

Effects of Union and Fanā (Death) in Taiya Kobra Ode of Ibn Fazel

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Abstract

Evaluation of the most significant mystical issues, join and die has made it the greatest Sufism poet Ibn Fazel in Taiya Kobra ode that has 761 lines. He as one of the most brilliant figures of Islamic Sufism has beautifully presented in his ode the difficulties of the union of God with love of God so that we could achieve the highest degree of humanity to annihilation by the true knowledge of the union and die .

Ibn Fārez is one of the great poets. He was at the height of his mystical poetry when he took important steps on the way to achieve Fanā and union with God and he is truly a role model and example of the outstanding poets. Therefore we attempted to use Taiya Kobra Ode of Ibn Fazel analyze the mystical union and Fanā so that we could achieve the unity and Oneness with God's grace and mercy .

Key words: Fanā, union, Ibn Fārez, unity, love of God, love

Introduction

Mysticism is an intrinsic experience to obtain knowledge about the spiritual world and immediate knowledge of supernatural forces and the direct encounter with God, and mystic in his experience achieves a place that the ration cannot understand it. Ibn Fārez presented this experience in Taiya Kobra Ode through fascination, passion and love of God and achieved the union and Fanā position. So relying on this ode we want to understand the meanings of Fanā and its levels so that we could overcome the obstacles of Fanā and achieve the unity with God as Ibn Fārez did. The main aim of this study is to eradicate Obstacles to achieve Fanā so that through the interpretation of this rank we would achieve the way unity with the excellence of God as with mortality and reduction of the effects of existence we would immerse in the nature of God and there will be no effect of existence in us and such Ibn Fārez we could achieve the collective place with voluntary Fanā such as a mystic who achieves self-denial and Mysticism becomes related to the essence of God and achieve the living for the sake of God.

The literal meaning of Fanā

The term Fanā means doom and destruction for the mystic it means a sense of unity with God and lack of feeling of the mystic to the world and his immerse in the greatness of God and Fanā means disappearance and achieving God which is discussed by Ibn Fārez in his ode that Fanā is the end of the journey toward God and Baqa (survival) is the beginning of the journey toward God. Fanā eventually leads to unity and unity is searched within Fanā.

The concept of Fanā and its interpretation:

Ibn Fārez says that the poet is love and considers love as is a sign of Joiner and says love has a beginning, middle and an end. The beginning is that since love arises from the nature of the lover he searches to pleasures and the characteristics of his or her own and he wants the beloved because s/he is like himself and she is a means of achieving that love and since love has surrounded the lover with all power of hearing and vision and since this relationship is about unity and sharing he asks something of his own type from his beloved¹ "o my lord! show (thyself) to me"² Love makes human perfect and it is capable of removing selfishness from him to release him from the trap of selfishness, so Ibn Fārez talks about true love that voided him from physical power and removed any barrier against the lover to be united with his beloved and he achieved an end and released from duality. After that, you will not love me until you achieve Fanā in my body and you will achieve Fanā when you see my face in yourself. You will not love me until you achieve Fanā and my attributes and perfections are present in you. So as long as your being is preserved and the presence of essence and truth of humanity exists in you there is no sign of my manifestation and your fascination mania is nothing³.

In this case Rumi beautifully has written:

Anyone who loves is a beloved as you see
Because he is both of the at the same time

¹ Farghani, S. Mashariq Aldrari (pp. 208.209)

² AL-ARAF, 143

³ Kashani, Ezz al-Din Mahmoud. Kashfol vojou alghorol maany nazmol dor (p 561)

Anyone who loves God is beloved because God will not invite anyone to his kingdom unless he loves him⁴. So the lover is beloved because God has loved him first and he is lover because he loves God. Yes according to Ibn Fārez God calls human beings with his love and asks the beloved to come so the love felt by the beloved is divine invitation that the lover with his unlimited love achieves Fanā and God. Ezz al-Din Kashani in his discussion of Ibn Fazel in *Taeiya* regarding Fanā and unity says: Fanā is the journey of God and Baqa (survival) is the start of this journey. He says “I passed every rank and stage which was a devotion flourished by prayer and I reached the final degree: After this I was fond of him, but captured and imprisoned in my own desires, as I laid away my desire in the journey of Fanā I was loved and as I was loved by Him which is different from the previous stage, there he loved himself with all his humanity but here that self is mortal and in fact the total self that is devoid of definitions and specifications have become the lover and beloved. The thing that we must know is that Ibn Fazel first knew himself as the one who loved himself so he did love himself but in the path of Fanā he achieves a place that he does not care about himself anymore and loved the beloved of his beloved and the self which is the manifestation of the beloved. Ibn Araby says: The mystic in this position (Real Fanā) is invisible in invisibility and God is a barrier to him and creation what the mystic related to him before becoming invisible in his inside is real in this position and he has a position in the absence of self. He does not feel anything about his body. He understands the presence of God in himself. Among the signs of this position is that the mystic rejects what hears and understands about himself. After getting far in this perfection among the degrees of perfection becomes depreciated in God and this depreciation is associated with the secrecy of the servant in the absence of God and the presence of God in the servant and in all divine stages God is appeared through his presence.”⁵ Hence Ibn Araby similar to Fārez in this path achieves a place that before Fanā it was hidden in his presence but when he saw the presence of God in himself he becomes fani in the way of God and does not see anything but God in himself. In case of Fanā in the way of God remains in his presence and his vision and sight and hears and sees instead of him.

If he is the one who loves you, you are the one who deserves his love,

However, if you are the one, who loves him, he is the one you deserve

If his joy is merged into your body, the fire of happiness will be within you

Yes in the position of Fanā mystics and Sufis have considered the body as a cage against achieving divine words and the way out of the cage is Fanā and destruction and they have always attempted to purify their soul and selected voluntary Fanā. The main cause of Fanā is the manifestation of God. Fanā requires the absolute presence of God and His absolute presence requires destruction of other things that includes all human beings. So Fanā and surrender is subject to the will of the lover and Fārez has written: “He (beloved) presented all existence before me when He was manifested and I see Him in everything”, So he manifested before me and I see them in everything visible. Ibn Fārez considers Fanā among the conditions of the mystic because he is in state of theism which includes:

1) Become Fani through the silence and suppress of whims and reference to God. He has written in a poem:

In the end of Fanā that my funeral came

After that Sahv came and after that such a plurality

Describing this condition of the mystic Baba Afzal wrote:

I am disappeared (Mahv) in God who is mine

Do not seek Him, he is mine

I am the king and hide you mistakenly

I say there is somebody who is my king

1- Disappearance (Mahv) happens when God free people from seeing themselves and there is no sign of selfish aspirations⁶.

2- Seeker is interested in the thoughts and feelings of all things and he is silent and ignorant of himself and watches divine attributes and that is why he considers Fanā as survival and immortality rather than mortality. So it is written: I swear to thy beauty that captures the minds and leads love that sacrifices the humiliation of the lover to the dignity of the beloved (Of course, here it is innate love rather than traits and features).

⁴ Rumi, Jalal al-Din, *Masnavi* (the first book, chapter 90)

⁵ Ibn Araby moheyedin *sharhe moqadame gheysari* (p 837)

⁶ Tahanavi, MA., *technical terms* (p 135)

3 - The highest level of Fanā is when the mystic does not know that he has achieved Fanā which is called "Fanā al Fanā" which means "God's Baqa" and it is the observation⁷ of God which is the beginning of Unity. So he has written:

Then I found that all attributes I had cleared myself from and the ones I devoid myself in Fanā have come back to in a higher and better condition in Baqa.

The reality of the stages and Fanā

According to Ibn Fārez the mystic in order to achieve his beloved should be free from any barrier between him and his beloved. Kashani considers Fanā as two types:

1. Apparent Fanā: It is Fanā of the acts and this is the results of appearance of divine acts and the one who has achieved such Fanā has no authority over himself and considers everything in the act of God.
- 2- Inside Fanā: It is traits and character Fanā and the seeker while searching for God's attributes is devoid of his own character. Ibn Fārez beautifully wrote:

If there were no barriers and my nature was not covered by barriers my nature would burn all appearances with its light of knowledge.

The seeker has two existence stages:

The first stage is the raise of self in which the hidden self behind the body is appeared based on its acts as far as the body goes and until the physical barriers are removed and it could discover itself. In this case it becomes Fani when being manifested. Then it is survived by. The nature survived by God's Baqa becomes evident by its traits and it returns to any world through the acts and his relationship with the worlds is such as the relationship with corporeal body it means that it can affect all elements and members of the existence and in the second stage his grace to the world will be eternal. While in the first phase he could only grace the body while he was alive. Anyway since I removed the barrier of body and killed the servant of self I raised the walls of apparent existence to protect the internal existence.⁸ Therefore the seeker passes the three stages of Fanā by these two existential stages and Ibn Fārez has presented these stages as 1- Mahv 2- Tams 3- Moheq in his mystical literature.

A) Mahv: the elimination of bad qualities that have signs and effects and "Mahv" is Fanā of the acts of the servant in the act of God and he has written:

So after death if they search for me, they will not find me because thy love has hid me and they will not understand my secrets.

B) Tams: which literally means fading and the real meaning is the disappearance of the characteristics of the seeker in the lights of God and in fact Tams is Fanā of the attributes of the servant in the attributes of God.

He has written:

I compared the person entangled in Mahv and Fanā (self conditions) with the one who is in the divided world and away from this position.

The purpose of Mahv is the removal of human traits and Tams is the removal of customs and effects and Sahv is the difference between sahv before summation⁹ and Moheq here is defect. So in the state of awareness after becoming Fani I am nothing but Himself and when He manifested my essence was adorned with my true essence. Since Sahv is the result of Mahv (with a self after selflessness) and Mahv is the introduction to arising duality that can be the context of accepting essential manifestation, in case of Sahv after Mahv the difference is removed and I am nothing but Himself and in the case of determination my essence was elevated by my essence (because it was not alien to be subdued) Sahv after Mahv is the summation of realization of the creation manifesting God it means that one can see God in all creatures it is also called Farq (differentiation) after secondary Farq and Ibn Fārez has achieved this position and achieve this realization like many unique mystics.¹⁰ Here it should be noted that this position is the same as seeing God in objects as mentioned before Mahv is the introduction to being separated from duality and the way to achieve Sahv that after the first Mahv and Sahv it is possible to achieve the second Sahv and with the help of God and achieving essential manifestation from the position of Talvin (between Wajd and Faqd) we will achieve Tamkin where we can say we have achieved the position of summation and observation of God in creation i.e. observing God in creatures.

Eraqi has written in this sense:

The drop out of the sea when comes to the sea becomes the sea

⁷ Shohood

⁸ Kashani, Ezz al-Din Mahmoud. Kashfol vojou alghorol maany nazmol dor (p 622-623)

⁹ Jam'

¹⁰ Lahiji, Mohammad Ibn Yahya, Gulshan Raz discussion (p. 27).

If it removes all its attributes he will live in the position of Baqa in oneness

C) Mohegh: is Fanā of the servant in the essence of God (Mohegh) it has no sign and effect. Therefore Mohegh is Fanā of the servant's existence in God and he has written: Intoxication with thin curtain (which is called Qeyn) was my existence barrier. When I removed the rust and came to Sahv my eyes observed the essence. Basically, existence is considered as a barrier in the beginning and middle of the journey rather than the end. The seeker can go through three stages of barrier with the help of God: in the beginning of appearance which is called Khalgh which is the internal barrier: In the middle of the journey which is Intoxication and Fanā in which God is the servant's barrier and internal is the barrier of appearance. And finally which is Sahv and awareness and sufficiency which is Baqa after Fanā in which God and servant are not barriers and the internal and appearance have no collision. Here God is observed without creation which is the observation of God absolutely and Fanā of the essence which is achieved by the removal of all barriers.¹¹ Attar has presented various meanings for Fanā as Fārez, he considers Fanā as the abandonment of self and on the other hand Fanā is forgetting life and losing it and this difference in meaning is the result of stages of Fanā. Attar refers to three types of Fanā: 1- Fanā of the acts, 2- Fanā of attributes, 3, V of essence and has written: Get lost for while, and stay lost for a second while Being lost of acts, being lost of attributes and being lost of essence! Then he refers to any stage of Fanā and says:

I am all lost and do not know how

Ibn Fārez in his poems considers three levels for

1- Fanā of knowledge in known: which is also known as scientific, actual and visual Fanā. So in the position of manifestation known is God and mystic is the servant, knowledge and science who is like the presence of known, but he rejects the presence of unknown and the mystic becomes Fani in his beloved and this does not remain as claim. (The first stage of scientific Fanā that the knowledge of the mystic is just like God and he does not see any presence except God)

2. It means that after reaching the beloved and achievement the observation of claim and knowledge disappears and after puberty to the position and summit the visible light and collection is reduced. Because the evident is Which refers to

(Second degree of intuitive Fanā: in which the mystic is aware of any intuition because his observation is completed and originated from God so he does not need to ask any knowledge because his knowledge is the knowledge of God).

3. The third place of Fanā includes Fanā al Fanā which means Fanā from intuition in which he thought of something and saw him as Fani in presence which Fani is mortal and God is immortal. So in the position of observation seeker is not free from dualism¹². (Third grade of Fanā in which there is no effect of presence: so it is and in the place of Baqa after Fanā the physical presence is removed and Baqa al Baqa is achieved after Fanā al Fanā).

Interpretation of the positions of the mystic in achieving Fanā

Ibn Fārez is a unique mystic who has presented the process of Taiya Kobra ode with many poems. He has achieved high positions through mystic journey and passing various stages and has removed plurality rules and made unity effects to achieve the level of heart related to self and he passed through the stages of secret, hidden and most hidden as the rule of unity became evident in front of him and what he sees or hears is pure benefit. Hence Ibn Farez says: The path of achieving God who is my true love is bright and it is just two steps: one is forgetting delusions and the second is setting foot in heaven of God- and this way is bright to someone who has achieved faith and true Islam in the principle of nature but the selfish desires have found their way to one'sself and covered the way of Fanā and forgetting desires¹³. According to Ibn Farez human being who is greater than all creatures is able to pass the way of Tariqa and Shriah and win the seir and susluk and Asfar and achieve positions the source of which is love so the mystic by forgetting his traits enters seir and susluk (journey) and enters unity and although he is related with creatures, he enters the divine world and achieves intuition and seir continues to the end and then he achieves hidden of most hidden¹⁴ and achieves the highest position of Prophet Mohammad (PBUH). The fact emphasized by Ibn Farez is achieving spiritual world which is the end of Ascension in the essence of God so the Haghul yaqin is the highest position of human being in which

¹¹ Kashani, Ezz al-Din Mahmoud. *Kashfol vojou alghorol maany nazmol dor* (p 596)

¹² Kashani ezodin Mahmoud *kashfo ojoh* (p 667)

¹³ Forghani saeidin *masharegh darari* (pp 265-266)

¹⁴ Khafi and Akhfa

he observes his true self in God and this is when the attributes are seen by essence so it is possible to achieve true intuition. Ibn Farez says:

(So the names of essence are achieved by the attributes in the internal worlds by the knowledgeable soul indirectly) Although the reality of attributes are rooted in the essence and their nature should be searched in essence but they are presented in organs and although the names are in the essence but they appear as attributes therefore as far as we are not aware of the grace in essence we cannot call it the compassionate or merciful¹⁵. According to Ibn Farez essential love is the best love. Where the beloved is so elevated that other beloveds seem insignificant where the silent observation of this proud existence cannot be tolerated by the mind this love demands high efforts and this love is the desire of heart toward God but there is no purpose and the lover is not after any desire but love because achieving God is so severe that removes the lover from himself and love is the true proof. Here Hamedani says the love of servants to God include the intention of the seeker that is the source of happiness and perfection and the intention of the mystic is free from any desire and in order to achieve this knowledge he is ready to be humiliated and this intention and appeal that is called love is of four basis special and popular, particular and general. The presence of special is the result of the study of the spiritual soul and the manifestation of essential beauty in divine world and this is the position of the saints and particular is acquired by the revelation and the beauty of the attributes in divine world which is the position of adduents and popular is the world of mystics and general is achieved by observation and in the world of intuition this is the place of seekers and the true love cannot be changed because the ship of life is sunk in the sea of unity and his attributes are immersed to the sea of Fanā and dorr haviah¹⁶ and he is free from desires and the attributes are united in him.¹⁷ As long as you are there, there is good and evil but as you are lost they are transient desires

Whoever achieved his sun, he did not desire good and evil

The desire and attraction of the seeker is defined within four stages by Hamedani:

- Manifestation of inherent beauty in the divine world which is the place of the saints
- Manifestation of attribute beauty in the divine world which is the place of the adduents
- Desire and attraction that is related to the mystics
- Emission of this desire and love in the world of evidence is related to the seekers.

It should be noted that if love is inherent, it is unchangeable because love has found its place in the world of unity. The interpretation of duality with beloved in achieving Fanā. Defining achievement to Fanā will be achieved by freedom from duality with the beloved which is discussed by mystic and Ibn Farez in particular and consider love as the real path because love is like rope that captures the lover and he gets closer to the beloved with every step he takes and he is alienated with himself and suffers from being apart from his beloved. So looking at anything you will see the effect of God. Here love is purified. The soul is mingled with love and love is integrated with the soul and the duality is removed. Unity is created and the soul in searching itself finds the love. In this position, divine favors let the soul expand and love conversations start... and as the wines on love are tasted by the soul and it affects its body it will head to nothingness and in its freedom it will face Fanā¹⁸. As it was considered the mystic reaches a point the he observes with his heart and his presence is nothing but God because his existence is immersed in his beloved and he is released from duality and he saw his existence in the light of God to the point that he found himself in His place. As he has written: I searched to find truth while all people were behind me and anywhere I turned He was there. Because my existence was immersed in him and duality was removed anyone who turns to him has turned to me so although I am behind Imam and everyone is facing me wherever I turn I see my beloved because He is in my heart¹⁹. According to Ibn Farez the human being has some defects the most important of which is duality with the beloved and our fault is considering an existence other than God's existence and this is a barrier against us to achieve him even though His love cannot be acquired and it is a gift that existed in the world before the appearance of day and night even before the Promise and this is achieved by the one who observes in the mirror of the attributes by which he is abandoned and remember this sentence "The one who knows himself, he knows his God". The thing Ibn Farez explicitly states is that he used to see himself in the mirror of the attributes he was abandoned by. Therefore in one hand the fruit of love and unity with beloved and on the other hand the fruits it bears are the way of a rare love and this is an absolute love

¹⁵ Kashani ezodin Mahmud kasfol ojob (p 667)

¹⁶ Paradise between Fana and baqa

¹⁷ Hamedani, A. Mashareb ol Zovaq

¹⁸ Razi, Najmoddin, Mersadol ebad (p.p 128-129).

¹⁹ Kashani, Ezz al-Din Mahmoud. Kashfol vojou alghorol maany nazmol dor (p 572)

inside any creature and in case of observing two important elements: 1- sincerity in action and enjoyment of every good traits 2- ignoring any self virtue and achieving the position of Faqr²⁰ the reward of which is achieving the beloved. So by the unity of inside and outside it is possible to approach God. So turn back to your beloved and demand Him with empty hands and Faqr.

It has been mentioned in Asrarol Tohid that sincerity is a “secret” among secrets of God in the heart and soul of the servant whose clear head is due to that secret²¹. So it is written,

Turn back to Him and move toward him in poverty that I shared all my advices with you if you accept them

Discussion of Heyrat²² after Fanā

The mystic after drowning in the sea of truth feels a state of horror known as astonishment (Heyrat). Heyrat is an improvisation felt by the mystic and takes him into an area of knowledge that does not work in his thoughts. Heyrat conjoined mystic with love and in fact a severe love leads to Heyrat. Farez have presented this love in his ode and observing the beauty of the beloved he fails to understand it with his mind. Ibn Farez is a mystic with certain gentle spiritual state who is severely affected by observing the objects. As he sees a beautiful jar in grocery shop remembers the absolute beauty and as Nile comes up the roaring sea puts him in an ecstasy and the moment beside the sea spiced all his prayers in the mosque with mystical state²³. This mystic has written:

The beauty of every people is borrowed from my beloved

Let the beautiful sun in your heart shine so that the beautiful stars gradually lose color. (like paper flowers).

Every beautiful lass carrying a fair face owes it to the absolute beauty (either the beauty of Mars or Venus they both present the beauty of the sea and waves called woman are the manipulated by the eternal beauty).

When did you leave my heart so that I desire you? When where you hidden to find you?

You are not absent so that I ask your presence. You are not hidden to be found.

You came with hundred thousand effects. I am watching you hundred thousand times

Farez with his elegant spirit points to subtle beauties that need special a certain dignity and has a specific place under the permission of God and he writes beautifully:

(The rule) was that you presented in front of me and your virtue goes beyond beauty.

Old Sufi said: Oh God everyone is depressed with Heyrat and I am happy with it I opened the doors of failure Alas, the days passed I did not find your mercy. O god I and tangled with Heyrat such as a butterfly around a candle that feels no fear and pain. O God I have water in my head and fire in my heart, I have hesitation inside and desire outside. I am in an endless sea. I feel a pain without a cure. I saw something that words cannot describe and they say aggressively that this word is beautiful.²⁴ Yes he was so careful with his love that tried to keep this secret away from his mind and his mind would not understand anything about it and he even kept the improvisations away from his mind and he mentions like a piece of jewel hidden somewhere his mind has a place for that gem as he forgets its secret place.

As long as I did not follow your love as my religion I was not astonished but now if you are not selected I feel astonished. Ibn Farez refers to two types of Heyrat: 1- condemned heyrat: before finding the sun and 2- praised heyrat: which is acquired by looking at the sun. (O God increase my heyrat)

Farez considers achieving unity through his perfection. Thus the beauty of God leads to an awe in his Holy Spirit which was amazing and astonishing. Thus he writes:

And the beloved presented his virtue to me and I passed away and I was unaware of the effects of Heyrat in my traits.

Ibn Farez was unaware of himself in the presence of God and had a huge Heyrat which was due to the presence of the beauty of the beloved as he used to ask himself what am I who am I? and asked about the truth because the reality of self has uncertainty that it is the mirror of the origin so in his Heyrat in his journey, he achieves certainty which is unity and the real truth. As far as his essence watches a bright light and achieves a place out of the realm of the ration and he watches the truth of existence and reaches the mirror and origin of the beloved.

²⁰ Spiritual poverty

²¹ Abi alkhayr abo saeid asrar tohid (p 305)

²² astonishment

²³ Sheikh, A. Discussion of poems. VolII (p 13)

²⁴ Joudi Nemati, A. Foruq Rokh Saqi (p. 33)

Connecting to Baqa and unity

Baqa means eternity and immortality, Baqa is related to the Great God. ²⁵Connection ²⁶ is a stage and grade links the lover to the beloved and after Fana his Baqa is related to the beloved. Connection has two types: Intuitive connection and existential connection, intuitive connection is the connection of the lover and beloved in the state of observation... and existential connection is the connection of the existence of the lover to the beloved. The relationship between the lover and beloved is such that Ibn Farez says:

You are the love of my heart, you are the end of my search, you are my last request and you are my choice

Now the beloved answers. She says that the claim of his love is a relative and what he wants from the beloved is to see himself he loves himself and the real love is in Fana.

You will not achieve your desire unless you die, die or abandon my love.

Ibn Farez says: "You have my soul you can kill me I have no authority. I am not the one who hates to dies in love I am faithful and my essence wants nothing else"²⁷

He can only achieved by Fana and self leaves itself and lives in Gove with such a death (=Baqa).

According to Ibn Farez the highest stage is unity which existed in him continuously and in this state he feels his Baqa not his Fana. So it is Baqa with divine attributes and acts. So he is presented among people with the same attributes and keeps his link with people continuously and he feels that he is united with him. So he has written:

My love for him led to our unity and this rarely occurs among the lovers, Thus I used to lead anyone in the way of love with Him and in fact He was the leader.

O the adorned lover tell us what you have seen or heard

We are all confident tell us what you have seen or heard

Yes Ibn Farez is released from duality in his search through the stages and achieves Fana in essence so that the presence of devil and angel lead him to the sky and as he has reached unity he knows himself to be united with God.

(The worst people) is a blamer that that misdirects me because of his pride and the other one is the gossip that says distracted statements)

(They were the same in terms of meaning but they were four different things apparently)

I, my beloved, the blamer and the gossip are four different people in the divided world but we are united internally.

Ibn Farez considers the division of the world as four things:

- The Beloved
- "I" dividing himself in the stages
- Gossiper who is the appearance of existence
- Blamer who is the apparent nature of science and he considers himself united with his Beloved and considers his human face as a total form that the Great Sould manages this general form.

Forqani says: These two objects i.e. plurality and unity and science and existence with the beloved and I were the same united whole but in the divided world we were considered as four things and I is me in the stages and gossip is the form and unity and blamer is the outer science. An I and my beloved are the same united essence and the blamer is the face of unity and the one who turned away gossip is the form of knowledge and they are both the attributes of the same essence and both unity and science are the attributes of essence²⁸. Collect the essence and attribute and ask the mystic. So the nature of man is after unity Ibn Farez does not stop his based in unity and goes beyond it i.e. he journeys in division: since all my body : self, soul. Heart and body are in the way of Taiqah (purification, filtration and discharging) so diversity does not break unity and unity and diversity are equal in each other because human being cannot achieve peace in diversity and he should benefit from his internal treasure and achieve his absolute perfection which requires spiritual subjectivity. As he says all my observations have been unitary in which monotheism exists but the veils and barriers are covered and the one who wants to achieve unity out of diversity should remove the barriers and love is obtained by the one who prays navafel and Farayez.²⁹ Ibn Farez says led us to the dept prayer with devotion and affection through navafel and Farayez the obtained position of which is mortal in the existence, will and power of the

²⁵ Moein, M. Persian encyclopedia (p 554).

²⁶ Ettesal

²⁸ Mirqaderi, F., King of lovers (p.p 234-135) Mashreqodora p 463

²⁷ Shafiei Kadkani, MR. Islamic Sufism and the relationship between man and God

²⁹ Jami, Nuroddin Abdurrahman, Nafahatol ons (pp 749-750).

servants and it is absolute in the Creator and the existence of the servant is not there anymore and you will just see Him and this is collection and a way to unity.

The face came out of nonexistence and said we are turning back to him
So there is a return after death as Mustafa said the world takes an hour
Each breath of you becomes the world and we are ignorant of being you in baqa



Conclusions

According to what has been discussed we can conclude that Fana in mystical literature is the highest position a mystic is able to reach. This position can be found in Taiya Kobra ode. The prominent mystic considers the secret of achieving this position as purification, servitude, prayer and soul, and intuition and it is possible to find a way to true love by faraez and navafel prayers. Yes Ibn Farez has depicted Fana and unity in his odes from the abstraction of self from the soul and the presence of soul out of body to the point that he has presented himself out of time and place in the position of Fana in essence. So we conclude that everything is absolute existence and He is the one who presents the tides of the sea and our existence is a symbol of him. We are separated externally but we are united with him internally and we are the same as the sea when we look at the truth we will pass the stages of fana with the help of God and achieve essential Fana and reach unity which is the end of Fana or Fana al Fana.

Resources

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