

Woman and Divine Marriage: Bahà-I-Walad's View Points

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Abstract— Bahà-I-Walad was an innovative Gnostic whose ideas circumvent the beatific visions with a unique apprehension. His divine eagerness and devotion is manifested in his Gnostic book through his delicate discourse overflowed with color, taste and light. His interlocution is allocated with an apprehension of divine unity using an outstanding taste and tone. He uses such amorous allegories and metaphors usual between lovers to disclose his respect to the dignity and status of women.

He considers the worldly love between a spouse and wife as divine and courtly simulating that typical tone in his interlocutions to disclose his divine love. This methodology that was rather divine and spiritual led to the emergence of many Gnostic and scholarly women.

Index Terms— Gnosticism, aesthetics, courtly love, beatific visions, Mulavie, Unity

INTRODUCTION

Bahà-I-Walad (1150-1231), Baha-Aldin Mohammad-Ibn-Hossein-Ibn Ahmad Khatib Balkhi, known as Bahà-Aldin-Walad, is the father of Mulana Jala-Aldin Balkhi whose unique apprehension is overshadowed by his off-spring and his ideas are less contemplated and discussed. The researches of Helmut Reter (1927), Fritz Meyer (1989) and the publication of his Gnostic Book by Badi-Al-Zaman Frorouzan Far (1333 AH) and a few other articles are all the information available about Bahà-I-Walad. There are three other early works as sources about him, i. e. Walad Name or Ebteda Name (690AH), Resale Sepah Salar (729AH) and Managheb-Al-Arefin (718AH) and other sources. In fact these books are written to depict Mulavi's life. That is the reason why we are still at the beginning of the path to know Bahà-Walad's life.

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Islamic Gnosticism has nourished many holy characters including Bahà-I-Walad. The essence of this Gnosticism and the gist of Bahà-I-Walad's ideas will be criticized in this Quranic verse:

«Then whoever wants can meet the Divine.(Al Kahf/110) »

Meaning that the essence of religion is to meet Allah and the religious people who want to get close to Allah are addressed: The beatific visions and knowledge is the main subject of theoretical Gnosticism and spiritual experience in this path and is recognized as practical Gnosticism. to depart from materialistic life and join Allah, i.e. In the Gnostic ladder from abstain to annihilation and heavenly meeting which are the most fundamental concern in Bahà-I-Walad's books and the main issue in his life. The adventure of the flight from the material life to heavenly life, from earth to divinity is the essence of Gnosticism originated from Holy Quran that which engaged the great Balkh lecturer's mind.

Since the king Mohammad Kharazm Shah was called cruel and innovator of Quranic verses by Bahà-I-Walad, and the king was frightened to see the great number of his fans, the king wanted him seriously to leave his territory. (Zarinkoob, 1373: p.30). Bahà-I-Walad's journey changed his life and he came to Ghoonieh. The fruit of his migration was the birth of a son, Mulavi.

Considering Islamic Gnosticism, in the journey to reality and the beatific visions there is no difference between men and women. In the past centuries, no other 3criterion except the vicinity to Allah is considered as the essence of Islamic Gnosticism. During the kingdom of Roman "Saljooghian" the condition was provided for women from different classes to tend to Gnostic life. Besides, Bahà-I-Walad along with his family headed forth a journey from the east of Iran to the west. His wives and other women saw themselves as equals along with the family. Meanwhile, the respect to women remained as a traditional practice in his family.

This tradition as also popular among the aristocratic women in Rome and it was culminated in Mulavi's time, to an extent that the wife of Saljooghian king Ghias-Al-Din wanted to have a picture with Mulavi. Likewise, Mulavi's wife, Kera Khatoon, was a Gnostic that the historians called her the second gracious to Sacred Marry i.e. similar to Sacred Marry. In the Turkish regions the female members were called "Baji" meaning sister because all the religious believers were considered 'brothers' to them. (Shimel, 1379:p.55). In this article, it is attempted to find the origin of Bahà-I-Walad's view point in regard to women and his amorous relationship with the divine derived from a feminine type of love or amorous relationship between two lovers.

Bahà-I-Walad and Women

The first woman who played an important role in his life was his mother, princess from Khorasan. It is said: «Ala-Al-Din Mohammad Kharazm Shah, the king of Khorasan had a lovely girl who was famous for her unique attraction and beauty in a harmonious perfection. There was no one deserving her majesty. » (Aflaky, 1962: 2nd ed.:p.7)

She married Hossein Khatib, the father of Bahà-I-Walad. When Walad grew up, his mother encouraged him to study. It is said: «Once Bahà-I-Walad was in the library studying, his mother, the queen, told him that it was because of the knowledge and wisdom of his father that she married him. » Bahà-I-Walad tried to seek seriously for the religious science then. (Ibid: p.10)

The second woman, who cared for Bahà-I-Walad, was 'Nasab Khatoon'. There are some reports in old scripts that say: «Also Bahà-I-Walad had a 'Nana' called 'Nasab Khatoon'. She was a knowledgeable and well-rounded person capable of making religious decisions. Some people say that she was his sister. » (Ibid: p.16) The 4 presence of these women, who were at the highest level of religious knowledge at their realm and time, had the greatest impact on Bahà-I-Walad's thought and manners resulting in a deep impression on his family especially the religious path of Mulavi 'Rumi' to the extent that no difference was seen between men and women carrying on the religious path to Allah. It was said: «whenever a woman is married to a 'Sheikh', she is considered as a 'brother'. » (Gulpinarily, 1366: p.338) That is the reason why in Gnostic parities, women could take part in religious and spiritual discussion revealed to them, formerly hidden later openly. Valad's children school was open to women and educated most of them on their spiritual path and perfection.

In Bahà-I-Walad's family, there are knowledgeable women in a secondary level to the king's wives and Roman aristocratic women, i.e. the great 'Khatoons' had a tendency towards Gnosticism. Then the middle class women and even from lower classes were also seen. The interesting thing in their family is that there are no difference between free women and female slaves and all could step in this spiritual path and follow its stations. What Mulavi says has its roots in the teachings of his father.

«Love and affection are the features of human beings»
«Wrath, anger and Lust are the features of beasts»
«It is a glimpse of Allah, not a worldly beloved»
«It is surely the creator, not the creature»
(Mulavi, 1371, 1st ed.:p.150)

One of the women who joined Bahà-I-Walad was Esmati-Khatoon. She became his pupil and played an important part in establishing a school in 'Agh Shahr' for his students. It is said: «Esmat-Malek-Khatoon was in the service of the King Fakhr-Al-Din Arzenjan who was very intellectual and knowledgeable and was considered as "Khadijeh" in purity and chastity. A school was built especially for her to teach in Arzenjan and every one was at her service. » (Aflaky, 1362, 2nd ed.:p.25)

These types of women became models to be followed by others. Bahà-I-Walad's family became popular and most of them were women. «On Fridays, the kings came to listen to them». (Aflaky, 1362, 2nd ed.:p.891) Walad's fascinating training and endeavor in his beatific visions for any human being brought a tendency to Gnosticism for most of great women in Roman 'Saljooghi Dynasty'. This inclination came into its peak in Mulavi's time. All women in Moeen-Al-Din locality, a high rank governor, tended to Gnosticism. (Sepahsalar, 1385: p.334) Other women were not excluded from this attitude.

In this family women were trained to reach to the highest spiritual level and they had their own followers. There are certain reports that say 'Sharaf Khatoon' the daughter of King Valad, who had a lot of pupils herself. 'Khosh-lagha' a 'Ghooni Gnostic' was one of the Rumi kings in 'Tooghat' and many other Gnostics are mentioned. 'Kara Khatoon' Mulavi's wife, 'Motahare Khatoon', 'Sharaf Khatoon' the daughter of king Walad, 'Fateme Khatoon' the mother of the Gnostic 'Olu Chebli' the daughter of 'Salah-al-Din Zarkoob', 'Malek Khatoon' the daughter of the Gnostic 'Olu' and 'Mulavi's daughter, 'Karim Khatoon' the daughter of 'Sheikh Mohammad Khadem' and many others who were pupils of Mulavi. (Gulpinarily, 1382: p.365)

During this period, the presence of women increases because of such great Gnostics as Bahà-I-Walad and his viewpoints. Definitely, his ideas are derived from the Quranic verses and Islamic leaders from whose ethical and pious criteria and measures are derived to prove the superiority of men and women and human beings in general. In that era, women, especially, took part in the charity affairs and established many Islamic Mosques, clinics and foster homes for orphans and the poor and the homeless. After the twelfth century during the middle Ages a few convents called 'Khanghah' were devoted to women (convents in Baghdad, Mecca, Medina, Syria and Cairo). It happened that in Holly Mecca, there were three convents with this feature: 'Robat Zaherie', 'Dar-Ibn-Sadi', and 'Robat Bent-Al-Taj'.

The city of Baghdad known as the center of Islam, then, was famous for the convent established by a woman, called 'Dar-Al-Falak'. It was located at the west bank of Tigris (Dejle). Four years after the collapse of Abasi Dynasty, the last Khalife built a convent (Robat) for women and his daughter was its manager. (Shimel, 1379: p.60) This is also true about the clinics and other charity centers.

In fact, women got their social activity certificates from Gnosticism and in 'Mulavieh', this movement started by Bahà-I-Walad and his migration and continued by his true off-spring. « The woman, who was the director of the convent, preached and led other women and accompanied them in rituals and prayers. She had also the duty to be the mentor in their spiritual path and Gnostic stations. However, many of these convents were places for the divorced residence. The history indicates that the management of such convents was under the control of specific families. The grand daughter of the great Iranian Sufi: Ahmad Jam, secluded in his father's convent for forty days: meanwhile, there was another woman called 'Amineh Khatoon' the grand daughter of the great Gnostic poet 'Oha-Al-Din' Kermany, who lived and taught at Damascus and was entitled 'Sheikhe' and 'Hafeze' (Ibid: p.61)

In the life of this Khorasani Gnostic, we should mention the name of a few women. In the historical scripts, the names of Mulavi's mother and Valad's daughter, 'Fateme Khatoon' is mentioned. (Bahà-I-Walad, 1333, 1st ed., p.354: 2nd ed., p.45) 'Momene Khatoon', in Valad's historical journey, accompanied him but before their arrival to Qunieh in Larande (Gharaman), she passed away. (Louise, 1383: p.58) Her title was 'BiBi Alavi.' (Zarinkoob, 1373: p.61) There are many stories about their spiritual status. Walad, like his son, Mulavi, had two wives all through his life. « In his house,

there were two women with whom he was in love. His mother 'Mamy', had relatively prosperous life and always had invocation of God» . (Ibid: p.17)

These women were quite aware of Walad's spiritual position and transferred this inherent quality to their children. As such were his nephew's words about his grand father

« Our ancestor was such seen by that student»
« He was dominated by the love of God»
« His title was Bahà-Al-Din Walad»
« His lovers exceed in number»
« No one exists like him in his Fatva (religious decision)»
« He exceeds the angles in piety»
« Before they say, he could tell the secret of their dream»
« In a moment they change the devil to an angle and the vise verse»
« He is the only ruler, bestowing his blessings to whole world»
« Every one is wondering in his blessings and the omens in his news» (Sultan Valad, 1389: p.186)

A family consisting of such men and women could not only have a great impact on the history of their time but the ages to come.

« When Bahà-I-Walad passed away, he went in the vicinity of the Allah»
« Nobody was left in Ghoonieh from men and women and the nobles not to attend his mourning gathering. How can I explain that grief? »

In regard to the faith and belief of these great people, Mohaghegh Tarmazi mentioned a few clarifying statements:

« The great Mulana, peace be upon him, said : "I have surveyed all the Holy Quran. The only meaning, I have found in any Quranic verses was that I should quit anything and any person in the world. Any thing that I'd think I'd find there, the god would bestow to me freely without any obligation. You that are a close believer, get closer. »
« The prayer is the unification with God, Zakat is the unification with God and Fasting is the unification with God»

There are all the kinds of relations, from each of which is a taste as if you are beside your lover and the taste of laying your head next to your lover. (Mohaghegh Tarmazi, p.68) « The great Mulana, peace be upon him, said: « Whenever there is a friend, the annoyance exists but as the alien appear the unity is allied along which brings happiness, while the presence of the friend causes the happiness to vanish. » (Ibid: p.69)

That is the reason why a boy like Mulavi is brought up in this family. « Our Lord, from the very beginning was very much like his father, Mulana Bahà-Al-Din Al-Walad , in manner and behavior including his teachings, preaching, and self-disciplinary which were derived from the Prophet Mohammad in obedience (P.B.U.). He reached to such spiritual level and visions through his self disciplinary and prayers that no perfect man has ever got to. (Sepahsalar, p.56)

In Walad's family, this kind of spiritual view point, i.e. Gnostic experience is genuine and the love of God flows through out their lives and from thence come the honor and positive view towards women. As if it is the case that the amorous relation is considered to exist among all the world's elements.

« Every element in the world is seeking its couple , just like and amber is attracting a straw » (Mathnavi,1371,3rd ed.: p.4404)

In fact, the motif of movements of the creatures in the world and all its members is the unity of the lover and the beloved. « Anything in the world is seeking for its mate, just like the magnetic device draws iron or amber attracts a straw and the Earth is absorbed by the Heaven. It is only through such unification tat something perfect would be born. » (Shimel,1379: p.135) The divine unity will end in beatific vision and everlastingness which is the last step in spiritual path of Gnosticism. From Quranic verses we understood that monotheism and divine unity is the essence of religion and all the activities which would lead to him.

Bahà-I-Walad seeks for the divine unity in the beauty of the relation between a man and a woman. « I beseech you to give me the kind of perception that is eager for you and give me the kind of sight that only watches your beauty. Oh my Lord, bestow me that kind of understanding. I saw that my feelings are a kind of trap that my Lord has set up for me to get caught by its beauties. I asked for the kind of sight that is bestowed to the magic of Pharaohs. My Lord, exhibit your beauty in my eyes as exhibited in the eyes of Zoleikha witnessing Joseph beauty, my Lord, the kind of sight that is granted to those closest.» (Maaref, 1333, 1st ed.: p.30)

Walad's Eager Love for God

Bahà-I-Walad, in his Gnostic book, expresses his eagerness of spiritual life and in his confession overflowed with feeling and love toward his divinity. The delicacy in expressing the Gnosticism shows the lover's zeal in an aesthetical feminine language expressing the courtly love to the beloved through color, taste and light. « When I witness My Lord and his unique features, I understand that these superficial

varieties, images and directions like when the bloom or the leave departs its branch, Allah and the Lord's features are quite different and the creator of the whole universe is from these and would not remain like that. Thus, as I engage deeply contemplating on my Lord, I withdraw from the material and rotten world.

I am in no place to be seated but in an unknown world wondering and wandering. « Bahà-I-Walad, 1333, 1st ed.:p.169)

This aesthetic apprehension might be rooted in the outstanding presence of women in his spiritual life that: « Women were introduced to religious and spiritual discussion and they were allowed to attend Walad's preaches. In a way he found the way to unite the family life with his work». (Luis, 1383:p.117) Even though he was not a poet, he used famous poems while admiring Allah.

When admiring Allah, he depicts himself as lover who is uttering verses for his beloved. (Bahà-I-Walad, 1333, 1st ed.: p.16) He believed that his admiration of the beauty and the facial expressions of lovers is the same as Allah's admiration. The music and the rhymes are all Allah's blessing that is granted to human beings because of the harmonious nature bestowed by Allah. (Ibid, 1st ed., p.272: 2nd ed., p.116)

He had a strange apprehension: «My eyes, ears, intelligence, soul and understanding are all but yours, my Lord. » (Ibid, 1st ed.:p.7) «Now my fellows tend towards the Almighty God. All the pleasures and tastes are from Allah. All the creatures are blessed with him and whatever they have are originated from Allah. » (Ibid, 1st ed.; p.174) «Witnessing the Almighty, I saw the science, the wonders of the material world and the other world which are granted to me. There is no end to these wonders and thousands of yellow and red roses in the gardens, the tastes, the beauties, the planets and pleasant fragrance of pure musk are derived from God that makes me intoxicated. (Ibid, 1st ed.; p.149) «When you are close to God, you are close to either worlds. Whatever breath you take in, feel the existence of Garden of Eden and the next breath you feel the Garden of Delights. » (Ibid, 1st ed.; p.15) « Say that from all the wonders and ecstasies provided in all parts of my body and look how these parts have taken the color of these wonders to become human; Once green, beloved, lover and overflow of ecstasy.» (Ibid, 2nd ed.; p.140)

Authenticity is given to beauty and love in the Gnostic school of ecstasy in Khorasan. In that era, Bahà-I-Walad and Atar Neishaboory are the most famous. The kind of Gnosticism that is possible through spiritual path and its stations towards divinity with love enforcement and attraction of perfect beauty.

The apprehension of 10 these great people is originated from Quranic Treasure and it has its long history in Islamic Gnosticism. The followers of love and beauty sought for in all earthly beauty and the beauties as the reflections of the divine beauty and the Divine Law is the best path to get to the ultimate truth. The verses related to Divine proximity are as such: «The God is with you wherever you are. » (Al Hadid/4)

It had the most powerful effect on Bahà-I-Walad, as if his knowledge is the interpretation of this verse. As soon as he feels himself close to God, the divine love is flourished in him eagerly.

If in earthly love, lust and taste plays an important role, for Bahà-I-Walad the love of god has the same features. « In whatever condition you are, remember God. As an instance, if you are seeking a taste of lust, look for God with invocation of god who would bring you pleasure and extreme kindness. The sweetness of having children is in the account of lust and love. The perfumes and ornaments are because of love and lust. No impression of god is more wonderful and powerful than life and love. Then recall God for every effect. » (Ibid, 2nd ed.; p.116) His message is that you should seek and witness God himself in all the wonders and beauties and contemplate about the Divine's beauty.

In Bahà-I-Walad's Gnosticism, the vicinity to God is possible through love and beauty. « The kindness and knowledge indescribable. Any one aware of the Divine Love and wisdom will taste the Divine Love and the ignorant will not apprehend though it is thoroughly defined. The only person who is curious to know the origin of all the beauty and taste will be able to taste the Love of God. If search for the manners of his love, you will be deprived of the Divine Love and kindness and beauty. » (Ibid, 1st ed.; p.143)

He built a Gnostic ladder with tangible features to find a way to his Beloved: « Bahà-I-Walad took advantage of the feeling of lust and joy in his worldly body to prove the potentiality of the extension of his worldly experiences to associate with the Divine Love. (Mayer, 1389: p.272) » In accord with his sayings: « The announcer (Muazen) would call out outdoors, and we call for beastly lust indoors all in all we see what we deserve. All the infinite Divine taste is much more than what I taste though it is originated from him to make me joyful. All my body organs are in love with the Divine. (Bahà-I-Walad, 1333, 1st ed.: p.110) »

Sacred Marriage or Spiritual Unification

The interpretation of Walad's amorous relationship between Divine and human being is surveyed and analyzed by Fritz Mayer in his research entitled "Spiritual Love Affairs". The two Iranian translations

used his ideas under the title of "Holy Marriage" (Mayer, 1382: p.362) or "Spiritual Unification". (Mayer, 1382: p.389) Of course, Bahà-I-Walad manipulates the popular language among lovers to depict the Divine Vicinity and Love. This Gnostic perceives the spiritual visions, contemplative visions and joys trying to express them in his own way. Most of the Gnostic terminology and expressions he uses are derived from his spiritual contemplations. His innovations using specific expressions that are very tangible to no one but him had already been used by him before.

According to Bahà-I-Walad, the romantic relations between the Gnostic and the Divine occurs in the stations of spiritual journey and affinity are depicted much like loving affairs indicating the Gnostic lust using the earthly and tangible terminology for the reader. The idea is probable analyzable based on the materialistic school that superficial beauty is only a stage of the spiritual ladder to get to the truth. Worldly and human love is considered only an introductory step essential to reach the higher levels of the Divine Love. Allegorically speaking, while it is getting us close to the Ultimate Truth, it is drawing us away from the real destination.

Another interpretation is that perhaps the expressions as such in regard to the Divine are originated from the romantic and sincere relationship that existed between him and his wife or it is the case that romance was quite familiar and sacred in his family.

By the way Bahà-I-Walad places the Divine both in the roles of the Beloved and the Lover as if the Divine is a man an human or a woman.« I said the God is great, i.e. I don't understand his greatness unless I see his Lordship over all my organs, touching tenderly all through my figure with kindness, talking to me, illuminating my sight every minute, touching mu ears, endowing hearing sense, telling me the secrets, turning my face and touching it, talking to me, and blowing his souls into me. Since my Lord treats me kindly touching all through my figure lets me know his existence. Now that I call 12Him, Allah, he embraces me touching all through my figure so closely that milks flows through my breasts and all and each part with ecstasy. More explicitly it is said: My Lord in its supreme throne is in the lowest part of my cloak. Unless the Divine caresses me in the incantation time or hug me, my prayers will be useless. » (Bahà-I-Walad, 1333, 1st vol.: p.167)

The idea that any Gnostic expresses his relationship with the divine allegorically using romantic metaphors popular among earthly lovers portrays him as the follower of the worldly and materialistic School of Beauty. From educational view point, it is rather a

unique creativity used in alternative expressions of the Gnostic encouraging the mentors in the stations of the ladder of the spiritual experience. On the other hand, he might have the intention to express the sacredness of the worldly relations between human beings, men and women, demoted form of divine love. The other possibility is that Bahà-I-Walad, honestly, expresses his personal apprehension and his sole objective was to authenticate while his unique expressions might be a sort of special encryption.

It is said: « Now that the Almighty God is beholding you, dress up and adorn yourself like a bride since there is not any better procurer than the Almighty God. Adorn your eyesight with coy and make it perfect with credit and beautify your ears with alertness. Stand firmly and politely making up your face with the powder of fidelity and supplication to God and adorn your feet with the ornaments of servitude. » (Ibid, 1st vol.: p.96)

«I feel that somebody beholds all my faults in all dimension, my retorts, and pudendum, the private parts as if you are the bride or the groom of somebody. All the hidden parts or flaws are seen, enjoyed with no concern or care. Now that he beholds all the hidden, reveal yourself to him with no care or anxiety. » (Ibid, 2nd vol.: p.139)

Though Bahà-I-Walad had created this type of poetic and literary style his style is not welcomed by his following generation even his son or grandsons. These types of allegories are less seen after him. In some cases, in Quranic verses, the God has demonstrated himself as a female and sometimes as a male. « When I wake up, I see you, the whole world, and when I move, I see you all beside me. Whatever I grab, you are at hand. As if when a king wakes up thinking he is all by himself but suddenly he realizes his bride's face, hair and all her figure is beside him accompanying him, talking to him while sleeping. I will talk to whatever available of you. I'll be at service of the joy and the beauty of the Divine. At any moment, I'll join the ultimate reality, I'm wondering what you really are. Oh, Allah, I will drink the wine with a unique taste that will make me unconscious for a while. » (Ibid, 1st vol.: p.147)

According to Gnosticism, the worldly beauty of Bahà-I-Walad, the romantic relationship among all the figures and creatures of the world as well as the beauty and valuable qualities are all derived from the Divine. The romantic relationship between men and women is also created by the Divine: « He bestowed the beatific images of the bride, the maid and the cuteness in them for men and no body knows the manners which the Almighty speak with the meadow, the oceans, the wind,

and the dust. Yet they are unique in perfection and cuteness in quality. It is just like the time when the king looks back from the bride, she gets sad, and it is also true with the Divine speech with the creatures. » (Ibid, 2nd vol.: p.20)

He believed that the romantic relationship between the lovers are triple sided and not a two way relationship because the Divine also intervenes in between the parts and figures of the loving members.

« When the love is tangible, the Divine occupies all the dimensions of the lovers and nourishes them leading them to the actual love-making. » (Ibid, 1st vol.: p.147)

In Bahà-I-Walad's view point, using allegories was not allowed in describing the divine. What were reported using allegories and metaphors in the description of the Divine and Gnostic experiences was not something new. This type of writing style has been popular since 2nd AH, yet the tangible examples of amorous relations as such are unprecedented. The creative image of male and female relationship in worldly love is introduced in his 'Gnostic Knowledge'. Of course, these examples do not have real meaning and the whole work is demonstrated in a figurative sense. The fundamental truth is that the Divine is present every where and is omniscient and omnipotent from whence all the creatures derive their power and they are under the Divine guidance and determination: All of which are axiomatic principles in Islamic theological beliefs.

Conclusion

With his migration from 'Balkh' to 'Ghoonieh', Bahà-I-Walad developed a great alteration in cultural and intellectual domain of Islamic world. One of the outstanding aspects of this movement is his particular view point towards love of the Divine and his aesthetics which is a new outlook in regard to spiritual unification as an ultimate destination of mankind. Considering the influence of his thoughts and ideas, we can mention the role of women in man's life and her status in the family life and the society. Bahà-I-Walad lived with many aristocratic women from higher classes of the society in Iran. As it is said, his mother was the princess of Khorasan attending freely in Gnostic educational centers. They could take this idea to 'Ghoonieh' with a feminist and romantic view point and taste in regard to propitious Mulavie spiritual path. Bahà-I-Walad, in his Gnostic book, uses allegorical figures of speech considering the Divine Love that is very tangible and unprecedented within a framework of worldly love between men and women. But considering the encrypted and personified apprehension and experiences revealed in Gnostic language, it seems to be improper type of word framework, intentionally or

unintentionally, used for various reasons including the attractions of new pupils. He expresses the Gnostic points in attractive and encrypted frameworks with the intention of education and training. Sometimes, the Gnostic is so fascinated that he is unconsciously praying and expressing his inner feelings with his true beloved. A great many of Bahà-I-Walad's lectures are as such. While studying his view points in regard to women and beauty, it is understood that this great Gnostic firmly believed in 'School of Aesthetics' and 'Divine Love' in Islamic Gnosticism. It is assessed that his consideration of virtual beauty is a means of transcending the stages of Gnostic spiritual ladder to reach the Divine beauty and the ultimate truth.

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