Postlude: The Time of the World in the Time of the Self

When an intention is realized, its final act or key lies in its beginning. The fruit is the beginning and end of the tree, which does not at first exist in material form, but suprasensibly, as archetype.

The Praised is the keystone left to one side and his is the central position in existence.¹ There is nothing not oriented towards or determined by him. The Praised is first in the Creator’s Self. He seals creation. He was before Adam, but sent down into the world as his descendant. In him both time and space are seen in both aspects – descending and ascending.

God established Adam in paradise, bringing together in him all of creation. By reaching for the fruit of the inviolate tree, Adam forfeited his purity of self, in which both outer and inner signs pointed to the One. This is why he was sent down, but not beyond his Lord’s mercy or knowledge.

In remorse, Adam turned again to God to confess his mistake. His God took mercy on him and renewed our original covenant, in sign of which, the first house was raised in the sacred valley of Becca,² and, forty years later, the second house on sacred Mount Sion. The seven circuits of the Ka’ba in the valley signify the linkage of depth and height, earth and seven heavens, and return to God by the upright path through the garden. This is the discovery of the Praised’s nature in every self as the principle Adam clearly reflected in his original purity and turned to again after the restored covenant.

That restored covenant allowed ascent from the depth but was again forgotten in Adam’s posterity. Forgetting is neglect of the heart, symbolized by the ruined house and the lost or corrupt ritual. From generation to generation, God sent prophets to remind us of that covenant as the condition of pure nature. Age followed age, as some ascended to the height and others descended into ever thicker dark. Then God sent Abraham and his son to clear the house’s foundations and call to the ritual of circumambulation.

God again indicated the potential in the self, signified by the house in Becca, and the authentic perfection of the Praised, signified by the house on Sion. Abraham’s restoration of house and of ritual is marked where he stood

---

¹ See Psalm 118:22–23 and Matthew, 21:42. The Praised says of himself that he is the keystone of the perfect building. See Muslim, 4:1235.

² See Bukhārī, 4:383.
by a stone that bears the imprint of his feet. From there, he recalled us to the Praised's purity of nature and begged God to renew our consciousness of creation's purpose by sending the maternal prophet to be a mercy to the worlds and our most beautiful example.

When the Praised passed, during his night journey, from the Inviolable Mosque of the depth to the Further Mosque of the height, he was led up along the upright path through the heavens, from earthly exile to the garden of the blest. He gathered within himself all the worlds. In the seventh heaven, he met Abraham, but continued on, past the Lote-Tree, the garden of blessedness and the frequented house, demonstrating that he is the maternal principle of existence to whom the prophets swore their oath. As our most beautiful example, he is the sign of two times – that of the things of the world and that whereby they are comprehended within the now of the perfect self.

The space and time of the external world are derived from the sacred time of the perfect self of the Praised. The confession of no god but God and the Praised as His apostle entails the affirmation of the primordial substance of what is created. The Spirit is of this essence. It is the first reception of God's breath, received and passed on as creation, the discovery of the Hidden. The Praised carries out both these actions, reception and passing on, as a mercy to the worlds. Acknowledging this, we confess him as the maternal prophet. The first essence is his essence: Intellect, the Pen, the coming of Light.

God is the Holy. His exhaled breath is the Holy Spirit, the Praised's first or receptive aspect. Passing on the received is the form his prophecy takes. The essence of existence has two aspects, receptive and donative, female and male, a duality that confirms and reveals Unity. In a perfect union, they journey down through the levels of existence, in constant witness of the One, bringing joyful news of Him.

Sacrality is the inner, prophecy the external aspect of his apostolate. The Anointed referred to them when he told his disciples that the Praised was the Paraclete, the Holy Spirit, and again that the Paraclete was the Spirit of Truth. Sacrality and prophecy relate to each other so that sacrality is the inner aspect of prophecy, itself in turn the external aspect of sacrality. They are aspects of the Praised: at the level of reception he is the Holy Spirit, of donation the Spirit of Truth. God says of him: “We have not sent thee save as a mercy to all

---

3 See Qur'an, 3:97.
4 Ibid., 59:23.
5 See John, 14:26.
6 Ibid., 16:13.