"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-Zarkashî and al-'Asqalânî said the same. Nevertheless its meaning is true (ma'nâhu) and is inferred from the saying of Allâh Most High, ﴿I created the Jinn and humankind only that they may worship Me﴾ (51:56), meaning "that they may know Me" as Ibn 'Abbâs ﷺ explained it.¹

¹Baseless also per al-Sakhâwî in the Maqâsid, al-Zurqânî in its Mukhtasar, and al-Qârî himself in the Ma'âni; yet he adduces it in no less than his commentary on Imam Abû Ḥanîfa's Fiqh al-Akbar. Ibn 'Arabi said in the Futûhât al-Makkiyya (5:399 Bîb 198): "It came in the ^adîth that is shinshinatun lahum – "typical of them [Sufis]!" (21:27 if the text of Rûh al-Ma'ânî to that effect is uncorrupted). Al-Qârî in Qawâm al-Ta'dîth (p. 183-185) cites the Mâlikî Muhammad 'Uwaysî's rejection of kashf-authentication as invalid among the authorities of hadîth in his Fath al-'Ali al-Mâlikî lî-Fawâ'îd 'alâ Madhhab al-'Imâm Mâlik (1:45) as does Abû Ghudda in his marginalia on al-Qârî's Ma'âni (p. 142 and p. 215f.) and al-Lâcknawî's Ajwiba while al-Qârî 'Iyâf affirms Consensus over the invalidity of authenticating or disauthenticating hadîths through dream-visions as related by al-Nawawî in Sharâ'ah 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-Suyûtî's Tahâdîr al-Khawâsîs. Al-Bayhaqî narrates in the Shu'ab that when Muḥammad ﷺ saw the Prophet ﷺ in his dream he asked him whether he did say the hadîth, "Whoever canals with someone affected receives the same reward" (narrated by al-Tirmidhî with a weak chain) and the Prophet ﷺ replied yes. Ibn Ḥarîn wept every time he related it cf. al-Suyûtî's Ta'âqubât, chapter of Janî' iz. The founder of Nizâmiyya University in Hyderâbâd, Muḥammad Anwar Allâh al-Fârîqî, in his booklet al-Kalâm al-Mâribî (p. 21) cites in support of kashîf authentication a book by a contemporary Shâdhîlî Sufî, Ibn Mughâzil (Abd al-Qâdir ibn al-Husayn ibn 'Ali) titled al-Kawâkib al-Zâhirât fi 'îtimâd al-AwliyâYY Yaqażatan bi-Sayyid al-Dunyâ wa'l-Akhîra (Cairo: Dâr Jawâmi' al-Kalim, 1999).

²What is attributed to Ibn 'Abbâs is also the explanation of Ibn Jurayj cf. Ibn Kathîr and Ibn Abî Hâtim; and Mujâhid cf. al-Badghawi, al-Qurtubî, al-'Thâlabî, and al-Alâî's Taṣâfsâs, the latter describing it as a metonymy (maṣâja mursal). Siddi Muṣṭafâ Baṣîr said: "This is confirmed in the Qur'âん itself by the question of Allâh Most High: 'And remember when your Lord brought forth from the Children of Adam, 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 shouldsay at the Day of Resurrection: Lo! of this we were unaware' (7:172)." Maḥmûd and Sharîf 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 is the verse 'Know that there is no god except Allâh' (47:19)." Shaykh Sa'id al-Bûtî 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). Allâh knows best.