

Communicational Skills in Islamic Life Style from Koran and Nahjolbalaghe Point of View

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Abstract: Communication plays vital role like as a process for transaction information and transfer concepts in human life. The necessities of successful communication is to have skills and abilities which helps one to request his thoughts, believes and wants as verbal and emotions as required and demand their guidance, so that it is more difficult to reach in all human dimensions, utilization Koran saint book, Prophet speech and behavior who have saint knowledge is useful in manner of communication. Imam Ali offered practical and health method in social life in order to reach in God's satisfaction. The aim of this research is to discuss communicational skills and their effects in life styles of persons from Koran and Nahjolbalaghe point of view. The method is descriptive-librarian. The results of research showed that Islamic thoughts are derived from Koran saint book and Imam Ali and can signify human life and promote its quality.

Key words: Nahjolbalagheh, communicational skills, life style, interpersonal relations, Koran

INTRODUCTION

To be decorative in ethical goods causes ethical development of family and society. Revival and stability of ethical nature is derived from Koran and inmate and guide them into perfectness and entrance into Koranic pure life. Life style has specified program in Koran which one of them is pure and refine heart and refine the worst and obtain ethical goods. Koran now as well as offering program, provided access to noble pattern for its audiences in personal, social and family pattern. To be honest as well as the good nick like honest, bestow, compensation of beneficence and spirit of appreciation and hospitable and observation of right and respect of the parents, friends is recognized as religion and Muslim and to process this action is to determine scales of life style. In interpersonal and social relations, you can codify the information as efficient and this capability is named as communicational skill. Communicational skill enables the human utilizes different languages to make communication with others and demand their wants and needs. In current today, the humans have vast communications each other and the persons spend their time with others more to transact their thoughts, believe each other and reach in their dreams and wishes and thus, satisfy their needs. Regardless technological development of societies, not only increased communication between persons but also the type of communication is complicated and the quality

of life is on direct line. Some of persons confront many difficulties because lacking necessary skills and abilities about communication with others and instead of enjoying from life suffered from it. As for importance of communication in personal and social life, the scientists of different sciences especially social and psychological discussed it from different aspects and offered effective strategies for it. They believed that communicational behaviors like social behaviors is learnable and the persons shall promote their skills in order to be success in communication with others. Based on above, the researcher is following to discuss communicational skills and its effects on life styles of persons from Koran and Nahjolbalagheh point of view. Questions is effective communicational skills derived from Koran and Nahjolbalagheh in life styles of persons?

METHODOLOGY

The method is descriptive-librarian. As if, the researches variables are recognized by refer into libraries, sites, articles and studies of saint book of Koran and Nahjolbalagheh then considered effectiveness of communicational skills in life styles. Also we sued theory of jurists and other related experts as required.

Relation of human with self in Koran now: From problems which have been insisted by Koran now is to return all

human's actions into self and will receive the results of all actions. Chapter Foselet, 46, whoever does suitable action, he is benefited from it and whoever does bad, losses:

- Fater 18: whoever does refinement, refine for himself only
- Asra 15: whoever finds the direct lane, find it for his benefit and whoever hastens into obliquity, hastens into his damage
- Asra 7: if you do beneficence and benefit do it for yourself and if you do cruel, loss

In these verses and others similar verses, Koran now cites that guidance and obliquity of human is refine and lacking refinement and they are something which make in their relation and it is not for others.

This same mean is cited in two concepts, the God bid in two following verses as general pattern: the destiny of person is due to his actions and behaviors and no one can influence on his destiny:

- Tour 21: whoever is due to his action which had?
- Modater 38: whoever is due to his action which had?

This general result is derived special relation which has been determined by Koran now for humans. In this relation, whatever human does has been benefited or losses him. Perhaps, between the creators we know, it is only human and spook can proceed against their self and provide their destruction. The following verses are cited in Koran now:

In some of verses of Koran, human is regarded as: Tell lie to himself, Anam 24: oh Mohammad, see how they lie to their self?

Seduce them, Al Emran 69: the tribes of them want to seduce you but don't seduce and they have been seduced.

In other place, bids: Nesa (women 113): if the mercy and beneficent of God doesn't reach to you, some of the pagans wanted to seduce you but they seduce their self and you don't loss.

Losses and destruct him: Yunis 44: God doesn't overweight people in scale of needle but the people overweight others.

Zomar 53: tell, oh my people who overweight on their self, don't be hopeless from benefit of God. Invite others to hood name and neglect him and forget: Bagareh (cow 44): you who read the heaven book, how to order people in good and forget them?

Of course in the logic of Koran now, this self forgiveness is direct effect of God forgiveness, the Koran

now says: Hashr, 19 and not be same as persons who forget God and the God forgets them and they are lechers.

And betray them: Baghareh (cow 187): in the nights of fast, your intercourse with your spouses is lawful. They are your coverage and you are their coverage. The God knows you betrayed, then neglect their crimes and removed this verdict.

Cheat them. Baghareh (cow 9): they cheat with God and persons who believed in God and they don't know cheat themselves.

Envious to others (Mohammad, 38): when you have been invited, shall bestow, some of them envious and the God doesn't need you and you are poverty.

He can comprehend his ability with interaction. In this time, the people referred to their hearts and said: you are cruel too.

With discussion noble chapters shall be directed to this point that there is image of human in our mind is different from the image of human which is inserted by the God slightly. We did not know the human who losses him and regards him as stupid and removed from the society but Koran now cites the properties for human which its supposition is difficult for us.

AVOID FROM UGLY AND HATEFUL WORDS

Generally, human communications is based on thought of respect and disdain. From Koran now point of view, the communication is health which is based on respect of personality and self esteem and interactive respect of humans. It is obvious that when the persons talk with ugly and envious words, don't influence on the audience but provide disorder in communication. Imam Ali says: avoid from ugly word which hatred.

Whether he nature of human hates from ugly words and don't accept the ugly words which are cited by other. Since, the nature of human is inclined into good words, the God ordered into good talks and says good people.

Imam Bagher says: talk with people with the best speech which you like to talk to you. The Koran orders to its followers avoid from ugly words. Whoever says but God, doesn't mistreat, perhaps, they mistreat you from ignorance. Life book prevented the believers from ugly words and says: oh who believes in God, prepare piety and says right words.

It is suitable to say: talk with the best so that the evil sedition and the evil is evident enemy for human forever. And prevented the believers from calling ugly names, don't reminisce with ugly names. Considering comprehension and need of audience.

The narrator shall consider his comprehension and thought of his audience, whether the lacking attention is

to transfer the same concept. The audience makes the toleration of listening when the teller is suitable in scale of his knowledge otherwise he is tired. Based on it, the saint messengers spoke with their language in 1st time we did not send Prophet but in the language of his tribe to clear the facts for them.

Determination of facts is realized when thoughtful level of audience is observed. The Prophet says: we, the Prophets are missionary to talk in scale of their wise, it is necessary to consider the elements in children so that their limited comprehension needs childish language.

Trusteeship: Trust means deposit. In legal idiom, the trust is contract which causes one delivers his property to others to keep it as free. The first party is trustee and other party is named as trust. The trust is contract thus needs to acceptance of trust; the trust is derived from security and confidence. Since, the first party is aware from trust of other party (culture of Koran, trust word) in citation of Islamic thought, the trust means whatever is deposited to other party and then return (Tabatabaei, 2004). In Koran now, trust is repeated as single frequently. In chapters of Koran now, it is about six saint Prophets like Nouha, Houd, Saleh, Lout and Shoiab (Shoara, verses 107-178) and Moses (Dokhan, 18) which show importance of ethical respect as well as prophecy and thus confidence of the nations will be not attracted. Human is regarded as the great trusteeship in Koran now (Ahzab, 72).

In Koran now and the narrations, the heaven gifts are regarded as trust for human like, wise, will, mettle, Prophet guidance and the traitors are regarded as the great cruel. It is narrated that when the praying time is reached, the thrill of orgasms of Imam Ali is evident and the Prophet said: it is praying time and the praying is same saint gift which the mountains refused it and in the pilgrimage of the great society: you are saved trust. The Koran now says by saint Prophets: I am trusteeship messenger. In order to clear the subject, firstly, we consider trusteeship. Trusteeship means to give something to other in order to keep and return it to its owner and the trustee is entitled to return it without betray and difference between trust and loan is that the trusteeship cannot possess it but it is not true in loan, it is for the borrower like a person catches a book from library and return it after studying. The God says (Momenon, 8): in this chapter, it is pointed to noble properties of the Muslims like trusteeship and commitment to pact.

As for noble chapters, the trusteeship is divided two clusters: Material trusteeship: which has been pointed by verse 283 of bagahre if some regarded others as trusteeship, it shall return the trust. Spiritual

trusteeship which is divided two clusters. Messenger trust which has been pointed by chapter Shoara, verse 107.

Leadership trust which has been pointed by verse 72 of Ahzab chapter and some of interpreters signified trust as saint leadership which means someone who reached in leadership, the God obtains their affairs and some of others, named it as friendship of saint position.

Skill of speaking in life and social relations of humans, the language plays vital role. The language is applied in order to transfer scientific, theoretical, emotions, information and education. Speaking is skill in which person communicated with combination of verbal and non verbal symbols (tone, movement of eye) to his audience. This skill has so important in human relations.

Speaking is tools in order to recognize and thoughtful communications thus, the words are applied by the persons are manner of their thoughts, based on it, the speech of persons showed that who is he. Talk to be recognized, because the human is hidden under his language. Saddi composed as sweet: when the man doesn't speak his art and defect is hidden.

Listening skill: Listening is one of the main indicators for interpersonal communications and has so important, because lacking it, the communication is interrupted. Listening perfect is important factor about comprehension of others and whereas, remove the main barriers. In order to establish suitable relations and prevention from confusion and misunderstand, we shall learn listening skill and applied it. The persons don't talk more usually and the discussions showed that the persons spent their time to listening more as average 45% is for listening, 30% for speaking, 16% reading and 9% is for writing.

Listening is different from hearing. Listening is applied in order to sensory process which is received by audio stimulations and sends to mind but the hearing is complicated psychological process which consists of interpretation of sensory experience (Moloudi, 2008).

Imam Ali taught method for good listening: people, listen my words and save it, open ear of your hearts and comprehend my words (Ali, 1981).

Here, Imam Ali invited the people to listening by the hearts not hearing with bodily ear. Mean of listening with ear of heart is attention, perfection and more concentration on subject.

Spiritual preparation: Since, the human can communicates others good, shall be prepared by mental aspect. To be aware, the tongue is meat from human body when the human is not prepare, the language cannot

talk and during preparation, the speech doesn't give opportunity, we are the leaders of talk and its root is stable between it and its branches are upon us (Ali, 1981).

Eloquent and adequate of speech: One of the properties of effective talking is eloquent and adequate of speech, the eloquent cause's attractiveness of speech and better acceptance of word. Imam Ali says in sermon 87 of Nahjolbalagheh about the pious: wherever is required, talks and comprehend the right and where it is not required to be silent (Ali, 1981).

From Imam Ali point of view, the pious talked which the audience comprehends, the talking is not from ignorance and their silence is about right of God.

Purity speech and talking beatification: Health and pure of talk are other suitable factors for suitable word. The observation of it which is derived from curtsy, self esteem and personality growth promote interaction respect and attraction of speech.

When Imam Ali heard that some of his followers mistreated Sham population in Seffin war, prevented them from it and encouraged them to good names. It is not pleasure to you are mistreat but if you remember their actions and count their ignorance, it was suitable for good action (Ali, 1981).

Thought and mind: The word shall be cited with mind and thought, the word without thought is not value. The ignorant cite whatever they think, whereas, the wise man thinks firstly and then talks. The wise's language is behind his heart and heart of ignorant is behind his language (Ali, 1981).

Speech measurement: The human shall be serene in talking and pauses in citing anything. It is not suitable to talk whatever he knows. It is suitable to talk when the audience has its capacity because word without thought not only destructs human but also ruin society.

Imam Ali in sermon 100 regarded sobriety speech of properties of religion guidance. The guidance of this flag talks with pause and awake late.

Avoid from talkative: Talkative is from important defects of talking. In negotiation with others, we shall prevent from talkative, because when human talks more, he cites useless words and caused tired of the audience which caused the audience doesn't attention to words and the suitable communications will not be formed. Imam Ali, human teacher, considered it more: welcome person who regards as abject and had health business and treated his nature from bad and bestowed his property and removed his language from talkative (Ali, 1981).

Asking skill: To asking is one of the most prevalent and simplest skills. Question is type of information transaction. it is possible this process is as verbal and non verbal. Use of this skill is caused simplest and clear comprehension between people. Question encourages person to responding.

Religious thoughts recommended asking what we don't know and aksing (Nahl, 43). If you don't know this, ask the subject (selected from Nemoneh interpretation). Imam Ali encouraged people to ask, oh people, what you don't know, ask, before I don't be (Ali, 1981).

The asking is for increasing information not for disturbance, revenge and disrespect to audience. Ask for obtaining awareness not for excuse and disorder because the ignorant that inclined to learn is like as scientist and the scientist is like as ignorant who is oppressive (Ali, 1981).

The question is cited in suitable place, when asking, it is better to avoid from countless, abruptly and private questions.

When a man from Bani Asad tribe asked Imam Ali on unsuitable place, Imam said: you asked on unsuitable place but you can ask and it is imperative to respect him and shall respond to his question. You are uneasy man and ask on unsuitable place. But it is imperative to respect and relative.

The other point which is considered between asking and question is if we don't know the answer, it is better to say I don't know and don't try to hide his unawareness, because the subject will be cleared and the distrust will be occurred. In sermon 85 of Nahjolbalaghe: someone removes I don't know, will be killed.

Imam Ali attracted skills of asking in some of sermons and his letters: do the unhappy of yourself who is caused by the thorn and the damages him the edible, suffer from hot grit of desert, then how do they locate between two fire classes and near of evil (Ali, 1981)?

The other sample is shown in sermon 192: if you don't see the God experimented the humans from first to the last humans who benefited and hear and subject.

Skill of explanation and offer information: Explanation of skill is subset of talking in which information is transferred by explanatory method. The researchers showed that during explanations, change in sound, gestures, movements and verbal and non verbal gestures can attract audience (Ali, 1981).

Imam Ali used this method in order to plot happenings: he explained the subjects as generally and did not ambiguity. Including in sermon 3 of Imam Ali, he cited situation before his leadership as detail in order to clarify and at last, explain the homage story of people and cited the targets of homage in beautiful sentences.

Other sample is sermon 16 about skill of explanation and offering information. Imam Ali considered his period after leadership. This sermon is a first sermon which has been cited after Ottoman death in Medina. At first, Imam Ali warned people about the experiments which confront to them and simulates his leadership with Prophet. He talks about changes and variations which occur in society and remind them to study Islamic history and example it.

Preparation skill: Preparation is one of the main elements of social interaction. Preparation causes people attraction between people and stimulation and direct into line. Preparation is one of the important sections for interpersonal interaction and has so important in social confrontations. Because good commence is half of working.

In literature, this discussion is cited as good of commence and regarded as eloquence. Good commence is regarded as word which attract the audience at first and wait from listening others. This point prepares the audience in order to hear other word as well as decorate word. Imam Ali considered it more in his sermons and talked as if the audiences are waiting his words (Ali, 1981).

For example when Imam heard that the Khavarej said there is not verdict but God, it is legal word which is agonized it and its mean is cancelled. Yes, it is God's verdict but this group says government is for God and people need leadership if access needs good leader, cruel leader is better than other and the pagan is benefited from it (Ali, 1981).

There is suitability between first and other sentences as if audiences know what the continuation of content is. He emphasizes in sermon 16 of Nahjolbalaghe in position of his working duty: my duty is due to these words and I warrant it.

Skill of finishing: Finishing is one of the communicational skills in which person tries to attract audience attention in the last of interaction and communication this work is done by summarizing of speeches, point to future. Good finishing is one of the secrets of literature in which first and end of speech has suitable effects on audience. Leader of negotiation, Imam Ali used this skill in the last of his speech in order to influence suitable effect. In some of sermons of Imam Ali, he used accent and marvel points for more effects. For example in sermon 171 this has been cited in threshold of Seffin war, Imam used power of God in creation of world, land and animals and then he wants if wins upon enemy, God removes him from cruel, he commenced with accent and marvel sentence: where people who die against difficult accidents and where people who protect their land when problems are? The stain and shame are behind you and paradise is front of you (to select which).

In some of sections, Imam Ali finished his word with verse of Koran now and increased its accent. For example, in sermon 211 after description pagans, regarded them as followers of evil and residual of hell fire and ended the sermon with verse 19 of Mojadeleh: and method for exit is regarded as narrow and more twist. They are evil gangs and flames of fire. They are evil party and know evil party is loser.

Sympathy skill: Sympathy is ability for hearing of emotions and its reflection to him. It is possible these emotions are cited as negative and hide on his face; active audience recognized these emotions and reflects it.

Imam Ali regards sympathy as condition of success and victory: when you thought in difference of their mode when they were on bad, search for works which cause your power and removed their enemies, gave them benefit and their prestige caused social bond that mean prevent from dispersion and tried to kindness (Ali, 1981).

It is obvious that sympathy causes power, remove enemies, health and munificence and prepare abundance benefits. Sympathy causes social bond and prevent from dispersion. Imam pointed to it in which see the successors when they are unified and helped each other with their swords. Their target was same and they were leader of world and won.

Sympathy is so important that Imam Ali wishes remove the tribe that is not sympathy with him: swear to God, I was interested to separate between me and you and belonged me to one who was suitable than me (Ali, 1981).

Importance of sympathy is hidden in this point which enables human to comprehend manner of people and locate in what situation and what is important for them. The human can communicate with sympathy and find the thought and shows his view to world.

To be kind skill: To appreciate more people is to commence for effective development of people. People value his audience; there is no inclination about it. In order to obtain this skill, the person shall be kind and looking for good especially it doesn't show and following beautiful. Imam ordered in sermon 53 of Nahjolbalagheh to Malik Ashtar: make you hear full of kind and respect, since right of each human is to utilize other respect. Imam considered it more. He ordered Malik Ashtar to kind people, because kind soften and flexible the hearts.

In other part of sermon, Imam ordered that Malik be kind to the soldiers and this cause interaction kind. Your kind and respect consider their heart into him.

Imam Ali cited in sermon 333 of Nahjolbalagheh: the happiness of believer on his face and his grieve his heart is narrower than something and his sensual passions are weak his grieve is long term and his silent is so much and his time spends acknowledgment, patient and his

friendship doesn't make relation with others his heart is stronger to stone and is weaker than slave near God. The believer is watchful not lose his friendship and his heart is mild and there is not violence.

Penetration skill: In some of persons, penetration depends on personality and gender of people. Quality of relation is effective upon penetration result. Use of penetration skill caused the audience take special thought, save or change it. Thus, person who penetrated can penetrate in emotions, interactions, power, authority, attraction, similar thoughts and acquaintance with each other increase penetration. Offer subjective witnessed increased positive or negative emotion and increase effect of message during penetration.

One of the evident samples for applying penetration is sermon 164 of Nahjolbalagheh. When Imam Ali tried in order to change Ottoman state, he tried to penetrate by using psychological points and observe people rights and remove cruel. Swear to God, I don't know what to tell I don't look for content which you not know it, you know what we know.

He pointed to ottoman and his talking with Prophet: and also we were companion with Prophet, you were too, also compared him with Abubakr and Omar, no more son of Abughahafeh (Abubakr) and son of Khetab (Omar) were not suitable than you and at last, pointed to close bond between Prophet and ottoman: you are closer than Prophet from relative point of view, you reached in step from groom point of view which two others did not reach it.

Imam used different tools for penetration into ottoman to prepare him for acceptance right. In this method, he attracted the heart of others into him and reminds positive specifications and in next step, compares with examples and samples and warns about dangers. Thus, penetrates gradually in audiences and attracts his confidence and prepare effectiveness.

Enhancement skill: To act and learnable, the decision which made, emotions and thoughts about their self and others are formed by persona actions, social enhancements are divided in two verbal and non verbal groups but their relation is inseparable.

Verbal enhancements are appreciation, confirmation, protection, encouragement. Nonverbal enhancements are behaviors like smile, shaking head, eye touch and body movement.

Enhancers cause increase realization, maintain relations, agreement, increase attraction and self esteem. Imam Ali appreciated after Jamal war from his

followers. And attracted their attention to count good properties. Thus, he encouraged his communication with applying verbal enhancers.

In letter 53 of Nahjolbalagheh, Imam in pointing to Malik Ashtar emphasized upon this skill, he reminded that the important tasks which have been done by the armies are appreciated because it stimulates in braves and trying for fearful persons: develop hope domain of the guards leaders and encourage them and count the important tasks because their good works stimulate them into development and encourage them.

In another part, he appreciated the Kufi after won on Basra rebellions: the God has reward to you from domain of Prophet, the best reward which granted to agents and followers because you heard and obeyed.

In different sections of Nahjolbalagheh, Imam used this skill and made effective relation with enhancement of speech and behavior.

Skill of self disclose: That mean of self-disclose is to give information about our self to others. In perfect definition, it is to disclose information as verbal and non verbal which the others cannot find it without our help.

Leader of the pious presented himself to the audiences in some of sections of Nahjolbalagheh and thus, increased effectiveness of his word upon others. At herein order to prevent from longer talk, cite some samples in sermon 3, Imam introduced himself to audience and increased the effectiveness of words. Where as he knew I am aisle of millstone in circulation of Islamic government but he know that floods and fountains of knowledge are flowing by my fountain and the hens are flying by my high thought.

In sermon 139, leader of the pious introduced himself firstly and pointed some ethical excellence of course not for vainglory but provide acceptance between the followers because they believe gave the message that other party sedate their words. No one but me accelerated to accept God invitation, benefit and more munificence. Imam emphasizes upon ability, brave and bounty in sermon 22 and attracted the hearts of audience and ensured that right is from God to follow him and don't accept doubt. Oh, they wanted me to attend against their sword and be patient, the mournful are crying, I was not one who threaten to war or fear from sword, I believe in God and don't involve doubt in my religion.

In sermon 197, he introduced in order to obey of the audiences about verdicts issued from God and cited that: I did not disobey what the God orders and witnessed knowledge of Prophet in order to prove his words, he pointed to sacrifice his body against body of Prophet in

night of death and death of Prophet which his head was on chest of Ali. After citation of excellence and his position, ordered his followers to attack enemy: the followers of Mohammad who are protectors and keepers of his secret are aware that I was not opposition of Prophet but I was parallel with Prophet in the row other followers escaped and this is bravely which granted me by God, the Prophet was nambly when his head on my chest and his body was flowing on my hand, I was custodian for washing him and the angels helped me.

Observing skill: Observing means seeing, attention and touch as direct, disciplinary and analytic in which the sensual is used when the human learned good seeing will be successful in making relation because he considers all and touches it, sees all non verbal behaviors and show suitable reactions (Ali, 1981).

Imam Ali taught good seeing to all in description of peacock, he saw peacock perfectly and described it, one of the existing is peacock in which is regular and colored with different colors with wings located each other and the tail is long and when move into its pair his tail is open and shade line umbrella as if it is sail which has flown by the captain and circulate it in any direction and intercourse like cock with its female and inseminate it like as male animal that stimulated from insurgence of passion (Ali, 1981). See the ant with small body which elegance of its creation is not comprehend with eye and thought. In another part of this sermon, he described grasshopper into beautiful and this perfect description displays perfect observation. If you want to think about grasshopper, the God has two red eyes, two pupils like moon and hidden ear and a mouth, powerful sense and two teeth in which trim the leaves and two tools in which collect its food.

Observing and seeing causes better recognition of God and his power as well as better comprehension around person.

NON-VERBAL AND FACIAL COMMUNICATION IN KORAN

Koran cited that one of the criminology methods is skill in facial and symbols in persons. The pagans tried to hide the facts.

The God ordered Prophet that: Mohammad/30 and if we want we display them to you absolutely and as result, you know them by real face and find their mode and this is God knows your works.

After descend this verse, the Prophet recognized the pagans from others (Naser, 1995) as well as they are recognized in limbo. Rahman/41: the vicious are recognized from their face and snatched from his front and feet. They are recognized obscurity of eyes (Naser, 1995).

Anger: Anger means severity of difficulty and if it is cited from the creators is pertinent to affaire which entered into suitable and absurd. Absurd anger is acted in non right lane and suitable anger conforms to religion and right.

Suitable anger is seen in interaction of Mosses with Bani Israeli. The God promised with Moses for 30 nights and after adding 10 nights, the visiting of God ended.

Fear is similar property from grief and means distress and chargin. Grief is sum of disdain and distress as if the inferior makes you unhappy, you are angry and if it is from anterior, you will be disdain.

How we suppose that the Prophet who removed from his friends with their disturbance and when he returned, aware from their ignorance and it is anticipated that clear his satisfaction and dissatisfaction with verbal and non verbal pints. In this situation, silent means agreement or negligible of deviation.

Crying: Tear interprets different emotions which all humans utilize it in any where. God's Prophet counted dry eye from cruel symbols. So that Imam Ali says: eye tear doesn't dry but heart cruel and the heart but the sins.

Based on Koran learning's, the tear is torn with authority can make non verbal communications. This tear shows different concepts as following:

Zeal tear: Sometime this tear is zeal or thought and passion, also the God cited the believers: Maedeh/83 and since hear what ascend and they said we believed in God and write us in the row of witnesses.

The human finds himself in communication with God during crying and emotion which is full of passion and affection. In factin that mode, the human unified with God and the crying is like as exert and forget and unify with the loved. He waited years in awaiting him. He cried in zeal of him during years (Mahlesi,1403). The human when loves something tried to inform this affection to others and thus one of the best and efficient of modes is agreement with tear. In this manner, two parties communicate as the best.

Grieve tear: When the human is looking for something and in lacking access he will be disdain and cry. This tear narrates from emotions between two parties. The God reminds some of followers of Prophet who cry since they don't have expense for war and tear because of it.

Tobeh (repentance/92) and there is not sin upon persons who came near you to ride them and you said, I did not find anything to ride you, they returned and cried. They had not shoe for wearing in order to war as well as devotee of God.

Reflection of meaningful life: In significant life, glance of human to world, human or life is changed and reflection of this variation is studying in two domains like personal and social life.

Personal effects: From Koran point of view, human life is supposable with two different facts which is life void from God and life with leaning to God. The Koran emphasizes upon depth of difference which birth philosophy is human revival and commenced from action into heavenly guidance.

Is there any one dead and alive him and locate light and guidance for him who walks between people and is like as someone is on darkness and doesn't exit. Oh who believed in God, accept invitation of God and Prophet when they invite you to something gives life.

When the God that means aim of life is recognized and behavior is based on his wants, life is graceful and fond calm of human spirit.

whoever does suitable work whether is man or woman as if he is believer, alive him to pure life and will give him the best.

Raad (thunder/27-28): whoever returns, the God invites him, they are persons who believed in God and their hearts are calm in the memory of God and the heart is clam with God's memory.

Mental calmness is valuable gift which has been presented by the God and protects it and the God deprecate terror during death disarrange it, thus, this mental call cuddle ear of person and supply his mental spirit for eternal.

Thou are calmness spirit, return into his God whereas he satisfied you and you satisfied him, then enter in circle of my slaves and walk into paradise. How does real, graceful and mental calmness and life make?

Theism subjectivism gives saint color to emotions, arbitrator, ideals, ethics and behavior. This coloring is changed factor from situation to other. In cosmology which has been educated by the Koran, the God is with properties like clement, caller, inviter, benevolent, powerful, protector, helper, director and human reward and all world is under his supervision. This gift gave stimulation of worship and fair behavior which has beautiful appearance and gifted the optimism. Someone recognizes the God as creator of everything see him in the direct line and regarded his life in lane of eternal peaceful, doubtless, immunity feeling, victory and mental calmness is so much, the only concern is due to negligence which is factor for more serious.

Ayatollah Motahari says: the manner of believer mode is like personal mode that lives in country in which laws and regulations are accurate and believe in good

actions of the followers and provide growth for other people and believed that it is possible to make lag is his laziness and without experience like other humans and move him with optimism and hopefulness (Motahari, 2008).

Social effect: Fanckel who believed in meaning therapy and looked for mean in unconsciousness of human, necessities human unification as well as unification and says:

Hope to survival of human when the people reached in much awareness about shared aspect on valuable categories that mean shared aspect is what people feel their life and the problem is there value and mean which can be comprehended by all (Morteza, 2008).

Koran word is more logical and practical from other view. Word there is not one but God. All imperfect and void patterns are sentenced which are barrier of excellence and evolution.

All shame and same as idol gods are removed which are like as barrier in order to reach in God and removed human from fits to move gradually and don't stop effort.

Thus, theism invites human into spiritual freedom and social freedom in each two sections, freedom and liberal is increased as well as access, realization of kindness, emotion and other good properties are regarded as material and spiritual needs of person in world and future and convert social life into cooperation and interaction cooperation with cooperation in the field of welfare, mental calmness and social unification is possible. The Koran says about promotion and welfare of society:

If citizens are believed and take piety we open benediction of land and heavens to them. In society where God is recognized as pattern merely, based on his action, unification and cooperation is cleared and provide development and this promotion is not contrasted with direct intervention and opening benediction against pious.

Subjective strategy to life mean: The Koran taught the human is looking for direct line (hamd/6), God's line (insect/69) the aim for reaching or closing to God is ultimate target about God. Thus, the reality of this method is about clearances.

Road into God is processor for slaving method in which its fact is formed as regulations. In this life, it is decided that the actions of other forces like evil, passionate will be ended which are recognizable in customs.

In Koran, based on religious regulations and laws, the direct line is presented (Anaam/253, 161, 126 and slaving and commitment to it (Al emran/51, Maryam/36,

Yasin, 61, Zakhrif/64) word this is from direct line of God (Yasin/61) has not meaning but observation of musts and must not. When a duty is done about relation of human and human with God and human with nature, it is done with God's remind. Human is praying. The saint activity is following God. Thus, to apply direct line will not be real interpretation about religious thoughts like social and praying cases, they realized direct line and worship is target for creation human and spook.

I did not create human and spook but worship me. The aim of this verse is not for ultimate aim so that based on verse 99 of chapter Hojar: the praying is preface for higher aim which is named as certainty.

It is worth to say that in Islamic thought, the ultimate target means witness and attendance of god is cited as if the righteous action with not be formed which is regarded as excellence ladder. It is possible praying plan to be as ultimate aim which never the slave is not empty from witness. Based on it, worship is regarded as ultimate aim.

CONCLUSION

Cosmological system in Koran point of view is at human's service to bring him in suitability in other word, the world calls human into God to finds his life. This paging is restored in the form of prophecy too provide excellence lane of it. The creation of world and the lands is done as targeted and the ultimate of world is emphasized. It is noticed in chapters where to live is aims of world and the human can see the God during utilization

of the benediction and see hidden symbols in world. From Koran point of view, human life is supposed with two different facts which are live void from God and life with leaning to God. The Koran emphasized upon reminds of depth of life which its philosophy is revival of human and commences with act heavenly guidance. And the skills are utilized like as skills pertinent o human body. The face is recognized as the greater liar between non-verbal media and at same time is true to secrets and verbal media. Based on communicational skills, religious learning emphasizes upon to be happiness and smile on face. Smile and laughing are the mildest on non verbal communicational media which emerge during happiness and peaceful. Totally, we can determine education of health communicational skills in order to reach in future and global peaceful and cause the happiness in all life aspects.

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