

Contrast of grades of self-disclosure of god in kabbala (Jews) mysticism and Islamic mysticism

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Abstract: Disclosure one important disclosure of theology in theoretical mysticism, which appearance and manifestation of essence is in names and attributes. Doctrine of self-disclosure or manifestation had been attended, by differences schools some of these schools are as: kabbala mysticism custom and Islamic mysticism. In kabbala mysticism god has two exalted and existential aspects. Existential aspect is produced from exalted aspect. And grade of self-disclosure of god is shown from high to low (up to down). These two grades of self-disclosure are called safiroth or safiroths . From the Muslims mystics point of view the essence of god by himself is not knowledge and it is knowledge after disclosure and manifestation in name and attributes. These self-disclosure in the stage of knowledge in cloth of names ant eternal essences and in stage of mind, determination and evolution causes sedations (pinding) of diversities and diverse of existence. This abstract points the points of similarities and diversities of these two schools by the aim of application to contrast stages of self-disclosure of god in the view point of kabbala mysticism and Islamic mysticism by the emphasis on "ibne Arabie"s thesis . in the conclusion which has been achieved every two schools of creation been described based on grade of disclosure of god .

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1. Introduction**Islamic mysticism**

Mysticism is an intellectual and philosophic school that through discovery and intuition make the way farer allot to understand the truth and reach to the internal layers of affairs .mysticism is an abstentious way to reach to the right which has started a period of time to ward growth .so the circum stances of mysticism is wider than Sufism .

Sufism and mysticism in the first century of A.D has been seen as abstinence and had severe likeliness to the poor among people with the name "Ebad and Zehad" .of course, mysticism of that century considered similarly to the prophet of Islam . Islamic mysticism has been made of two parts of practical and theoretical parts. In practical mysticism is discussed of relationship and business of mankind apposed himself to others, world and god. in order to reach to the highest degree of knowledge (understanding) which means god's unity (monotheism) human should go through places (states and esoteric abodes).theoretical mysticism discusses about theology ,Cosmology and recognition of creation .in mysticism the means of work of mysticism is heart, purification of the soul inner striving and struggle for asceticism.

Some time is said that the founder of theoretical mysticism is "Ibne-arabi" .

Nevertheless in speech , esoteric commentary of the Quran and even in non sensible expressions of some of the mysticism such as "Hallaj", "ghozali", "Ba-yazid" and "khaje-abdollah-ansari" this thought

was common. Professor "motahari" says about theoretical mysticism:"mysticism itself in this part like god's philosophy that is in place of interpretation and description of existence and introduces subject and problem such as god's philosophy does. Mysticism introduces subjects and problems and god's philosophy itself in its argumentation relays on principles and intellectual principles of course , and mysticism bases it's argumentation on principles which are term: no logically discovery and then describes them through intellectual language.

At the end of the first century Islamic sophism is combined with love. Entering of love of and kindness was first introduced by "rabee Advieh".in the third century the term mysticism was usual, so as "Ba-yazid" says :the least thing which was necessary for mysticism is that if you do like a friend in two worlds you are yet less .

Fifth century mysticism and sophism have entered in poem and day after day they penetrated in it more and more .in addition to poem, philosophy and eternal ideas influenced in mysticism and sophism so .thus the influence of illuminations in sophism and Islamic mysticism is useful to be mentioned and considered. The problem of extension unit which is calculated in the most important conversation in theoretical mysticism is written as one of the principle and basic laws in effects of ibne-Arabi-

God from the wave of Muslim mysticism

Such as other theosophies, mystics believe that understanding of essence of god is impossible and this cognition is not in access (reach) of anybody (even the prophets and companions of the prophet)...because human is limited creature and the holy god is unlimited and compassing of limited to unlimited is impossible. Though we know god through Name, attributes, relationship and correlation, but whether essence is clean of all relationships, it is not understandable and knowledge in Islam mysticism such as philosophy and speech (kalam), discussion of name and attributes is one of the important debates in term of mysticism its said not to conditioned right. If right is qualified to name and attributes, it is distinguishable. Even though, choose and darkness and silence is used related to knowledge of pure truth. Mysticism have demonstrated interesting thoughts on conditionality of names.

Conditionality of names means that we are not allowed to read god as a member of the names which has been brought in book and tradition. "ibne-arabie" in volume 177 al ftohat" says: "the name for allah is conditional and limited and surround that they know them on thousand and one or ninety nine name .of course this surrounding and limitation is about universality of name , not details of the name that is out of surrounding and limitation (narrate from rahimian, 1388.184) Imam Khomeini knows the conditionality of names related to the storage of spiritual journey of mysticism .in division of name and divine attributes three kinds of division, affirmative qualities , negative attributes and essential attributes among most kalam men and philosophers and mysticism is famous. "ibne arabie" in "anshahe aldavare" counts seven attributes as seventh imams and although he says the god's name are un countable , but he has a suitable view to (the seventh imam) who are countable .and in sometimes he knows the seventh imam as four name which are such as first ,last outside, inside that god's name and rahman is the widest of them . "gheisari says about this : so epiphantic from of each name is eternal and eternity , eternality of name " first "and the eternity of name is interior and the things of these four: appearance and interiority and being first and being last are not empty. (Description fosous alhakam, 1387, volume1:33) someone can pay attention to the seventh imam's name confrontation and a commodity.

Another discussion of divine name which had been attended by so many people is the exalted name. Some mysticism has known the exalted name as the term of divine majesty. Some has called it in expressible. Imam Khomeini has said interesting ideal about hidden worldly and concrete reality of

exalted name that is defined as follows: except god nobody has any information about exalted name based one hidden reality Then only the folk of asceticism and those deeply grounded in knowledge know the reality of exalted name based on utterance or expression and it is hidden from other and whatever has been brought in mysticism book and masters from letters of exalted name or the words of than or is extracted from correct says or in effect of discovery or asceticism that has been achieved in free time or in cancelling from the universe for them .(description of morning playing 188) Another division which are seen in signs (races)of some mysticism is the division of names to name of..... and and names of beauty and name of majesty . a name which has been thought for servants is the name of That is divided into two classes, somebody's concretely existent things and properties have been manifested in the shape of disclosures and some other just their properties has been manifested ,but their concretely existent things are ... and hidden .people related to this latest mentioned are of tow classes .some know the origin of the above mentioned manifestation , that which one is from the name and some others don't know (ibne-arabie-fosous alhokami:2427)

In Islamic mysticism creation means self-disclosure and over lasting creating .self –disclosure means being appeared and being manifested. It includes dimensions (exoteric and esoteric) and it had special order. If there was no self –disclosure, there were no name and attributes for understanding of essence .self –disclosure makes positive the totality of name and attributes. ibne –arabie know self-disclosure of god into two self –disclosures and in his descriptions says: there area two disclosures for god ;disclosure of absence and disclosure of martyrdom. From absence disclosure, the god forgives the talent that is on the heart.... And that is essential theophany that it's reality is absence and that is the entity that is from his essence to his saying "identity deserves thus "identity" is for him over-lasting and permanent.....because for that which means heart this capacity has achieved . Divine essence discloses on it then intuition disclosure in martyrdom universe sees him in away in a way that it has disclosed for him so as we expressed then he the divine endows him with talent.(gheisari-1387-volume 20)

It has come in "mersadel-ibne " that the prophet (P-B-U-H).

Says: know that self disclosure is from the manifestation of essence and deism attributes (godhood) and self disclosure is two.Part: essence self disclosure and attributes disclosure. The first disclosures which come in the stages of spiritual journey on spiritual messenger is the disclosure of

fonts, and then attribute disclosure and essence disclosure.

The time of breathing of the spirit "I breathe my spirit in their body" (hajr/29) in relation to spiritual two charisma was set in the essence of adam. One mystery of disclosure, the second knowledge of names. "I thought adam all the name" (baghareh/31) vicegerence, charisma and bowing of angels to adam is because of existence of these two eggs of beatitude (felicity) that had been trusted in his essence. because essence in adam has been disclosed, the angels the divinity not adam. as today the aim of bowing toward "ghable" is not the house of "kaba" but its aim is the owner of the house (dayeh,1387:328:13) in Islamic mysticism self disclosure based on esoteric (interior) and exoteric (exterior) has been made of two essence part and attributes or the most sacred and anctified. Effluence meaning diversity or bestowing that be permanent, flowing and without any expectation and is in correlation to capacity of the applier, effluence is divided into two parts of the most sacred and sanctified :effluence of the most sacred : disclosure is in correlation to precedence of entity and interiority of him that is always by the sacred effluence of that disclosure in correlation to appearance of the latest of essence which is related to concretely existent thing and name s. (gheisari,1387,volume I ,20) the sacred effluence: the holy effluence follows the most sacred effluence because by the most sacred effluence, eternal essence and the main capacities of them is actualized in the actual world. The sacred effluence is interpreted into merciful soul and expanded essence.

Ily the stages of names disclosure that are the causes of manifestation and apparentness necessities of concretely existent thing in outside is called effluence in other words, the sacred effluence is the essence disclosure that is caused apparentness in outside and is purified of diversity of skies. (tehnavi, 1869:1127) from the importaod hant ideological and kalamy problems.

Transcendence and similarity is a problem of the most important ideological and kalamy problems that is complicated and dangerous inspire of its reality. in similarities, the man gives to god manish attributes such as :speaking, having hands and feet hearing a vision. in transcendence they know the god holy from universe and beyond the world and they do so excessively that believe god has given up the creatures offer he created them because his place is superior than creatures while the fight of motakalaman on transcendence problem and similarities has continued, mystics ordered a solve that solved the problem in the best way and that is the plural of transcendence and similarities. they believe

if the curtains of transcendence oes away the god is purified from transcendence, too. Ibne -arabie " knows transcendence and resemblance as the plurality between impediments of course the expression of plurality to impediments of curies term but it can be brought the terms simulates and transcendence from quran and customs in other words it can know simulates and transcendence together as instance or those plural opposites. Ibne - arabie in feth says : know transcendence in the owners of realities mind in god's dignity is an instance of limitation, and is transcendence or idiot or impolite transcendence had been either from possible deficiencies or from human perfections too and each of those two in the owners of internal unveiling and contemplation mind it is limitation or delimitation of god's dignity, because it separates the divine essence from all creatures and sets its apparentness in some stages that demands similarities such as : life and knowledge and power and desire (willing) and hearing and vision and etc (gheisari. 1387, volume 1,308). Ibne-arabie "says: whether the holy essence is purified from every limitation, philosophers, transcendence and some matakalan this elves are some kind of delimitation or limitation any they who correlate to essence non-physical attributes have comparison the essence to a creature such as angels, but the essence that is non-conditioned neither is limited to human world or archangelic world. it has co-existence with two kinds of worlds and it is not empty from them. purifying god from each one of existential environments and manifestations of it, as affirmation of limit and boundary for the essence is unlimited. he knows the essence's restriction in transcend denseive attributes (such as: glorification and the holy). In the some size as the cause of limitation of essence as the limitation of his attributes in similarities attributive thus most of the people who make transcending they know them in fact restricted in similarities In transcendent cloth.(fosous al hakam, 1366,68). In the place of oneness there is no similarity or transcendence, those who believed in transcendence didn't see disclosure of names and essence's attributes in apparent and possibilities and in contrast those who believed in similarity they have seen the exoteric disclosure of essence and they didn't distinguish beyond that of interiority. Each of these two are in fault because the first group saw the god in exoteric disclosure and the second group in limited and restricted god in interior disclosure.

Correspondence of similar points in Islamic mysticism and Jewish mysticism.

Negation of the core of essence:

Though in Islamic theology people know knowledge of god based on knowledge of names and

attributes but they don't demand the knowledge of essence because the unlimited essence doesn't take any place in the boundary of limited knowledge forever. When thinking in god's essence subject and his essence attributes it has always been emphasized on of course understanding of the core of essence even doesn't set in touch of the people who join gnosis (cognition) area. imam ali :related to this topic says: the high thought of those who think deeply don't understand the core of essence and those who swim in the best way in the seas of sciences are not able to understand his existence perfection.(nahjol ballaghe-saying 1)

Islamic mysticism remember the essence as absent of absents and dark mist (chaos) in the torah has been accepted to the oneness of god's essence in between the verses : "I am the first-I am the last, and there is no god except me "(ashia -6:44)and some other verses.

Merkava mysticism and kabbala emphasize on this base too. merkava mysticism emphasize on their relation and god as creation and creation even after going through skies and joining to essence , too. so as they have expressed the thesis of shaeyor ghomah(limit of body of god)for expounding of negation of understanding of the core of essence .

Kabbalas nominates the unknown essence en souf and the cognition dimension safiroth or disclosure's stage. they condemn them dualism for this thinking but they have forbidden every speech about the essence as Muslims mysticism and they know knowledge and cognition base on names and attributes .

We can take en souf as synonymous of ROC (Simorgh) (Hafizes effects) and Angha (in attars effects)

Each clothes which has been brought into desert.

It has come the beautiful shadow of ROC (Simorgh)

If ROC (Simorgh)shows to you it beautifulness

You will see shadow of ROC(Simorgh)

Dreamlessly.

If there were all forty hens or thirty hens

What you saw was shadow of ROC (Simorgh)

Correspondence of name and attributes

Some of the mysticism, motakalmin and Islamic philosophers point out the glorious term of god as exalted name in Islam. The Jewish introduce the name of Jews as the exalted name so. After that the name of elvahim has scared among them.

The name of god's beauty and glory in Islamic mysticism become the cause of giving perfection and benefaction or abstention of them. In every glorious a

beauty is covered that is from god's favor or vice versa.

The word elvahim that is translated into god' points to his judgement dimension, the exalted name which is formed from j-e-w-s (Jews) and translates god points to his benevolence (compassion).(barshit roba,3:33)

Names beauty and gloy can be known as the synonymous of elvahim and Jews. God has created the universe based on fair and benevolence or that glory and beauty. It is seen confrontation in this divine names, some Muslim's mysticism relates this confrontation with apparentness not interiority. In each beauty a glory is hidden and vice versa.

In Islamic mysticism from the ibne-arabi point of view four names of it is the first and the last and the exoteric and the esoteric (hadid/1).knows as the manifestation of eternity endlessness, manifestation and interiority of things. these four name are the important attributes of god in torah :nigloot, nistaroot,enyashoone lef eni ahroon that means apparentness, esoteric ,the firstand the last .

"God illumination (light) of slices and the earth" (nor/35)

God calls himself a light that all the creatures of the universe benefit from it."I am Jews and the others not, crater of light or darkness....."

(asheya 5-8-45)light and darkness are existence of god that are opposites in existence and god has disclosed opposites in these two attributes . in sacred texts it has pointed to names and attributes for god that if you rely on outside of the verse, you should be a member who behaves in similarities –"is there anybody except you that can pour soil of the earth on the scale and or pour the mountains on scale and or weigh the mountains or hills by scale (criterion)"? (ashiya,13:40) some of the Jewish scientists relate . The mentioned attributes to god based on outside of the verse but some like mosa ibne maymoon "believes that you shouldn't relate these attributes to god based on out word but you should pay attention to equal vocality of names which has been used in it.

Some Muslim's mysticism like "ibne arabie" know the name limited to the book (Quran) and customs but he knows this limitation for (ommahat).

And the totality of names not details of them .some don't count them on instruction and some count the names conditionality and the attributes limitless and without boundary. The point which most of the philosophers emphasize on it is that the names which are in our hands are the names of the names.

Ha sidiha recall of perfection aspect and the aspect that god has disclosed on prophets and friends of prophets so they call the aspect of the self disclosure "kavad" you can know "en souf" in

kabbala with "non –conditional as the source of division" and kavad in Hasidim with unity in Islamic mysticism.

In order to be safe from the danger of similarity and transcendence Islamic mysticism has been accepted plurality between transcendence and similarity. Transcendence (coordination) it is if is a kind of limitation because it know god purified in addition to deficiencies from perfections too .this is opposite to principle that bestowed of a thing isn't able not too have that thing. It means every perfection in down level is near to bestowed in high level in the best way. Those who accept transcendence of god are limited to single being like angels although god is purified either from human world or from divine world and is not separated from them in the same way. "There is nothing likes him and he is able to hear and see" (shora/11).

Jewish mysticism accepts either similar attributes or transcendental attributes for god too. In addition to negative attributes they correlate positive attributes (alive, man of knowledge, powerful) to god either.

But among Jewish some of the philosophers like "mosa ibne maymoon" had negative divine science and they know god purified from every positive attributes. Mosa ibne maymoon knows the only way of understanding god through the way of negating the attributes .because the negative attributes has never been the cause of diversity and multiplicity in necessary essence and deficiency and being slow doesn't have any way to him, thus propositions like . god isn't stupid " and "god isn't deficient "and open our way of cognition to god.(dalale ahaerin,1974-126).

Filven posits controversial positions for solving confrontation between transcendence and similarity and based on his point of view , these two faces of observers aren't in the same level of observer from divine hadith (prophetic saying)but one is better than the other (one base and the detail), means that god consider to actuality and in reality himself is an absolute. He doesn't have any relation or coordination to any existent (fundamentality of transcendence and perfection).

This position is at first counted part to god. But when we interpret him as a creator or friend of people in godly concept we use a kind of relation and desire. but in this time we are not in the sacred domain of his reality and we don't say any speech in this locus but we order to those attributes according to manifestation . (amil-bareh,concept of god in the thought of filven, no 15,16) except given fault on filven's opinion you can know it near to the thesis of plurality between transcendence and Muslim's mystic similarity. Kabalas point out ten basic attributes

(safiroths) for god that each and has a name special to self and they are the active tools of god and at the same time they are not separated from god and that they are exactly his essence .Keter (crown) : you can't qualify attributes keter (crown) because it doesn't accept any limit and restriction it is from diversity and you can describe just in transcendence way. You can take keter (crown) with essence stage conditioned by something (unicity) in Islam mysticism synonymous. Because unity in Islam doesn't mean duality .but it is essence names and attributes. Though keter (crown) is without determinacy but it encloses nine other safiroths from it and it doesn't accept diversity. Like unity which doesn't accept diversity there exists name and attributes as eternal essence you can take keter (crown) with name Moteaasser Because (Moteaasser Name) Is from the essence name of god thatdoesn't have manifestation in outside and keter (crown) doesn't have manifestation in outside and there are other safiroths in it by potentially and in the next stages these safiroth accept the color of diversity. You can express keter (crown) the most sacred effusion , one of the disclosure stage . Wisdom (hokhmah) : you can take wisdom (hokhmah actor or first intelligence whith attributes of knowledge which is an element of essence attributes of god as synonymous. By a description which has done of wisdom or intellect there is no place of concentration that the divine god in Islam equals to the name of scientist or science or knowledge. Because his science is either to details of affairs or to totality, too. Although science isn't related to existence of know but is a part of attributes of essence ("shankaee, 200:1388). Bina (for sight) you can know foresight in one point of view the enclosure of essence in the stage of divinity . fore sight in existence of creatures includes the diversity of them , so .keter (crown) wisdom and foresight show the face of the world of intellect . it is obvious that the keter(crown) of science and the wisdom of word and foresight all the three are the same in existence of diversity in god and have unicity mean science and scientist and cognition are one . You can know hessed (love) synonymous with the sacred effluence. Because when eternal essence are placed in the stage of sacred effluence they his intrinsic fair and based on their capacities In the stage of divinity. It is god's hessed (love) charity and love that encloses by religion (power archived from foresight) tools of his justice.Perhaps you could take gerurh(wrath) it fretet (mercy) as synonymous with attributes contrast to benefit or domation beauty and glory and mercy and indignation in Islam as the wrath of god is exactly as him mercy and benefit . They are in reality bath as on attributes. in kabala s school flower's mind totally creation is related to

manifestation proposition and all the creations are not something except expression or appearance (estezhare) hidden essence that forms with DIFFUSION(Efazeh) a name from his names and in reality creation is the reflection of divine disclosure that take place inside him the mighty . The subject of self enclosure is the same as the creation subject in Islam mysticism mind either and the mystery of creation is the divine essence' s enclosure. God is a hidden treasure that requires a severe desire to understand and to be apparent. Actualization of this desire is manifestation of divine names that god makes them available by his compassionate (shariat madari, 1379, no384).

Perhaps you can consider a refrent for eternal essence in Islamic mysticism apparitional figure in relation to hekhalot-thesis is considered as creatures that are existed in a wide rug(divine tablet)as the formator in front of divine throne. bases on Hasidism school this apparitional figure themselves are a stage of immaterial and existential half divinity .this stage is equal unity level that is cognitive presence or the scholar of divine knowledge and their exists the reality of existence or eternal essence to scientific existence.(shariatmadari 1379-no384).

You can use the term perfect man the among Muslims mysticism with relationship which has been pointed out in kabbala and it is Hessidism religions with shikna and karvod and with the expression logos filven as synonymous too.In Islam mysticism from the point of view of (ibne Arabi) "in fosous al hakam" in adaptation of divine to prophets he know the perfect man as comprehensive of divine names and he knows the reality of mohammadih(the holy prophet)that is the noblest of all creature and is under the divinity of the comprehensive divine name and manifestation of exalted names of "god". he knows Adam manifestation of knowledge and noah manifestation of transcendence and Ebrahim manifestation of amity divine(Vahiman).kabbalaian in confrontation of safiroths know mooses manifestation of foresight and Ishagh religion and Ebrahim Hessed (love). kabbalaian know each of safiroths manifestation of a name of divine name and alloff them Exalted name and comprehensive of all names. some Islam mystic know transcendence as manifestation of divine names. They relate essential disclosure to the name of "god" attributive disclosure to the name of "compassionate" disclosure of effects (traces)to the lord and disclosure of actions to "mercy"

In addition to mentioned equivocality in theoretical mysticism it is seen that Islam mystic and Jewish mysticism in practical mysticism have equivocality too , that we pointed out some cases : in kabbala religion there has been trusted two source of

custom and intuition for emphasis of their inspiration like the great Islamic mysticism that has determinate Quran and the custom as two scales for distinguishing the discoveries. You can take the concept sedigh(truthful) in Hassidism as synonymous to old any directory or khadir in Islam mysticism . Hafez says:

"Don't cut this stage without being with khadir

It is deeply dark, scare from dangerous deviation"

The practive mysticism of German school emphasized on invocation ,praying meditation , taking shower or not paying attention to insult and mockery (Sokhreh) Others in Islam mysticism in addition to invocation, solicit, meditation was a group called malamation that had been indifference(Bi etena) To mockery(Sokhreh) Others. Of course they tried to put themselves in reach of others to be snub (Malamat) for defeating their soul proud the emphasis of the mysticism of the first day of Islam often had been on purification and being for from the world's enjoyment .

But itessidism in contrast emphasized on beneficiation from material and worldly enjoyment . a point which its presentation may be repetitive and attributed to all mystic emphasize on keeping secrets that had been attributed severely to kabbla's religion and Islamic mystic.

Correspondence of separation points to Islam and Jewish mysticism wetter you can see alotof common point in Islamic and Jewish mysticism but at the same time separation point is appeared that we point out some cases here: Abovat is name the Jewish people call Jews by this name as the father of "bani isral" but in holy Quran this attributes has never been used and Muslims never call god by this attributes.

In Judaism because of the first sin the man of shakhina has been scent out and divine effluence from universe has been gradually omitted. Jewish Gnostics know the man sinful (guilty) for the first sin either. But in Islamic Gnostic they don't know the man sinful but they know him comprehensive of all names and divine attributes and even consider this status higher than angels. They know the divine effluence permanent flowing and without waiting. They never know the divine effluence broken because in that state on existence dresses the existence cloth and there will be just negative and absolute nothingness.

In Jewish Gnostic praising shakhina instead of god would be the cause of disturbance in the above universe and subordinately the world below and omitting of unicity . for recurrence of the gone unity, bani Israel family has been elected but in Islamic Gnostic it has been emphasized on the unity of religions .Quran is the self-evident of this which the

main message of all the prophets is one while each one of them has half its special details and branches, thus universality of legitimacy of all religion is counted from Islamic doctrinal principles and rules.

Quran never criticize sacred law of ancestors of the prophets but it condemn misunderstanding and distortions of the follower of those prophets. (chitic:199:1388) ibne arabi knows Islam as the sun and other faiths as stars . Not want to reject them or just call the Muslims as the elected family. Jewish Gnostics know all men sinful for the first sin of Adam but Islamic Gnostic don't have such an idea. hajviz in comparison between presence of Adam (PBUH) and Stan writes : "then that time which he was accept by essence ,creatures didn't accept him and that time which he was himself the essence didn't accept him and he accept himself because he was not accept by the essence by the essence their acceptance brought him damn and angels didn't accept Adam(PBUH) and said: and Adam himself didn't accept and said "oh, my god I aggressed my soul "and because it was accept by the essence the essence said nit accepting of creatures and not accepting himself brought him benevolence until creatures of universe know , never accept of us is refusal of creatures and acceptance of creature refusal of us(discovery of almahjoob ,70,1366)

Adam after eating the forbidden tree he repented quickly and because his sin wasn't essence his repentance was accept but because devils sin was essential it wasn't accepted. In Jewish Gnostics except hessidim it doesn't emphasize on the love between god and creature while in islam Gnostics from the second century A.D there after it has been emphasized on love between god and creature and know firm the creation of universe on the basis of love. Among jewish Gnostic it has been believed in reincarnation .destiny of each man is that to return to the same basis or resource that has come from it . those who haven't been able to find in there material world cleanliness and completeness that is necessary for reaching coaration and they must experience this experiment for times and times in order to perfect their job on the ground and be able to return to the supreme world in a clean and purified state (apstain, 293,1388) while Islam knows impossible in incarnation , dwelling and unity. Among some hessidim inclination to existential unity is seen and they know god near to human as the neck vessel , but they know their nearness to natural world one . and they see nature as god like while in the existential unity point of view of Muslim's Gnostics whether there is no absolute existence and truthfulness except essence but this is enclosure of this essence that in the stage of science becomes the cloth of names and eternal essence and in the stage of entity and determinacy

and evolution becomes diverse and finding of universe . we don't understand concretely existing things themselves but we understand effects and properties of concretely existing things that is flowing in essence means nothing is the actual referent of essence except the entity of essence .

Conclusion:

The conclusion of discussion about confrontation of theology in Islamic Gnostics with Jewish Gnostics is reaching to a lot of common dimensions and separation dimension in field. The most important common point in every two schools is emphasizing on creation based on self disclosure divine stage. this self –disclosure is not something except manifestation of hidden essence in names and divine attributes .desire of hidden treasure for understanding and appearing has been caused presentation of name and divine attributes from the unseen world to existential world s and in conclusion manifestation of pluralities .

In Islamic teaching man has the place of deputy and khalife of god another ground. in Gnostic theology for reaching to the state it expresses interpretation of perfect human that is special to prophets and the friends of prophets. Man in order to reach to the highest degree of cognition meaning monotheism he should travel stations (state and place).putting feet in this way without away guide that is recalled khodir or guide in Islamic Gnostics, it is simultaneous to danger of deviation.

In Jewish Gnostic school (itessidism) the expression truthful is common . Truthful or perfect man because concentration on divine essence in addition to himself can help other for being intimate to god. Sincere man or tzaddik (right and correct man) this is illuminated and scared personality has been one of the enclosure of tenth illumination (safiroths).

In kabblaian Gnostics creation includes the concept enclosure and manifestation stage. this stage is called safiroth or safiroths . the tenth safiroths has shown the stages of divine enclosure that has cooperation to each other and are complementary to each other. They are name of god that tallly from the divine exalted name and orient separated from god. The essence of these safiroth is "in souf"(mis understanding essence). Safiroths are divine into indignation and compassionate attributed that modifies each order. In Islamic Gnostics creation has the concept of enclosure and crating continuously. The enclosure make people attended of diversity of name and attributes .from human's point of view disclosure has two dimensions: apparentness and interiority. Apparentness is as visible world, and

interiority is as hidden world (viliam chitick, 117:1389).

Islam knows possible to cognate god through acts and attributes related to enclosure of him. Of course god's entity is purified from it that be understood by the limited intelligence of man, thus some of the great know that understand able . they divide god's attributes to affirmative , negative , essence and active attributes . Islam know god purified from dwelling unification.

Jewish Gnostic know undesirable the essence of god so, eether merkavase Gnostic have described Manish god but they express his essence at the some state the most high and untouchable. (Inaccessible)

The name of beauty and glory in theoretical and practical Gnostic s of Islam has use. The name of beauty of beneficiation, favor and perfection and the name of glory , is indignation and domination.

In kabbla Gnostic the name of Jews and alvahim are considered synonymous with beneficiation and justice of god that disclosure of divine attributer return s tom these names. So are common cases among Gnostic like : restlessness of the soul for returning to its main position ,duality (being two dimension) of human for me from body and soul existence of veil and obstacle for reaching to reality ,knowing soul as a divine desire and being actual of grades(ranks),states and cognition believing to the grades of existential worlds , sacred and being divinely of received and others in addition to similarities there are cases of separations such as: in Judaism because f the first sin of man shakhina has been thrown out and the divine effluence from universe has been gradually omitted. The Jewish Gnostics knows man sinful because of his first sin but in Islamic Gnostics they don't know man sinful bat they know him comprehensive (conclusive) of all names and divine attributes and even they put his place higher than angels.

The family of bani Israel know themselves and their religion elected of god but ibne arabie knows Islam as the sun and other religions as star never he want to refuse them or call just Muslims as an elected family .in Islamic Gnostics "the way toward god is as the number of the souls of creatures" (hajviri,45:1386)-and he never knows journey toward god special to special bodies or group. However In existence of common points in Jewish and Islamic theology. there are severe differences among them. The most important problem which exists in Jewish Gnostics theology taken from sacred book is related to similarity. Whether Muslims Gnostic offer an image of similarity from god but they emphasize on transcendence at the same time ,too. Finally they express proposition of plural and combination between similarity and transcendence.

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