

Modes of Spiritual Perception and the Attainment of Beneficial Knowledge in Shaikh Ibn Al Arabi's Makkan Unveilings

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The Tarajeem Al Asedi is a series of books on Tasawwuf (Islamic mysticism) authored by Shaikh Mir Asedullah Quadri. In this series, the Shaikh has translated and explained most of the foundational books on Tasawwuf written by the Shuyookh of Ihsan (Awliya Allah and scholars of Tasawwuf), including the works of Shaikh Ibn Al Arabi (رضي الله تعالى عنه). A hallmark of the Tarajeem Al Asedi is its commitment to preserving the meanings of original terminologies used by these scholars, while presenting the content in modern English. This approach allows readers to access these texts in their purest form, without unnecessary simplification or alteration of the original concepts. All books in the Tarajeem Al Asedi series are available for free download at sahihiman.com.

Abstract

This study examines Shaikh Ibn Al Arabi's (رضي الله عنه) conception of *beneficial knowledge (ilm-e-nafi)* as articulated in Makkan Unveilings, translated and explained in English by Shaikh Mir Asedullah Quadri. It argues that Shaikh Ibn Al Arabi (رضي الله عنه) redefines knowledge not as rational comprehension but as ontological participation in divine self-disclosure (*tajalli*). Four distinct modes of spiritual perception—unveiling (*kashf*), witnessing (*mushahada*), taste (*dhawq*), and divine inspirations (*muhadatha*), form a hierarchy through which the seeker ascends from discursive intellect to direct awareness of the Real. Reason, while necessary, remains limited by its dualistic structure and attains perfection only when illuminated by the inner light of unveiling. Drawing on the translation and explanations of Shaikh Mir Asedullah Quadri, the paper demonstrates that beneficial knowledge is achieved when intellect, imagination, and heart converge as one faculty of perception, allowing the human being to become the mirror of divine reflective knowledge.

Keywords: Ilm-e-Nafi (Beneficial Knowledge), Tajalli (Divine Manifestation), Mushahada and Dhawq (Witnessing and Taste), aql and Kashf (Reason and Unveiling), Wilayah al-Ilm (Sanctity of Knowledge)

Introduction

In Makkan Unveilings (Al Futuhat Al Makkiyyah), Shaikh Ibn Al Arabi (رضي الله عنه) demonstrates a metaphysical universe in which knowledge (*ilm*) is an ontological mode of being. His vision, masterfully

preserved and elucidated by Shaikh Mir Asedullah Quadri in the English translation and explanation, presents knowledge as both divine disclosure (*tajalli*) and human reception (*qabul*).

Shaikh Mir Asedullah Quadri's translation opens with an essential orientation toward the doctrinal and linguistic precision of Shaikh Ibn Al Arabi's (رضي الله عنه) terminology. In Volume I, the Shaikh explains that understanding Shaikh Ibn Arabi's vision requires grasping the distinction between absolute existence (*wujud-e-mutlaq*), which belongs solely to Allah, and all contingent existents that derive their being from Him. All knowledge is a reflection of divine being, for existence itself is knowledge in act. Hence, to know truly is to participate, however finitely, in divine self-awareness. The Makkan Unveilings therefore begins not from reason's inquiry but from divine disclosure, i.e., "*The effulgence (tajalli) of the attributes of Allah... is reflected upon the facts of the cosmos according to their natures.*" In this statement, the entire epistemic structure of Shaikh Ibn Al Arabi's (رضي الله عنه) thought is implicit. Knowledge is an illumination corresponding to the receptivity of each existent.

The question then becomes, *what forms of perception enable the servant to attain "beneficial knowledge" (ilm-e-nafi)?* Shaikh Ibn Al Arabi (رضي الله عنه) repeatedly distinguishes between *knowledge that informs* and *knowledge that illuminates*. The former, obtained by discursive intellect, remains confined to the veils of abstraction and definition. The latter, bestowed through divine proximity, is living, transformative, and salvific. "*Whoever stands before Allah with this knowledge,*" he writes in the chapter on Divine Inspirations, "*then he is the one who stands, even if he is asleep; for he did not sleep except with it.*"

The Makkan Unveilings enumerates multiple modes of spiritual perception through which this divine awareness becomes accessible, i.e., *unveiling (kashf)*, *witnessing (mushahada)*, *taste (dhawq)*, and *divine inspirations (muhadatha)*. Each mode represents a degree of unveiling, i.e., a specific way the heart perceives reality beyond the limits of rational inference.

Divine Presence and Human Capacity

Makkan Unveilings emphasizes that knowledge arises not from intellectual effort but from ontological participation in divine self-manifestation. The very structure of existence is epistemic, for being itself is an act of divine knowing. Human perception therefore depends upon the degree to which the *Real (haqq)* manifests Himself within the servant's inner constitution.

Fitrah

Shaikh Ibn Al Arabi (رضي الله عنه) defines *fitrah* as "*the light by which the darkness of possibilities is split and by which the images are separated*". This "*light*" is not metaphorical. It is the ontological principle through which all differentiation and discernment occur. Every created being is born upon this *fitrah*, which is nothing other than the innate receptivity to divine illumination. "*Every newborn is born upon fitrah.* It is in the Quran, (السنن بر بكم قالوا بلى شهدنا) 'Am I not your Lord?' They said, 'Yes, we have testified (Al-A'raaf -172)). *So, He created them only upon it, and He did not create them except by it.*"

This light is not an addition to the cosmos but the very condition of its appearance, for *“the manifestation of manifestations is Allah.”* The fitrah functions as a primordial mirror. When pure, it reflects the divine light of the heavens and the earth.

Shaikh Mir Asedullah Quadri’s explanatory preface to Volume I underscores this same metaphysical continuity. He explains that in Shaikh Ibn Al Arabi’s (رضي الله عنه) view, *“the effulgence (tajalli) of the attributes of Allah and His epithets is reflected upon the facts of the cosmos according to their natures,”* and *“knowledge of Allah about Himself and His creatures is part of His own knowledge”*.

Divine Names

If fitrah is the interior light of knowing, the Divine Names are the patterned veils through which that light appears. *“Every divine name includes all the names... each divine name has an indication of the Essence as it has an indication of its own meaning”*. Every Name manifests a particular mode of divine knowledge, but its very distinctness limits perception. The seeker who perceives only through a single Name sees reality partially illumined by that Name’s meaning yet veiled from the plenitude of the *Essence*.

This paradox defines the human condition. The divine disclosure (*tajalli*) that enables understanding simultaneously conceals other dimensions of the Real. Shaikh Ibn Al Arabi (رضي الله عنه) calls these Names *“veils of light,”* echoing the Prophetic tradition that Allah possesses *“seventy veils of light and darkness”*. Each veil is both barrier and blessing. It protects the servant from annihilation in the divine radiance while granting a specific kind of knowing. As Shaikh Ibn Arabi writes, *“We were not veiled from You except by You, and You were not veiled from us except by Your appearance.”* In this single statement, the epistemic and ontological are united. The very act of manifestation is both illumination and concealment.

Shaikh Mir Asedullah Quadri’s translation clarifies this subtle balance. *“The ultimate closeness is a veil, just as the ultimate distance is a veil.”* Thus, even proximity to the Divine, if grasped as a state, becomes a screen. Knowledge in the Futuhat is therefore always relational. It measures the tension between disclosure and limitation. The intellect cannot pierce the veil because it operates through distinction, but the heart, when purified, can receive the total reflection of the Names without fragmentation.

Ontological Dependence and Epistemic Humility

Shaikh Ibn Al Arabi’s (رضي الله عنه) cosmology emphasizes radical dependence. *“There is nothing in existence except Allah and the rulings of entities,”* he declares. Created beings possess no independent being. Their apparent autonomy is a play of divine attributes. Consequently, all knowledge is derivative. It belongs truly only to the *Real*. The human knower’s task is to recognize this dependence and thus transform ignorance into awareness of contingency.

This transformation is described as passing beyond *“thought”* into a higher station *“that gives the servant knowledge of various matters... not all knowledge enters under expressions, and they are all the sciences*

of tastes". Intellectual contemplation can only trace the outlines of divine realities. Experiential unveiling (*dhawq*) alone discloses their substance.

The Unity of Knowing and Being

Through these doctrines, Shaikh Ibn Al Arabi (رضي الله عنه) articulates a profound unity of ontology and epistemology. To know is to be, for knowledge arises from the divine act that sustains existence itself. As Shaikh Mir Asedullah Quadri summarizes in Volume I, "*Absolute existence rests in Allah... other than Allah, the existence of everything is dependent upon Him*". The implication is clear. When the seeker realizes the divine presence within all knowing, the distinction between knower and known dissolves. Beneficial knowledge (*ilm-e-nafi*) is the recognition that every act of perception is a mode of divine self-disclosure.

The Modes of Spiritual Perception

We shall now discuss the aforementioned modes of spiritual perception. The seeker attains "*beneficial knowledge*" (*ilm-e-nafi*) only when perception is transformed from the external faculty of reason into the inner organs of revelation, witnessing, tasting, and divine conversation. Together, they form the epistemic ladder that leads from *aql* (reason) to *kashf* (unveiling).

Unveiling (Kashf)

Unveiling represents the highest form of perception. Knowledge descending directly from the divine source without mediation. Shaikh Ibn Al Arabi (رضي الله عنه) distinguishes revealed knowledge from rational contemplation by emphasizing its immediacy.

"Allah Almighty called Himself the Perfumer, and He made it in matters and situations in which one may draw near to Him with the attributes by which He is called... So the permanence of perfume on the one in a state of ihram is from the permanence of the attribute of Allah on him".

In this quotation above, Shaikh Ibn Al Arabi (رضي الله عنه) interprets divine inspiration symbolically, i.e., revelation is the perfume of God lingering upon the servant. It is not learned or reasoned. It is bestowed. The divine attribute imprints itself upon the purified heart as fragrance upon cloth. Revelation is thus both knowledge and nearness. The transmission of divine presence into the human vessel.

الله نُورُ السَّمَاوَاتِ وَالْأَرْضِ ۖ مِثْلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ ۚ الْمِصْبَاحُ فِي زُجَاجَةٍ ۚ الزُّجَاجَةُ ۖ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۖ نُورٌ عَلَى نُورٍ ۗ [Allah is the Light of the Heavens and Earth. The similitude of His light is as a niche wherein is a lamp. The lamp is in a glass. The glass is, as it were a shining star. (This lamp is) kindled from a blessed tree, an olive neither of the East nor of the West, whose oil would almost glow forth (of itself) though no fire touched it. Light upon Light (نُورٌ عَلَى نُورٍ). Allah (عَزَّ وَجَلَّ)]

guides to His light whom He will. And Allah (عَزَّ وَجَلَّ) speaks to mankind in allegories, for Allah (عَزَّ وَجَلَّ) knows all things.] (An Noor, Verse 35, Tafseer Al Asedi).

Unveiling operates as pure guidance without intermediaries, self-illuminating like the Quranic example of light. This is knowledge descending from the divine command (*amr*) without the mediation of mental form.

Witnessing (Mushahada)

Mushahada is the ascent of the servant's perception toward the Divine. Shaikh Ibn Al Arabi (رضي الله عنه) said that "This is a question about the 'looking at Him,' and the looking differs according to the degree of the lookers and the variety of their beliefs in Allah. The people of faith differ in their witnessing of Him as much as they differ in their understandings of Him."

Here, *witnessing (mushahada)* is directly tied to *faith (iman)*. The variation in faith among individuals corresponds to the variation in the divine *tajalli (self-manifestation)* that each heart receives. A Prophet's vision of Allah differs from that of a *Wali*, just as a *Wali's* differs from a believer's in clarity and comprehensiveness.

Shaikh Ibn Al Arabi (رضي الله عنه) emphasizes that all witnessing is relative to the readiness (*istidad*) of the perceiver. A single divine manifestation may produce multiple knowings, each valid within its own mode.

Taste (Dhawq)

Shaikh Ibn Al Arabi (رضي الله عنه) defines *dhawq* as follows.

"There is another station above thought that gives the servant knowledge of various matters... Not all knowledge enters under expressions, and they are all the sciences of tastes. This is the knowledge of those who have knowledge of Allah."

Here, *dhawq* marks the limit of language and thought. It is the immediate savoring of divine reality within the self, beyond conceptual mediation. Shaikh Ibn Al Arabi (رضي الله عنه) distinguishes between *ilm-e-aqli (intellectual knowledge)*, which is acquired, and *ilm-e-dhawqi (knowledge of taste)*, which is unveiled. The former can be taught but the latter must be experienced.

The Prophet's (صلى الله عليه وآله وسلم) saying, *"There is knowledge like the hidden, which is not known except to those who have knowledge of Allah"*, is cited here to illustrate this distinction. Such knowledge, Shaikh Ibn Al Arabi (رضي الله عنه) notes, cannot be expressed even if uttered, for it is *"outside the ruling of speech."* This echoes his metaphysical claim that divine knowledge manifests as *tajalli*, not *taallum (learning)*. The knower does not apprehend reality but becomes it through divine tasting.

For Shaikh Ibn Al Arabi (رضي الله عنه), *dhawq* is the moment when the heart's *fitrah* (its original luminosity) is fully awakened. The seeker no longer distinguishes between subject and object. The taste of honey and the sweetness of the taster are one.

Divine Inspirational conversation (Muhadatha)

While *kashf* descends and *mushahada* unveils, *muhadatha* represents the intimate reciprocity between the Real and the servant. Shaikh Ibn Al Arabi (رضي الله عنه) alludes to this mode as follows.

“Allah speaks to the servant in this special time with the special divine state... He made it and adopted it at a time when it is permissible for him to adopt it, for the attributes of Allah cannot be adopted absolutely, but He has designated conditions and situations for them.”

In this “speaking,” the Divine discloses Himself not through command or inspiration, but through companionship. It is the station of Prophet Ibrahim’s (عليه السلام) address, of Prophet Musa’s (عليه السلام) hearing, and of Prophet Muhammad’s (صلى الله عليه و آله وسلم) conversation on the Night of Ascension. The speech is not heard with the ear but experienced as *tajalli-e-kalami*, the unfolding of divine meaning within the soul.

Shaikh Ibn Arabi interprets this conversation as the culmination of *unveiling* and *witnessing*. When the divine light speaks within the vessel of human consciousness, the veil of duality is momentarily lifted. The servant and the Lord share the same language, which is the language of being.

Such conversation also expresses the mutuality of love between the Real and the servant. Shaikh Ibn Al Arabi (رضي الله عنه) writes, “*He loves the world for His sake, and the world loves Him for His sake... There is no lover or beloved except Allah*”.

From Perception to Beneficial Knowledge

These four modes (i.e., *kashf*, *mushahada*, *dhawq*, *muhadatha*) constitute a single continuum of divine epistemology. Each transcends the prior. Revelation delivers, witnessing perceives, taste assimilates, and conversation unites. Together they yield beneficial knowledge (*ilm-e-nafi*).

The Limits of Rational Contemplation

Purely intellectual knowledge (*ilm-e-aqli*) remains confined to the veils of conceptualization. Shaikh Ibn Al Arabi (رضي الله عنه) cautions that “*the minds are confused... it is only Your (Allah’s) trial; by it You mislead whom You will and guide whom You will*”. The intellect, bound by its own forms, cannot penetrate the formless Real. Beneficial knowledge thus demands unveiling (*kashf*).

Shaikh Mir Asedullah Quadri, in his notes to these chapters, underlines that for Shaikh Ibn Al Arabi (رضي الله عنه), reason is not abolished but sanctified. It becomes a servant to unveiling. When illuminated by the inner light of *dhawq* and *mushahada*, intellect transforms into insight (*basirah*), becoming a polished mirror reflecting divine meanings without distortion.

Reason (*aql*) grants discernment but also imposes limitation, because it perceives by differentiation. Beneficial knowledge (*ilm-e-nafi*) demands a passage beyond reason by the means of sanctifying it through

divine light. Shaikh Ibn Al Arabi (رضي الله عنه) opens *“The Piety of Hijab and Concealment”* with the following paradox.

“Whoever fears the veil is he who knows that the veil is from himself ... The ultimate closeness is a veil, just as the ultimate distance is a veil.”

Here the intellect’s proximity to truth becomes its concealment. Reason’s very capacity for reflection divides knower from known.

Confusion of the Minds

Shaikh Ibn Al Arabi (رضي الله عنه) states the impotence of pure reasoning in a remarkable confession.

“The minds are confused, and none addressed except the minds, and their evidence was set up in opposition, so what was proven by one evidence was denied by another. It is only Your (Allah’s) trial; by it You mislead whom You will and guide whom You will.”

Here, rational dialectic becomes divine trial. Logic establishes and undermines itself simultaneously. Every proof that points to the Real also re-veils Him. The intellect’s oscillation between affirmation and negation mirrors the dual veils of light and darkness mentioned in the Prophetic ḥadīth, *“...seventy veils which, if lifted, would burn all that is seen.”* The intellect can theorize these veils but cannot pierce them. Hence, beneficial knowledge begins where dialectic collapses into awe (*hayrah*).

Reason as Servant of Unveiling

The intellect becomes perfected when it recognizes its own contingency. Shaikh Ibn Arabi describes the legal-spiritual order of ḥajj representation, i.e., the servant must first fulfill his own obligations before acting on behalf of others. The analogy extends to knowledge, i.e., reason must serve its own purification before mediating divine realities. Once purified, it becomes the trustworthy deputy of revelation, capable of ordering outer law (*shariah*) in correspondence with inner truth (*haqiqah*).

The Boundary of Speculation

Shaikh Ibn Al Arabi (رضي الله عنه) warns that rational contemplation of the Divine Essence (*zaat*) is *“forbidden contemplation”* (*tafakkur-e-mamnu*). He redefines piety as *“avoiding forbidden contemplation, such as contemplating the Divine Essence, and freeing it from doubt, such as contemplating Allah for reputation”*. This is a remarkable transposition. *Taqwa* (*piety*) becomes an intellectual discipline, i.e., guarding thought from trespassing into what cannot be conceptualized. The intellect must refrain at the threshold of essence. Beyond it lies annihilation in light.

Beneficial Knowledge as Divine Love

The ultimate character of *ilm-e-nafi* is love (*hubb*). Shaikh Ibn Al Arabi (رضي الله عنه) writes, *“There is nothing in existence except Allah... If you think a second time, there is no lover or beloved except Allah.”*

Love is not an emotion but the ontological movement of the Divine toward self-recognition through manifestation. The Real loves Himself through creation, and the servant's knowledge of God is that very love made conscious. To know beneficially is therefore to witness all forms as the expressions of one affection flowing between Creator and creation.

Shaikh Mir Asedullah Quadri notes in his commentary that Shaikh Ibn Al Arabi (رضي الله عنه) transforms epistemic love into ontological unity. Love is the epistemic condition of unveiling. When the seeker realizes that his own love for God is God's love for Himself through him, the circle of knowing closes. He becomes both lover and beloved, knower and known.

The Role of Reason in the Realized State

Even in this consummation, the intellect is not abolished. Shaikh Ibn Al Arabi (رضي الله عنه) insists that taqwa in knowledge demands the restraint of intellect within reverence.

“Those people must have piety in intellectual contemplation until they free it from forbidden contemplation, such as contemplating the Divine Essence.”

The complete *Arif* (knower of God) uses reason to articulate what the heart perceives, translating divine self-knowledge into forms accessible to others without confusing form with source.

In this state, reason, imagination, and spirit act as a single organ of perception. Imagination (*khayal*), between unseen meanings and visible realities, allowing the intellect to see symbolically what it cannot define literally.

The Embodiment of Knowledge in Action

True knowledge must manifest in conduct. Beneficial knowledge (*ilm-e-nafi*) is inseparable from beneficial being (*wujud-e-nafi*). Shaikh Ibn Al Arabi (رضي الله عنه) describes the saints (*awliya*) as “those who preserve the limits set by Allah”, those who “confine themselves to the limits and do not transgress them absolutely”.

Shaikh Mir Asedullah Quadri's explanation highlights that a saint is one whose intellect, imagination, and body are harmonized under the rule of divine remembrance. In him, the modes of perception have become modes of being. His prayer, fasting, and compassion are no longer acts of obedience alone but manifestations of divine self-recognition.

Conclusion

In Makkan Unveilings, Shaikh Ibn Al Arabi (رضي الله عنه) unfolds a vision of knowledge that transcends epistemology and enters the realm of ontology. To *know* is to *be*. And to *be*, in the truest sense, is to participate in divine self-manifestation (*tajalli*). Knowledge is not an attribute attached to the knower, but the divine act of self-disclosure reflected through the mirror of the human heart. The entire hierarchy of

perception *i.e.*, *kashf*, *mushahada*, *dhawq*, and *muhadatha*, describes successive refinements in that mirror until it becomes perfectly transparent to the light of the *Real*.

Reason (*aqf*), imagination (*khayal*), and sense are not abolished but sanctified. Shaikh Ibn Al Arabi (رضي الله عنه) reveals that the mind's confusion, *i.e.*, its oscillation between proof and negation, is itself a divine pedagogy. This bewilderment (*hayrah*) is not error but the threshold of gnosis. The intellect, purified by reverence and illuminated by unveiling, becomes what he calls a light upon light, a vessel through which divine meaning orders the world without claiming independence from it. Beneficial knowledge (*ilm-e-nafi*) therefore denotes the realization of this truth within human consciousness.

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