

**Knowledge of God is the Knowledge of Self-Disclosures**  
**Diamond Jubilee Spark :: Knowledge & Prayers for Advancement**  
**(PDF version of Enlightenment Post No. 14)**



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**March 1, 2017**

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## Diamond Jubilee Spark :: Knowledge & Prayers for Advancement

### (PDF version of Enlightenment Post No. 14)

#### **Bismillahir Rahmanir Rahim**

In the name of Allah, the Most Beneficent, the Most Merciful.

Ya Ali Madad! The Diamond Jubilee of Noor Mowlana Shah Karim Al-Hussaini Hazar Imam (a.s.) is less than four and a half months away. To keep up with the momentum, here is another enlightenment post to increase our knowledge and enhance our yearning through Dhikr and Angelic Salwat. This enlightenment post has a dhikr track titled, 'Rabbi Zidni ilmaa'.



#### **Knowledge Section:**

There are different ways of accumulating the knowledge of God. The first step is to learn the basics. The second step is to learn the inner meaning of spiritual knowledge. Generally, this involves the processes of rational thinking and reflection. The third step is to experience gifted knowledge which is cast into the spiritual heart (qalb). Ibn al-'Arabi describes the gifted knowledge as the knowledge of Self-disclosures. Through this process, God bestows his higher knowledge directly in the qalb (the spiritual heart). Our Pirs have taught us knowledge through the holy ginans. Generally, we listen to ginans and then try to understand the inner meaning. However, the Pirs have warned us that this type of mental exercise is very limited because we are only learning through hearing, thinking and reflecting. This is a sharp contrast to the Pir's way: To actually see or taste the knowledge in the qalb. In spiritualism, this is defined as a high and noble science which is much greater than beliefs.

With the above background, let us now read some of the teachings and experiences of Ibn al-'Arabi:

#### **1. Knowledge Of God is the Knowledge of Self-Disclosures**

(Source: Ibn al-'Arabi's Metaphysics of Imagination: The Sufi Path of Knowledge by William C. Chittick, State University of New York Press, 1989)

Chittick writes: Since God alone is perfect in every respect, man is forever imperfect. Even "perfect man" is imperfect in relation to God's perfection, which explains why God commanded the most perfect of all perfect men, the Prophet Muhammad, to pray, "My Lord, increase me in knowledge", (20:114). Ibn al-'Arabi analyzes this Koranic verse in relation to the divine self-disclosure in Chapter 19 of the *Futuhāt*, "On the cause of decrease and increase of knowledge": (p.218)

"Since sciences are high and low in accordance with the object of knowledge, spiritual aspirations (*himma*) attach themselves to the noble and high sciences, those which, when man comes to know them, purify his soul and magnify his level. The science with the highest level is knowledge of God, and the highest way to knowledge of God is the knowledge of self-disclosures. Below that is the knowledge of rational consideration. There is no knowledge of God below consideration. Most people only have beliefs, not sciences.

These sciences are those concerning which God commanded His Prophet to seek increase. ... He meant sciences of self-disclosures—for self-disclosure is the noblest way to gain sciences—and these sciences are the sciences of tastings.

Know that increase and decrease has another chapter which we shall also mention, God willing. It is as follows: God placed within each thing—and the soul of man is one of the things—a manifest dimension (**zahir**) and a non-manifest dimension (**batin**). Through the manifest dimension (**zahir**) man perceives things which are called "entities", and through the nonmanifest dimension (**batin**), he perceives things which are called "knowledge". God is the Manifest and the Nonmanifest, so through Him perception takes place. For it is not in the power of anything other than God to perceive something through itself; it can only perceive through that which God places within it." (p.218)

Here is a graphic which will help us understand the above material clearly:

Stage 1: A friend of God is blessed with self-disclosures. He is assuming traits of the Names of God. These traits are manifested on his face and through his actions. During the ascent, as he moves up, self-disclosures become more intense and nonmanifest dimension are being actualized into the manifested dimension., i.e., the Batin is becoming the Zahir.



## 2. The Personalized Ladder For Our Return Journey

(Source: Ibn al-'Arabi's Metaphysics of Imagination: The Sufi Path of Knowledge by William C. Chittick, State University of New York Press, 1989)

We have heard that Mi'raj is the description of the journey in which our Holy Prophet (s.a.s.) attained the status of **fana fi'llah** and **baqa bi'llah** using ism-i azam (symbolized by **Burraq**, the mystical horse). In order to experience mi'raj, one has to first enter the world of soul, then the world of Divine lights and finally the world of Oneness. This stepwise journey was completed by the Holy Prophet (s.a.s.) during mi'raj. As we are on the same journey, we have to rejuvenate our soul by creating inner courage and conviction.

Now let us read Ibn al-'Arabi explanation of personalized spiritual ladders:

"From the time man begins to climb the ladder of ascent (*mi'raj*), he receives divine self-disclosures in accordance to the ladder of his ascent. Each individual among the Folk of Allah has a ladder specific to him which no one else climbs. Were one person to climb another's ladder, then prophecy could be earned (*iktisab*), since each ladder by its essence gives a specified level to each person who climbs it. The men of knowledge would then climb the ladder of prophets, and they would attain prophecy through their climbing. But this is **not** the situation. If it were, the Divine Vastness would disappear through the repetition of the affair. But it has been established for us that there is no repetition in that Side". (p.218)

"I was in a gathering within which there were a group of gnostics. One of them asked another, "From which station did Moses ask for vision of God?" The other said, "From the station of yearning (*shawq*)". I said, "Be not heedless of this principle of the way: 'The final stages of the friends are the first states of the prophets'. Hence the friend has no tasting of the state of the Law-bringing prophets, so he cannot taste it. One of our principles is that we only speak on the basis of tasting, but we are neither messengers nor Law-bringing prophets. So how can we know from which station Moses asked to see his Lord? True, if a friend of God had asked that, you might be able to answer, for it is within the realm of possibility that you would have that tasting. But we have come to know by the way of tasting that the tasting of the station of messenger is impossible for any other than a messenger." (II 51.23)". (pp.221-222)

"However, all steps of the meanings for the prophets, the friends, the faithful and the messengers are the same. No ladder has a single step more than any other. The first step is *islam*, which is submission (*inqiyad*). The last step is annihilation (*fana*) in going up (*uruj*) and subsistence (*baqa*) in coming out (*khruj*). Between the two steps are other steps: faith, virtue (*ihsan*), knowledge, declaring holy, declaring incomparable, independence, poverty, abasement [i.e., being humble], exaltation [i.e., praise, adoration] , variegation [i.e. wide variety], and stability in variegation. Then comes annihilation if you are leaving [the ladder], or subsistence if you entering it [from the top]".(p.218)

### 3. Increase and Decrease of Forms of Knowledge

(Source: Ibn al-'Arabi's Metaphysics of Imagination: The Sufi Path of Knowledge by William C. Chittick, State University of New York Press, 1989)

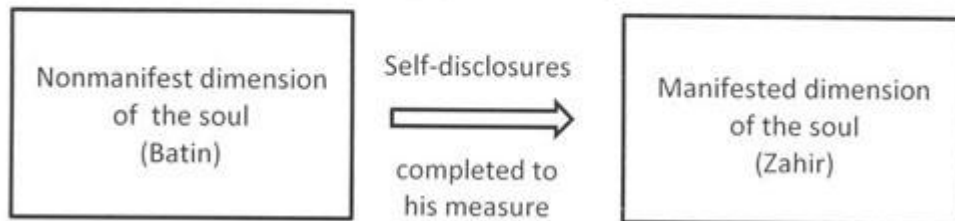
The staunch believer with a purified soul already has gifted knowledge buried in his qalb. During the process of enlightenment, the hidden and buried gifted knowledge (i.e., non-manifest, batuni knowledge) becomes manifest into his consciousness, i.e., it becomes transformed from batin to zahir proportionally. In simple terms, as he climbs his personal spiritual ladder, his spiritual knowledge increases in his consciousness. If he climbs to the top of the ladder, then God becomes manifest to that person according to his measure, i.e., according to his capacity.

Now let us read Ibn al-'Arabi explanation:

"When you leave each step, the sciences of self-disclosure decrease in your nonmanifest dimension [batin] to the measure in which they increase in your manifest dimension [zahir], until you reach the last step." (p.219)

Here is a graphic which will help us understand the above material clearly:

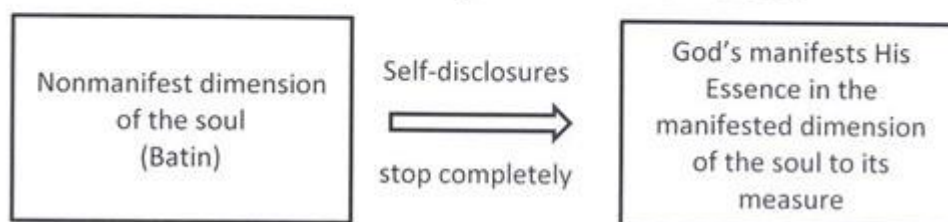
Stage 2: A friend of God blessed with self-disclosures has now reached the top of his personal ladder. The self-disclosure process has been completed according to his measure or capacity. He is ready to leave the ladder.



"If you are leaving the ladder and you have attained to the last step, God becomes manifest through His Essence in your manifest dimension [zahir] in keeping with your measure. Then you make Him manifest in His creation, and nothing of Him whatsoever remains in your nonmanifest [batin] dimension. The self-disclosures of the nonmanifest [batin] dimension disappear from you completely." (p.219)

Here is a graphic which will help us understand the above material clearly:

Stage 3: As he leaves the ladder, God becomes manifest through His Essence in his manifest dimension according to his measure. When he comes back from this Mi'raj, he can manifest God in His creation, and nothing of him remains in the nonmanifest dimension because he has come back after getting to the top of the ladder. The friend is a completed soul to its measure and lives in the world only to manifest God according to God's Will and Pleasure.



#### 4. **How Does the Servant Remains as a Servant?**

(Source: Ibn al-'Arabi's Metaphysics of Imagination: The Sufi Path of Knowledge by William C. Chittick, State University of New York Press, 1989)

The friend of God assumes Divine traits as he climbs his personal spiritual ladder. What does this mean? Let me explain with the following example: Imagine you are standing on a bank of a large and powerful, pristine river. The surrounding area is peaceful, lush with greenery, and the water is flowing swiftly in a large volume. You capture some of pure water in a container and drink it. By doing this, you have tasted the pristine water, i.e., you have assumed the trait of pure water.

Let us imagine, the pristine water represents the Divine Name, Al-Karim. By reciting the Divine name as Al-Karim or Ya Karim in a tasbi format, you are able to get a taste of this name but nobody can capture the full power of this name due to one's limited capacity, just as nobody can drink the water of whole river. However, by reciting this name or tasbi, your soul is acquiring the taste of this name and this generates a great happiness in your heart, mind and body. The light of this name also radiates from your face.

In our Tarqiah practice, we recite a large number of tasbis and also do meditation. We get peace, happiness, strength and a spiritual boost every time we engage in these practices. However, we also have to realize that we are 'tasting' these tasbis and are getting enlightenment from them.

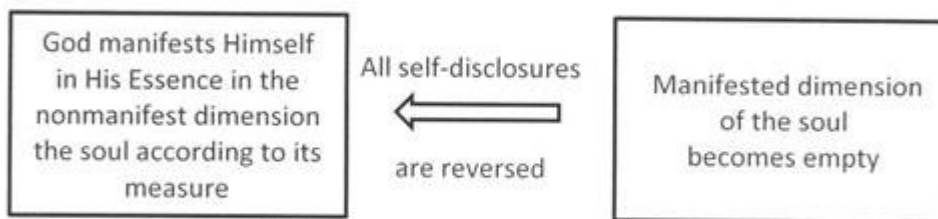
One has to remember that God is the owner of Light and the servant of God should not take the ownership of this Light. In fact, it is better to treat this Light as an amanat (trust) because it has to be returned to Lord. In this way, there is no claim of ownership of the Light by the servant of God. In order for a servant to remain a servant, there should not be any hint of lordship within himself.

Now let us read Ibn al-'Arabi contemplation on how to enter into God:

"When He calls you to enter in upon Him, this is the first step; He discloses Himself to you in your nonmanifest dimension [batin] to your measure that the self-disclosure decreases in your manifest dimension [zahir]. When you reach the last step, He manifests Himself in His Essence to your nonmanifest dimension, and there remains no self-disclosure in your manifest dimension. All this takes place because the servant and the Lord always remain together in the perfection of existence of each in himself. The servant always remains servant and the Lord, Lord throughout this increase and decrease. (1 166.4)" (p.219-220)

Here is a graphic which will help us understand the above material clearly:

Stage 4: First, God calls his friend to enter in upon Him. God manifests in His Essence to the measure of his friend in his nonmanifest dimension and nothing of the friend remains in the manifested dimension. The friend becomes a real, completed servant because he has nothing in his manifested dimension and everything which was the God's amanat (trust) has been returned to Him.



The servant has two dimensions: the nonmanifest dimension has God's Essence to his measure while the manifested dimension is empty. The servant and the Lord remain together in the perfection of the existence of each in himself. The Lord is always the Lord, and the servant is always the servant. Yet, they are together.

## 5. The Meeting of the King and the Servant

Ya Ali Madad. The following verse of Kalâmê Mowlâ describes the state of an enlightened person and his relationship with the Lord in his qalb (spiritual heart). The important point is that the King comes and resides in the qalb of the servant who experiences infinite peace and happiness. This verse ties in beautifully with the stage4 graphic presented above.



Jees meendarmê deewâ roshan  
wey meedar deesê sadâ ujâs  
us meendarmê râjâ âwê  
neekal jâwê chor neerâsh

The interior in which the lamp shines,  
is the interior which is always enlightened.  
In such an interior, the King comes and resides  
and all the thieves of despair leave.

âbâd rahêwê soee  
rahênhâr pâwê sukh aur chên  
dhanee nafar do meel kar beathê  
khushee manê din aur rean .....181

This interior remains prosperous in truth,  
and the person attains peace and happiness.  
The master and the servant both meet and seat therein,  
and the person enjoys happiness day and night. ....181

6. In order for the King to come and reside in one's qalb, one has to develop capacity through rigorous practise of faith. The process to develop capacity is described in the links presented below.

1. [36 Principles of Awakening the Inner Eye and Recognizing the Self](#)
2. [How Can A Believer Merit the Mercy of al-Rahim?](#)
3. [How to Enter into the Presence of God?](#)

Every person has the presence of God in his qalb because there is a divine spark inside each one of us. The mission in our life should be to climb the personal spiritual ladder and fully enlighten our soul. If we reach the top of our ladder and then come down, we can manifest God in His creation in His way according to our own capacity.

### **Dhikr Section: New Luminous Dhikr Titled 'Rabbi Zidni Ilmaa'**

Since we are in the theme of enlightenment, a **new** luminous dhikr titled 'Rabbi zidni ilmaa' has been created. The highest form of knowledge is light so let us recite this supplication with utmost humility and tenderness of the heart (length 3 min 03 sec; 4.2 MB).

Let this dhikr ring in our spiritual hearts and create an aspiration to actualize the Light of the Holy Ahlul-Bait and Noor Mowlana Hazar Imam. May our spiritual hearts get filled with this NOOR and nothing else. Ameen. The lyrics for the 40 beads are given below:

### **Bismillahir Rahmanir Rahim**

In the name of Allah, the Most Beneficent, the Most Merciful

Download [Rabbi zidni ilmaa sound track](#) in mp3 format

[Rabbi zidni ilmaa; Rabbi zidni ilmaa \(10 times\)](#)

(My Lord, increase me in knowledge!; My Lord, increase me in knowledge!)

[Rabbi zidni ilmaa; Rabbi zidni ilmaa \(10 times\)](#)

(My Lord, increase me in knowledge!; My Lord, increase me in knowledge!)

[Rabbi zidni ilmaa; Rabbi zidni ilmaa \(10 times\)](#)

(My Lord, increase me in knowledge!; My Lord, increase me in knowledge!)

[Rabbi zidni ilmaa; Rabbi zidni ilmaa \(10 times\)](#)

(My Lord, increase me in knowledge!; My Lord, increase me in knowledge!)

### **Al-hamdu lillahi rabbil 'alamin**

Praise be to Allah, the Lord of the worlds!

#### **Reaffirmation of Baiyat:**

Let us also reaffirm our baiyat to our Holy Imam, NOOR Mowlana Shah Karim Al-Hussaini Hazar Imam by reciting the Shahada from the second part of our Holy Dua:

["La ilaha illallah, Muhammadur-Rasoolullah, 'Aliyyun Amirul-Mu'mineen 'Aliyullah, Mowlana Shah Karim ul Hussaini, Al-Imamul Hazarul Maujood."](#)

"There is no deity except Allah, Muhammad is the Messenger of Allah, 'Ali - the master of believers - is from Allah. Our Lord Shah Karim Al-Hussaini is our present and living Imam"

#### **Angelic Salwat Nazrana:**

Let us now start presenting a nazrana of at least **101 salwats** or **continuous salwat for 3 to 5 minutes** to our beloved NOOR Mowlana Shah Karim Al-Hussaini Hazar Imam for the fulfillment of our noble wishes. May our beloved Mowla continually keep us on the Right Path. Ameen.

### **Bismillahir Rahmanir Rahim**

In the name of Allah, the Most Beneficent, the Most Merciful.

#### **Listen to Real audio streams online:**

[\[33 times\]](#) | [66 times](#) | [99 times](#) | [198 times](#) | [990 times](#)

or download [33 salwat sound track](#) in mp3 format

[Allâhumâ salli alâ Muhammadin wa âle Muhammad \(1\)](#)

(O Allah! Bestow Peace on and through Muhammad and his Descendants)

[Allâhumâ salli alâ Muhammadin wa âle Muhammad \(2\)](#)

(O Allah! Bestow Peace on and through Muhammad and his Descendants)

[Allâhumâ salli alâ Muhammadin wa âle Muhammad \(3\)](#)

(O Allah! Bestow Peace on and through Muhammad and his Descendants)

Allâhumâ salli alâ Muhammadin wa âle Muhammad (4)

Allâhumâ salli alâ Muhammadin wa âle Muhammad (5)  
(O Allah! Bestow Peace on and through Muhammad and his Descendants)

Allâhumâ salli alâ Muhammadin wa âle Muhammad (6)  
(O Allah! Bestow Peace on and through Muhammad and his Descendants)

Allâhumâ salli alâ Muhammadin wa âle Muhammad (7)  
(O Allah! Bestow Peace on and through Muhammad and his Descendants)

**Al-hamdu lillahi rabbil 'alamin.**

Praise be to Allah, the Lord of the worlds!

May NOOR Mowlana Shah Karim Al-Hussaini Hazar Imam (a.s.) grant peace, prosperity, happiness, barakat, higher spiritual enlightenment, spiritual & luminous tayid (help) and empowerment to you, your family, your Jamat and the worldwide Jamat! Ameen.

Rakh Mowla je Noor te Yaqeen (Certainly, we trust in Mowla's Light only)

**Haizinda – Qayampaya**  
**(Our Present Imam is Living and His NOOR is Eternal)**

Your spiritual brother in religion,  
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Wednesday, March 01, 2017