



Artículo de investigación

Investigation and analysis of sayyed emadeddin Nasimi's mystical thoughts

Investigación y análisis de los pensamientos místicos emadeddin Nasimi

Investigação e análise dos pensamentos místicos de sayyed emadeddin Nasimi

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Abstract

Seyyed Ali Emadeddin Nasimi was phenomenon of Teimory oppression age that was follower of Fazl-ol-lah Esterabadi and joined the scientific Horofeieh movement. He used the cool weapon of letters, words, and lyrics to revive the rights of vassals, artisans and enslavement, and with his extraordinary power of tongue in poetry joined to the Red mysticism, and gave a new definition to the mystic world. Put the cloak and isolation into the dust to cover the principle of the spot. That is the achievement of mysticism and the movement of mysticism, the transformation and redemption of Hallaj red mysticism, and not the isolation mysticism of Rumi's divine and Mowlana. Mowlana took the truth in his hands and walked in. Hafez weighed on two sides of the truth, in one side the truth and in other side reality. But in Nasim's worldview, in addition to reflecting the thoughts of Horofiehe, there are other themes, such as mystical themes including thoughts of existential unity Ghalandary and Malamathy. In this research we are going to analyze these themes analytically.

Keywords: Nasimi, Sufism, Unity of Being, Horofiehe.

Resumen

Seyyed Ali Emadeddin Nasimi fue un fenómeno de la edad de opresión de Teimory que fue seguidor de Fazl-ol-lah Esterabadi y se unió al movimiento científico Horofeieh. Usó el genial arma de las letras, las palabras y las letras para revivir los derechos de los vasallos, los artesanos y la esclavitud, y con su extraordinario poder de la lengua en la poesía unida al misticismo rojo, y dio una nueva definición al mundo místico. Pon la capa y el aislamiento en el polvo para cubrir el principio de la mancha. Ese es el logro del misticismo y el movimiento del misticismo, la transformación y la redención del misticismo rojo de Hallaj, y no el misticismo del aislamiento de Rumi divina y Mowlana. Mowlana tomó la verdad en sus manos y entró. Hafez pesó en dos lados de la verdad, en un lado la verdad y en otra realidad lateral. Pero en la cosmovisión de Nasim, además de reflejar los pensamientos de Horofiehe, hay otros temas, como los temas místicos, incluidos los pensamientos de unidad existencial Ghalandary y Malamathy. En esta investigación vamos a analizar estos temas analíticamente.

Palabras clave: Nasimi, sufismo, unidad de ser, Horofiehe.

Resumo

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Seyyed Ali Emadeddin Nasimi foi um fenômeno da época de opressão Teimory que foi seguidor de Fazl-ol-la Esterabadi e se juntou ao movimento científico Horofieih. Ele usou a arma legal de letras, palavras e letras para reviver os direitos dos vassallos, artesãos e escravidão, e com o seu extraordinário poder de língua na poesia juntou-se ao misticismo vermelho, e deu uma nova definição ao mundo místico. Coloque a capa e o isolamento no pó para cobrir o princípio do ponto. Essa é a conquista do misticismo e do movimento do misticismo, a transformação e a redenção do misticismo vermelho de Hallaj, e não o misticismo de isolamento do divino e do Mowlana de Rumi. Mowlana pegou a verdade em suas mãos e entrou. Hafez pesou nos dois lados da verdade, de um lado a verdade e a realidade do outro lado. Mas, na visão de mundo de Nasim, além de refletir os pensamentos de Horofiehe, há outros temas, como temas místicos, incluindo pensamentos de unidade existencial, Ghalandary e Malamathy. Nesta pesquisa, vamos analisar esses temas analiticamente.

Palavras-chave: Nasimi, Sufismo, Unidade do Ser, Horofieih.

Introduction

At the beginning of the second half of the 2nd century, some Iranians who followed Manichaeism, Mazdiki and other religion were converted to Sufism. For example, in the words of Jami at Nafhat-ol-ons, the first monastery was erected by Amir Tarsa. (Jami 1991, 1214). Consequently, philosophy, especially Neo-Platonism philosophy and Buddhist belief, Hinduism, Christianity, Zoroastrianism, Mithraism, and the Yogi school entered into Islamic Sufism. But this discipline had a profound contradiction with the basis of Islam lessons and its practical method. Certainly, the idea is rejected that no factor was effective in the emergence of Sufi movements just Islam, and should not neglected different factors, such as infiltration of other religions and schools, extremism and harshness of Islam, social and political factors and conditions, influence of the civil war, and Foreigners in the spirit of Muslims, the oppression and crimes of the ruling system and etc. in the investigation and analysis of mystical thoughts and the emergence of various Sufi movements, including Horofieih.

From the fifth century AH, different movements have entered to Islamic Sufism, but the prevalence of these trends was during the Teimur period. The sect of Horofieih as one of the Sufi movements is belonging to this period and is one of the darkest periods of Iran's history. Although it has not been in Iran for a long time, however, it succeeded in preserving its existence in Asian up to our time and should be considered it as one of the most viable religious movements in Iranian history (Brunner and Ganga-Contreras, 2017). The founder of this sect is a man named Fazl-ol-lah-Na'imi Estrabadi (known as Fazl-e-e-Horofi), who lived in the second half of the 8th century. In the initial answer to the raised questions, some hypotheses are in the field of

opinion; first, the inappropriate political, social and economic conditions were the emergence cause of this sect. Second, it was initially a Sufi profession that later became a political and Mahdavi color and failed after the death of its founder, because of internal disputes and permanent repression. Ultimately, the failure to reach the general audience and the lack of coherent strategy has been the cause of this movement's dismay.

Emad-ed-din Nasimi

In this article are examined the life and mystical beliefs of Emadeddin Nasimi, the poet of the nineteenth century. A poet who there is a lot of tales about his life, his mystical thoughts and ideas and his poems, and although the significance of the poetry history is less known.

The Sufi sects had a great influence at the 9th century AH, and this century had appropriate place for them. In the meantime, many opposing thoughts and social movements were expressed in most of the words and phrases of Sufism. The Gurkan princes, though, were bowing and revering the masters of the khanghah. However, they did not hesitate to reject these groups whenever they like. Hrofians had a great deal of movement at this time, whose teachings often provoked the wrath of the rulers and men of religion. In this life, and the mystical thoughts and beliefs of Nasimi have been examined the most famous graceful Caliphs. The importance of the Nasimi is enough to say that if he did not, then the Horofian thought disappeared after his death. He has a lot of tales and hadiths; he is now in Turkey circles as one of the first capable poets of Turkish language, although his belonging to outside culture of Iran has not accepted as a matter of course. His thoughts are more





important than his culture, considering the importance of Hoorfiyans activities in the ninth century and the special position of Nasimi investigated his thoughts, ideas and mystical thoughts.

Seyyed Emadeddin Nasimi

One of the most famous Caliphs of Horofi is Nasimi, he had a bitter fate. Some books provided some information about this person, which is unmatched in some places. Hedayat said about him: Sayyid Emadeddin Nasimi Shirazi, one of the most famous poets of the early nineteenth century, was a very respectable Sadat who lived in Shiraz and was very insensitive in his beliefs and since his words was opposite to the apparant was killed in 837 AH, he hanged in Halab (Hedayat 1938, 406) and Ahmad Khan Hashemi 1993, 446). Nasimi was one of the most famous poets of his time, and many of the poets of his time were his students or followed his style. He wrote a good mystic lyric and was a poet in Turkish language too. His Divan has two thousand bits (Nafisi, 1965, 331). He has been hanged in 840. Rahmat-ol-lah brings these poems about his opinion:

*Who could know the secret of God
they Kill anyone who is saddened of God
afflicted require you at any moment
who involved with sorrow of your love
eyes could see world due to Nasimi
who love you and see nothing just you
(Mehras, 1969, 308)*

Dr. Mir-jafari writes about him things that remind a person of what Attar describes in one of the most famous Iranian mystics in Tazkara al-Awlia. They write :Nasim is the most courageous Caliphate of Horofi. Some have identified him Nasimi of Baghdad, and some have called him from Shirvan .There is no doubt that he spent some time in Shirvan and the Caucasus regions, he is familiar with Turkish, and wrote poems in this language. He was considered a resident of Tabriz because of his long residence in Tabriz .He was probably along with Fazl during these days .However, his Persian poetry in terms of stylistics is from Shiraz, he remembers the weather, color and smell of Hafiz. Nasimi entered the circle of Fazl in young age, and married with one of his girls. Later, he was among the four benevolent Caliphs and bounty, and after death of Fazl, like Ali-ol-ola went to Minor Asia. He had a passionate body of nature, and had revealed his thoughts openly. He, like

Fazl was brave and cast out his thought. His poetry is full of zeal and journey. In the poems of Nasimi, Fazl is who has achieved the correct meaning of Qur'an verses, so he has come to the position of divinity. In his poems, attention to man has a special place which is derived from poetic thoughts. The Horofian know all things in the world for the benefit of man. They bring man to the status of divinity. Nasimi's apparent struggle against the enemies of his ideas and thoughts led him to accuse him as innocence and atheism. He was presented to the judges at Dar Al-Adel Halab, accused of people seducing and atheist, and after a fictitious trial, his skin was resurrected and exposed to the public for seven days .One judge said during a trial that if a drop of blood falls from a part of body that member of him would be cut off .In the time of skin peeling, a droplet of blood dropped by a judge. The attendees reminded her words, she said, and told: I said it as an example .Nasimi said this is a rare and unbelievable and expensive one. Then he sang a song in Turkish:

*If Zahed's finger is cut off, it becomes
unfaithful
But when cutted the skin of poor lover, he
didnt cry*

That means, if they take away the angel's finger, they will turn away from the right. This destitute lover who cutted his skin completely didnt not cry (Nejad and, Keshtkar 2018, 204-205).

Bringing Nasimi's story to Merat al-Fasaheh means that he is considered a persian poet .In this book, he says :

He has a Diwan in Azari language, the first one who writes in Azari, writes about Nasimi's poetry, his works are one of the best examples of lyric poetry in Farsi and stems from excessive love for human freedom and the deep sacrifice of human personality .In Dar al-Adl, sentenced by Ibn Khatib al-Nasiri and Shams ibn Amin al-Dowleh, agent of Qazi al-Qoza, Fath al-Din al-Maliki and al-Qaza'ah, Shahab al-Din Hanbali. They dismissed charges against him, Sheikh Shahabuddin Helal entered the parliament and sentenced him to death. And wrote a fatwa (Keshtkar 2011, 650). Mosheh Jahanghoshai Nader quoted by Forsat Al-Dawleh, stated that Nasimi was buried in Zarghan, Shiraz.

(Keshtkar, 2016, 588)

The writer of Iran's social history writes: "Nasimi was born in the mid-14th century in Shamakhi city, and in this city he studied, he was poet in young age, coinciding with the era of the Timurid dynasty on the Azarbaijan region .At that time, a new way called the Tariqat al-Harofi, which displayed the protest of urban artisans and industrialists against Timur's uprisings, and invited the people to fight against him, stepped into the battlefield.

And the inventor of this profession, Fazl-ullah Naimi Tabrizi, has traveled to many cities in the Middle East, including the city of Shirvan and then Baku, in order to spread his thoughts . Historical documents show that during these years, Baku became the center of the Horofi system, and a number of followers in Baku city began to create a secret organization, and from here to promote and disseminate his ideas, are sent missionaries to different countries of the Middle East .At this time, the young poet Emad al-Din Ali acquaints with the thoughts and beliefs of Fazl-ullah Nasimi and accepts his ideas. He gives his poems as a token of respect for him. ... Fazl-ullah also sends his competent and talented students to the propagation of Horofi in the eastern cities; he introduces the principles and theoretical basis of the Horofi profession in his works like: nom-nameh, Javid-nameh and Mohabbat- nameh and describes it in detail (Ravandi, 2000, 627 and Pacheco et al., 2017). In the book and poems of Emadeddin Nasimi stated:his name is Ali's , initially nicknamed Nasim-e-Din, but later due to the unknown reason, named Emad-al-Din .In some sources, Nasimi named as Amir, because the followers of the Horofieh believe for him spiritual life. Probably the name of his father was Seyyed Mohammad. The correct date of his murder is 820 or 821 (Jalali Pandari 1993, 23-30).

As it is known from previous statements, his hometown is unclear, as is the case of a tomb. It should be noted that some know his tombs in Halab. Apparently, there is an alley in his name, and forty-five of the households remained of his generation. Regarding the significance of the Nasimi poetry, the owner of the Iraqi history said if there wasn't Nasimi poetry, there was no Horofi sect (Jalali Pandari 2004, 33-31).

According to some dignitaries, he has had a Diwan in Persian, Arabic, and Azerbaijani language and they had reputation, but there is no work of his Arabic Diwan. His birth date was 1369 AD and his death was 1404 to 1337 AD

[807 to 840]. At the time of Nasimi, the tragedy, the tribulations and tragedies caused the Sufi cults and Horofi to be welcomed .According to Nasimi, humanity cure is to prevent religious disobedience. In his view, according to his poems, there is a God and the killing other people doesn't satisfy the Lord and is not true.

Each of the descendants of Adam is the manifestation of God and deserves bow and respect.

*Without hypocrisy, fire and the thorn is Adam
If someone says there isn't a creator or God,
he is wrong.*

There isn't first and last, the least and all, so you should not rely to tomorrow promise.

*The word C and N (NOW) is not coming today
You do not have to go to the end of tomorrow*

Muslims, Christians and, etc., must turn towards a Qibla and pay attention to a God that is the Qiblah .From this, we conclude that Horofiyani and Nasimi said that they have God while Nasimi do not know this position solely to himself or Fazl Naemi, but every person deserves to be human. It is said from Nasimi's words that before he becomes acquainted with fazl he was in agony and that he considers freeness of wonder as real reign, due to this he must guide others .He considered the god worship as a kind of worship and, with extravagant courage, promoted the Adam to the position of Creation and placed it in God place. Certainly, "these lessons are in contrast with religious law." He interpreted the inner meaning of the Qur'an and, believes that God created the letters first so the source of existence originated of Letters. They respect to Arabic numbers and number 32 . Permanent movement is in order to escape from the stratum hands, according to Hallaj, if Hallaj was alive, would give him a fatwa for pouring his blood.

*If Drunk Mansour hear our truth words
Would pour our blood and hang us*

Apparently, he had a brother named shah-Khandan who asked him not to reveal secrets to everybody, with such clarity; it was not surprising to see such a fate .However, apparently, the young man had picked up his poems that the people were trying to persecute and prosecute. Although he sang that poems, but Nasimi refused to harm him, he introduced himself as a poet of





those poems and saved his life, and eventually he hanged instead of poet (Nasami 1972, 7-14).

Although addressing the socio-economic backgrounds of the Horofieh emergence does not have a place in this thesis, but Mir- Fatros has statements that are not worthless. He writes : The agricultural economy that had collapsed at the time of the Ilkhans became worst with Timor's invasion to Iran .Timur, in order to be able to strengthen his political and social power and support of Muslims, was struggling to pretend to Islam and practice religious ceremonies, and he was able to accompany religious scholars .The deterioration of the rural economy, as a result of the imbalance in the tax system and the vacancy of the state treasury, made Timur to create a strong government for cities and commercial areas. He, with the attention and encouragement of commerce and trade, tried to turn a bankrupt economy .

The prosperity of the urban economy and the proliferation of handicrafts led to the emergence of numerous trade unions and trade unions' associations. The growth and development of craft and industry were barred from an economic and political point of view.

(Mir Fatros 1989, 24-27)

The belief in the sanctity of the Qur'anic letters and verses in the Islamic Iranian culture has a long history, so that from the beginning of its existence and appearance, many Muslims considered the letters as secret between God and Prophet, which ordinary Muslims were unable to understand it .The belief in the passage of Qur'an letters has led to the creation of various sects in Islamic lands. The originality of their letters and their codified value gradually spread to Muslims and Sufi denominations and became a special science in which has evolved Jeffrey's knowledge. During the rule of Timur, Jeffrey's science was important. Darwishan has discovered and dignified letters and points in the science of mysteries, and wrote books about the letters secrets and the meaning of the Qur'an points (Mir Fatross 1989, 30-32).

The political goal of these movement leaders was to fight with feudal state of Timur, whose economic and social aim was equality and equality and the elimination of all oppression. Philosophically, the core of the philosophical beliefs of humankind was in the tendency of his natural and rational approach. The theological-ideological foundations of the letters in Nasimi's

works can be seen most of all .He had a special interest in Hallaji, for his dedication, he chose Husseini's penance. He calls man, the Creator of the eternal universe, and emphasizes that human thought must be free from religious conundrum and superstition. Man must plan himself without foreign imaginary forces. He criticizes and believes that man has the ability to overcome his personal and social problems. What is real is important. Spiritual manifestations are nothing but forms of activity matter. (Mir Fetros 1988, 35-48)

Regardless of the specific beliefs expressed by Mir-Fetros, I believe that what he says about Nasim's ideas is closer to reality. These statements, in part, help us to adopt a more rational stance with the tragic statements that he expressed.

One of the most important theories is the theory of manifestation. The importance of the manifestation theory is that one of the fundamental issues in mysticism is the unity of existence theory. We will then go on to the theory of manifestation from the Arab and his followers' viewpoint...

Manifestation is an important term in mysticism and Sufism, which in words means appearance and revealing, displaying, polishing, and finishing the bastard (ibn- monzor, vol 14, p. 151).

The manifestation of the Qur'anic verses has different meanings. Among the verses of Sura A'raf, verse 143, "has already been used in the sense of appearing and revealing.

And in two surahs : Shams(verse 3), Lail Sura (Verse 2) there is an expression of manifestation, the word of manifestation means the emergence and finding of something after secrecy and obscurity (Tabataba'i, 1985 vol. 20, 508).

In the term mystic, expression is also used in different meanings, although their terms are different, but all mean the same. We will briefly mention a few of them:

A remarkable point in all of these definitions that came from the manifestation of the mystics is that in most of them, the unseen is likened to light.

The historical course of manifestation theory

(The theory of manifestation in the Islamic thought and among the Muslim scholars and mystics has special way, and given that the verses and narrations of the Ahl al-Bayt al-Islam are the main sources of Islamic thought, one of the main fields of emergence ("The manifestation) among Muslims. Also the discussion of the origin and evolution of the manifestation concept is from the Holy Qur'an and its commentators, and then in the second part we study the early mystical texts of Muslims from the second century AD up now.

The theory of manifestation in the Qur'an and traditions

The history of the manifestation word returns to its application in the Holy Qur'an and the traditions of Ahl al-Bayt al-Islam. And repeatedly in the Qur'an and narratives of the Imam's words are mentioned the word and its derivatives. In the Holy Qur'an, the three verses refer to the word in which each of these verses is a manifestation of a special meaning. Among the verses of Arafah Sura, verse 143:

And when Moses came to our promise with certain elders of his people who were chosen, God spoke to him. Moses said to God that I want to see you. God answered, "You will never see me forever. But look at the mountain, if the mountain remains in place, you will see me." So when his Lord appeared on the mountain it broke down and Moses faint.

Verse 3 of Shams Surah:

And swear to the day when it enlightens the world.

Verse 2 of Lail Sura:

And swear to the day when the world brings to light its emergence.

The most famous of these verses is A'raf Sura; verse 143. This verse is most inspired by the mystics and poets in reference to divine manifestation:

The result of the various interpretations examination is that most commentators have defined the word manifestation in A'raf Sura f verse 143, as emergence, however, not the emergence of the Lord, but the emergence of signs and his power. And God made light of his power on the mountain. And manifestation of his power on the mountain was like to show his presence and existence, and in two surahs of Shams; Ayyah 3 and Lail; Ayah 2 meant the

development and revealing something from the secret to the meaning.

As mentioned earlier, in narrations was repeated too many times the word of manifestation and its derivatives, here we will refer to the example of Nah-jol-balagheh of the Holy Prophet Ali (as): Praise be to God who appeared the creation with him.

And in Sermon 174, he says:

The Exalted manifestation Exalted with his power over his servants, without seeing him. This statement from the Prophet indicates that the revelation that comes to the prophets is the result of Divine manifestations.

And Prophet Muhammad narrative (PBUH) shows that (Razi 1370, 316) this manifestation has close relationship with sincerity. And it is obvious that someone who feels the manifestation and illumination of the truth will find it indifferent to these manifestations.

We conclude from the study of these narratives that in narrations, manifestation sometimes means the emergence and sometimes means cardiac sight

A. The manifestation theory from the viewpoint of Muslim mystics before Ibn 'Arabi

Before entering this discussion, we note that the Muslim mystics have divided manifestation into different credits. One of the most important and most common of these divisions is the division of manifestation into the intrinsic attributes and a verb which is the manifestation of classification in the intuitive meaning which is done in practical mysticism and during stages of practical mysticism. And the manifestation of traits is in two types:

Jalali and Jamali manifestation:

Hassan Basri is one of the second century mystics and one of the followers. It can be said that Hassan Basri was living during the period when mysticism was based on willfulness and it was very simple, he says:

First, if the people from paradise look at Paradise, they will faint for seventy years, because it will manifest the God. If they look at his glory, be sunk in his heaviness. And if they look at his face, they will see unity (Attar, 1985, 44).





Here, Hassan Basri refers to the division of the manifestation attributes which are of two types: the manifestation of beauty and glory, which is a division of manifestation in an intuitive sense, because in the intuitive manifestation, manifestation is divided into inherent manifestation and attributes and verbs manifestation

Omar-ibn-e Othman- Makki:

As previously explained, the use of manifestation in the original mystical texts was more intuitive and was the source of mystical authority, and used in the direction of practical mysticism and the ascension of the seeker to perfection.

Before entering into the subject of existential manifestations and expressions of existence, we recall that the theory of manifestation of Ibn 'Arabi in the existential aspect has a close connection with a few basic concepts of intellectual system, which reference to two of them is important: The names and the legends.

Manifestation and divine names

Undoubtedly, one of the most essential and urgent debates, in relation to manifestation, is the question of recognizing divine names. Names and attributes of God are closely related not only to Ibn-Arabi's goddess, but also is one of the important aspects of his ontology and worldview.

Ibn Arabi, for the purpose of declaring the relationship of unity with plurality, speaks about the names and uses the plurality of divine names to explain the issue of the plurality of beings. In fact, the names according to their multiplicity indicate the multiplicity of the unity and the emergence of the unit as numerous as the list of allah names. The plurality is nothing just by divine names (Jahangiri 1997, 259).

Levels of existential manifestation

The purpose of our existential manifestation (descending) in theoretical mysticism is to realize manifestations with its degrees. Each of these shows the appearance of God.

The manifestation with its evolution provides a set of stages and which, according to the Izutsu interpretation; these steps have no sense in the structure of time and are beyond the limits of

time. And the manifestation of the right in the universe has begun and repeated from the beginning up now (Izotsu 2006, 168).

In terms of Ibn Arabi and his followers, this is not a single item, and their number and names are different. Of course, it should be noted that before him, existential manifestation and its levels have not been described in detail; he codified and detailed these matters.

According to this theory, each of the existence stages is a degree of divine manifestation and appearance, each of which has its own characteristics:

In the mystical world, there are five universes or the five Prophets, each of which is a special representative of God manifestation; they divide these Prophets according to the manner of God's manifestation. In spite of their diversity, they show one thing and that is the only God. According to Ibn Arabi, this is God himself, who is present in his nature and attributes and acts. He commemorates the presence of God in each level.

Conclusion

The result of the above discussion is that manifestation is one of the important issues in Islamic mysticism, which can be divided into two forms of existential manifestation and an intuitive manifestation, the former being mainly is an existence occurring in Theoretical mysticism . And the latter is mainly an epistemological epistemic that is raised in practical mysticism by mystical authorities. Manifestation is one of the basic elements in the mystical world of Ibn Arabi, but Ibn Arabi did not invent or create this term, because the history of the manifestation term returns to Holy Qur'an and Ahle-bayt narrations (peace be upon him). Muslims have used this term before him. Also, by examining the original mystical texts, we find that the use of manifestation in these texts is more intuitive (the manifestation of the right to the mystic heart) which was used by mystical authorities and leads to the ascension of a seeker toward perfection, and is also referred to as rising manifestations . This type of manifestation is further linked to concepts such as light, sighting, illumination, and the heart and also concepts that are related to awesomeness, unity, mortality and survival. After the advent of Ibn Arabi in the seventh century, Ibn 'Arabi promoted the term to the theory, and manifested itself alongside the intuitive role of

the ontological theory, which expresses the relation between right and creation or, in other words, the explanation of the unity relationship with the great ones.

One of the issues that most mystics and mystic philosophers have spoken about it in a specific language and statement is the issue of "unity of existence." They believe that the creatures and phenomena of the universe are the creator and all beings are manifestations of the God existence.

The history of the emergence of "unity of existence thinking" is not well known, but the trend towards "unity" dates back to the sixth century BC. The idea with which the tendency towards unity has begun is the thinking that has been interpreted as "the unity of matter." They believed that the origin and material of this universe was a single material, which later became different. But there is a lot of difference in how this "material" is. Thales Malati (550-624 BC) considered it "water"; the Ancestor (588-584 BC) saw it "air" and the Heraclite (533-447 BC) considered it "fire" (Modarres Motlagh, 2000, 29-30).

Some of "unity of matter" followers were created a group headed by the "xenon" of the Cyprus people, known as the Stoics, they believe in a kind of "existence unity," but physical, not spiritual. (Foroughi 1998, 55-56).

After the Stoics, it turned out to be a group that called Neo-Platonists. The most prominent figure of Neoplatonist was a person called Plotinus. Plotinus was an existential unity; it meant the fact that the unity was one, and it was the origin of the whole being, all of which is exhilarated and exaggerated from the original and infinite origin. (Foroughy 1996, 67).

According to him, "God is the Absolute Being, and He has the rest; it is like the Being, and is not" Be Exalted" (Ghani-2007, 10).

Some believe that Mani far ahead of Plotinus created "the unity of existence", and this idea has gone from Iran to Greece and Rome, and in principle, this school is the birth of the Iranian thought. Plotinus along with Gardianus, the Roman emperor, who had waged war with Shapur I, the Sassanid king, came to Iran and became familiar with the thoughts of Iranians and Indians; therefore, the Plotinus was influenced by the Iranian (Judge 1343, 24-25).

This unity of existence later became very rooted in the world of Islam and Christianity, and we, later, see the philosophers and mystics who are strongly "existential unity".

Philosophers, theologians and mystics often agree on the self-evident existence. They believe that "the concept of existence is obvious; that is, everyone has a clear idea. The concept of existence is obvious and also evident (Motahari, 1981, 20). The proof of the mosquitoes of existence does not require proof, but the proof of God's omnipresence, although we believe in its innate nature, needs reason and argument" (Malmir, 2007, p. 98). In the view of the theologians and the Shari'a, monotheism is among the characteristics of the divine; that is, the negation of God partner (dated 1996, 146), but monotheism in the eyes of the mystics is the rejection of non-believers; an attempt for plurality and unity. The mystics seek to prove in various ways that the creatures are the same creator and are not separate from him (Malmir, 2007, p. 98). The truth is one and the origin of existence is the same fact. All beings are travesty from the origin of adoration, which is exerted through manifestation and grace and exegesis (Ghani 1386, 102).

Attar Neishabouri and the issue of "unity of existence"

The issue of "unity of existence" in Islamic mysticism, first, expressed by Ibn Arabi in the seventh century, he believed that "the true existence is exclusive to the existence of the truth and the existence of the universe, virtual, and financial, and the zeal, that is, the existence of the right depend to him, (Jahangiri 2004, 428). The vision of the existence unity before Ibn 'Arabi has been scattered and inconsistent in the works of mystics. "We have the closest and most mature statement about the unity of existence before Ibn 'Arabi, (Ibn Arabi, 2010, 67). Attar Neishabouri like other mystics explained the nature of the essence and traits of the servant in all of his works, and in some of these works, this idea is the main plot of his book.

Conclusion

It seems that according to the Horofi instruction in the alphabet and the role of the letters in the words, industries and commerce, the audience of this sect was often literate and urban, and there was no attempt to attract rural





community. This is one of the failure reasons of this sect. On the other hand, the long history of the struggles of the government with the esoteric and interstellar beliefs has led the rulers to feel the sort of thing between Hoofieh and the Ismaili, especially that the sect sometimes engages in armed action (like Ahmadler's event). So the rulers tried to repress this sect. Most intellectuals and even enthusiasts were killed in Rom, Iran, Mesopotamia, Syria, and Othman, and this is the second reason for the defeat of the Horofieh. The third reason for this failure could be explained by examining the transformation of the cult after the destruction of the sect founder and his successors.

At the time, Horofian had no definite political ideals and integrated strategy. Even the disagreement among them led to the split of the sect. The fourth cause can be attributed to the occasional rivals such as Naghsh-bandia, Nour-bakhshieh, Masha-shiyeh, and especially Safavi. For example, it occurred many times that suppressed the property of the Horofi was transmitted to a different sect, such as Naghsh-bandia, or Azerbaijan, which was considered a Holy area for Horofian, became a growing sphere for Safavi.

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