MUTTI CLAUDIO

Mahdi's Appearance

According to a rather widespread opinion, characteristic of Islamists, missionaries and religious historians, the figure of Mahdi1 and the Islamic eschatology itself, associated with it, are entirely the result of Zoroastrian influence. As a quote, only these lines of the classics of orientation literature can be cited: "The beliefs in Mahdi are generated by Persia. This is one of the variants of the beliefs of the Persians in the prophet, the son of Zaroastra, who must appear at the end of time in order to achieve the final victory of good over evil, Ormuzda over Ahriman. "2. The consequence of this point of view is the belief that “mahdism” is a form of “belief” that has developed in the Shiite environment based on a mythical off-Islamic plot. So, this has nothing to do with either the Qur'an or the Sunnah of the Prophet Muhammad3.

Of course, in fact, everything is completely different. Firstly, the fact that even before the Muslim conquests of Iran, the Mazdeans and Manichaeans believed in the future arrival of the Restraint ( Saoshyanta ) at the end of time, explained from an Islamic point of view by the presence of elements of truth in the origins of all traditional forms, regardless of subsequent degeneration and decline of these forms. The promise of the final Restorer to traditional communities even before the Koranic revelation and the prophetic mission of Muhammad was confirmed by the Surat of the Koran and the oral teaching conveyed by the last messenger of God. In accordance with his function “Printing the Prophets and Messengers”, Muhammad renewed and reaffirmed in clear terms the divine promises transmitted through other prophets4 and addressed to various communities in previous eras.Therefore, Islam did not draw the doctrine of Mahdi from any human, but exclusively from the most single divine source. As for the assertion of the relatively purely Shiite affiliation of "Mahdism", it is refuted by the fact that among the authors of the texts interpreting the Restaurator phenomenon, there are many names of famous representatives of Sunni ulema, of which it is enough to mention only Muhyi-d-Dina ibn Arabi ( chapter 366 "Sprouses in Mecca" ). You can also mention various historical phenomena in the Sunni regions of individual characters, in which many recognized Mahdi. Of course, this does not prevent the fact that the theme of the Mahdi coming is developing much more intensively within the framework of the “shi'a” than among Sunni Muslims. It should also be noted,that it is Shiite interpretations that consider many places in the Qur'an to be associated with Mahdi5, but at the same time, Shiites and Sunnis consider authentic and recognize as true some of the hadiths6 of the Prophet concerning Mahdi and his Parish.

Unlike Koranic versets quoted by Shiite interpreters, the traditional statements of the Prophet in hadiths are clearly and unequivocally called Mahdi by name. Among the many hadiths of this kind, we will list only the most visual. It should also be noted that part of this prophetic heritage came to us through quotes of Sunni ulama, such as the first two hadiths, which we give below.

1. The Prophet said: "A man from my offspring will appear on the earth and will act in accordance with my tradition. Allah will extend his mercy and blessing of heaven and earth to him, and he will overwhelm the world with justice, as he was previously overwhelmed with oppression and inequality".

2. The Prophet said: "After the appearance of the caliphs, tyrannical kings and princes, a man of my kind will be born who will overwhelm the world with justice, as he was previously filled with oppression and inequality".

3. The Prophet of Allah pointed to Ali and his sons Hassan and Hussein and said: "My brother, who is here - the best performer of ( of my will ), and my nephews, which here are the most perfect people. Soon, our Most High Lord will erect religious leaders from Hussein’s house, and Mahdi will be from our community". I ( Gaffari ) asked: "Oh, the Prophet of Allah, what will be the number of these imams?" He replied: "Same as the number of tribes of Israel".

4. The Prophet said: "There will be a place of observer who, in the name of Allah, will appear on earth at a time when the world will be suppressed by tyranny and oppression, and it will fill the world with justice and order. He will share between people with perfect impartiality, he will act fairly and honestly with his subjects, and in all disputes he will separate the false from the true. In his time, not a single drop of water will remain in heaven that would not fall if it could fall. In the same way, not a single plant will remain on the face of the earth, which would not have grown if it could grow. Such is Imam Mahdi, and he will appear on the orders of Allah: he will drive away all religions from the face of the earth and leave only pure Religion. He will be the ninth son of ( i.e. from the ninth generation ) Imam Hussein".

5. The Prophet of Allah said: "At the end of time, a placeholder will come who will make all wealth and the whole substance countless and limitless".

6. The Prophet said: “Allah, who chose me for the prophetic mission, I swear that people will benefit from his ( Mahdi ) existence and will perceive the light of his holiness, as they benefit from sunlight, when the sun itself is hiding behind the horizon".

7. The Prophet said: “Those who made me the bearer of truth, I swear that even if the world has only one day left to live, Allah will make this day long enough for, so that the coming of my son Mahdi will take place. After he is born, Jesus, the face of Allah, will descend and pray behind him. Then the earth will be illuminated by the light of the Creator, and the empire of Mahdi will spread to the East and the West".

8. The Prophet said: “At the end of time, a man from my offspring will be born: his name will be my name and his middle name will be my second name. He will fill the earth with justice and harmony, and his name will be Mahdi".

9. The Prophet said: "The Imams who will come for me will be 12. The first is Ali ibn Talib. The last is Ka'im ( "Resurrection" ), Mahdi, with whose hand Allah will conquer the East and West of the earth".

10. The Prophet said to Ali: “Oh, Ali, Imams - presenters and followers - your descendants, the Mostly, will be the number 11 ( i.e. 12 with you ). You are the first. The name of the latter will be my own name. When he appears, he will fill the earth with justice and balance, etc.".

eleven. The Prophet said: "I will give you a gift: Mahdi, who will be born at a time when there will be quarrels between people. Residents of heaven and earth will be blessed with them. He will share wealth with impartiality." One person asked what it means to "divide wealth with impartiality". The Prophet replied: "All equally".

12. The Prophet said: "Mahdi, sharing wealth between people, will act fairly, so that no one will be in need anymore".

thirteen. The Prophet said: "Mahdi will appear in my community at a time when heavy rain will fall and when there will be no more plants on earth".

14. The Prophet said: "Ka'im Muhammad will be one of us. He instills fear in the hearts of his enemies. With the help of Allah, he will establish himself. Under his leadership, the earth will open, so that all the treasures hidden in it will be discovered. His empire will unite East and West. Allah will make his religion in the hands of Mahdi an all-encompassing, contrary to the resistance of the polytheists. So, in his time there will be no destruction on earth. Everything will be cultivated!"

fifteen. The Prophet said: "At this time, no one will remain on earth, except for those who believe and who repeat that there is no god but Allah".

sixteen. The Prophet said: "The best works of my people are those that he will do in anticipation of the Mahdi phenomenon".

17. The Prophet said: "My God, here are the members of my family. My brother ( Ali, cousin and son-in-law of the Prophet ) is the Prince of Heirs. His sons are flowers among my descendants. My daughter is the queen of women. Mahdi will be born of us." One of the Comrades ( Jabir al-Askari ) asked him: "Oh, Prophet of Allah, who is Mahdi?" The Prophet replied: "There will be nine Imams, descendants of Hussein. The ninth will be Ka'im. It will fill the earth with harmony and justice as it is now full of tyranny and violence. He will fight for the ta'ville just as I fight for the "dance" 7".

So, Mahdi ( "High" ), also called Ka'im ( "Resurrection" ), will be a man from the descendants of Muhammad, the twelfth and last Imam of the clan begun by Ali, Hassan and Hussein. He will bear the name of the prophet - Muhammad, and will even have the same epithet, "clic", kunyu, Ab-ul-Qasim8. This man Ab-ul-Qasim Muhammad ibn Hassan was born 1127 years ago, on the night of 15 Sha'ban of 255 Hijra in the city of Samarra on the Tiger River north of Baghdad. His father was the eleventh Imam Hassan al-Askari, a descendant of the Heir Muhammad. His mother was the Byzantine princess Nargis Khatun, born to the son of the Emperor of the Eastern Roman Empire and a noble lady leading her family from Simon-Petr, heir to Jesus. Having become a Muslim as a result of the wonderful appearance of Fatima and Maria Nargis married,prepared in heaven by Muhammad and Jesus. Having schematically reported the data of this double genealogy, which is crucial in emphasizing the universality of Islam and the universality of the Mahdi mission, it is important to clarify the totality of symbolic and archetypical elements related to the birth of the Twelfth Imam, described by Sheikh Sadduk according to eyewitness stories9. At the age of five, on the day of the death of his father, Imam Hassan, Mahdi disappeared. Since 260 Hijra ( 873 by R.Kh. ) to 329 Hijra ( 940 by R.Kh. ) Mahdi remained in a state called "small concealment" ( guibat sughra ). During this period, he had 4 representatives of ( na'ib ) who could see him and keep in touch between him and the rest of the Muslims. The last of these n'ibs, Ali Samarri, Mahdi ordered not to choose more successors, since the time has come "great concealment "( goibat cube ), which continues to this day.

Currently, "The Imam is still alive, and he is among the people; but as Joseph was not recognized by his brothers, so no one will recognize him." 10. More precisely, in accordance with Shiite tradition, he is "invisible to feelings, but is present in the heart of believers". In other words, Mahdi "leads along the spiritual path of all those who turn to him, and believers cry for his support in their daily prayers. Anyone who has sufficient spiritual abilities for this is in internal connection with Mahdi. "11. Mahdi is the "Mr. Time" ( Sahib al-zaman ), and he is identified with the " Pole Pole Pole" ( cutb al-actab ), with the highest head of all the initiative hierarchies. That is why he is the “axis of the world”, axis numdi, about which the Prophet said that people get a lot of benefit from her, even if they don’t see her12.The Imam is now in the heavenly home of the Khurkaly over the center of the world, i.e. Ka'aba. In other words, he abides in the "world of imagination" ( mundus imaginalis, 'alam al-mithal ), on average between the sensual world and the super-heavenly intellectual world of pure light beings. It can only be seen with the help of organs adapted to the conditions of the world in which it resides: hence the many stories about the phenomena of Imam in personal experience, through auditory or visual manifestations, despite, that these phenomena do not interrupt the period of the guibat, concealment13. According to the teachers of the Sheikh school, “it depends on the people themselves whether Mahdi considers them necessary to appear or not. Its appearance is the main meaning of their updating, and the whole Shiite idea of "concealment" and "detection" ( "appearance", "parusia" ) is based on this.People themselves hid Imam, becoming unable to see him, because they lost or paralyzed the organs of "the Epiphany ( teophanic ) perception," heart knowledge ", according to the expression of the gnoseology of Imam. Therefore, it makes no sense to talk about the Manifestation of Imam, until people are able to recognize it. "14. Gaybat Imama is accompanied by such a concealment of the highest ranks of esotericism ( nujaba, nukaba, avtad, avdal ): members of the "chain of wisdom" ( force al-irfan ), which goes back to Sif, son Adamov ( t.e. to the Primordial Tradition ), as well as a series of subsequent Imam Muhammad, leaving on the other side of time, the main mass of mankind remains unknown. "The essential, essential reality of their being ( their hakikat ) does not belong to the visible world where the forces of coercion rule. They make up the pure Spiritual Church,Ecclesia Spiritualis. And only one God knows them!15 While the “gaybat” lasts, only this invisible hierarchy keeps the deepest secret of the “Dictress of Unity” ( at-tawhid ). This secret will be revealed when the expected Mahdi returns, who will not come until the Muslims are fully prepared to accept it. Sheikh Sa'd-ed-Din Hamuyeh ( VII century Hijra ) said on this occasion: "The hidden Imam will not appear until you understand the secrets of the tawhid right down to the belts of your sandals." 16. In general, the future Coming of Mahdi requires the spiritual transformation of all Muslims as a necessary condition.who will not come until the Muslims are fully prepared to accept him. Sheikh Sa'd-ed-Din Hamuyeh ( VII century Hijra ) said on this occasion: "The hidden Imam will not appear until you understand the secrets of the tawhid right down to the belts of your sandals." 16. In general, the future Coming of Mahdi requires the spiritual transformation of all Muslims as a necessary condition.who will not come until the Muslims are fully prepared to accept him. Sheikh Sa'd-ed-Din Hamuyeh ( VII century Hijra ) said on this occasion: "The hidden Imam will not appear until you understand the secrets of the tawhid right down to the belts of your sandals." 16. In general, the future Coming of Mahdi requires the spiritual transformation of all Muslims as a necessary condition.

When will the new Mahdi phenomenon take place? Since “hour is known only to God,” we can only say that this phenomenon of ( parusiya ) must correspond to the signs mentioned in the hadiths: “At the end of time”, “after the appearance of tyrannical and unjust caliphs, kings and princes, "at a time when there will be quarrels between people," "at a time when the world will be suppressed by tyranny and cruelty," "at a time when heavy rain falls, and there will be no plants on the earth".

This last expression has its own analogue and its continuation in another hadith: "Residents of Heaven and Earth recognize it. The sky will not hold a single drop of its waters, so as not to pour them with heavy rain, and the Earth will not leave a single plant in itself, so that it does not grow and does not produce seeds - so that those living then will thirst for the resurrection of the dead". Here again, the topic that we saw in the long hadith given above at number 4 is touched upon: the situation of sterility and exhaustion, marking the time of the "gaybat", will transform and turn into its opposite, entail the restoration of normal ratios. Thanks to Imam, the connections between Heaven and Earth will again be established, symbolized in the downward phase by the loss of beneficial rain ( spiritual influences ), and in the ascending phase, plant growth ( potency realization ).In another perspective, this means that the phenomenon of ( parusia ) Mahdi will fully reveal the "divine secrets" ( asrar-and ilahi ) hidden behind the letter of Revelation. However, this is openly stated in the hadith, which we brought under number 17: "He will fight for the" ta'ville "as well as I fought for the" danzil"". This means that like Muhammad the Messenger, who sealed the "cycle of the prophetic mission" ( da'rat al-nubuvvat ), concentrating in his personality all the perfect qualities shown by the prophets of previous cycles, Muhammad Mahdi will also seal "initiation cycle "( da'rat al-valayyat ), revealing the esoteric aspect of previous revelations. If the "Printing of the Prophets" ( hachim al-Nabiyya ') was the last and final limit of divine Revelation, then "Printing of the Initiates "( hachim al-avliya' ) will express the essential reality of initiation. "Absolute initiation in the totality of her perfection will manifest in his personality. He is Everything, while all other initiates are one of the attributes of the perfection of initiation, and therefore they are the essence of the part of the one Holy Seal. Staying with everyone, ( Mahdi ) is staying with each individually. "17. The assertion that the “Printing of the Initiates” will manifest the esotericism of the Message of Muhammad and will be its “essential reality” ( hakikat ), leads to the idea of unity or identity of both individuals, with that addition, that the full cycle ( i.e. the combination of two cycles - the cycle of the prophetic mission and the cycle of the initiation mission ) will close with the arrival of Mahdi at its starting point, which is just the eternal "essential reality"Muhammad. And here the theme of the beginning of the new space cycle fits in: "Resurrection of the Resurrection" ( kiyamat al-kyyamat ), preceded by the reign of Imam, put an end to our eon ( whose duration is 360,000 times 360,000 years ) and the "new beginning" of the great cycle ( dadr a'zam ). To complete the analysis of the function of Mahdi, we also indicate that after its appearance "stones, plants and animals will gain a soul from it" 18. This means that the expected Imam will commit in itself as in the "perfect person" ( insan camille ) the God-fed discovery of the totality of all the divine "names" hidden in beings. Being a perfect Epiphany, "he will penetrate the Epiphany secrets of creatures. It updates the hidden and underlying perfection of all creatures, their secrets, their esoteric meaning. "19.And this also applies to the doctrines and religions of people who will be destroyed as purely human structures superimposed on the original grain of divine truth. It is this original grain, the essential and unique "Doctrin of Unity" ( tawkhid ), preserved in integrity and purity only in the bosom of Islam, will be discovered and open to all, will be freed from that darkness, with whom they were enveloped in the inventions of the infidels. "He will expose the infidels and polytheists, and the whole world will win," 20 spoke of Mahdi Imam Hussein. We find the proclamation of this final defeat of the world of ignorance and lies, as well as the proclamation of the decisive victory of Wisdom and Justice in the words of the Imams. "They will destroy all the polytheists until everyone begins to honor the One God until polytheism disappears. This will be the time when our Ka'im rises"( Muhammad al-Bakir ). "During Mahdi, wisdom and knowledge will be revealed to all of you, and even women in their homes will act according to the sacred Book and according to the traditions of the Prophet" ( Muhammad al-Bakir ). "When Ka'im arrives, all false governments will be destroyed" ( Muhammad al-Bakir ). "When Mahdi appears, there will be no inhabited land, except for the one that accepted martyrdom for the divine Oneness and mission of the Prophet Islam" ( Jafar al-Sadik ). "Our follower will cleanse the earth from all violence and from all injustice" ( Jafar al-Sadik ).all false governments will be destroyed "( Muhammad al-Bakir ). 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These eschatological descriptions find their development and addition in certain passages of Ali ibn Abi Talib. "The society will be devastated by terrible wars and will abound in murders and destruction. At some point, the winners will be proud of their successes and trophies collected, but their end will be tragic. I warn everyone from future wars. You have no idea about the disgusting consequences to which they will lead. The imam, who will create a world state, will be forced to pay those in power for their crimes against people. He will come to the aid of humanity. He will seize hidden treasures from the womb of the earth and share them fairly between those in need and deprived. He will teach you sober life and high thoughts. He will give you the memory that virtue stems from a character that is constantly between two extremes,and that she rests on justice and rationality. He will again reveal the teachings of the Holy Quran and the traditions of the Holy Prophet after the world forgets about them as a dead letter". And more: "He protects himself and defends himself, resorting to higher wisdom and higher knowledge. He will know how high they are and with what care they should be used. His soul will be free from the desire to harm humanity and insult him. For him, such knowledge will be property that simply should not be in the hands of another, and he will wait before using this knowledge. At first he will be like a poor stranger, unknown and despised, and Islam will then be in a desperate and helpless situation of a tired camel that bends his head and twists his tail. From this point on, he will restore the Empire of Allah in this world.He will show and prove the merciful will of God to teach man a just lifestyle". And finally, the proclamation of a total space update ( renovatio ), which is already contained in Muhammad’s hadith: “When Ka'im appears, heaven will send all its rains to the earth, and the earth will be green. Hatred will leave hearts, and animals will peacefully cohabit with each other".

Mahdi will fight the Antichrist, with the Messy-Commander "( Al-Masih al-Dadjal ), which in recent times before the appearance of Imam will establish its kingdom on earth. "I warn you - says in the hadith of Muhammad - from the danger of his coming. There is no such prophet who would not talk about him to his communities. Even Noah did it for his own. But I will tell you about him that no prophet told his students. Know that he is a curve in one eye, and Allah, Allah is not like that". This physical ugliness will be a sign of general outrage, characteristic of the false Messiah, who, however, will be able to hide, using the power of suggestion, his true appearance. However, according to the belief widespread among Muslims today, Dudjal has already established his hegemony on most of the earth. A great number of those,who actually could find the devilish features in modern Western civilization and who saw in the traditional image of the devil a symbol of the modern world. In this case, the partial blindness of the Antichrist can be understood as an indication that the modern technical civilization ( ... ) sees only one aspect of life, material progress, and completely ignores her spiritual aspect. "21.

The amazing ability of the Antichrist to see and hear from a distance, to fly at a frantic speed - i.e. its traditional characteristics - can be expressed in the following terms: "With the help of its mechanical wonders, modern civilization allows a person to see and hear far beyond their natural capabilities and cover gigantic distances with an unthinkable speed. "22. Prophecies about the ability to cause rain and about the power over the growth of plants, which are common for both the Antichrist and the Mahdi, but which in the case of the Antichrist are a satanic parody, can be identified as part of such rapprochement with modern science. Another aspect of the activities of the Antichrist can be interpreted in the same way: the opening and operation of mineral deposits in the bowels of the earth,which he must encourage according to predictions; and this type of action is common to Mahdi and Antichrist. Finally, they say that the false Messiah will be able to kill and bring him back to life, so that weak in faith people will take him for God and worship him. And in fact, modern medicine "returns life to those who, it would seem, are doomed to death", while the wars of modern civilization with their scientific horrors destroy life. And the material development of this civilization is so "powerfully and so dazzling that those whose faith is weak believe that there is something divine in it." 23. But those whose faith is strong will read the inscription in fiery letters on her forehead - “Denying God,” and will understand that this is a hoax designed to test faith. Identification of the Antichrist with modern Western civilization,which began to closely advance on Islam from the era of colonial expansion, it took place at first in the narrow framework of African "Mahdist" movements that opposed the proud resistance to the penetration of the infidels and their civilizational activities. "“Recently,” we read in one of the British colonial reports, “agitators have become accustomed to identifying European conquerors of Muslim countries with Dudjal.” 24. And ultimately, Dadjal will be defeated by Mahdi. And Jesus, Sydney Isa, must finally destroy him: "He will break the cross and cut the pig," the hadith said.opposed to the proud resistance to the penetration of infidels and their civilizational activities. "“Recently,” we read in one of the British colonial reports, “agitators have become accustomed to identifying European conquerors of Muslim countries with Dudjal.” 24. And ultimately, Dadjal will be defeated by Mahdi. And Jesus, Sydney Isa, must finally destroy him: "He will break the cross and cut the pig," the hadith said.opposed to the proud resistance to the penetration of infidels and their civilizational activities. "“Recently,” we read in one of the British colonial reports, “agitators have become accustomed to identifying European conquerors of Muslim countries with Dudjal.” 24. And ultimately, Dadjal will be defeated by Mahdi. And Jesus, Sydney Isa, must finally destroy him: "He will break the cross and cut the pig," the hadith said.- said about it in the hadith.- said about it in the hadith.

Here, in connection with the mention of the second coming of Christ, the theme of the Paraclay ( "Comforter" ), proclaimed by Jesus in the Gospel of John, should be developed, a topic on which certain Western currents, in particular, the Joahimites, founded their expectation of the future kingdom. In the John's announcement of the arrival of "Paraclet" ( read as "Periklitos", which is the exact Greek translation of the Arabic word "muhammad", i.e. "the glorified" ) Islamic interpreters saw a clear prophetic reference to the mission "Seal of the Prophets and Messengers "25. But since the “Printing of the Prophets” and “Printing of the Initiates” are essentially one, many Shiite authors, including Abd al-Razzak al-Kashani and Khaidar Amoli, spread this meaning of proclaiming the Comforter", "Of the Holy Spirit","Paraclet" and the phenomenon of the hidden Imam.

One Islamic prayer says: “That divine promise that concerns you is true; no matter how long the expectation may be, I have no doubt. I do not share the madness of those who, not knowing you, say stupid things about you. I stay waiting for your Day".

Islam in the eyes of Julius Evola

The auspicious reception of EvolaTs works in the Islamic world probably dates back to the early 1990Ts, when the Muslim nationalist philosopher Gedjar Dzemal ( 1 ), founder of the Party for Islamic Renaissance, supplied the first channel on Russian television with a transmission devoted to Julius Evola.

In 1993, Revolt against the modern world was evoked, in an interview published in issue n.77 of U ... léments, F by another Muslim intellectual: the Algerian Rachid Benaissa, discipline and heir of that maotre a penser of the UIslamic RenaissanceF who was Malek Bennabi.

In 1994, due to the initiative of a professor in Islamic theology at the University of Marmara, Insan, a publisher from Istanbul, published a book titled Modern Dnyaya Bazkaldprp, namely the Turkish translation of Revolt against the modern world. The editorial presentation made express reference to René Guynon, an author two works of whom appeared the same year in Turkish, The crisis of the modern world ( Modern Dnyanin Bunalimi, Agac, Istanbul ) and The reign of quantity and the signs of the times ( Niceligin egemenligi ve zagin alvmetleri, Iz, Istanbul ).

If Julius EvolaTs name is not unknown in the Islamic world, what was EvolaTs breadth of knowledge of Islam?

The portrayal of Islam in Revolt against the modern world occupies but a few pages, but presents with sufficient depth the aspects of Islam that, from the Evolian perspective, allow it to be characterized as Wa tradition at a higher level than both Judaism and the religious beliefs that conquered the West, F ( RMM 245 ) that is to say, Christianity.

In the first place, Evola points out that Islamic symbolism clearly indicates a direct connection of this tradition to the Primordial tradition itself, such that Islam is independent from both Judaism and Christianity, religions whose characteristic themes he rejects ( original sin, redemption, sacerdotal meditation, etc. ) Again in Revolt against the modern world one can read:

Us in the case of priestly Judaism, the center in Islam also consisted of the Law and Tradition, considered as the formative force, to which the Arab stocks of the origins provided a purer and nobler human material that was shaped by a warrior spirit. The Islamic law ( shariah ) is a divine law; its foundation, the Koran, is thought of as GodTs very own word ( kalam Allah ) as well as a nonhuman work and an Uncreated bookF that exists in heaven ab eterno. Although Islam considers itself the Ureligion of Abraham, F even to the point of attributing to him the foundation of the Kaaba ( in which we find again the theme of the Ustone,F or the symbol of the UcenterF ), it is nevertheless true that ( a ) it claimed independence from both Judaism and Christianity; ( b ) the Kaaba, with its symbolism of the center,is a pre-Islamic location and has even older origins that cannot be dated accurately; ( c ) in the esoteric Islamic tradition, the main reference point is al-Khadir, a popular figure conceived as superior to and predating the biblical prophets ( Koran 18: 59-81 ). Islam rejects a theme found in Judaism and that in Christianity became the dogma of the basis of the mystery of the incarnation of the Logos; it retains, sensibly attenuated, the myth of AdamTs fall without building upon it theme of Uoriginal sin.F In this doctrine Islam saw a Udiabolical illusionF ( talbis Iblis ) or the inverted theme of the fall of Satan ( Iblis or Shaitan ), which the Koran ( 18: 48 ) attributed to his refusal, together with all the angels, to bow down before Adam. Islam also not only rejected the idea of a Redeemer or Savior, which is so central in Christianity,but also the mediation of a priestly casteF ( RMM 244 ).

Absolute purity of the doctrine of Unity, exempt from every trace of anthropomorphism and polytheism, integration of every domain of existence in a ritual order, ascesis of action through jihad, ability to model a Urace of the spiritF: these are, respectively, the aspects in Islam that retain EvolaTs attention. He writes:

UBy conceiving of the Divine in terms of an absolute and pure monotheism, without a USon, F a UFather, F or a UMother of God,F every person as a Muslim appears to respond directly to God and to be sanctioned through the Law, which permeates and organizes life in a radically unitary way in all of its juridical, religious and social ramifications. In early Islam the only form of asceticism was action, that is, jihad, or Uholy warF; this type of war, at least theoretically, should never be interrupted until the full consolidation of the divine Law has been achieved. It is precisely through the holy war, and not through preaching or missionary endeavor, that Islam came to enjoy a sudden, prodigious expansion, originating the empire of the Caliphs as well as forging a unity typical of a race of the spirit, namely,the umma or UIslamic nationFF ( RMM 244 ).

Finally, Islam, Evola points out, is a complete traditional form, in the sense that it is endowed with a living and operational esoterism that can provide those who possess the necessary qualifications the means to attain a spiritual realization that goes beyond the exotic goal of UsalvationF:

UFinally, Islam presents a traditional completeness, since the shariah and the sunna, that is, the exotic law and tradition, have their complement not in a vague mysticism, but in full-fledged initiating organizations ( turuq ) that are characterized by an esoteric teaching ( tawil ) and by the metaphysical doctrine of the Supreme Identity ( tawhid ). In these organizations, and in general in the shia, the recurrent notions of the masum, of the double prerogative of the isma ( doctrinal infallibility ), and of the impossibility of being stained by any sin (which is the prerogative of the leaders, the visible and invisible Imams and, the mujtahid ) lead back to the line of an unbroken race shaped by a tradition at a higher level than both Judaism and the religious beliefs that conquered the WestF ( RMM 244-245 ).

Of all these themes, the one to which Julius Evola, given his Upersonal equationF, is most directly receptive, is obviously the theme of action, sacred action. EvolaTs gaze is thus fixed on the notion of jihad and on its double-application, in conformity to the famous hadith of the Prophet: URaja'nv min al-jihvd al-azghar ilv-l jihvd al akbar ", that is to say: UYou have returned from a lesser struggle to the greater struggle; F or, if we prefer: From the lesser to the greater holy war.F That hadith, which provides the title for a chapter in Revolt against the modern world ( The Greater and the Lesser Holy WarF ), is additionally commented by Evola:

In the Islamic tradition a distinction is made between two holy wars, the Ugreater holy warF ( el-jihadul-akbar ) and the Ulesser holy warF ( el-jihadul-asghar ). This distinction originated from a saying ( hadith ) of the Prophet, who on the way back from a military expedition said: UYou have returned from a lesser holy war to the greater holy war.F The greater holy war is of an inner spiritual nature; the other is the material war waged externally against an enemy population with the particular intent of bringing UinfidelF populations under the territory of UGodTs LawF ( dar al-Islam ). The relationship between the UgreaterF and the Ulesser holy warF, however, mirrors the relationship between the soul and the body; in order to understand the heroic asceticism or Upath of action,F it is necessary to recognize the situation in which the two paths merge,The lesser holy warF becoming the means through which Wa greater holy war is carried out, and vice versa: the Little holy war, F or the external one, becomes almost a ritual action that expresses and gives witness to the reality of the first. Originally, orthodox Islam conceived a unitary form of asceticism: that which is connected to the jihad or Uholy war.F

The Ugreater holy warF is manTs struggle against the enemies he carries within. More exactly, it is the struggle of manTs higher principle against everything that is merely human in him, against his inferior nature and against chaotic impulses and all sorts of material attachmentsF ( RMM 118 ).

Elsewhere, Evola sees in the idea of jihad a Late rebirth of a primordial Aryan heritage,F such that The Islamic tradition serves here as the transmitter of the Aryo-Iranian traditionF ( MW 96 ).

The Islamic doctrine of the lesser and of the greater Uholy warF occupies in EvolaTs work a privileged position and acquires a paradigmatic value; it exemplifies, in fact, and represents the general conception that the world of Tradition attributes to the warrior experience, and, generally speaking, to action as a path to realization. The teachings regarding the warrior action of various traditional milieus are thus considered in the light of their essential concurrence with the doctrine of jihad and are exposed through a notion that is also of Islamic derivation: the notion of UAllahTs wayF ( sabil Allah ).

In the world of traditional warrior asceticism the Ulesser holy war, F namely, the external war, is indicated and even prescribed as the means to wage this Ugreater holy warF; thus in Islam the expressions Uholy warF ( jihad ) and UAllahTs wayF are often used interchangeably. In this order of ideas action exercises the rigorous function and task of a highly qualified and purifying ritual. The external viscitudes experienced during a military campaign cause the inner WenemyF to emerge and to put up a fierce resistance and a good fight in the form of the animalistic instincts of self-preservation, fear, inertia, compassion, or other passions; those who engage in battles must overcome these feelings by the time they enter the battlefield if they wish to win and to defeat the out enemy of the Uinfidel.F

Obviously the spiritual orientation and the Uright intentionF ( niyya ), that is, the one toward transcendence ( the symbols employed to refer to transcendence are Uheaven, F Uparadise, F UAllahTs gardensF and so on ), are presupposed as the foundations of jihad, lest war lose its sacred character and degenerate into a wild affair in which true heroism is replaced with reckless abandonment and what counts are unleashed impulses of the animalistic natureF ( RMM 118-119 ).

Evola refers to an entire series of Koranic passages ( from Luigi BonelliTs Italian translation, which he slightly modifies ) related to the ideas of jihad and UAllahTs wayF ( RMM 119-120 ): 4; 47: 4; 47:37; 47:38; 9:38; 9:52; 2: 216; 9: 88-89; 47: 5-7. Moreover, he cites two maxims to illustrate these ideas: UParadise lies under the shade of the swordsF and UThe blood of the heroes is closer to God than the ink of the philosophers and the prayers of the faithfulF ( RMM, 125; cf. DF, 308 ). However, if the former saying is effectively a hadith, the latter, extracted perhaps from some dubious Orientalist study, is poles apart with the hadith, cited by Suyuti in his Al-jamiT al-saghir, which literally says: On the day of Last Judgment, the savantsT ink will be weighed with the blood of martyrs, who gave their lives for the sake of Allah,and the ink will weigh heavier.F

Before passing on to the exegesis on the doctrine of the Uholy warF in non-Islamic traditional milieus ( especially India and medieval Christendom ), Evola makes an analogy between the death of the mujahid and the mors triomphalis of the Roman tradition ( RMM 120 ); this theme is again taken up later, when the significance of UimmortalisationF attributed to the warriorTs victory by certain European traditions is measured with Uthe Islamic idea according to which the warriors slain in a Holy warT ( jihad ) have never really diedF ( RMM 137 ). A Koranic verse is cited to illustrate this: UDo not say that those who were slain in the cause of Allah are dead; they are alive, although you are not aware of themF ( Koran 2: 153 ). The specific parallel to this is also found in Plato ( Republic, 468c ), whom Evola cites: UAnd of those who are slain in the field,we shall say that all who fell with honor are of that golden race, who when they die, according to Hesiod, SDwell here on earth, pure spirits, beneficial, Guardians to shield us mortal men from harmbTF ( RMM 137 ).

In Revolt against the modern world, another subject allows Evola to make certain references to the Islamic doctrine: that of the chapter of The Law, the State, the EmpireF. Noting that Uup to and including medieval civilization, rebellion against authority and the imperial law was considered as serious a crime as religious heresy and that the rebels were considered just like heretics, namely, as free enemies of their own natures and as beings who contradict the law of their very own beingF ( RMM 21-22 ), Evola mentions an analogous concept in Islam and refers the reader to the 4th Koranic surat, v. III. Another link is then drawn between, on the one hand, the Romano-Byzantine concept that opposes law and the pax of the imperial ecumenism to the barbarianTs naturalism, while affirming the universality of its right, and, on the other hand,the Islamic doctrine, in which Evola notes can be found Uthe geographical distinction between Dar al-Islam, or SLand of Islam, T ruled by divine laws, and Dar al-Harb, or SLand of War, T the inhabitants of which must be brought into Dar al-Islam by means of jihad or Sholy warTF ( RMM 27 ).

In the same chapter, evoking the imperial function of Alexander the Great, conqueror of the peoples of Gog and Magog, Evola refers to the Koranic figure of Dhul-Qarnain, generally identified to Alexander, and to what is said in the 18th surat of the Koran ( RMM 26 ).

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The analogies existing between certain aspects of Islam and elements corresponding to other traditional forms are also mentioned in The Mystery of the Grail; but whereas Revolt against the modern world deals with purely doctrinal parallels C comparing to Islam traditional forms that never came in contact with the Islamic world C in the essay on the Imperial Ghibelline idea, F the similarities between Islam and the Templars are, on the contrary, brought in the concrete historical framework of the relations maintained by representatives of Christian esotericism and Islamic esotericism. For instance, in the following passage:

UMoreover, the Templars were charged with keeping secret liaisons with Muslims and being closer to the Islamic faith than to the Christian one. This last charge is probably best understood by remembering that Islam too is characterized by the rejection of Christ worship. The Usecret liaisonsF allude to a perspective that is less sectarian, more universal, and thus more esoteric than that of militant Christianity. The Crusades, in which the Templars and in general the Gibelline chivalry played a fundamental role, in many respects created a supra-traditional bridge West and East. The crusading knighthood ended up confronting a facsimile of itself, namely, warriors who abided by corresponding ethics, chivalrous customs, ideals of a Uholy war, F and initiatory currentsF ( MG 130-131 ).

This is followed by a summary description of what Evola inappropriately calls Uthe Arab Order of the IsmaelisF, namely the heterodox movement that was closely linked to the Templars:

UThus the Templars were the Christian equivalent of the Arab Order of the Ismaelis, who likewise regarded themselves as the Guardians of the Holy LandF ( in an esoteric and symbolic sense ), and who had two hierarchies, one official and one secret. Such an order, which had a double character, both warrior and religious, almost met the same fate as that of the Templars, and for analogous reasons: its initiating character and its upholding an esotericism that despised the literal meaning of the sacred scriptures. In Ismaeli esotericism we find again the same theme of the Ghibelline imperial saga: the Islamic dogma of the UresurrectionF ( kiyama ) is here interpreted as the new manifestation of the Supreme Leader ( Mahdi ), who became invisible during the so-called period of UabsenceF ( hayba <TAG>. This is so because the Mahdi at one point disappeared,thus eluding death, leaving his followers under the obligation of swearing allegiance and obedience unto him as if he were Allah himselfF ( MG 131 ).

Islamic esotericism is defined by Evola as a doctrine that goes as far as Urecognizing in man the condition in which the Absolute becomes conscious of itself, and that professionals the doctrine of Supreme IdentityF ( OO 212 ), such that Islam constitutes Wa clear and eloquent example of a system that, although including a strictly theistic domain, recognizes a higher truth and path of realisation, the emotional and devotional elements, love and all the rest losing here ( ... ) every UmoralF signification, and every intrinsic value, acquiring only that of a technique among othersF ( OO 212 ).

Indeed, Islamic esotericism, in the teachings of its masters and its universe of notions and symbols, offers Evola bases and references of some importance. Regarding symbols and notions, it is imperative to highlight the importance attributed to the polar function in EvolaTs works. As he explains, in the Unear EastF ( to speak of the Islamic world would be more accurate ), Uthe word qutb, SpoleT, does not only designate the sovereign, but, more generally, he who dictates the law and is the head of tradition of a given historical period.F ( R 50 ) ( More precisely, the qutb, Uthe poleF, represents the peak of the initiative hierarchy ). However, an entire chapter in Revolt against the modern world, the third of the first section, rests on the idea of this traditional function and makes use precisely of the terms UpoleF and UpolarF.What is strange is that that chapter contains no explicit reference to the Islamic tradition, although the names of Islamic esoteric masters such as Ibn SArabi, Hallaj, Rumi, Hafez, Ibn AtaT, Ibn Farid, and Attar are mentioned in several works by Evola.

The first mention of Ibn CArabi, al-shaykh al-akbar ( = doctor maximus ), appears in an unsigned glossary to Introduction to Magic, but which is certainly due to Evola: the case of Ibn CArabi is cited to illustrate At the inversion of roles in relation to the state where, duality having been created, the divine image incarnating the superior I becomes to the mystic like a different beingF ( IaM, I, 71 ). To expand on this idea, Evola refers to the corresponding doctrine in Sufism:

It is interesting to note that in Islamic esoterism there is a specific term to indicate that change: shath, which literally means Uexchange of partsF and expresses the level at which the mystic absorbs the divine image, feels it as himself and feels himself, instead, as something else, and speaks as a function of that image. There are, in fact, in Islam, certain Usure signsF by which to distinguish the objective shath from a mere illusionary feeling in a person ( IaM, I, 71 ).

In addition, he recalls that At the end of Al-Hallaj, who is considered as one of the main masters of Islamic esotericism ( Sufism ),F was a consequence of his divulging the secret that is connected to the realization of the highest condition. Evola returns to this point elsewhere in his work, writing:

In reality, if certain initiates with undoubtedly qualification were condemned and even at times killed ( the most popular case being that of al-Hallaj in Islam ), that is because they had ignored that rule ( the rule of secrecy ); it was therefore not a question of SheresyT, but of practical and pragmatic reasons. According to one saying: The sage must not trouble with his wisdom the one who does not knowF ( AC 108 ).

The other brief allusion to Ibn SArabi found in Introduction to Magic is also due to Evola; in the text titled Esotericism and Christian mysticism and signed with the pseudonym SEaT, he notes that what lacks in Christian asceticism, despite the discipline of silence, is The practice of the most interiorised degree of this discipline, that does not only consist of putting an end to the spoken word, but also to thought ( Ibn CArabiTs notion of Cnot speaking with oneselfT ) F ( IaM, III, 281 ).

In Metaphysics of sex, having pointed out that Islam, Ulaw destined for the person engaged in the world, not for the aestheticF ( MS 262 ), does not hold Uthe idea of sexuality as something blameworthy and obsceneF ( MS 256 ), such that prior to sexual congress with woman man pronounces the ritual formula UBismillah al-Rahman al-RahimF ( In the name of God, the All-Forgiving, the All-Merciful ), Evola observes that Ibn SArabi Suges so far as to speak of a contemplation of God in woman, of a ritualization of the sexual orgasm in conformity with metaphysical and theological valuesF ( MS 257 ).

That is followed by two long citations from Fusus al-hikam ( The Seals of Wisdom ), from Titus BurckhardtTs translation, followed by this conclusion:

In this Sufistic ( sic, editorTs note ) theology of love, one must see the amplification and the elevation to a more lucid conscience of the ritual world with which man from that civilization has more or less distinctly assumed and experienced conjugal relationships in general, starting from the sanctions which the QurTanic Law confers to the sexual act in not only a monogamist, but also polygamist structure. Whence derives the special meaning which procreation can acquire, understood precisely as the administration of the prolongation of the divine creating force existing within manF ( MS 258 ).

Another passage of Fusus-al-hikam serves to illustrate, in Metaphysics of sex, the Ukey to Islamic techniqueF ( MS 349 ), which consists of assuming Uthe dissolution through womanF as a symbol of the extinction in Divinity. Related to the same order of ideas is the significance of GallusT ( pseud. of Enrico Galli Angelini ) UExperience among the ArabsF, a text in Introduction to Magic from which Evola cites some certain extracts related to the Ugiastic practices for mystical ends ( ... ) attested (...) in the Arabo-Persian worldF ( MS 372 ).

In what Jalal ad-Din Rumi had to say on dance ( He who knows the power of the dance of life does not fear death, because he knows that love killsF ) ( MS 128 ), Evola distinguishes another UkeyF of Islamic initiative techniques, The key to the practices of a chain or school of Islamic mysticism that has been transmitted for centuries and which considers Jalal ad-Din Rumi as its masterF ( MS 370 ).

In Arabo-Persian Sufi poetry, known to Evola through M.M. MorenoTs Antologia della mistica arabo-persiana ( Laterza, Bari 1951 ), he discerns themes of a certain relevance to his Umetaphysics of sexF: for instance, in applying masculine symbolism to the initiateTs soul, such that, as he writes, Uditivity ( ... ) is considered as a woman: she is not the Ulestial brideF, but the UBelovedF or the ULoverF. That is, for instance, the case in Attar, Ibn Farid, Gelaleddin el-Rumi, etcF ( MS 293 footnote 1 ).

In Sufi poetry, Evola also finds the idea of love as a Force that killsF the individual self, an idea which he traces in Rumi ( MS 108-109 and 345 ) and Ibn Farid ( MS 288 ).

An entire glossary in Introduction to Magic, which we think can be attributed to Evola, is dedicated to a characteristically Sufi technique, the dhikr. The correspondence between this Islamic technique, the Hindu mantra and the repetition of sacred names practiced in Hesychasm is particularly underscored ( IaM, I, 396-397 ). The glossary also mentions Al-Ghazzali, citing him in other pages that are surely attributable to Evola ( IaM, II, 135-136 and 239 ).

Even more fruitful was EvolaTs encounter with Islamic Hermeticism: in fact, of all Muslim authors, the one most often cited by Evola is Geber, that is Jabir ibn Hayyan. Regarding the role played by the Islamic Hermetists, Evola writes:

Between the seventh and twelfth centuries it was known among the Arabs, who became the instruments of the revival, in the medieval West, of the older legacy of the pre-Christian wisdom traditionF ( MG 150 ).

In his special study on Hermetic tradition, Evola uses a very large number of citations taken from Islamic texts compiled by Barthelot and Manget. As we have said, he privileges Geber: but if we consider the mass of GeberTs corpus, this is not surprising; Razi is also mentioned and a number of anonymous books are cited, of which the famous Turba Philosophorum, translated into Italian in the second volume of Introduction to Magic. About the Turba Philosophorum, Evola says that it is Uone of the oldest of western hermetic-alchemical textsF ( HT 8 ); in reality, in 1931, the year the first edition of The Hermetic Tradition was published, J. Ruska indisputably demonstrated the Arabic origin of the text in question.

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As is known, a large part of EvolaTs work is based on certain traditional teachings that were made widely accessible by the writings of Ren Guignon. Evola thus owed a great deal to the latter works, from which he took up concepts and adapted them to his own Upersonal equationF. Even so, given Guinonts belonging to Islam and the Islamic derivation of certain fundamental teachings in his work, it would not be irrelevant to consider what Evola wrote about GuinonTs integration in the Islamic tradition:

Guynon was convinced that certain depositories of Tradition still survived, despite everything, in the East. Practically speaking, he had firsthand contacts with the Islamic world where initiative chains ( Sufi and Ismaeli ) continued to exist parallel to the exotic ( i.e. religious ) tradition. He then UIslamisedF completely. Having settled in Egypt, he received the name of Sheikh Abdel Wahid Yasha ( sic, editorTs note ) and also the Egyptian nationality. He had a second marriage to an ArabF ( R 210 ).

In Guinonts case, this ( initiative ) connecting must have been realised C as weTve said before C through Islamic initiative Uchains.F But to people who do not want to turn themselves into Muslims and Orientals, Guinonts personal path has very little to offerF ( R 212 ).

GuinonTs caseF therefore made Evola admit that there still exist, despite everything, possibilities of initiative connection; furthermore, Evola affirms that, given the present conditions, the choice of Islam is practically necessary for those who are not satisfied with mere theory.

UWe can also mention an Islamic report proper to the Ismaeli initiative current, more precisely to that of the so-called UTwelve-Imam.F The Imam, the supreme chief of the Order, manifestation of a superior power and the highest initiator, went into Uoccultation.F His reappearance is awaited, but the present epoch is that of his Uabsence.F

In our opinion, this does not mean that initiative centers, strictly speaking, no longer exist. It is certain that some still exist, even if the West is not concerned here and that one would have to turn to the Islamic world and the EastF ( AC 227 ).

We take this opportunity to note that Evola probably mistook the Twelver-Imam ShiTa movement as a particular branch of the Ismaeli movement, and such an oversight would be truly excessive, especially coming from an InsiderF. In the same way, Evola seems to think that the Imam is The supreme chief of the OrderF as much in the Ismaeli perspective as in that of the Uso-called Twelver-ImamF; and this would also be a significant inaccuracy, since for the Twelver-Imam ShiTa, the Imam, as a successor of the Prophet, is not only the supreme chief of an Order, but of the entire community.

Nonetheless, that is of importance here. What matters, rather, is that according to Evola an initiative connection in the present epoch is still possible, provided one turns Uto the Islamic world and the East.F

In the same context, Evola raises a problem regarding the relationship existing between initiative centers and the course of history:

The course of history is generally interpreted as an invitation and dissolution. But what is the position of initiative centers with respect to the forces that operate in that direction?F ( AC 228 )

This problem obviously implies Islam, as Evola writes:

UFor instance, though it is certain that initiative organizations exist in the Islamic world ( that of the Sufis ), their presence has been far from stopping the UevolutionF of Arab countries in an anti-traditional, progrestist, and modernist direction, with all its inevitable consequencesF ( AC 228 ).

This question was raised by Evola as part of an exchange of ideas with Titus Burckhardt ( 1 ), a well-known Swiss scholar who had associated with Islamic esotericism and resided in an Islamic country, and who, with full knowledge of the facts, Uhad remarked that possibilities of this type ( that is to say, of an initiative connection ) survived in non-European regionsF ( CC 204 ). We do not know if, and how, the Swiss writer replied to EvolaTs objections; in any case, it may be said, first of all, that the UArab countriesF, with which Evola seems to identify the Uland of IslamF, in reality constitute but one tenth of the Islamic world, and therefore that it would not be accurate to make their EvolutionF coincide with the development of the general condition of the Islamic ummah. Secondly C and, today,we are in a better position to observe this than during EvolaTs time C an UIslamic awakeningF that has been taking ground in some Arab countries seems to be announcing a radical change of orientation. Finally, even when the U ( Sufi ) initiative centersF do not oppose, by their action, the process of general invitation, it is not justified to claim that their function is illusionary ( 2 ). In fact, connection to initiative centers C from which proceeds every regular transmission of spiritual influences C constitutes the only possible solution for whoever considers reacting to the degenerative course of the modern world: an unavoidable course, since it is bound to the precise cyclic laws that govern manifestation.It is the function of connection to an initiative center C and through it to the supreme center C to ensure the continuity of transmission of spiritual influences for the entire period of the present human cycle, and thus to allow participation to the Spirit realm until the closure of the cycle. From such a perspective, the invitation process appears as illusionary: in fact, it concerns but manifestation C which, given its fundamentally contingent character, represents absolutely nothing with respect to the Absolute.represents absolutely nothing with respect to the Absolute.represents absolutely nothing with respect to the Absolute.

( 1 ) CIL cammino del cinabroT was published in 1963. The Wexchange of ideasF with Burckhardt thus necessarily dates back earlier than 1963.

( 2 ) Evola, in fact, wrote exactly: The realistic point of view which I thought necessary to assume in CRide the TigerT led me, eventually, to some polemical exchanges with milieus which still delay themselves about the possibilities offered by the Traditional residuesF existing in the world todayF ( CC 203 ).

Abbreviations of the works by Julius Evola cited in the text:

AC = LTarco e la clava ( Milano, Scheiwiller, 1971 )

CC = Il cammino del cinabro ( Scheiwiller, Milano, 1963 )

HM = The Hermetic Tradition ( Inner Traditions, Vermont, 1994 )

IaM = Introduzione alla Magia, a cura del Gruppo di Ur. ( Mediterrane, Roma, 1971 )

MG = The Mystery of the Grail ( Inner Traditions, Vermont, 1997 )

MS = Metafisica del sesso ( Edizioni Mediterranee, Roma 1969 )

MW = Metaphysics of War ( Integral Tradition Publishing, 2007 )

OO = Oriente e Occidente ( La Queste, Milano, 1984 )

R = Ricognizioni. Uomini e problemi ( Mediterrane, Roma, 1974 )

RMM = Revolt against the Modern World ( Inner Traditions, Vermont, 1995 )