

A New Companion to Hispanic Mysticism By Hilaire Kallendorf

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she simply equates both architectonic structures: "this castle or city"⁴⁸. Tirmidī, like the saint who was a native of the walled city of Ávila, erects resplendent fortresses made of pure light:

The exterior heart (*fu'ād*) is the first of the *medinas* of light—[in other words], the light has seven *medinas*—. The first *medina* is that of the exterior heart (*fu'ād*); then comes the conscience (*ḍamīr*); then the exterior covering (*gilāf*); then the interior heart (*qalb*); then the interior covering (*ṣagaf*); then the bottom of the heart (*ḥabba*); and, finally, the quintessence of the heart (*lubāb*). The conscience (*ḍamīr*) is the interior heart (*qalb*) of the exterior heart (*fu'ād*); the exterior covering (*gilāf*) is the interior heart (*qalb*) of the conscience (*ḍamīr*); the interior heart (*qalb*) is the interior heart (*qalb*) of the exterior covering (*gilāf*); the interior covering (*ṣagaf*) is the interior heart (*qalb*) of the interior heart (*qalb*); and the bottom of the heart (*ḥabba*) is the interior heart (*qalb*) of the interior covering (*ṣagaf*); and the quintessence of the heart (*lubāb*) is the interior heart (*qalb*) of the bottom of the heart (*ḥabba*), and that is the source of the light. And the totality of this structure is organized like seven *medinas*, one inside the other [i.e. concentric].⁴⁹

Al-Tirmidī appears to play here with the endings of the root *q-l-b*, which signifies as much "heart" as "perpetual change" or "inversion", among other meanings, when it inverts every *medina* or "covering" of the heart (*taqallub*) and makes it capable of being a protection (as much exterior as interior) for the deep apex of the soul. Curiously, Saint Teresa was conscious of these "protecting veils" or "shrouds" of