



Artículo de investigación

Investigating the level of odd (Shathi) in the teachings of Baha'u'lvalad

Investigando el nivel de impar (Shathi) en las enseñanzas de Bahá'u'lvalad

Investigando o nível do estranho (Shathi) nos ensinamentos de Bahá'u'lvalad

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Escrito por:

Morteza Ghobadi As⁴¹

Bijan Zahiri Nav^{2*}

Tofigh Sobhani³

Ali Mohammad Moazzeni⁴

Abstract

The wordless of the mystical experience makes the mystics and Sufis, through the use of secrets and parables, to express non-existent facts beyond the wisdom, mystics believe that the form (appearance) can not show secrets and meanings of mystic. In this regard, Sultan El-Olama Baha'ulvalad, like other mystics, wants to express his mystical experiences to others, but the interpretation and description of these experiences can not be expressed in ordinary language, but the mystic does not have a tool other than language to refer to these mystical states, or must be secrets and mysteries or must say by language, in this way raises the temptation to express or not the mystical secrets by odd mysticism. Baha'ulvalad presents his mystical experiences according to the rules of the language, and this expressiveness leads to the creation of a odds (Shatifi) in his mystical language.

Keywords: Baha'u'llood, mystical language, odd, Shath (odd), shatihit (odds).

Resumen

Los sin palabras de la experiencia mística hacen que los místicos y sufíes, a través del uso de secretos y parábolas, expresen hechos inexistentes más allá de la sabiduría, los místicos creen que la forma (apariciencia) no puede mostrar secretos y significados de místicos. En este sentido, el sultán El-Olama Bahá'ulvalad, como otros místicos, quiere expresar sus experiencias místicas a otros, pero la interpretación y descripción de estas experiencias no puede expresarse en un lenguaje común, pero el místico no tiene otra herramienta. que el lenguaje para referirse a estos estados místicos, o debe ser secretos y misterios o debe decirse por el lenguaje, de esta manera aumenta la tentación de expresar o no los secretos místicos por extraño misticismo. Baha'ulvalad presenta sus experiencias místicas de acuerdo con las reglas del lenguaje, y esta expresividad conduce a la creación de una probabilidad (Shatifi) en su lenguaje místico.

Palabras clave: Baha'u'llood, lenguaje místico, impar, Shath (impar), shatihit (probabilidades).

Resumo

O sem palavras da experiência mística faz com que os místicos e sufis, através do uso de segredos e parábolas, expressem fatos inexistentes além da sabedoria, místicos acreditam que a forma (aparência) não pode mostrar segredos e significados do místico. A este respeito, o sultão El-Olama Baha'ulvalad, como outros místicos, quer expressar suas experiências místicas a outros, mas a interpretação e a descrição

⁴¹ Department of Persian language and literature, Khalkhal Branch, Islamic Azad University, Khalkhal, Iran. morteza0081@yahoo.com

² associate professor of Persian language and literature, University of Mohaghegh Ardabili. zahirinav@yahoo.com

³ Professor of Persian language and literature payame noor university, Tehran. sobhani26@yahoo.com

⁴ Professor of Persian language and literature, Tehran University. moazzeni@ut.ac.ir

* Corresponding Author

dessas experiências não podem ser expressas em linguagem comum, mas o místico não tem outra ferramenta do que a linguagem para se referir a esses estados místicos, ou deve ser segredos e mistérios, ou deve dizer, pela linguagem, dessa forma, suscita a tentação de expressar ou não os segredos místicos pelo misticismo estranho. Baha'ulvalad apresenta suas experiências místicas de acordo com as regras da linguagem, e essa expressividade leva à criação de uma probabilidade (Shatifi) em sua linguagem mística.

Palavras-chave: Bahá'u'llood, linguagem mística, ímpar, Shath (ímpar), shatihit (odds).

Introduction

The level of odd in mysticism language, as its name implies, is related to the odds of mystics. This level can also be interpreted as a taste level. odds are the things that lie on this level, it is to be noted that the odd doesn't arise from the mystical experiences, but from the interpretation and description of these experiences that can not be expressed in ordinary language, but the mystic seek to Communicate with other people, and since the most basic bridge is the connection with language so in order to communicate with others, the mystic does not have a way except speech and language, or he should not say anything about his own condition, or if he does not tolerate to be silent, he should speak the rules of the language, and since he does not understand the language, he has odds and bizarre in his speech. Because the language interacts with human intellect and wisdom, but mystic revelations with introspection, and these two do not logically correspond to each other (Zarabi, 2005: 34). Chmel (1995:52-51) also states the purpose of this bizarre: Bizarre is to illuminate a listener or to strike a fire of speech, or astonish the intellectual power of mind in order to provide the ground for irrational understanding, the true meaning of question, or the state or position of the mystic.

It should be noted that this opinion and the view can only be correct if these odds are conscious, otherwise it is not acceptable. In mystic terms, language does not have much value in inducing mystical meanings, therefore it is not considered serious and important. So there is no caution about using it ((The excitement of emotional is limited the ability to think logically in the language, and sometimes so tight, that the result of the thought is dispersed in propositions and compared with the continuous and rational meanings of the consciousness and control over the intangible and habitual language)) (Nejad and, Keshtkar, 2018: 15) . Although the mystics use language, they always say that their experiences are inexpressible and that the language is incomplete to express these experiences. At the level of odd, we come to the controversial

community, and of course the most important part of it is the forms that mystics have said. In general, inconsistency and overlapping with their subcategories are the main aspects of the bizarre level of mysticism. What we have in mind at this level of mysticism is the bizarre of language and the mystics.

The book of Baha'u'l valad is similar to the great speakers poems than reason and research people thus the reader after familiarity with the author's method thinks to study one of the desirable lyrics of Farsi language, not a book in the Sufism and the interpretation of the Quran and the explanation of the Prophetic Traditions (Keshtkar, 2011: 5) (Like many of the prominent writers of his era, Baha'a knows the delusions and the elements of the language, but in expressing and explaining the content of his mystical experience, he is not bound to the rules of prose-law and prose-writing. For this reason, the prose of education is simple eloquent and ripe. (Nuzhat, 2013: 214). But ((his words are sometimes complex and vague)) (Kamal al-Dini, 2003: 421) because Bahá'u'lvalad was forced to make very detailed and important articles in the form of words.

Education is one of the important mystical works that, despite having a lot of research capacities, has paid less attention to literary scholars, and most of the studies that have been done on this book have a comparative aspect in which this work works with the others works, in particular, Maulavi's works have been compared in terms of content and structure. In addition, we can mention to Fritz Meyer's book with Baha'ulvalad title, his life and mysticism, this book in 2003 has been translated two times: first by Dr. Maryam Musharraf and the second time by Mehr Afagh Baibordi. Therefore, we are going to examine the odd level (Shatifi) of the mystical language in the Baha'ulvalad encyclopedia

Bizarre

It is one of the constituent elements of semantic normality, the choice of paranoid or bizarre expression. The meaning of the





bizarre image is the image that the two sides of the composition are in odd between meanings (Shafie Kadkani, 2006: 54). A poem which with one reading can understand all its of concepts can not be poetry. Good poetry is meaningful. Odd, along with elements such as: metaphor, telema, errone, point, and ... give the spirit to the poem spiritual diversity and complexity and ambiguity of art so that the reader whenever he reads poetry, by thinking about it, will discover one of the language's mysteries (Maghdadi, 1999: 179- 178).

The bizarre in Latin is "Bizarreum," the source of which is "Bizarreon" the Greek word and composed of "Para" (means opposite or contradictory) and "Dox"(means belief). A contradictory view of rhetoric is a contradictory and unconscionable one, but it can be transformed into meaningful word through interpretation. (Keshtkar, 2016: 8-9)

The bizarre that are in the book are from the Quranic bizarre. Fouladi (2008:236) states in this regard: "(1) The trace of bizarre can be found where an attempt made to interpret supernatural experiences; hence the texts that interpret these experiences are real realms of emergence and there will be a bizarre, and therefore, in the verses and narrations, we will find a lot of bizarre)).

Examples of Quranic bizarre in education:

And those who are killed in Allah way aren't dead; nay, they are alive (and) are provided sustenance from their Lord;

All these things will be water and soil and air, and we will ensure that you can not see the stars and the sky, the air and the soil what you have gotten from the animals and the fruit and the property. Give back the melon and the cucumber and all the colors, God where it does these things, where it will look after, and will leave in what kind of fur and where it comes out. The six terms are the absence of any direction, the relation with the other and one direction to the sides, which was destroyed, was not possible to the other side. This phrase is Allah and Allah (Baha'ulvalad, 1973, 272: 1)

Thou makest the night to pass into the day

He turns night to day, when the night will be shortened the day will be prolonged, so it will not

be possible to enlighten the believers who are weak on the Day of Resurrection Thou makest the night to pass into the day (Ibid: 302- 303)

-It is known that such people are like the silkworm of the earth on the sea of thought, and the spirit and the sea on the air in it is a source of passion in both the earth and in the unfortunate state. He released the two seas [side by side]; (Ibid: 239).

-Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding. The emphasis and promise of this is that there is abductors of the truths in the Qur'an and the excitement of the hearts and the lust and purity of the Halal and the haram and the objects of the beings of the beleaguered and uncreated beings of the universe, the other lands of the garden, although the eye is open because your soul is not watching this door. (Ibid: 114)

-O Allah, Creator of the heavens and the earth, So you scatter the earth out of heaven, so that the hidden curtain is scattered until I am sitting on its threshold. I also see this world and see that world. You are my protector in this world and in the Hereafter. The world and the hereafter are trusts and I have become a good lover of the hereafter.... (Ibid: 27- 28)

-So, O Allah, I am the first and the last, you are my paradise and devil, and you are my eyes and soul and I do not know where I look and make busy just you, but you learn to say Allah, but I have forgot, and you remember Allah (Ibid: 7).

-The good looks of the bearer are the source of good pleasures. (Ibid: 148)

2-1: We will find another category of bizarre in the teachings that Baha'ul-valad describes it with contradictory words in the most part. As:

-That is, one can be one ugly and one can be beautiful, one long and one short, one weak and one powerful and one defective and one has clear eyes and one black and one will be heard and one will have a lot of wisdom and one of them is grateful and one of them is bad and expensive, and so expensive so like now that created these danger roles that reveal the pleasure, the unpleasantness and the dangers of his bosom and his prison. After death, also the role of dangers was created on the Ebony Soul.

And you have it and its prison and Allah is Alam (Ibid: 374).

- I will remember Allah as if I remember all the beings from good and evil, sadness and joy, and good and ugly, and adoration, and darkness, and light. (Ibid: 144)

-Allah, because I am from you and my opinion and my perception is of you, my intellect and my soul, and my eyes and mind, and my ear, and my inner self, is of you (Ibid:88).

-from whatever kind he gives the ugly and the good, the good and the evil, the principle of love is for worship : (Ibid: 216)

1-3 in addition, there is another kind of bizarre in the teachings that the creator of this work addresses the bizarre words in short sentences. As:

-But Allah created the ugly and created beauty . (Ibid: 300)

-and from bitter water came freshwater water and from spine to flower (Ibid: 178) .

-Good and evil and other branches go to hell. (Ibid: 328)

-And you have believed in hell and paradise (Ibid: 342).

-How and what is the hell and paradise and how is life and death. (Ibid: 347)

-But in this world there is comfort and suffer (Ibid: 300) .

-Allah blessed them with wisdom and soul (Ibid: 67) .

-He has neither intellect nor spirit, nor happiness or comfortness. (Ibid: 66)

-And after youthhood is oldhood (Ibid: 397)

-chose the soul to become young your oldhood (Ibid: 239) .

Other Examples of Bizarre in Education

-The world that causes suffer is preceded to last, that is, comfort and taste is after suffer and waite (Ibid: 330)

Odd is in creating comfort and taste of suffering.

-Every night, the dormant bodies sleep like Asian ship that its outside is wet due to water, and the inside is dry .

(Ibid, 19: 2) Odd is in the water that dries the ship.

Bizarre

Bizarre is one of the manifestations of odd in the mystical language. It is a contradictory and seemingly infallible speech that the mystic speaks in moments of exuberance, the moments when the mystic reaches to the point of destruction and unity with the true believer (bizarre is on the verge of unity and mystical connotation, spontaneously speaking, and introduces a whimsical and subtle that the Sufi feels inwardly and it is the feeling of a lover and lover moving, as if lover is beloved, and beloved is lover because lover and beloved are in one essence (Stari, 2005: 154 and Maria Paredes Chacin et al., 2017). Roozbehan Baqli (1965: 57- 58) states in the definition of bizarre: (In Arabic, the word "Shaft" is "Movement" and Shattah the house where is crushed the flour. In Sufis words, bizarre is the key to the movements of their secrets, when the ecstasy get strong and the manifestation of light enhance in their head.

Words Such as (ana I-haq) from hallaj and ((sobhani, we are great)) from Bayazid, and poems from Molavi:

*There was no world, and I was not an Adam
I gave unity to both Khidr and Al-Istim
I am Ahmad I am Haydar also the owner of
country
I am the wine of Ahmar
Jami*

*That day I was in the tribe of suffernig
It was not a sign of the vine*

Hafiz Shirazi; he knows his poems as admire of paradise Garden at the time of the Adam:

*Hafez poetry at the time of Adam in Khalid
Garden*

Nasrin and flower were decoration papers

Of the people whose mysteries are well-known (Ibn Farez-e-Mesri), are the mystics of the seventh century AH. He says:

Although I am portrayed as the son of Adam, but it has a meaning that shows I am the father of Him. (Asadi, 2010: 159) he is one of the most famous mystics.

Baqli (1970: 58) also says about the origin of Shtah: "(The principles in Shtahh are from three mines: the Quran mine and the Hadith mine and the inspiration of the Imam.

This view led to dispel some pessimism about Shath and its speakers. But the reason for saying





these words has always been questioned for everyone. In this regard, have been raised some ideas, some of which have been raised by Stacey (1979: 265- 279), although these views do not persuade him too.

These theories are:

1. The theory of odd experience knows Shath as odd in the mystical experience.

2 -The theory of Shath speech in this theory is a kind of literary passion that is deliberately used by the mystics to influence speech.

3. The theory of maladaptation or misrepresentation; therefore, the theory that mystics mistakes and landslides without describing and interpreting their mystical experiences.

4 .A theory of multiplicity of examples or contexts or multiplicity of directions in which our theory can solve the odd of the states by specifying the boundary.

5. The theory of the plurality of meanings or ambiguities or verbal contributions; what we mean by this theory is that the mysteries and their odds are due to the use of a word in a different sense, which also eliminates all the meanings of the words.

6. A special logic theory, which considers this theory of mysticism to be a logical, other than a well-known logic, that accepting this theory can be as a odd logic.

It is better to continue this topic with two separate questions:

1 .What is the reason for the odd in the mystics?

2. What should be done to eliminate these odds and ultimately understand the situation?

The three theories from these theories can be considered as the answer to the first question; the theory of the experience odd, the theory of hypocrisy and the theory of maladaptation.

Regarding the bizarre of the experience that the odd of the two sides is due to it, it should be noted that due to the unityless and the placeless of these experiences, the bizarre of the mystical experiences can not be accepted .The odd between the terms is due to their interpretation. Of course, not as it is in the theory of Shathi and not in the form of the theory of maladaptation. In the world of unity and as mentioned above, there is no odd on the threshold of the lover's and beloved's alliance, but this odd arises when stepping in the universe and ((me and you)) he wants to make the same statement. Therefore, in answering the first question, it can be said that the odd between the mystics's layers is not in

themselves and in their truth but in their expressin of world .Just as in the mystical experience, of course, not being mistaken by the mystic in retelling it, but inevitably from this odd and bizarre ;If the mystic was in a pure attraction, seeing and hearing and swallowing and smelling becomes the same, and he will, without desiring to observe grammatical rules or syntactic structure, bring his mind in the bizarre and due to which is created for mystics, the mystic language and their dialectal structure are abandoned from the rules of language and rational, and they do not adhere to them .So the mystic releases any linguistic conjugation in his own dialect. One of the products of these dialects is the bizarre of mysticism, although in these speeches and logical categories are not in its positions, but the word is meaningful (Zarabi, 2005: 62).

What to do to eliminate these odds? Theories of multiplicity for examples, plurality of meanings, or word-share, and above all, the special logic theory in this case, helps to resolve these odds .Contrary to Stace, Yasrebi believes that the theory of multiplicity of examples (in the solution of many odds) is used in much theoretical mysticism, for example, the issue of unity in plurality or plurality in the unity, or solves the same multiplicity of directions, and also the problem of mortality at the survival time .As they say in the latter case :(die with ...) and ((Survival with ...)) these two different letters solve the odd (d-s) (Yasrebi ,1991: 396 and Aleksandrovna Maximova and Aleksandrovich Belyaev, 2017). And in the theory of plurality of meanings or ambiguities, he says: (in Islamic mysticism there are many cases .When the words about the situations and truths of mysticism are used and permitted, it is naturally accepted that every verb has two meanings .One common sense and its meaning in the common sense, and the other is the mystical meaning that used the permitted terms and its meaning is conceptual and understandable only for mystics. (Yasrebi ,1991: 396).

Perhaps the opposite proposition is also correct. If the clauses were expressed in terms of a particular term that really expresses it, it would be more difficult to understand it . However, the express of ambiguity and likeness can be a way for everyone to understand it easily.

A particular logic theory is also effective in eliminating these odds. This logic is the logic that every language can have for itself .Logic that

considers the characteristics of every language for itself is a scientific language that has its own logic, and the people of science do not have a problem in understanding this logic and language.

Yasrebi says with a certain vision: bizarre is for others, it is not for mystics, it is a language and culture, and therefore they say and know what they say and know, for whom they say, as other scientists and artists have the right to speak out their findings in their own language and in their terminology and culture, why do not the mystics have the right to do so? (Ibid: 390)

Familiarity with the language of mysticism and its features at the level of the mystics has made it possible to make a number of books for everyone, and it is partly solving problems.

And here are some examples of mysticism:

Bayazid has fervent prayer: God, how long would be distance between me and you? you kill me so that I will not be any (Attar, 1981: 207)

It is quoted that: a person prayed in jail thousand Rak'ats and said: "If you say I am right, what is this prayer?" He said: "We know that we appreciate, (Ibid: 590)

God is in unity. There is no one in unity, us and you.

I, we and you and him, have nothing to do with unity (Shabestari 2004, 43).

Types of bizarre in the Education of Baha'u'lvalad:

Death and Survival bizarre

The bizarres, in which the mystic fades to life, are examples of this subject in the following subjects:

-And people of world are sitting in the fence of Murad, nourishing this world and rebuilding it. And the believer use catapult of destruction on that building destroys the untangle stone of its congresses, and drops it down. (Baha'ulvalad, 1973, 161: 1)

-Honey is made of flowers, resurrect isn't happy, and the trustworthiness of ourselves is good, and everything that is created is happy and exist everything as much as it pleases (Ibid: 134).

-If your life in the world harmed a hundred times, you gain and do it one hundred one times even there is no trust in business. And yet, in the absence of business there is distrust and

hopelessness, in the world is die and no promise (Ibid: 212).

-Ask Allah to Fade this Being (Ibid: 73).

-You are going to be like a shameless in the heavens and earth, and you will eliminate them so that you can prove all of Allah's sake and Allah. (Ibid: 110)

Object bizarre

There is one thing that is the claim of mystic unity with God (Fouladi, 2008: 292) bizarre samples in education:

-Allah, now, pairs these meanings with me, love and beloved in one place. And do not need anyone else, when I see these things, I see meanings. And Allah considers these meanings such as the adorned bride, my jewelry is mercy with Mean and Allah (Baha'ulvalad, 1973, 130: 1.)

-I know that Allah is abandoning me in the form of a shrine, and he also makes me beautiful. (Ibid: 168)

-And I will remember Allah, and I ask those things which agrees with me, and changes my feelings and I look at the truth of Allah and I will be brave and I will change my every aspect that I see (Ibid: 176).

-O Allah! Call me for your request. Come now, come to Allah. What do I want from Allah? From all the affairs that Allah receives from all directions, I regard the totality of the lines. I consider every one of them (Ibid: 2).

-I said, O Allah, where is the intelligence and where it is going? And, O Allah, what do you think of me? Where do you go from this point of view? Thou the God is in my vision and my vision is in my mind that I think you're going Thou And, O Allah, is in my heart, where do you go from this heart, where do you go from here to wherever?(Ibid: 1)

The complete bizarre

That represent mystic environments and his dominance over everything and everyone t is example of this lesson:

-Sometimes it seems to me that I am the king, I am indefinite and I am indebted to my sublime and unscrupulous, and from these thoughts comes the smell of wealth and greed and jealousy. And, in the sadness of these, you make yourself so profane. You must unite the spirit of





your souls with Allah so that they do not leave you in any way. People in the world, from the place and possessions, are like a ladder, have a long axis, base line. And I know that they will fall from the ladder (Baha'ulvalad, 1973, 374: 1)

-I was sitting there, I said that what I do, God inspired me and told I created you in order to you look at me and take your heart from me (Ibid: 8).

Pomposity

In this way, the mystics pomposited and compared themselves with the prophets and even the Lord.

-I awoke at night," I said, "when I see God, I see myself, how I will live after I my death. And I ask Allah to increase my life because giving life isn't Ayat and I call Allah and I believe in him that he will give a different kind of life. I can not receive this blessing except from him. I now consider how much Ajabbullah has appeared in me. After that, it was not a strange sight in me. And I will say him, and I will wait for him to see this awesome vision. (Ibid: 3)

-It means that when Allah says, where am I to comment, so that I can see it very clearly in the air and the sky, I have said that in every airplane and creature I say that Allah is there to change and transform that part, and Allah has the components of the beings before us because he shields or shakes his curtain from heaven to earth, all parts of the world is in his capture, and the sentence of the components of the world, such as the admirers and devotees, are changing to him. The air becomes tentactic because the hearts of the enthusiasts and the rain drops off because the tears of t lovers and the crowd of the mountain are interrupted in the uprising, as if the bone and parts of the elderly gets weak and weak, I now consider everything that is admissible in the conquest of Allah. (Ibid: 141-140)

-I am now able to talk and create my mind, and no matter where I am, and wherever I fall, and whenever I arose, if people are watching me, I will cleanse my thoughts from their faces, and avoid them in front of me and avoid any spontaneity. Allah is turning me to the place where he throws me and where he throws it and returns to a few adjectives (Ibid: 246)

paadox about our rejection of the...

It is a kind of bizarre that is denied everything except God.

-he is God, I search him, he is mercy I want mercy of him, the world is of him I look at his world. Because he is a believer, he acknowledges his soul from the fact that I demanded that whatever Allah acknowledged, the spirit was mansour and whatever he denied he was exalted (Ibid: 326)

-If these attributes of Allah, which is tangible and continuous, are in the hands of both worlds, how much would it be in this midst? I said that this request has been given to me by Allah. O Allah, I have demanded that I be guided by you. Come on now, come to Allah for what I ask from Allah, from all the means that are received from Allah (Ibid: 2).

-Now be in the wish and desires of God, which all the world and the components of the world and the people of the world, be on his way (Allah). (Ibid: 151)

love bizarre

Represents a kind of kindness between God and servant, examples of this chapter in the teachings:

-You greed from people to get clean. (Ibid: 237)

-just worship me, find out of me what you want from other people that you can not find from anyone and constantly connect to me more and more. (Ibid: 219)

-Allah inspired you that you have intelligence to other thing so you haven't intelligence of me. (Ibid: 177)

he following examples represent the true love of God's servant:

-All my hope and my happiness are God when I think to Allah, Allah calls me and call me with love and his companion. (Ibid: 24)

-And, I am near to you more than your neck to you and Allah is well known. (Ibid: 161)

-Now, because I saw the unity of love and is how, then, love of others except God and love of Allah is n't in my heart. (Ibid: 173)

-So, give all of you to Allah, and have nothing less than the Allah love (Ibid: 413).

-I find my wish of Allah and all of my comfort is from him. (Ibid: 6)

Examples in which the mystic placed himself as the Lord and in the language of love and affection, he addresses the servant

who also shows the love and affection of God to the servant:

-God love will made me full of love and I will not do anything else (Ibid: 173)

-when God choose someone as the servant and give him a drink of eternal grace. Make his appearance and essence in a line of hypocrisy and filthiness; he does not have the affection of other in his inner. (Ibid: 219)

Sight bizarre

It is a kind of bizarre, in which the talk of God is spoken ;this visit may also be in sleep or dream .Examples of sight bizarre in Education:

-I will go to inside to God's side and look at him (Ibid: 138)

-when I look at Allah, I see that my eyes grow up, and when I feel tired, God provide sleep for me .And when I look at Allah, I see that Allah makes me feel comfort. Now, when I am watching God, I see all the merciful and generous, and I see science and wisdom, and I see power and majesty (Ibid: 3).

-I praised the glory of God and in the works of the wonders and purges of Allah, when I see all the purists and wonders (Ibid: 9).

-And I see how Allah gives water to the earth. (Ibid: 33)

visit bizarre

In which the purpose of the visit is God, not to reach to paradise, in this type of bizarre is humiliated even heaven. Examples of this type:

- when I see God, I cry Allah as long I will be alone and obstinate and unobtrusive, although the God is good, but his pleasure is different (Ibid: 147) .

-At first cried the Adam, and said the Prophet (peace and blessings of Allaah be upon him):God give you two eyes of tears .First of all, the cloud rains to make happy the flower, Now the Prophet (peace be upon him), who is the ruler of paradise,tear wants two eyes to cry, the Gabriel with the peacock brought what they used to eat from the heavens of wisdom and his passion. Like his pigeon, he would stew himself so that the messenger of Allah would be unconscious of the glad tidings of that wine, And from this glad tidings, you would have been able to create paradise .And he would get perfected in the majesty and serf, and the facade would blow away from the wine, and again it would come out. (Ibid: 181)

- I thought that I would do well to morals and make myself good ,this is the demand for the realm of this world, as one wants to be so annoyed. There is no difference between this and that, the Muslim, and that world, is seeking to be bored of Allah . It is from Allah's grief that he is Allah and standing to the service of Allah. And since I was torn from the night in this thought I was suffering from pain .And my nose was weakened and my head was so painful, so I came to the service and I fled from work. Allah inspired the kingdom of affection that you would not be too sad or in vain. (Ibid: 369)

Craft bizarre:

This is based on Quranic verses that attribute impurity and craft to God .This issue is related to the verbal issues of divine justice and arbitrariness, but it is better to be interpreted, the mystical experience has brought such a problem into question (Steeli, 1387: 313). Examples of this type of education :

-I say Allah: "It means that all the rightfulness and dedication of the power and the verb is Allah, and all the pleasures are at hand and power of him (Baha'a'ulvalad, 1973, 23: 1)

- You have the right to worship in the heavens and the earth, and the algebra have to worship, And this is the almighty servant of the Holy Quran, that is to say, because they are the servants who made them blindfolded .Black and his indignation and their faces were more persuasive; it seemed in their hearts that it was not a matter of lust for the woman and the child to bring up the mentioned person, and not to mention it, nor to abandon the life and death of the young man from the name and to the strange thing .Just like Abu Hanifah in jurisprudence and the prophets like this in the wonders of Almighty, after the power of eternity and the wonders of Samawi, make you wonder so that you will be strangers to the souls of the people (382).

Conclusion

The contradictory view is the inherent nature of mystical experiences and, of course, in order to express the mystical experiences, it must be used in language, because it appears in the language of experience and the language of the mystics is only contradictory for this purpose, and their language is the opposite of their experience. Any mystic's perception of the mystical and religious experiences is different in each period of life and has been found in certain





texts .For example, Baha'ulvalad expresses his mystical experiences in everyday and uncomplicated language, in his preaching sessions .And sometimes, with the companionship of natural affairs and supernatural affairs, in his words, there are two very different spaces in which the principles and laws governing them are inconsistent, which would affect more of the speech.

By studying the Baha'ulvalad studies, we can conclude that we deal with a variety of bizarre and conditions at the level of odd or shadow .And the bizarre in the Book of Excellence are further derived from the Qur'anic bizarre, which often indicate the bizarre in the first or the middle terms .And also with a variety of bizarre such as: death and Survival bizarre, group or aggregate bizarre, complete bizarre, deny bizarre, love bizarre, sight bizarre, craft bizarre, and we have many examples.

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