

“I was a Treasure unknown then I desired to be known so I created a creation to which I made Myself known; then they knew Me.” Ibn Taymiyya said, “These are not the words of the Prophet ﷺ and no chain of transmission is known for this, whether sound or weak.” Al-Zarkashī and al-‘Asqalānī said the same.¹ Nevertheless its meaning is true (*ma'nāhu ṣahīḥ*) and is inferred from the saying of Allāh Most High, **﴿I created the Jinns and humankind only that they may worship Me﴾** (51:56), meaning “that they may know Me” as Ibn ‘Abbās ؓ explained it.²

¹Baseless also per al-Sakhāwī in the *Maqāsid*, al-Zurqānī in its *Mukhtaṣar*, and al-Qārī himself in the *Maṣnū'* yet he adduces it in no less than his commentary on Imām Abū Hanīfā's *Fiqh al-Akbar*. Ibn ‘Arabī said in the *Futūḥāt al-Makkiyya* (3:399 *Bāb* 198): “It came in the ḥadīth that is *ṣahīḥ* per unveiling (*kashf*) but unestablished (*ghayr thābit*) per transmission from the Messenger of Allāh ﷺ from his Lord ﷻ that He (Allāh) said something in the meaning of this: *‘I was a hidden treasure and was not known; I loved to be known, therefore I created creation and made Myself known to them so that they came to know Me.’*” See also entry, “Whoever knows himself knows his Lord.” Al-Alūsī cites the Hidden Treasure report while commenting verse 51:56 in *Rūḥ al-Ma'ānī* but derides its *kashf*-based authentication as *shinshinatun lahum* – “typical of them [Sufis]!” (21:27 if the text of *Rūḥ al-Ma'ānī* to that effect is uncorrupted). Al-Qāsimī in *Qawā'id al-Taḥdīth* (p. 183-185) cites the Mālikī Muḥammad ‘Ulaysh's rejection of *kashf*-authentication as invalid among the authorities of ḥadīth in his *Fath al-'Alī al-Mālik fil-Fatwā 'alā Madhhab al-Imām Mālik* (1:45) as does Abū Ghudda in his marginalia on al-Qārī's *Maṣnū'* (p. 142 and p. 215f.) and al-Lacknawī's *Ajwiba* while al-Qāḍī 'Iyād affirms Consensus over the invalidity of authenticating or disauthenticating ḥadīths through dream-visions as related by al-Nawawī in *Sharḥ Ṣahīḥ Muslim* (1:115) in commentary of Muslim's report in his *Muqaddima* of a kind of confirmatory disauthentication through dreams cf. section 6 of al-Suyūṭī's *Taḥdhīr al-Khawāṣṣ*. Al-Bayhaqī narrates in the *Shu'ab* that when Muḥammad ibn Hārūn saw the Prophet ﷺ in his dream he asked him whether he did say the ḥadīth, “Whoever condoles with someone afflicted receives the same reward” (narrated by al-Tirmidhī with a weak chain) and the Prophet ﷺ replied yes. Ibn Hārūn wept every time he related it cf. al-Suyūṭī's *Ta'aqqubāt*, chapter of *Janā'iz*. The founder of Niẓāmiyya University in Hyderābād, Muḥammad Anwar Allāh al-Fārūqī, in his booklet *al-Kalām al-Marfū'* (p. 21) cites in support of *kashf* authentication a book by a contemporary Shādhilī Sufi, Ibn Muḥayzil ('Abd al-Qādir ibn al-Ḥusayn ibn 'Alī) titled *al-Kawākib al-Zāhira fī Ijtimā' al-Awliyā' Yaqazatan bi-Sayyid al-Dunyā wal-Ākhira* (Cairo: Dār Jawāmi' al-Kalim, 1999).

²What is attributed to Ibn 'Abbās is also the explanation of Ibn Jurayj cf. Ibn Kathīr and Ibn Abī Ḥātim; and Mujāhid cf. al-Baghawī, al-Qurṭubī, al-Tha'labī, and al-Alūsī's *Tafsīr*, the latter describing it as a metonymy (*majāz mursal*). Sīdī Muṣṭafā Baṣīr said: “This is confirmed in the Qur'ān itself by the question of Allāh Most High: **﴿And remember when your Lord brought forth from the Children of Ādam, from their reins, their seed, and made them testify of themselves, (saying): Am I not your Lord? They said: Yes, verily. We testify. Lest you should say at the Day of Resurrection: Lo! of this we were unaware﴾** (7:172).” Maḥmūd and Sharīf said in their edition of the *Qushayriyya*: “He

created the world so that it may be used as a sign pointing to Him, just as He said: **﴿And (also) in yourselves. Can you then not see?﴾** (51:21). This is why it was said, “Those who know themselves most know their Lord most.” Also confirming it is the verse **﴿Know that there is no god except Allāh﴾** (47:19). Shaykh Sa'īd al-Būṭī said in his lectures on the *Qushayriyya*: “That is, you can see the Divine Attributes in yourself: His power, His creation, knowledge, wisdom, because the fingerprints of His Attributes are in His creation.” The verse also alludes to the primacy of the Prophet's status ﷺ in light of the verse **﴿I am first among the worshippers﴾** (43:81). Allāh knows best.