

## The Honour of Being Human

Know that the human being only descends from the high spiritual degree to this low natural form, which faces the presence of perfect humanity, in order that he may be realised in pure servanthood, and then the Real can reveal Himself to him in the form of His Essential Unity, with [all] the Names that are hidden within the unseen of the He-ness (*huwiyya*), in which He witnesses Himself through Himself in a global vision of the Names in their detailing and a unitive vision of wholeness. For the divine Aim in bringing the creation into existence is this vision – and it can only take place in the place of manifestation of the Perfect Human, by being obliterated beneath the lights of the Face and the disclosures of the Essence.

Since this perfect human form was the ultimate reason for the coming-into-being of the ground of originated things and the basis for the foundations of created beings, the high realities of spirit and the low degrees of senses became for it like fathers and mothers, and the worlds that are called ‘other’ became for it like multiple causes and foundational principles. Then the human being became ruler and king of the world, and the world became for him like his congregation and flock. However, when [the human] descends in the voyage of manifesting and the realising of this perfect form to the lowest [degree] of the world of Nature, in order that he might encompass [all] the forms of created being, and so that he might come to be in total conformity to the Divine Form, he is ordered to employ whatever worldly possession he has in order to arrive at what he desires, and to take it as a way to achieve the aim [and consciousness] for which he is created and as a means for reaching his heart’s desire. For just as the world which is called ‘other’ becomes a cause for his elemental human form, so his occupation with the Divine Aim, insofar as there is want of It, becomes a cause for his realisation through the true Perfect Human form, which is H/his ultimate desire.

He is also ordered to turn away from [the world of ‘other’], and to turn with [full] concentration of heart towards the Presence of Uniqueness, and to give back in his ascent all that he was entrusted with, which he took from worlds and powers on his descent, to their rightful owners. Then he is detached from created characteristics and traits of otherness, and his self-nature (*dhāt*) disappears by diving into the Ocean of Uniqueness and vanishes beneath the waves of the disclosures of the Essence – and no trace of him remains except a property.

So that this most manifest existence and most illuminated place of manifestation could be perfected, divine laws were brought down upon the tongues of the interpreters and emissaries, and through the likeness of this most all-embracing resplendent place of manifestation and most inclusive sublime place of revelation, there came about Lordly knowing and essential worship. Thus was completed the order of total witnessing and the order of clarity and clarification.

Ah, how honoured and blessed is the one who halts at the door of their Master, where blessings pour forth from the Presence of His Gift and Generosity, and who turns away in their own self and being from the world that is passing away in every breath, and who makes their heart fully ready and open to the revelation of the Real and to be a place for His witnessing!

And how deprived and distanced is the one who turns aside from the door of their Master and turns their attention towards loving a slave and servant of His among the bodies of the world, which is passing away by its nature, who in every breath is indigent and in need of the support and generosity of their Creator and the benefit He bestows from the Presence of His Unity and Being!

And praise be to God, Lord of all beings.

From Bosnevi's *Qurrat 'ayn al-shuhūd*, translated by Stephen Hirtenstein