Islam or any specific traditional form like Hinduism is to settle for far less than this treasure can give.

To conclude these few thoughts, we would like to meditate upon the initiatory motto “to unite what is separated,” quoted many times by Guénon, and which reminds us of the following Qur’anic verses:

2:27 *Those who break the covenant of Allah after ratifying it, and sever that which Allah ordered to be joined, and (who) make mischief in the earth: Those are they who are the losers.*

13:20 *Such as keep the pact of Allah, and break not the covenant;*

13:21 *such as unite that which Allah hath commandeth should be joined, and fear their Lord, and dread a woeful reckoning.*

13:25 *and those who break the covenant of Allah after ratifying it, and sever that which Allah hath commanded should be joined, and make mischief in the earth: theirs is the curse and theirs the ill abode*