

In The Name of Allah

Title: Manifestation of the Essence of God in Ibn Arabi's and Meister Eckhart's View

Presenter: Dr. Yazan Ali

Scientific Critic of the Meeting: Hujjat al-Islam Dr. Syed Mahmoud Mousavi

Scientific Critic of the Meeting: Dr. Mohedese Amini

Scientific Secretary of the Meeting: Hujjat al-Islam Dr. Syed Jafar Mas`alegou

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In this session, which started with the recitation of verses from the Holy Quran, the scientific secretary of the meeting explained the problem by presenting the rules and how to manage the meeting, and then asked Dr. Yazan Ali, as the presenter of the meeting, to present his content.

In the following, the presenter discussed her intended approach to the issue of the meeting and reviewed the issue as follows:

When we talk about the manifestation of the essence of God in the mystical system of Ibn Arabi and Meister Eckhart, it is imperative that we study all the existents because they are the manifestations and the sages of God.

It is also related to the external worlds as well as it is related to the inner worlds, the worlds of disclosure and witnesses, wherein this field the person who, through walking and traveling, attains the purest manifestations of the divine essence, and this is what is confirmed by those who are aware of the necessity to rid the traveler of the multitude and his readiness to accept the divine appearance in him.

Through the culture that Ibn Arabi and Eckhart have, we find a difference in the language to which they deal with the issue of appearance; But this does not mean that they speak in two separate fields; But rather that the spirit of meaning present in both of them indicates the closeness and the approach of these topics. In this research we are going to cover the following issues.

Eckhart's Manifestation

1. Manifestation of the Essence to Himself
2. Manifestation of God's essence in light
3. Manifestation of God's essence in things
4. Manifestation of God's essence in man

Ibn Arabi's Manifestation

1. Manifestation of the Essence to Himself
2. The manifestation in Divine names
3. The manifestation in the world of creation
4. The skepticism about manifestations

The Common Manifestations of Ibn Arabi and Eckhart

1. The Manifestation of the Essence to Himself

It is natural, in my opinion that the first and most important issue in the common manifestations of Ibn Arabi and Eckhart is the manifestation of the Essence to Himself, and the factor in this manifestation is the Essence, unlike the other types of manifestations in which the factor in its manifestation is the Manifest name (*Al-Zaheer*).

Of course, for Ibn Arabi an important question arises about the factor of manifestation, which is how, the Manifest name (*Al-Zaheer*) could be the reason for the manifestation, and so far has not been identified if it is monism (*Al Ahadiyah*) or monotheism (*Al Wahidiah*)?

Where it is possible to impose the dominance of the Manifest name (*Al-Zaheer*) over the words of creation and formation and not before. In fact, if we want the answer to this question, it can be said that the apparent name before the detail and inclusion or after it remains the factor and the reason for this manifestation, and the reason for this is that the name is only the perfection of the Essence of God.

Therefore, this perfection is the one that dominates the manifestation, the point of the matter is that this perfection is to be found in the name manifesting in the scientific presence (*Hadra*), so the manifestation of the Essence to Himself is not related to the pre-existence stage or after it; But rather includes all the stages, and the difference between them is that this manifestation is not preceded by the hiddenness and it is in absolute manifestation, just as we said that the Essence is hidden here in the absolute hiddenness, which is not preceded by the manifestation but it is the manifest in the same way that it is hidden, as Ibn Arabi states:

“As for what taste knowledge (*al ma'arifa althawqiah*) gives, it is that He is Manifest in terms of what is Hidden, and Hidden is from an entity (*Ayn*) that is Manifest and the First from an entity (*Ayn*) that is Last, as well as saying in the Last, and the robe (*Izarr*) of the same that is a cover (*ridaa*) and a cover (*ridaa*) of the same of a robe (*Izarr*) that is never characterised by two different proportions as it decides, and the mind (*Aql*) understand it in terms of what is a thought; that is why ‘Abu Saeed al Kharrazi said, and he was told how he knew God, so he replied “By combining it between the two opposites, then he recited “He is the First, the Last, the Manifest and the Hidden”.

And the manifestation of the Essence to Himself is what is causing the manifestation of Loci (*Mathaher*) and God's attachment to Loci (*Mathaher*) is the act of love and all of it is because of the Breath of the All-Merciful (*al nafas al-rahmani*).

“Creation is caught in the epithets of God (*Al-Haqq*) and is not otherwise. Therefore, the manifestation of creation (*Al-Khaleq*) was by *Al-Haqq* and the manifestation of *Al-Haqq* was not through creation, for the fact that *Al-Haqq* was still manifest to Himself

and was not characterised by His lack of anything, just as the creation was characterized by its lack of manifestation for its entity (Ayn) in its entity (Ayn) to *Al-Haqq*".

As for the evolution and emergence of worlds, it is from the Merciful Divine Breath, as Ibn Arabi expresses:

"The formation of the world from the Merciful Breath (al nafas al-rahmani) which is manifest from the Loving affection (mahabba) of God".

Also Qaysari indicate to the same matter:

"The world appeared in the Merciful Breath".

For Eckhart, the manifestation of the Essence to Himself is basically the manifestation of everything, as it is the introduction.

Therefore, the perception of the Essence to Himself is achieved by the manifestation of the Essence to him, and this perception has a Syriac nature where it show things, and this is exactly what Ibn Arabi said about the God's Essence perception, the perfection and then the partial nouns to infinity, resulting in the occurrence and manifestation of these things set in their worlds, as for Eckhart's Essence-perception, he is what constituted what Ibn Arabi called the loving movement from which the whole was born with a different nature that reflects the perfection of God.

Also, this perception, if we are in line with Eckhart's idea that it is the basis of existing, then the idea will not be definitively different from Ibn Arabi in the arrangement of the worlds, the purpose of the matter is that Ibn Arabi refers to the manifestation of God in each perceptual level separately.

So by His own awareness of monotheism, and by His perception of His detailed perfection, monism appears; But Eckhart doesn't give this detail; But rather speaks in general terms about this topic, and this thing is not strange to those who read Eckhart's ideas, who tends to be concise in proposing and relying on mentioning the rules of things; But the detail that we notice in Eckhart about the manifestation of as a result of perception is that this manifestation that runs in things, is accepted by the realities of things according to their nature, whereby this emanation does not receive in a transcendent way except for an uncreated Level, which is the Son and the Holy Spirit, so that the Holy Trinity is achieved in Eckhart's view, likewise, if we scrutinise the words of Ibn Arabi, the position of monism and monotheism which reflects the Divine perfection in a more honourable and complete manner, are also created.

If one of the studies could compare between Christian and Islamic mysticism and present an application between the Holy Trinity and God's essence, monism and monotheism, a qualitative leap would undoubtedly occur in the field of mysticism and solving the Christian Trinity dilemma, especially Eckhart believes in the idea of the perfect man and the children of God, not just the son, And in return to our topic Eckhart says:

"By perception, God manifests to Himself, in perception God flows in Himself, in perception God flows in all things, in perception God created everything, and if perception was not in God there was no triad and therefore no creature was created".

Regarding receiving this flow in a more complete and honourable manner, Eckhart says:
“God is everywhere and present at all times and in this field no creature can surround God or reflect His own goodness. Therefore, there must be something deeper, more sublime, and uncreated, something without a measure or method in which the father himself appears, meaning the Son and the Holy Spirit”.

The Manifestation of the Essence in Man

This research is considered one of the most important researches at all after the study of the Self-unification (*Tawhid*), and as we have repeatedly pointed out more than once that mysticism is divided in the study of monism and monotheism, which is the Perfect man, and the remaining issues are only branches from it, as the Perfect man research is the essence of the research of the worlds of existence (*Al-wujud*) and witnessing (*Al-shuhud*) as well, and this is a fact that we have touched.

In Islamic mysticism in general and what we have seen in Christian mysticism especially in Eckhart, and the importance of the Perfect human being according to the existential view stems from the fact that He has absolute inclusiveness that enables him to deservedly occupy the position of the pole of the words; But the fact of the matter is that the abstract and material words are images of this totalitarianism, from here he received the title of the mirror of the Essence, and according to the witness view, all the observances of the stations (*maqam-at*) or the rays of circumstances are taken from him; That is why He deserved the title of the Divine Caliph (*Al-Khalifa Al-Elahi*), and the Perfect human being.

In addition to being central in the worlds, constitutes the absolute mediator between manifestations and hiddenness on the one hand, and what this means is that he is the cause of manifestations and hiddenness. On the other hand, he is considered the mediator between the Essence and the rest of the Loci (*Al MA-Zaheer*).

Ibn Arabi said:

“The Perfect man was established by God (Al-Haqq) as a barrier between the Al-Haqq and the world, So He manifests by divine names and becomes God (Haqq), and He appears by the truth of the possibility and becomes creation”.

To this manifestations indicate “Kalabadhi quoting from Sahl:

“The manifestation takes place in three cases: the manifestation of Essence, which is the unveiling, the manifestation of the qualities of the Essence, which is the place of light, and the manifestation of judgment of Essence, which is the Hereafter and what is in it”.

And the manifestation is: “The illumination of lights in the hearts of those who come to Him”.

This isthmus is a natural matter as a result of the truth that a Perfect man has it in terms of upbringing and formation, He is the Divine image and He is the manifestation of *Al-Haqq*, and all manifestations emanating from Him need this connection for their perfection, closeness, and completeness of their witnesses, and what has occupied him of a Right-Level

(*Martabah huqqah*), God Almighty is the manifest in it, and He is the manifest of God, The Almighty.

Ibn Arabi says:

“The Perfect Man, not the animal man, is the most complete genesis of the realities upon which the facts of the Divine names and the realities of the world are established, and He is the one whom God created on the image. He, in his association, is a whole Haqq, so Al-Haqq is His full protection as if He has perfection, so He sees Him in every eye and witnesses Him in every form”.

This is what Eckhart emphasises that the essence of the Perfect human being is made by the manifestation of God in Him, and not merely the natural man who is untied from the disciplines, where a saying is given to the Saint who questions about this birth and the eternal and everlasting manifestation of God Almighty about the nature of the benefit in it if it does not happen to Him, it is His purpose, which is to appear in the Perfect Soul that makes the perfect man, so he says:

“What would benefit me, if this birth always happened, if it did not happen in me?”

The occurrence of the Divine word, which is the birth of God in this context, constitutes the criterion that distinguishes between the Perfect man and the natural person, thus making the birth and manifestation to be achieved in the Perfect man without any other kind, Eckhart expresses:

“What I said here is to understand the good and the Perfect man who is seeking and still seeking the paths of God, and not that natural, imperfect man who is far away and is absolutely ignorant of this birth”.

The universality of the perfect human being is not an entity or a relativity between *Haqq* and creation (*Khaleq*), as we will explain His right in the matter of the Divine image; But rather it is a real universal in which all perfection is reflected, and on this Ibn Arabi says:

“The Perfect man is summarized and manifested by the realities of the entire universe, modern and ancient”.

Ibn Arabi also believes that the Perfect human being is not a monopoly, rather it can be ascend to it; But by relativity that is subject to the self of man as the perfection is unequal; But in the end it is necessary for a person to connect to his own perfection, and this point makes the convergence cord more closely related to Eckhart’s thought, Ibn Arabi says:

“man is the last birth, so that the powers of all the world and the Divine names are gathered in their perfection, and there is no more perfect than the Perfect man, and whoever has not been completed in this world from the human being, then he is a talking animal, part of the image only that does not catch up to the degree of man”.

That means this kind of human being is always gain manifestations and illuminations as Qushayri says:

“The common people are in the permanence of concealment and the elite in the perpetual manifestation”.

Of course, Eckhart emphasizes the process of manifestation in man several times and indicates that it is specific to perfection only. He says:

“As I said earlier that these words and this process are concerned with the good and the perfection of people who understood well and absorbed the essence of all the virtues”.

From here he had the management and control of the worlds, originally through this proposition presented by Ibn Arabi, because the purpose of the Perfect man is this management, leadership, and appreciation.

Ibn Arabi expresses that:

“If I say, and what is this tree, we say the Perfect man who manages the structure of the crow? If I say, and what is the crow, we say the whole body”.

Now, after this statement, we come to Ibn Arabi on the true background on which the Perfect man stands, which he repeatedly expresses in all his books that deal with the idea of the Perfect man, and this issue is the Divine image, so the reality of the Perfect man is that he is the Divine image and the mirror that reflects the Divine manifestation In him and this is his secret, and this is his truth.

Indeed, it can be said that all of man’s perfect research, and every issue that is discussed around him is a result of his being a Divine image that deserves every description attached to him, Ibn Arabi says:

“The Perfect man who appears in the Divine image, God did not give him this perfection except to be instead of Al-Haqq. That is why he called him a caliph, and what comes after him like his successors, so the first alone is the Caliph of the God, and what appeared about him from his proverbs in the world of bodies, they are the successors of this Caliph, and instead of him in every matter it is valid for him.

That is why the ten statements that do not accept more than this number are true for Him, as this is the first prosecution”.

More precisely, the readiness that a Perfect person contains is the cause of the manifestation of God Almighty in Him and being the Divine image. This readiness has generated a total orientation to God, and this means that all kinds of veils are lifted and even have no meaning for the Perfect person, and this is the meaning of Ibn Arabi’s saying:

“When God knew that He preferred his Lord over Himself by the proportion of finding Him, He Has given Him to appear in His image as a reward”.

This causality is the same as we find it with Eckhart, who believes that the manifestation of God in man is to give up everything, abandon things, and turn to God Almighty:

“When a person avoids crowds, God gives Him Himself without an image or an example, all things are known by images and examples”.

2. Manifestation of God in Things

It is unfair in a place to reduce the scientific nature of mystical matters to the unity of existence or Divine presence; Rather, what makes mysticism an mysticism is the path to God for God Almighty only and only, and not tarnishing this intention with anything else, and this matter in fact enters a scholar or takes another out of the framework of mysticism, and despite the agreement of both mystics on the issue of wayfarer (*Suluk*), they are also in harmony about the Divine manifestation in things in the way we presented earlier from their participation in the origin of the issue to which the Blessed verse refers, “He is the First and the Last, the manifest and the unseen”.

This meaning does not cease to be close from the vein that we express it mystically, Eckhart shows them as if they were one thing, Meister Eckhart says:

“God is in all things as the intelligence (Akl), and in fact He is more in these things than they are in themselves”.

This dynamic effective and current appearance extends to cover all dimensions of the thing, Eckhart points to this meaning:

“God Almighty is in things, being, activity, and ability”.

As for Ibn Arabi, who shares Eckhart's proposal in the manifestation of God in things, he gives his analysis of this reason for the manifestation of God, which divides it into two parts, the Divine act on the one hand, and the readiness of the Entities of the names on the other side to accept this act and the Divine flow, and without this readiness nothing would have appeared in the worlds; But rather all of these worlds would not have been in their entirety, Ibn Arabi expresses this issue, saying:

“So if the Entities did not deserve to be appearances of what Al-Haqq manifested in them and He was not wise, then the defect would not have been necessary in that, and if the Identity was not worthy to manifest in these Entities Loci (Al Mazaher Al-Ayniah) of the manifestation of the lordship of Deism, so it would not have manifested in these Entities, because a thing doesn't manifest in itself for itself, there must be an entity (Ayn) in which it manifests, so it witnesses itself in Locus (Al-Mazhar), and is called a witness (Shahed) and an acclaimed (Mashud), because the Entities are not worthy and that is why he said your Lord has written upon Himself to have mercy and did not say that Entities deserve mercy, as they have no merit except that they are special Loci (Mazaher)”.

Ibn Arabi also believes that this difference between all Loci (*Mazaher*) is in turn also related to these Entities, and the warning to which Ibn Arabi wants to point out, that the process of manifestation did not add a new existence but rather revealed it. This is what

we referred to earlier, regarding the fact that existence is as it is, it did not differ; But rather it occurs to show or conceal Divine perfection, Ibn Arabi says:

“The manifestation of Al-Haqq in the loci (Mazaher) of possible Entities by virtue of what are the possibilities for it in terms of preparations, so the attributes differed on the outward appearance (Al-Zaher), because the Entities in which He manifested are different, so the existents (Al-Mawjudat) were distinguished, and they were multiplied due to the multiplicity of the Entities and their distinction in Himself.

So there is nothing in existence except God and the rulings of the Entities, and there is nothing in absence except the Entities of the possibilities that are prepared to be described as being, as they are not in existence, because the apparent rulings are and they have no entity (Ayn) in existence, so they are not the same, nor is it, because He is the manifest, and the distinction between the existents (Al-Mawjudat) is reasonable and tangible due to the difference in the rulings of the Entities”.

Emphasizing that the process of manifestation is nothing but a statement and manifestation of Divine meanings, Ibn Arabi says:

“The manifestation of Al-Haqq in the Entities of fixed possibilities, and that they did not benefit from existence (Al-wujud); Rather than, they benefited from what appeared from the facts that they are when He manifested in them”.

I think that this factor is a contributory factor, which we have talked about previously, whether in the hiddenness or in the body of this message. Therefore, we find that this reference that we have presented is sufficient in this field, here we conclude the search with the points in common, and let’s start with the points of specialization for manifestation according to Ibn Arabi and Eckhart.

Characteristics of Manifestations of Ibn Arabi and Eckhart

Manifestation worlds hierarchy and detail:

Although the Meccan conquests is not a textbook or a series of lectures, it is rather arranged in a way that it can be said that its owner is the one who possesses the key to its arrangement, and yet he owns detailed research and central point’s much more than Meister Eckhart’s sermons for various reasons we referred to some of them previously.

This is in fact, the first block that plays a fundamental role in Ibn Arabi and Eckhart’s mystical research specialists, the issue that is no less important than the previous one; But more important than it is undoubtedly the issue of unveiling (Al-Kashif).

The conquests as their name is what God conferred upon Ibn Arabi, for he is the one who witnessed, he who travelled, he who saw and he who connected, in addition to other matters that exposed us in the context of our talk about the conquests at the beginning of the message, such as the transmission of the sayings of mystics, their experiences and their mystical life, and from the evidence of this speech in the conquests:

“I say what the picket unveiling (Al-Kashif al-Itisami) has given him”.

As for Eckhart, if we do not want to deny the issue from the beginning; But it is really difficult to find evidence of his personal mystical experience, yes, as a matter of not cheapening people their things, it is possible by comparing Eckhart's sermons to each other, we can conclude such a personal experience of him. In any way, the matter cannot be dismissed because the purpose of the sermons is to provide a mystical view of Christian thought and not to present Eckhart's own experiences and what we find the greatest present in his most complete works is the quotations from the Saints and the Greatest of Christian mystical thought, in addition to the Sacred texts, and his own analyses.

As for the worlds of manifestation, we mean the situations in which the Divine Essence manifested, such as the monotheistic presence (*Al-Hadra Alwahydiah*), the fixed Entities, the world of angels, the ideal and the absolute visible world (*Alam Al-Shahada*), as Ibn Arabi referred to it in several places in the course of his speech about the manifestation of *Al-Haqq* the Almighty, he referred to it in an orderly manner that should be so according to his witness vision, and Here I review some of the texts related to it, which are in order:

- The Highest Divine essence has manifestation:
“Know that this presence or *Al-Haqq* the Almighty, whose release and primitiveness is proven, its necessity and its unity, through transmission, reason and unveiling, has manifestation”.
- The manifestation of the Divine Essence was accomplished through what is known in the mystical custom by the Breath of the All-merciful:
“His saying I liked to know, so He showed it in the Breath of the All-merciful, and that divine breathing was the Entity (*Ayn*) of the existence of the world”. (*Ibn Arabi, 2002, Vol. 2: 437*)
- Loving affection (*al-Mahabba*) is the cause of the manifestation of the Soul or the departure of the merciful Breath from God Almighty:
“The formation of the world from the merciful Breath which is manifest from the loving affection (*Mahabba*) of God”. (*Ibn Arabi, 2002, Vol. 2: 402*)
- These worlds include the isthmus of the ideal world, including the perfect human being:

As we note that matters are completely arranged according to Ibn Arabi and whenever he enters into a new research that uses the same criteria, for example the perfect human being, whether Ibn Arabi used it in the section of the worlds of manifestations or the worlds of vision or in researching the soles of the Islamic law or anywhere else, he uses it in a one way.

If we come to Eckhart, we do not find such a division and hierarchy in the proposition, yes, there are subscribers on which both mystics agree; But in the details we do not find for them this participation, for example Eckhart does not explain to us when the Divine manifested in things, what happened from the worlds or similarities, and we do not see a statement about How is this manifestations?

As for Ibn Arabi, he states that the manifestation is a Divine name, and the name consists of the Self and a special characteristic, while Eckhart comes as we noted earlier in the following form:

- God's Essence has manifestation:
"By perception, God manifests to Himself, and in perception flows in Himself, in perception God flows in all things".
Appearances are divided into created and uncreated and they are supreme:
"In perception, God created all things". And, "therefore, there must be something deeper, more sublime and uncreated, something without measure or method in which the Father himself appears, meaning the Son and the Holy Spirit".
The Divine manifestation is not achieved when there are many images that direct the person to the world of matter.
"Man should receive God in everything and train his mind to keep God in his mind".
Angels have the power to control the world of matter because God has deposited them with Himself.
"Therefore, the angel pours his life and his power into the heavens and directs it without stopping, which in turn affects all life and power in creatures".

From the foregoing, this detail that we saw with Ibn Arabi is not found by Eckhart; Rather, Eckhart relies most of the time on general rules on the main ideas that he discusses in some paragraphs of his sermons, as for the detail of these facts from the manifestation and the formation of the worlds, and the distinction between witnesses, manifestation and presence, we find that they are flawed in Eckhart's sermons, which Eckhart may not have seen in his sermons as a field for more detail than this, especially if we take into account the intense and powerful campaign that the Church authorities were waging against thinkers and scholars before the Western Renaissance.

Cognitive Affinity for Eckhart and Mohiuddin

- The manifestation and hiddenness of the Essence are related to the worlds of existence, as well as the worlds of Unveiling (*Al-Kashef*) and spiritual traveling (*Al-Suluk*), meaning that the manifestation and the hiddenness are the shaper of the nature of everything; But the occurrence of the apparition and the inward seeing (*Alboutoon*) need the motive of the seeker (*Alsalik*).
- Despite the great convergence between Christian secular ideas and their counterpart in the Islamic mysticism and despite the beginning of mystical thought in Christianity as a historical stage hundreds of years before the Islamic mysticism, we notice and the witness to our words the current state of Islamic mysticism, we notice that the Islamic mysticism has surpassed Christian one by Two sides: the first side is the volume of the discussed mystical issues, and the second side is the depth and accuracy in presenting these issues, meaning that we in the Islamic mysticism are facing a quantitative and qualitative development in relation to Christian mysticism.

- One of the most important things that has been touched upon is the mating or giving birth in a mystical custom, and what we have explained in this regard is the following: the whole discussion of childbirth is merely about matter but is above abstract. Secondly, the discussion of childbirth is not presented in relation to the Divine subject as an Essence; But rather in relation to the Divine revelations in Later stages, as there is no research on mating and childbirth even in the place of monism. The secret is not to contain this rank, as the mystic masters acknowledge and decide on facts separate from each other until there is contact and connection, and this research will take a different character in some cases from Christian mysticism, which is especially with regard to the research of the children of God.
- The manifestation and inward seeing (*Alboutoon Alshouhoudi*) cannot be achieved with mystics without turning absolutely to the Divine Essence and abandoning everything else.
- The Divine Essence in Ibn Arabi and Eckhart has an absolute presence.
- The manifestation and hiddenness of the divine Essence according to Ibn Arabi and Eckhart is a relative manifestation and hiddenness, meaning that the manifestation of God in things is the entity (*ayn*) of His hiddenness in them, and it is the entity (*ayn*) of the venous proximity that forms the reality of things.
- From much of what we have mentioned, and in particular what was mentioned in the study of man and God, we find an important issue in mysticism for the mystics which is that the mystical nature or the nature of mystical inquiry was biased for Eckhart to the analogy between man and God, and in fact this matter cannot be ignored in it in the search for God and the things discussed that God at the time he is in things is also transcendent about them, and according to Ibn Arabi, the distinction between the two articles, meaning transcendence and the hidden in things, expresses clearly the issue of honesty and simile, as we have seen that the manifestation of God in the levels on one side and His hiddenness in them on the other side the Manifest remains visible and the unseen is hidden. Through this reading, we can find a kind of approach between the two thoughts and focus on them as evidence of the mystical unity between religions.
- The perception of the Divine Essence to Himself is the secret in His manifestation of Himself and manifesting things and their innards in him, where the love movement of Ibn Arabi is one of the most important requirements of this perception, which caused the elation of the merciful soul from the God, and according to Eckhart, the basic principle is that love is God.
- Love, although according to Ibn Arabi an attribute, a place and a state; But rather the most honorable *Maqam-mat* and circumstances, and according to Eckhart, he is God and God is love; But for mystics , it is the cause of the creative Divine attraction and attraction Divine.
- The manifestation and hiddenness according to Ibn Arabi and Eckhart is general and comprehensive; But a person must not lose sight of it; But rather it should be preserved.

- The dispersion and drowning in the world of matter and the abundance of mental images is one of the most important factors that obscure the human being from the hiddenness and the manifestation of the divine Essence.
- Union is rejected by the thought of mystics meaning the union of God with things, and unity is correct and is the goal.
- The points of competence or specializations according to Ibn Arabi and Eckhart do not mean that they differed in them; Rather, more follow-up to their ideas is sufficient to show the great participation in thought.
- There are many factors that interfered with the Islamic and Christian mystical biography and affected its nature that reached us.
- The historical factor is one of the most important of these factors that, to a large extent, limited the growth of Christian mysticism, despite its centuries-old age.
- The events that the world was exposed to, especially Europe after the Renaissance, played a positive role, sometimes on mysticism, and negative at other times.

The hiddenness and the manifestation of the Essence according to Ibn Arabi and Eckhart play a great role in explaining many religious and human issues; But rather providing answers to many of the questions raised today.