Chapter 11

Word and Light

At rest, we are extended in a world of touch, taste, smell, hearing and sight, our view of it changing from place to place, position to position. We relate to the world awake, asleep and in thought. Our sense of space is abstracted into geometric and mathematical symbols, space seen as an entity where everything pursues its own path: “It behoves not the sun to overtake the moon, neither does the night outstrip the day, each swimming in a sky.”

Everything has its place in existence which we observe in relation to other things. Nothing in existence is at rest. The speed at which changes of position take place cannot be understood without time.

According to Kant space is the form of our “outer experience,” time the form of our “inner experience.” In the interpretation of his inner experience man had new problems to confront. Here he could not use the same methods as in his first attempt to organize and systematize his knowledge of the physical world. There is, however, a common background for both questions. Even time is first thought of not as a specific form of human life but as a general condition of organic life. Organic life exists only so far as it evolves in time. It is not a thing but a process – a never-resting continuous stream of events. In this stream nothing ever recurs in the same identical shape.

That nothing recurs means separation or rupture. What we can represent as constancy stands on the boundary of visible and invisible, life and death, multiplicity and One.

The relationship between these facets is indicated in the revelation: “That is the Book, wherein is no doubt, a guidance to the mindful who believe in the Unseen, and perform the prayer, and expend of that We have provided them.”

Prophets resolutely draw attention to the boundary. What they say of importance for their audience comes from on high, beyond space and time, and their promises relate to the world of the unseen. This is how they differ from sorcerers, magicians and fortune-tellers.

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1 Qur’an, 36:40.
3 Qur’an, 2:2–3.
Praise relates praiser and praised. The praiser acknowledges the value, dignity, beauty and goodness of the praised. We and the world are the two facets of the All-praised’s manifestation, whose truth is desire, joy, satisfaction, love, mercy and the entire countless multitude of His most beautiful attributes. Their perfect presence, who are manifest in their manifestation, is attested by confessing no god but God and the Praised as His servant and apostle. Service to God gives us and the world all the praiseworthiness of One Who is Lord. We and the world are thus, perfectly potentially, His light, speech and breath. To illumine is to rejoice in the Praised, as God says: “Say: ‘In the bounty of God, and His mercy – in that let them rejoice; it is better than that they amass.’”

The Praised as His servant and apostle is a mercy to the worlds. The word that God sent down and that he tells the people is joy. This is why God says: “Rejoice in what is sent down unto thee.”

To rejoice is to extol Him in praise. We follow the Praised as our supreme potential by transforming baseness into exaltation. The world remembers why God is extolled in praise: “The seven heavens and the earth, and whosoever in them is, extol Him; nothing is, that does not proclaim His praise, but you do not understand their extolling.”

Accepting our lack of understanding, our only limited knowledge, allows us to be attracted to what everything extols and praises.

A late 15th century Bosnian Church manuscript gives the entire Book of Revelation, followed by the beginning of the Gospel according to John, verses 1 to 17. These passages include three key words – the Word, Light and Life.

God’s revelation is the Word from the Word: “It is He who created the heavens and the earth in truth; and the day He says ‘Be’, and it is; His saying is true, and His is the Kingdom the day the Trumpet is blown; He is Knower of the Unseen and the visible; He is the All-wise, the All-aware.”

God’s as All-wise and All-aware entails the possibility of knowledge and awareness of Him from the perspective of His revelation. He is both Light and All-praised. His creation is His manifestation in which both wisdom and

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4 Ibid., 10:58.
6 Qur’an, 13:36.
7 Ibid., 17:44.
8 See Qur’an, 17:85.
9 See Nazor, Radosavljeva bosanska knjiga, 144–47.
10 Qur’an, 6:73.
11 See Qur’an, 24:35.
12 Ibid., 11:73.