



Al Mahdi – The Messiah

Since Mawlana Sheikh Nazim's call to "Be *Rabbani*," there has been a surprising silence on this central and current topic in the teaching of the naqshbandi golden chain. Mawlana Sheikh Nazim gave us this teaching at the most generous time of his life in terms of unveiling secrets and lights. He is in the lineage of one of the fourteen greatest holy teachers of Islam : Imam Ja'far as-Sadiq.

The one who was the grandson of Zain al-'Âbidîn and Abu Bakr as-siddîq, the one who unified in him the currents of the Sunnis and the *ahl al-Bayt*, the one who was the sixth of the twelve Imams and the fifth of the Naqshbandi golden chain, He was the teacher of Imam Mâlik, Abu Hanifa and also the teacher of Jâbir ibn Hayyân (Geber in the West), one of the greatest alchemists in history who said "I am only a shadow of my master Imam Ja'far". The great Tayfur Abu Yazid al Bistami is also related to him. Now, what seems to us remarkable to underline is the personal link - very real, and with a clear vision - that Imam Jaffar had with Imam al-Mahdi announcing his coming by describing his advent as the return to a Golden Age such as described by René Guénon, beyond the particular religious forms and with this universal dimension which also characterizes the teaching of *Sheikh Al akbar* Muhyî dîn ibn 'Arabi. Let us recall that the latter received this mission to present Islam in its universal dimension in relation to the great eternal Tradition by the Prophet *Sayyidina* Mohammad as he declares at the beginning of his book *Fussûs al Hikam*, "The Ringstones of Wisdom".

This book, which talks about the 27 expressions of universal wisdom, can only be understood in its fullness if it is illuminated by the inspired teaching of René Guénon, Sheikh Abdel Wahid Yahya, concerning the great Tradition of the Golden Age. We are talking here about the "eternal divine law" of which religions are adaptations, the one that the Koran calls *Dîn-al-Qayyim*, India the *Sanatana Dharma* and China the *Tao*. We believe that we must recognize the intellectual courage of Charles-André Gillis (Sidi Abderazzâq Yahya) whose *jalali* attitude disconcerts those who criticize him without understanding the importance of his position. He defends this Universal Spirit and the metaphysical dimension of the eternal teaching like a



Templar defends the "Holy Land" or like Raquim who guards the cave of the sleepers. He assumes this rigor, even if it produces a bad image, all the more so because he knows the value of the *Malamâti* (the people of blame). We owe this even more to the teaching of our late Sheikh Mustapha Vâlsan and particularly to his enlightenment linking Islam to the original tradition, for example with his commentary on : : *L'introduction du Sheikh al Akbar au Centre Suprême* (article in french).

Sheikh Muhyî-dîn himself tells how he was introduced to the supreme, hidden, inaccessible place that preserves all knowledge, a place that India calls Agartha, China : "the city of the Willows", the West : "the kingdom of the priest John". Sheikh Mustapha Vâlsan showed us how *Sheikh al-akbar* Ibn Arabî presented the spiritual hierarchy of this Center in an Islamic way. He presented us *Sayyidina* Idris (Enoch) facing *Sayyidina* 'Issa (Jesus) speaking the solar language of the Golden Age, a speech that Imam 'ALI translated from the solar language into Arabic (Peace be upon them all). The face-to-face meeting between *Sayyidina* 'Issa and Idris, expresses their deep union. Without dwelling on a very subtle subject, it also confirms the subtle identity between the prophet Ylias (Elijah), another "emanation" of the Spirit of Idris-Enoch, and Imam ALI who carries the Spirit of Idris-Enoch. The three are thus in deep communion. All this is obviously related to the coming of Imam al-Mahdi, one of whose main functions is to lead the Ummah back to this Golden Age in order to revive "the original tradition", the one that Sheikh Muhyîdîn calls : *Dîn-al Mukhliss*, the one from which mankind has tragically moved away. It is always in this same spirit, far from the parodic and socio-political deviations from his teaching that we see appearing more and more that Sheikh Nazim led us to visit this Center of which he spoke by saying: "in this place no sickness, no lies, only peace" and I heard him say: "On the doors of access to this Center there are symbols that the glance can hardly bear, imagine therefore inside!"

***Ahl al-Bayt* or the purity of Islam**

The Messenger of Allah said, "The People of My Household (*Ahl al-Bayt*) are with you like the Boat of *Nûh* : he who went up was saved, and he who missed it was drowned."



"Obey God and His Prophet ! God only wants you to avoid impurity, O you people of the Household (*Ahl al-Bayt*), and to purify yourselves excellently (Qur'an, 33 : 33)." When this verse was revealed to the Prophet in the abode of Umm Salama, he invited Fatima, Hassan, Hossein, to slip under a blanket, placed Ali behind him and covered him too (peace be upon them). Then the Holy Prophet said, "O God! These are my *Ahl al-Baytî*, the People of my Household, keep them away from all defilement, grant them purity and purify them thoroughly. Then Umm Salama who was present asked : "O Messenger of God! Do I belong to your House ? He replied: "You have your own position in goodness and blessings" (*Sunan At-Tarmidhi*, Sunni source, Tafsir Al-Qur'an, no. 3129).

It was in this same spirit that he ordered me to circulate in the Pekam Mosque in London during Ramadan, in the year 92, the prayer of allegiance to Imam al-Mahdi written by Imam Ja'far as-sâdiq. This prayer can be seen as quite universal and very topical. It can link us to this *Rabbani* attitude beyond the restrictive divisions that too often arise from brotherhoods or religions. In this sense, it is becoming more and more evident that the *ahl al-bayt* are the protectors of the purity of Islam in the face of "Sofianist" deviations. This presence of the "people of the true house" could give hope to those who do not find themselves in the so-called Sufi parties which are in fact shows, worldly meetings or clubs of friends. Let them become aware that the essence of Islam, Sufism, is not locked up in the brotherhoods but is expressed in a much wider way, in a *Rabbani* way, that is to say : by passing from the teacher to the Lord, let us wish that *Rabbi* is *Murabbi* in us. It is also in this direction that we must realize the Presence of Imam al-Mahdi in Spirit so that the eyes of our hearts contemplating him in the Secret participate in making him appear to our physical eyes. Let us recall that we had already written in our book *la Genèse de la sagesse* about the two parts of the letter *Nûn* (one is visible in the writing, the terrestrial *Nûn* ; the other is invisible but exists, the celestial *Nûn*).

We had identified the earthly *Nûn* with Imam al-Mahdi and the heavenly *Nûn* with Sayyidina 'Issa (Jesus), in his second coming.

The descent of Sayyidina 'issa (Jesus)

This complementarity is the expression of a universal symbolism, it is also very clearly stated in the authentic Jewish tradition which differentiates the function of two Messiahs. One is Ibn



Yusuf, who prepares on earth, through justice, the coming of the other who will come from heaven : Ibn Daoud. In the prophetic hadiths about him it is said that Imam al-Mahdi appears at the time when the world is at its lowest level of corruption and injustice, so he comes to "clean", "restore" justice necessarily with exceptional means. However, it is quite coherent to consider that this imbalance is first of all to be modified inside man before it is modified outside. This work on earth, this science of the soul, *'ilm an nafs*, this jihad, this war against our corrupted soul precedes and prepares quite naturally the celestial descent of Jesus and thus the return to the Golden Age. This asceticism, in order to succeed, must be completed (as earth and sky) by the descent of graces, which is a science little known in its operative aspect - *'ilm an-nuzûl* - a science of which the prayer of the rain is a reflection. This is why the way of our time is also to begin by "rectifying" in ourselves what is unjust and corrupt. This colossal task is reminiscent of one of the labors of Hercules : cleaning the stables of Augias. The dirt in these stables, like in our time, was so great that he used the flow of a "river" to do his work. What is the river of grace that we should ask for in our turn while we are in this situation ?

This is the prayer of Allegiance to Imam al-Mahdi proposed by Imam Ja'far as-sâdiq and which Mawlana Sheikh Nazim naqshbandi rabbani also advised in his time can open us to this Presence of the *Nûn* whose two parts are indissociable in reality.

PRAYER OF ALLEGIANCE TO IMAM AL-MAHDI

It is advisable to read the "*du'a 'Ahd al Imam al-Mahdi*" or listen to it for 40 mornings to connect with Imam al-Mahdi. Here is a link on Youtube that presents a beautiful and fervent recitation: <http://youtu.be/MCo-INfb6EU>

Here is also the translation, we will not give comments in this letter to leave you the fragrant flavor, we may return in a later letter :

In the name of God the Most Gracious, the Most Merciful;

O my God (Allahumma), Lord of the immeasurable Light;

Lord of the High Throne, Lord of the Stormy Sea;

He who sends down the Torah, the Gospel and the Psalms; Lord of the shade and the heat;

He who sends down the Great Qur'an, Lord of the Near Angels, Prophets and Messengers; Our Lord, I implore You by Your Noble Name;



And by Thy luminous Face and Thy eternal Kingdom; O Living One, O Perpetual Sustainer, I ask Thee by Thy Name which illuminates the heavens and the earth And by Thy Name by which the first and the last are reformed;

O Living One before all living, O Living One after all living; O Living One when there is no life
O Living One before all living, O Living One after all living; O Living One when there is no life; O Living One who gives life to the dead and causes the living to die; O Living One, there is no God but You. Our God, convey to our Master, the Imam (saw), the Guide, the Guided, (Al Mahdi) the one who has received the support of authority by Your Command, may Your graces of Unity be upon him; And upon his pure ancestors, on behalf of all the believing men and women;

From the East and West of the Earth, in its plains and mountains, its continents and seas;

From me and from my parents, (send him) prayers equal in beauty to that of the Throne of Allah; equal to His Words which only His knowledge can grasp and His book can contain;

O my God, I renew in the morning of this day and all the remaining days of my life, my promise, my commitment and my allegiance to Him - that over my life - as an obligation that I should never break, nor neglect;

O my God, include me among his followers, his helpers, his defenders, those who carry out his orders; those who are devoted to him, participating in realizing his intentions preceding his will and those who will die as martyrs in his presence; O my God if the death that you have made inevitable and binding for your servants should come between him and me (before its appearance); O my God, let me come out of my grave, covered with my shroud, my sword brandished; My spear ready, answering the call of him who calls the present and the travelers; O my God, let me see the figure of the Rightly Ruled (rachida), the bright forehead worthy of praise, and refresh my eyes by a glance at him;

Hasten his return, make his appearance easy, widen the way of his teaching, and lead me in his path; realize his order and strengthen it, rebuild Thy land through him, give life to Thy servants through him;

For You have said and Your words are true. "Corruption has come upon the land and the sea because of what people have done with their own hands" (Qur'an 30 : 41); Make appear for us, O Our God, Your Friend (Wali) the son of the daughter of Your Prophet, the very one who bears the name of Your Messenger, (may God descend upon him and his family His graces of Unity and Peace); Until there is not a single false thing that is not destroyed and a Truth that he has not affirmed and realized; Make him, O my God, a refuge for Your oppressed servants and a help for him who has no other helper but You; (Make him) the reviver of the commandments of Your Book which have been neglected, and a builder of the signs and sciences of Your religion and of the traditions of Your Prophet. Place him, O my God, among those whom You have protected from the violence of the rebels;

O my God, rejoice Your Prophet Mohammad (upon him the blessings of Unity and Peace and upon his family), by the sight of him and of the one who answered his call, and show mercy to our misery after him; O my God, dissipate the misfortune of this community through his presence



Naqshbandi-Rabbani

Article n°9

And hasten its appearance for us, for they (the hypocrites) see it far away, while we see it near (Qur'an 70: 6-7) by Thy Mercy, O Most Merciful of the Merciful;

"Hurry! (to appear) Hurry! Hurry! O our Master, O Master of Time".