

HAPPINESS OF THANKS AND THANKS OF HAPPINESS!

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ABSTRACT: *Understanding the meaning and concept of thanks, thanksgiving, happiness and also the relation among these terms in Quran and Hadith, are the necessities, which have been less considered. This paper, explains these concepts, demonstrates and confirms the relation between happiness and thanksgiving, by analysis-descriptive method and with respect to Quran and Hadith.*

In this research, after the explanation of thanks and happiness concepts, the author is looking for the relation between them and exploring the type of this relation. The results show the existence of a subtle, latent, yet definite and precise relation among thanksgiving and happiness, in respect of Quran and Hadith.

Key words: Thanks, Thanksgiving, Happiness, Relation between thanks & happiness, Holy Quran.

INTRODUCTION

The thanks giving and happiness are some concepts, which can be noticed, perceived, and received among humans due to their intuitive origin in humans and various cultures and religions. From Islamic view, there are some differences among the common and real meaning and concept of “thanks” and “happiness” so that in general the thanks by words is usually assumed as the ultimate level of thanksgiving by servant toward God and or other humans while thanksgiving is subjected to specific conditions in any area according to Islamic teachings.

Happiness, joy, pleasure, mirth, and well-being are usually considered as some terms, which are used to express delight in persons while from the perspective of Holy Quran and Islamic Hadith[1], internal and external, viable and volatile, and even criticized and approved types of happiness differ from each other.

Several studies have been carried out regarding “happiness” in literary, historical, psychological, and religious fields. With respect to the employed Islamic sources in this essay, it is referred to the conducted investigations in this sense:

- In an article titled as “Happiness in Quran”, Khaledian [2] has classified happiness from Quranic view after explanation about the importance of happiness and concluded that happiness and delight are some of the outcomes of divinely faith and the assumed happiness in Quran is one of the positions for real pious and religious people.

- In his survey under title of “The concept of happiness and pleasure from Quranic view, Islamic fundamentals, and conduct and speech of Pure Imams (PBUT)”, Sadeghi Niri [3] has referred to conditions of the approved happiness and the factors and practical strategies for its creation in Quranic expression from the view of Pure Imams (PBUT) rather than introducing the approved and criticized types of happiness from Islamic perspective. He concluded that according to Islam, dealing with healthy entertainments, types of sports, consuming various foods and colors are assumed as effective factors in creating a delightful and happy community in addition to critical strategies.

- In an article under title of “The exploration into the importance and necessity for happiness and pleasure from Quranic view and based on religious narratives and teachings”, Seifouri and Falahati [4] have analyzed the significance and requisite for happiness in Islam and concluded that Islam does not oppose happiness and pleasure,

which are considered as an instinctive need and at the same time it deems pleasure and happiness as the primary materials for change and transformation and internal development in humans so that the production and employment will be increased and economy can be healthier in a happy society.

- In another study with title of “happiness from view of Islamic school and psychology”, Mazouchi, Jedi Arani, and Asgari [5] have initially defined the nature of happiness in psychology and then examined the concept of happiness with analysis on Quranic verses and Islamic traditions and teachings and eventually concluded that from the religious view, happiness is interpreted completely different from the perspective of western psychology. From Islamic view, happiness is placed in the heart but it is not ultimate objective but it serves as a factor to achieve human perfection.

- In an article under title of “The comparative study on happiness and pleasure from the Islamic approach and based on Old and New Testaments”, Mirian, Bagheri, and Barari [6] compared and analyzed happiness and pleasure in Holy Quran and Old and new Testaments and come to the result that the religion approves rational wishes and well-being of humans and it has issued some plans and orders for leading and achievement this objective.

No investigation was observed concerning to thanks and thanksgiving with respect to Islamic teachings and also the presence and expression of the relationship among thanks and happiness has not been so far studied and investigated. Thus, with respect to the requirement which is felt in this regard, the present essay is intended to express comprehensively Islamic meanings and concepts of “thanks” and “happiness” rather than analysis of narrative sources (Hadith) and Holy Quran and then with respect to these sources to examine the existence and proving the spiritual relationship among the aforesaid concepts and to give answers to the following questions in this course:

- 1) What is the lexical and so-called meaning of “thanks” and which are its levels and dimensions?
- 2) What does “happiness” mean from Islamic view and what are the original and real happiness and pleasure and how to acquire them?
- 3) Is there any provable relationship among thanksgiving and happiness from Islamic perspective?
- 4) What kind of relation exists among two facts of thanks and happiness?

2- Semiotics of term thanks:

Thanks and thanksgiving is a concept that may be seen in all human and even non-human communities (differently) and also among Muslims and non-Muslims. This is because of intuitive nature of the subject of thanks and thanksgiving in humans and instinctive essence of this issue in other creatures. Thanksgiving is implemented in various ways toward God, humans, and even other worshiped deities in non-Muslim communities so that with performance of thanksgiving ceremonies and participation in these sessions anyone may feel sense of consent and pleasure and in many cases the same feeling of personal consent is assumed as the highest divine bounty for the given person. The importance of thanks and thanksgiving is so high in Islamic culture that the term of thanks and its derivatives have been mentioned in about 75 verses from Quran and also many Islamic traditions (Hadith) have been narrated about the significance and effects and outcomes of thanksgiving both from the benevolent person as the Almighty God in this regard. It may be found by study on the aforesaid issues that term "thanks" (*Shokr*) is versus term "ingratitude" (*Kofr*) that has been mentioned as synonymous with hiding and forgetting of divine bounty and it is opposite to ingratitude (*Kofr*) [7]. Some researchers have also deemed "thanks" as recognition of benevolence and its expansion and praising of the benevolent party [8]. With reference to various Quranic exegeses it may be identified that conducting thanks for the benevolent party is obligatory and Almighty God has not characterized the reward for thanksgiving exactly because of the abundance of its reward and He attributed giving reward for thanksgiving to him. According to verse 13 from Sura Saba (34), term thanks is a type of action and fulfillment of thanksgiving to God is a very difficult task to the extent that based on Holy Quran few God's servants are grateful for God. The following results may be derived regarding the nature of thanksgiving action with review on nature and essence of the thanksgiving behavior and through pondering in Quranic verses including Ibrahim Sura (14:7), Al Imran (3:144-145), Saba (34:13), Naml/ Ant (27:40) (the aforesaid verses along with verse 152 of Baghara Sura (2:152) are some of noticeable verses for the various interpreters about subject of thanks) and also the views from several Quranic interpreters [9-14].

1- The verbal thanksgiving is not purposed in these holy verses but type of thanksgiving for which few agents (Saba Sura 34:13: "... and very few of My servants are grateful") may perform it is the practical thanksgiving while the degrees of practical thanksgiving have been expressed in Hadith and Islamic narratives in details.

2- According to view of Quranic interpreters and with respect to importance of Hadith and Islamic traditions, practical thanks denotes the using of divine bounties in the path toward some objectives for which those bounties have been created and granted. Thus, it is obvious that there are few people, who properly use divine bounties in the right path.

3- Enjoining to thanksgiving in verse 13 from Sura Saba make clear this point that since this command has been issued by Almighty God thus this is a type of order to performance of good deed not evil one. Similarly, with pondering in other verses (Ibrahim Sura 14:7; Al Imran Sura 3:144-145; and

Naml Sura 27:40) in which term "Thanksgiving" has been mentioned versus "Ingratitude" so thanksgiving is considered as righteous deeds.

With respect to the above topics, it can be proved that thanks and thanksgiving are assumed as righteous deeds and thank-givers are included in receiving reward for the righteous group.

The other points, which may be seen in various Hadith and Quranic exegeses, are the importance and features of thanks, various dimensions of thanksgiving and its degrees, aspects, and cornerstones and also characteristics of thank-givers so they have been expressed briefly in the followings:

2-a- Importance and features of thanksgiving:

Thanks and thanksgiving is one of the cases which are greatly important in Islamic culture and they are included mainly in Quranic verses and Islamic Hadith and narratives in such a way that the importance and features of thanksgiving have been implied usually after definition of term thanksgiving:

1) Thanksgiving for divine bounties has caused increasing of those bounties and prevented from their ruining and above the rising of bounties, increased rate of reminding of the bounty-giver (i.e. God) and the existential development is given to the thank-giver by Almighty God (Sura Ibrahim 14:7): "And when your Lord made it known: If you are grateful, I would certainly give to you more, and if you are ungrateful, My chastisement is truly severe"). This holy verse is one of the verses for which a lot of Hadith and narratives have been expressed to illustrate and describe it. In a Hadith that was narrated from Imam Sadegh (PBUH), thanksgiving for physical bounties was also included in this verse and also their increase and abundance has been expressed under consideration of Almighty God [15]. In another Hadith, he has also stated: The abundance will be given to ones to whom thanksgiving was granted since God has expressed "If you are grateful, I would certainly give to you more [16].

2) Thanksgiving for God is an example for His remembrance and according to this verse (Baghara Sura 2: 152: "Therefore remember Me, I will remember you, and be thankful to Me, and do not be ungrateful to Me.") in any case the human should thank the Glorified God so s/he should avoid from His ingratitude and ungratefulness. Likewise, thanksgiving is one of the attributes, which the Glorified God has put it both as the ground for His own reward and did not identify its type and amount because of the abundance of the reward since if the reward for a righteous deed is very important and higher than paradises with rivers under it thus the Glorified God may not imply it as He has not mentioned type and quantity of the reward for the person to him/ her the attribute of thanksgiving has been internalized and became as thank-givers [9].

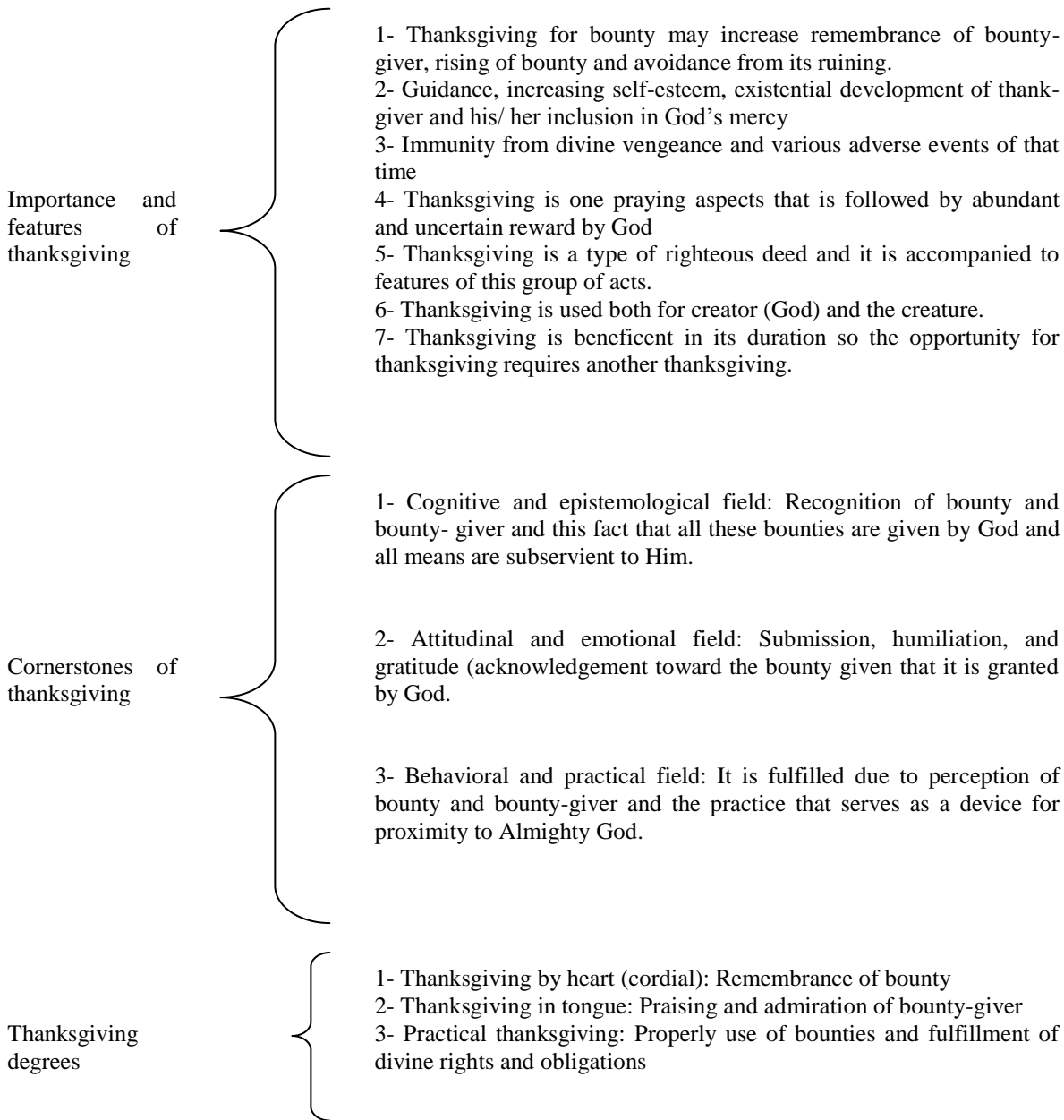
3) Immunity of thank-giver person from adverse event and being away from divine vengeance and inclusion in divine mercy and guidance are some of other attributes for thanksgiving (Payandeh; 1981; Hadith No 1371 & Mohammadi Reyshahri, 2002: vol. 6, 2815).

4) One of the other characteristic of thanksgiving is related to its use both for the creator and the creature unlike the praising (*Hamd*), which is only used for the creator. This attribute is so important that this point has been frequently seen in expressions from Pure Imams (PBUT) that "The highest thank-giver for God is the best thank-giver for the sake of

people,” [17]. and or “One who is not grateful for bounty-givers from the creatures will never thanks for Almighty God” [18].

With respect to expressed points, the importance and attributes of thanksgiving may be summarized as follows

while the ethical perspective in each case may teach some principles by their observance one could see the flourishing of its constructive effects at individual and social levels:



2-b- Cornerstones, degrees, dimension, and aspects of thanksgiving:

It has been narrated from Mohaghegh Toosi that thanksgiving is the best and most virtuous deeds and thanksgiving is assumed as gratitude for the bounty by speech, act, and in mind and it includes three bases [16]:

1- Recognition of bounty and the its fine attributes and understanding its nature so this is not possible without considering this fact that all bounties belong to God and He is the real bounty-giver and all means are obedient to and under His control.

2- Subjection, humiliation, and gratitude for the bounty is a result of such perception based on which the given bounty has been granted by Almighty God and it denotes His favor and this is a sign of this

point that you should not be only satisfied and happy with this world unless it is a device for your proximity to God.

3- The duly behavior that is the outcome for such a status, which emerges after such a perception so that if such a manner appears in the heart it may serve as a ground for pleasure to do something that is assumed as a means for proximity to God With respect to the aforesaid cornerstones for thanksgiving, it may be found that thanksgiving includes

three bases in cognitive and epistemological, attitudinal and emotional, and behavioral and functional fields.

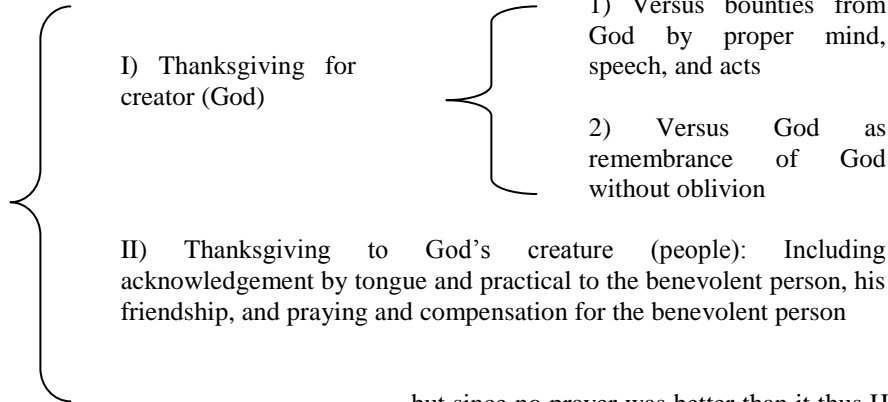
Similarly, thanksgiving comprises of three degrees i.e. by heart, in tongue, and in practice (practical) so that based on review of Hadith and Islamic traditions it may be found that thanksgiving by heart and in tongue, which considered as the peak point of thanksgiving among God’s servants, are in fact the minimum level of thanksgiving but the final thanksgiving will be realized by doing the practical thanksgiving i.e. properly use of divine bounties and fulfillment of rights versus His creatures. In fact, thanksgiving degrees are as follows:

It was implied that one of the features of thanks and thanksgiving is to employ it for the creatures other than God in such a way that it is one of the important emphases in Islamic religion to thanksgiving and acknowledgement for the benevolent party and it has been emphasized and recommended in many Islamic Hadith and traditions and accordingly gratefulness and thanksgiving to the benevolent

party is closely interrelated to thanksgiving for God: It was narrated from Imam Reza (PBUH) that “One who is not grateful for bounty- givers from the creatures will never thank for Almighty God” [19]. Thus one could deem thanksgiving to the God’s creature as one of the dimensions and aspects of thanksgiving and in fact divine thanksgiving does not make sense without thanksgiving to His creatures and it is not fulfilled without this act and even in another Hadith that was narrated from Imam Reza (PBUH), assistance of religious brethren in their physical activities has been introduced as one examples for divine thanksgiving:

“You should know this point that you will not thank Almighty God after believing God and after confession to rights of God’s authorities from family of Mohammad (PBUH) as prophet of God, which may be considered more favorable than giving assistance to your believer brethren in their affairs in this world.” [15]

Thanksgiving dimensions and aspects

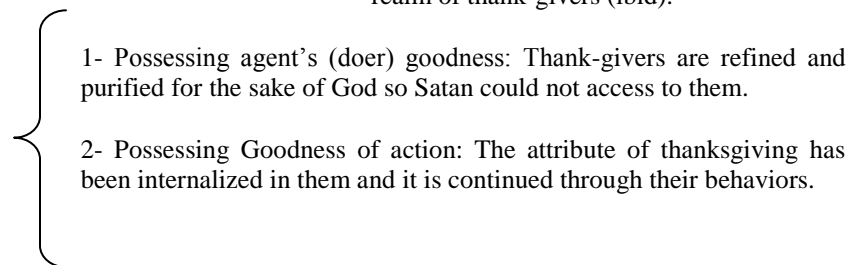


2-c- Characteristics of thank-givers

After being familiar with the definition of thanksgiving and its cornerstones and aspects and in triple degrees in Hadith and Quranic verses, one could find the characteristic of thank-givers. With respect to Quranic verses (Aaraf Sura 7:16-17; Hejr Sura 15:39-40; and also Sad Sura 38: 82-83) one could find that thank-givers are purified servants for God and no one can be benefitted from their spiritual gain save God and Satan does not tend to them [11]. Imam Sadeh (PBUH) has referred explicitly to praying of the purified servant of Almighty God in sixth chapter of book of Mesbah Al-Shariat and deemed the owner of such worshiping under the aegis of grace of world God and expresses in this regard: “If there was any prayer that could be better before God than thanksgiving at any case thereby His purified servants pray for Him surely He used that word about all of His creation

but since no prayer was better than it thus He distinguished it among all prayers and devoted special privilege to owners of such prayer and stated that few My servants are grateful”. The purification of thank-givers for God to the extent that Satan could not access to them represents goodness of their doer (agent). Likewise, the aforesaid verses highlight that thank-givers are ones who possess attribute of thanksgiving in their heart and such a virtue has been internalized and become consistent in them since thanksgiving is helpful when it is consistent and continuous unlike the ingratitude that will be led to loss only once. So this indicates the goodness of deed (action) in thank-givers. They behave concerning to all divine bounties from all three aspects of mental, behavioral, and practical dimensions to show those bounties are given by Almighty God and they remember God all the moment and this permanent remembrance of God caused them to forget anything else. For this reason, Satan could not access to the realm of thank-givers (ibid).

General characteristics of thank-givers



3- Happiness from Islamic view:

Happiness is one of basic needs in life and as a factor for growth and achievement. By definition of Dictionary of Behavioral Sciences, happiness is the pleasant behavior or the extreme sense of mirth and well-being and comfort [20]. Happiness, mirth, jubilee, pleasure or enjoyment are psychological moods in which the person may feel sense of joy, well-being, comfort, and pleasure and this feeling enters into various dimension of life of this person. These terms are known among all members of humans because they originate from instinctive source and they are consistent with creation of human. The world of genesis has been also created in such a way that to prepare the ground for pleasure and happiness for humans. For this reason, happiness has been defined among non Muslim philosophers, psychologists, and ethnicities as well. No certain and perfect definition has been so far presented for happiness in science of psychology; however, from Islamic view, a certain classification has been purposed for happiness. All types of happiness are not proper in Islam; for example, the happiness that is caused by pride, haughtiness, teasing, time-wasting activity, and world-centrism was criticized and according to Islam some factors like unity of God and clear insight toward life in this world and belief in life in other world may lead to emerging sustainable and internal happiness and pleasure among persons [5]. In fact, religious belief has been purposed as one of the main factors to achieve internal happiness and pleasure in Islam since happiness or pleasure will be permanent and effective when it is intrinsic and it stems from inside any person. Such happiness will be accompanied with faith and internal security and its holder has achieved internal pleasure and she/he will be secured against external collapsing barriers and difficulties. The heart that has accessed to internal pleasure may find happiness and pleasure not in external tools and facilities but in internal enthusiasm and ambition through giving meaning to life problems and difficulties so this is the only type of reasonable and approved enthusiasm and pleasure that makes sense in the light of divine mercy. The enjoyment is acquired due to recognition of presence of Almighty God. Hence, the real enjoyment is found in spiritual pleasures due to enthusiasm and zest for discovery of being and becoming aware of one's own existence not in material and worldly pleasures based on the material luxurious world. This type of happiness and pleasure has been considered as valuable and admirable one among philosophers and thinkers during several periods of time [21]. Many issues have been expressed about mirth, happiness, and pleasure in Islamic culture and within Quranic verses and Hadith and happiness has been explicitly stated as cause of faith and of troop of wisdom while sadness and sorrow was expressed as troop of ignorance and following up Satan [16]. Similarly, in another Hadith, Imam Ali (PBUH) has deemed something that has sent to the other world as cause of happiness and losing the outcome of affairs for other world as the cause for sadness (Epistle No 22).

Also in this essay, happiness is purposed with respect to its Quranic and Islamic definition where happiness makes sense in the light of divine mercy and with doing divine tasks by any person not transient and impermanent pleasures, which be played up and or downplayed and without consistency and

duration. Such pleasure and mirth is intrinsic that does not disappear in the middle of small and big problems of life for the people. This happiness is accompanied to divinely faith and in fact is the outcome for faith and it serves as a firm shield against life adverse events of life for the person.

The concept of happiness has been mentioned in Holy Quran in several forms (112 times) including (*Gave good news, giving good news, insolent, good news, gave good news, happy news, good news herald, exulted, beautiful, pleasure, mirth, joy, impudent, proud, bliss¹*) and they include some concepts such as physical and internal, real and false happiness both regarding the God-believers and about atheists.

Among the aforesaid words, these words which are accompanied to concept of internal and real and sustainable happiness are as follows:

Terms of "Abshara, Bashshara, Bashara" with their derivatives have the highest frequent iteration (69) in Quranic verses. Two words "Abshara and Bashshara" denote plurality and abundance and they are used as meanings of become happy and make somebody happy (intransitive and transitive).

Human is called "Bashar" because s/he possesses apparent skin and for this reason the internal happiness that appears on body of human has been also called "Besharat". Sometime it is used as an allusion and in some Quranic verses (e.g. Al Imran 3:21; Nesa 4:138; Tuba 9:3; and Nahl 16:58) the bad and sorrowful news has been called "Besharat". This literary term is called "Tahakomieh" or *teasing oxymoron* in Arabic in other words it is used for teasing of something with its opposite word [7]. So this is giving news about chastisement to atheist and *Monafeqin* (hypocrites).

One of the meaning if word "Ashera" is very impudent and insolent and impertinent and this term is mentioned twice in Holy Quran in *Ghamar* Sura (54: 25-26). Term "Ashera" is more eloquent than term "Batara" and also "Batara" is more fluent than term "Faraha" since despite of this point that term "Faraha" is considered as criticized and inappropriate in some cases (e.g. Ghasas 28: 76: "*surely Allah does not love the exultant*") but occasionally it has been mentioned duly with admired and proper cases like Yunes 10:58 "*... in that they should rejoice ...*" [7].

In many Quranic verses term "Bashara" with its inflexions like "Bashshara, Yobashshero, Yastabsher, Boshra,..." means and is used for the good news and happiness and blissful news for God believers i.e. ones who have believed in God and conducted good deeds [7]. This good news is given to believers by God in many Quranic verses and in some verses this news is announced to Holy Prophet (PBUH) and by him to the believers.

It can be inferred from review on Quranic verses accurately that giving good news for anything and anyone and to anything and anyone has been implied with certain purpose in Quran. For example, rain is used as good news with term "Boshra" in some of verses while the news of chastisement for atheists has been used with term "Bashsher hom" or "Bashsharaho" and also term "Boshshera" was used for giving news to polytheists for birth of their daughter. Also, terms "Estabshar, Yobashshero, Bashshara" and other

derivatives of word “Bashara” have been mentioned to give good news to the believers, who do good deeds.

Thus, Quranic good news include as follows:

- a) Good news to believers for doing good deeds;
- b) Good news for tolerant people;
- c) Good news for humiliated persons;
- d) Good news for benevolent ones;
- e) Good news to God’s servants;
- and f) Good news for pious people

The cases which are included in good news are as follows:

- a) Raining;
- b) God’s mercy and grace;
- c) God’s consent;
- d) Quranic verses;
- e) Chastisement of atheists;
- f) Child; and
- g) Paradise

Heralds of good news:

- a) God;
- b) Holy Prophet (PBUH);
- c) Other prophets; and
- d) Angels

Term “Batara” means insolence, pride and negligence that is caused by abundance of bounty and its abuse for humans. The insolence “Batara” is always accompanied by bliss “Faraha” and it is derived from bliss and it has been used twice with negative meaning in Quranic verses [7].

Term “Bahjat” is derived from word “Bahaja” that means beautiful and pretty looking and emerging of mirth and happiness and it has been employed in Quran concerning to worldly bounties like beautiful and blissful gardens as well. Term “Bahij” also denotes good-looking beautiful and blissful and it was used 2 times in Quran that included beautiful and pleasant plants [7].

Terms “Soroor and Masroor”, which mentioned in Quran, denote internal pleasure and happiness that are latent in heart [7]. These words are totally seen three times in Quranic verses (Ensan Sura 76:11 and Ensheghagh Sura 84:9 & 13). Through study carefully in these verses, it may be inferred

that term “masror” has been used both for real and proper happiness (Ensheghagh 84:9) and for false and transient happiness (Ensheghagh 84:13).

Term “Farah” and its inflexions are given 22 times in Holy Quran and it has been mainly employed as meaning of happiness and pleasure for transient and improper proud in atheists. But in some other verses (e.g. Rome Sura 30:4; Yunes 10:58; and Al Imran 3:170 etc) it has been used as internal and real happiness [7].

Term “Gharat” that was used with word “Ainoho” is derived from root of “Ghorra” means cooling and coldness and it is proportional to joy and happiness and someone or something that may cause pleasure and happiness is called “Ghoratolain” (literally *Joy of eyes*).

Word “Marah” means the extreme pleasure and happiness and extravagance in joy to the extent that it is led to haughtiness and selfishness [7]. This term has been used 3 times with the same meaning in Quranic verses.

Term “Nazrat” stands for bliss and beauty and this word was used in Sura Al – Motafefin (83: 24) in order to display appearance and emerging of bliss and happiness of benevolent people in their face because of using bounties in paradise. This word is mentioned as term “Nazrat” in Sura Ensan (76:11) that represents the smiling face of benevolent people along with word “Soroor”.

The other term is “Nazerat” means blooming of face from pleasure and it has been implied in Ghiyamat Sura (75:22) [7].

In general, the implied pleasures in Quran and Hadith can be divided into the approved and criticized pleasures [22,3,15]

Approved pleasures



All happiness due to faith and doing good deeds in various ways and all the times

Criticized pleasures



- Happiness caused by the acquired wealth by and from improper ways
- Happiness due to scientific richness
- Happiness caused by not doing religious duties
- Happiness caused by the inflicted damages to God believers
- Happiness due to belonging to a certain group (According to Quran any group activities without rightful framework is deemed improper and they are assumed to be led to polytheism due to ignoring the right and reality)

4- Thanksgiving and happiness: differences and similarities, relation

Lexical and so-called definitions of two terms of thanksgiving and happiness and features of any concept were characterized with respect to narrative sources and Holy Quran. Given the aforesaid points about the similarities and differences among thanksgiving and happiness, it is found that both thanksgiving and happiness are some instinctive and familiar concepts for human and for this reason they are seen also among various ethnicities and people and requested by them. Intrinsically, human seeks for pleasure and happiness nit sadness and sorrow and she resorts to various ways to achieve happiness. Some people deem happiness as possession of facilities of material world while some others

search for it among various books and sciences and other ones look for it inside their own. Similarly, humans tend to make the acquired pleasures as permanent and sustainable. That type of pleasures, which originate from external source and are the result of transient and volatile factors of this world will not be persisted and reliable and despite of the fact that Islam recommended for happiness and forbade sadness and sorrow [2], it does not suggest such pleasures as well. The acknowledgement and gratefulness are also some attributes, which are intrinsic in various creatures even in animals and with respect to his/her divine nature, is included in higher degrees and s/he can achieve excellence and perfection. Although, thanksgiving with all its dimensions can be observed in few numbers of humans, it is praised and

glorified by all members of human. The presence and conducting thanksgiving and happiness is also both favorable and expectable for human being. Hence, s/he searches for them in different ways and try to stabilize and continue their effects and modes. Also creation and cause of emerging happiness and thanksgiving may also originate from both external and internal source. According to verses of Holy Quran and various Islamic narratives, some factors like thinking and pondering in divine bounties and doing good deeds and in fact moving based on divine nature either of them can be effective typically in rising of internal pleasure and joy and then external happiness of human. Likewise, paying attention to origin and source of all goods and benevolent acts i.e. the Almighty Creator may stimulate sense of glorification, praising, and praying for God in human and make him/ her grateful for the God. Emerging both factors due to type of insight and attitude of individuals is one of the other existing similarities among thanksgiving and happiness so that it the same subject may create various attitudes and thus different behaviors in people. It causes more respectful reactions and treatment of human in the Unitarian and God-oriented attitude toward all aspects of human life and in confrontation with various issues and problems. Taking a divinely perspective in life events and the bird’s eye view on the given issues may also change the color and scent of human’ thanksgiving from different aspects and degrees as well as make his/ her happiness more divinely and sustainable. Thanksgiving and happiness both externally appear and occur as behavior and in practice among the people in different ways, which can be perceived and executed. Similarly, the behavior, which were caused by

thanksgiving and happiness emerge voluntarily and they can be controlled as well. If they are placed through the properly divine path, such behaviors and cases may lead to excellence and perfection of human and they contribute to him/ her in moving through his/ her divine path.

There are also some differences among thanksgiving and happiness. Thanksgiving is an internal sense and it occurs functional and actively while happiness is typically passive and reactive. According to Islamic teachings, increasing the existent self-esteem and expansion of his/ her material and spiritual bounties and thus emerging of further thanks is one of the features of thanksgiving while any happiness may not necessarily lead to further happiness. With respect to various Hadith and narratives, the benevolent person has enormous rights on other people and lack of thanks and thanksgiving to the benevolent person is deemed ignominious and God will reckon the people for this purpose. But this is not the same case about happiness and the person, who makes other happy, has no great right toward others. Completion of thanksgiving requires expression and declaration and according to instructions of Islamic religion, thanksgiving will be completed when it is enforced in all aspects of mind, in speech, and in behavior (practically) and to achieve its perfection levels in practical orders. However, there are no such requirements regarding happiness. The other difference that exists among thanksgiving and happiness is in that thanksgiving is considered as one of the praying aspects and symbol of God’s remembrance while happiness and pleasure may not be necessarily and always as prayer.

Table 1: Differences and similarities of thanksgiving and happiness

Differences	Similarities	
Thanksgiving	Happiness	Both are intrinsic requirements for human.
It is a functional and active feature.	It is typically emotional, passive, and reactive one.	Both may be internal and external origins.
It is necessarily led to happiness	It is not necessarily led to thanksgiving	Type of attitude and insight affects in emerging of both.
It is led to more thanksgiving	It is stopped and any happiness is not necessarily led to further happiness.	Both may appear as voluntary and controllable behavior.
Lack of thanksgiving by benevolent person is ignominious while some great rights may be created.	The happiness is not created in this way.	Both may cause behavior and action.
Completion of thanksgiving requires expression and declaration.	This is not the case regarding happiness.	Both of them cause human’s development by a value- driven orientation.
Thanksgiving is one of praying aspects.	Happiness and pleasure are not always and necessarily considered as praying.	

Some relations are governed among the contingent phenomena and activities in world of being; however, humans may be unaware of them and pay less attention to them. Given these relations and with respect to this intrinsic perception, thanksgiving and happiness may severally affect on each other. These questions should be answered in Islamic sources: Can it be assumed any relationship among thanksgiving and happiness? And is such a relationship a Quranic relationship? These two questions are answered in this article in the following.

The semantic and concomitant relationships are one of the existing relations among various phenomena. With respect to the purposed definition about these two relations and given the intrinsic perception about this relationship and by virtue of narrative and Quranic sources, the presence of concomitant relationship can be proved among two concepts of thanksgiving and happiness.

Types of relationships

1- Semantic: The reality of a term (thanksgiving) and its components is examined in this relationship in order to identify if the other term (happiness) is assumed as its essence or not.

2- Concomitant: It refers to the two-way relation among two terms (thanksgiving and happiness); however, term of happiness is not semantically included in essence of thanksgiving, the existing concomitant relationship requires thanksgiving to be followed by happiness. In fact, thanksgiving is the source of happiness.

Some types of concomitant relations include kinds of following relations, where these relationsⁱⁱⁱ can be assumed among two concepts of thanksgiving and happiness:

1) Premise and subject relation (copula): Thanksgiving is a premise for creation of happiness and the created spiritual happiness and bliss may be led to further thanksgiving in various verbal and practical dimensions. The permanent happiness and bliss is the reward for thanksgiving that God has promised to His grateful servants for it. If thanksgiving is deemed according to its real concept then it will be followed by immortal bliss and joy.

2) Whole and part or general and specific relationship: Thanksgiving includes a general concept and comprises of various cognitive (thinking about thanks), emotional (faith and belief in thanks), and mental- motor field (practice by limbs). Happiness is exclusively concerned with emotional field; thus, it is considered as a part of thanksgiving. The lowest level of thanksgiving is topped at speech while its highest level is penetrated into the behavior.

3) The container and content relationship: Based on this relationship and concept, thanksgiving is container and bed for realization of the happiness.

4) Interactive and intervening relationship: Rather difference among two concepts of thanksgiving and happiness in this relationship, they are interacted with mutual effect on each other and on the other hand the created happiness is also effective in rising of thanksgiving.

5) Substantial relationship: Happiness exists in the core of thanksgiving in this relation and both are assumed as warp and weft for the same concept not a mechanical and jointed merging. In other words, happiness exists organically and substantially inside thanksgiving and internal happiness and pleasure emerge haphazardly with implementation of thanksgiving in various dimensions and properly and at several levels.

With respect to the aforesaid relations, it seems that there is a substantial relationship as a main and primary relation among two concepts of thanksgiving and happiness in their real meanings and under the most perfect and comprehensive expressed conditions and other relationships are also realized as subsets of this relationship under some circumstances. In fact, when thanksgiving creates happiness as a premise it is followed by happiness as well. It is thanksgiving as a whole that is accompanied with happiness as a part and it serves as a container and bed for realization of happiness in such a way that at the same time they are independent but they interact and mutually affect on each other and at higher level of realization i.e. fulfillment of thanksgiving in all dimensions

and aspects and continuous not discrete form and sometimes it is followed by original, internal, reliable, and deep in combinative and continuous way.

Among various Hadith and Islamic traditions about thanksgiving and happiness and pleasure, no explicit statement has been directly mentioned, which represented the sign of existing relationship among these two concepts, but the Hadith and narratives in the following may confirm the indirect relationship among them:

“The believers possess the apparent pleasure and happiness that they receive it from divine grace and mercy.” (Nahjolbalagheh, Oration No 192)

It is inferred from this statement that bliss and happiness, which caused by God’s mercy, is given to God- believers and this pleasure emerges in appearance of believers. Given this point that was implied in previous issues that thank-givers are included in believers i.e. those who have believed in God and did good deeds; therefore, one of the outcomes and effects of thanksgiving is divinely happiness and pleasure that the believers received it from the God.

In a Hadith, Imam Sadegh (PBUH) has introduced happiness as a result of three attributes: 1) Fidelity; 2) Observance of right; and 3) Resistance against difficulties of time [15]. According to the following Hadith from That Imam (PBUH), the limit of thanks is thanksgiving and praising God for any bounty and fulfillment of rights.

“It was asked from Imam Sadegh that if there is any limit for thanksgiving by doing it the God’s servant was considered as grateful for God. Imam replied: Yes and the narrator asked what the limit was. He answered: God stipulated for the servant to thanks and praise Him for any bounty that has been given to servant whether property and or family and if there is some right against financial bounty the servant should fulfill it.” [23].

Thus, with respect to these two narratives; happiness is one of the outcomes for thanksgiving of bounties. It has been narrated in page 92 from book of Behar Al-Anvar [19] that God gives bliss to someone, who has accepted the authority of Imam Ali (PBUH). It is obvious that acceptance the authority of Imam Ali is pursued by divine faith and good deed and it was demonstrated with respect to Quranic verses that thanksgiving is assumed as one of good deeds. Hence, according to this narrative, doers of good deeds and including thank-givers are benefitted from receiving divine pleasure.

Also regarding Quranic verses, both terms of thanksgiving and happiness have not been directly mentioned in the same place in the same verse but with respect to the following points one could find the aforesaid relations among them:

1- With respect to the mentioned verses about happiness and pleasure and some Quranic verses like Yunes Sura 10: 87 and 2 and Asra 17: 9, God has given good news to believers among various groups and this is because of their faith and good deeds. The good deed is an action, which deserves to present to Almighty God. In fact, an action is assumed as a good deed that is according to God's commands and orders. Due to its coordination with human divinely nature, performance of good deed may cause happiness, bliss, and pleasure. In fact, performing each of God's orders and commands will be followed by original and reliable happiness due to its compliance with human's nature and because it is considered as prayer and obedience to God. Similarly, according to verses (Ebrahim Sura 14:7; Al Imran 3: 144-145; Saba 34:13; and Naml 27:40) it was concluded that thanksgiving is assumed as good deeds and based on explicit text of Holy Quran, happiness may cause internal pleasure and beauty. In other words, because of including in righteous deeds, thanksgiving possesses all features and properties and advantages of this group of actions. In fact, a God believer who pays attention to Almighty God as the origin throughout all his/ her actions, speech, and mind will properly and perfectly do his/ her duty in thanksgiving for God and also fulfill his/ her moral and humanistic duties versus God's creatures and rather than using divine bounties properly s/he will observe the rights of other people and deals with counting his/ her own behaviors and acts all the time as well. This consideration and attention result in accompaniment of his/ her soul and life with the God as ruler of universe and this is the origin and source of all goods, blessings, and happiness. With respect to the aforesaid relations among two concepts of thanksgiving and happiness, the presence of substantial relationship among both of concepts can be inferred from the mentioned Quranic verses in this section and this point that happiness exists in the core of doing thanks and thanksgiving in such a way that due to inclusion of thanksgiving in righteous actions, it attributed the giving divine good news to thank-givers and caused them to be benefited from real happiness and internal pleasure and bliss.

2- One of the other Quranic verses that can be implied in this regard is verse 34 from Hajj (22) Sura. In this verse, God gives good news to the humble "Mokhbetin". Term "Mokhbetin" is derived from infinitive of "Khabata or Khabt", which means even and smooth land it is so-called gentleness and humiliation [7]. Humble person "Mokhbet" is someone, who is permanently submitted and obedient for God. In the next verse (Hajj 22:35), the characteristics of humble person "Mokhbetin" have been implied. Similarly, in a Hadith that was also narrated from Imam Sadegh, infinitive of "Ekhat" (humbleness) has been described as submission. Accordingly, the humble persons "Mokhbetin" are ones whose hearts are filled with fear with God's remembrance and they are subservient to divine orders in all cases. The opposite term for humbleness "Ekhat" is arrogance and haughtiness "Estekbar and Takabbor" [24] that means assume one's own as great and or pretension to greatness while the given person does not deserve it. The worst type of selfishness is haughtiness versus Almighty God i.e. rebellion and revolt against acceptance of righteous act and obedience

and submission to God [7] Unlike humble persons "Mokhbetin", who are submitted to divine orders, the arrogant ones reject from divine commands and instructions and assume their own as the source of effect under various conditions. Due to the rebellious and disobedient characteristic of human's soul and to prevent from growing the feature of haughtiness and selfishness in human's nature, God has reminded humans of His role throughout the system of existence within several Quranic verses and ordered the humans for submission and subservience that is pursued by thanksgiving and gratefulness to many divine bounties and He has expressed at the end of verse in Baghara Sura (2:185) that "... Allah desires ease for you, and He does not desire for you difficulty, and (He desires) that you should complete the number and that you should exalt the greatness of Allah for His having guided you and that you may give thanks"

In other words, those who are not grateful for God are haughty and they have forgotten the greatness of God while the humble persons "Mokhbetin" avoid from haughtiness and thank for God due to their permanent submission and obedience for Him. Similarly, due all-inclusive obedience of the humble person for Almighty God and their submission versus divine orders, they have performed praying of thanksgiving at best and in fact humble ones "Mokhbetin" are thank-givers in the divine court and they are included in receiving the good news from the God. According to These verses at Holy Quran, lack of haughtiness is in fact the introduction for emerging sense of submission, humbleness, and gratefulness in human. After creating of such manners, the benefit of thanksgiving and gratefulness for divine endless bounties and kindred is granted to these servants and thanksgiving will be haphazardly followed by happiness and bliss. In other words, both the major substantial relation and the subject and premise relationship (copula) can be implied about thanksgiving and happiness in these verses.

3- God has given good news to benevolent people in Haj Sura (22:37). The benevolent persons are ones for whom the good deeds have been internalized. The cordial, verbal, and practical thanksgiving and responsiveness to Almighty God are places at first and compensation for good behavior of benevolent persons is deemed as preference for them at next step. The practical thanksgiving is to give response to good treatment from other people and doing good acts in response to and for compensation of the good behavior of the benevolent person. Thus, thank-giver is assumed as benevolent person while God told His prophet: "Give the good news to benevolent ones!" the benevolence is one of the signs of thanksgiving and the benevolence includes various orders and degrees. According to Holy Quran, the presence of benevolent persons is the factor for receiving good news from God. Thus, thanksgiving is the premise for benevolence and introduction for internal pleasure and good news and at the same time such thanksgiving prepare the ground and serves as the platform for realization of happiness and that pleasure becomes the efficient outcome for next thanksgiving and benevolences. The subject and premise relationship (cupola) as well as container and the content can be assumed for thanksgiving and happiness according to this verse.

4- God has given good news to the persons who are pious to God in Yunes Sura (10: 62-64). The pious person is God-

fearing and s/he considers God that permanently controls his/her acts, speeches, and mind and after being sure of this point s/he avoids from divinely forbidden instructions. The person who avoid from God's forbidden instructions may use divine bounties properly and perform practical thanksgiving in all divine bounties accurately and perfectly. S/he fulfills all the obligations for which is responsible at best and deems performing these rights as God's favor and grace. This group is the divine friends according to Quranic verses and they have no fear and sorrow because of their faith and piety and they have received good news from Almighty God in this world and other world. Given the above-said verses, and with respect to inclusion of thank-givers in group of pious people (God-fearing), it may be perceived the access to good news and acquisition of happiness for this group of God's servants so that piety (God-fearing) is deemed as premise and container for realization of thanksgiving and also thanksgiving as agent and container to achieve happiness.

5- The benevolent persons "Abrar" have been described in Ensan Sura (76: 5-11). Term "Abrar" denotes benevolent persons, right-tellers, and God's subservient [7]. The benevolent person is someone, who permanently moves in the path of good deeds. S/he is an obedient, who is never submitted to anyone except God's commands and does not seek for anything save divine consent and satisfaction. As a result, Almighty God has preserve them from the chastisement of Difficult Day as well so He grants them smiley face and happy heart. Some of the examples of benevolences in these Quranic verses are giving foods to orphans, needy, and captives and also these are some of the obligations, which make practical thanksgiving of divine bounties as compulsory for humans. Fulfillment of these obligations will be followed by security from the calamities of resurrection day and happiness in that day and benefitting from pleasure and joy for thank-giving benevolent persons. Thus, inclusion of thank-givers in group of benevolent persons may prepare the ground and serves as an introduction to emerge happiness and pleasure for the person and given this issue that happiness is considered as a permeable for thanksgiving at the same time it will be accompanied with thanksgiving and internal happiness as well while these two factors are substantially related to each other.

6- The conditions of *People in the Right Hand* "Ashab Yamin" have been expressed in Enshghagh Sura (84: 609). They are the people, who have focused their efforts and move toward God in this world and they visit their God in resurrection day while the book of their deeds is given to their right hand and their reckoning is quickly and easily performed so they will go toward other God-believers with happiness and bliss into Paradise. Indeed, who are given book of their act in their right hand except ones who have believed in God and performed good deeds?

Given it was implied that thanksgiving is assumed as righteous deeds and the real thank-giver is included in group of righteous people by considering all thanksgiving levels and its various viewpoints thus the reward that is given to benevolent people for performance of good deed will be also granted to thank-givers and of course the highest reward is consent and satisfaction of God of the world. One of the rewards, which are granted to righteous people, is the good

news that is given to them by Almighty God according to verses in Holy Quran. Giving this good news is included in thank-givers as a group of righteous people so that it is accompanied to thank-givers pursuance to performing of good deed (thanksgiving) and following of it as a reward from The God the world.

After consideration and pondering in verses of Holy Quran, it is found that happiness and thanksgiving have the pleasant, direct, and cohesive relationship to each other. The servant who perceives the joy and beauty of this concomitance may increase to his/ her internal and intrinsic thanksgiving for God all the moment and becomes willingly subservient for the God during work and effort and is converted into the example for this statement: "I wouldn't like to hurry for what you (God) have postponed it and or delay for what you have hurried for and not to discover what you have hidden it and not to look for what you concealed ...". And what joy could be higher than this fact that human is thank-giving servant for the merciful God, who is All-Wise and All-Knowledgeable; i.e. prosperous God with all His names and attributes, and real thanksgiving and gratefulness i.e. thanks in mind, in tongue, and in behavior. It is thanksgiving that some of its practical examples are giving help and assistance to religious brethren in material activities according to Imam Reza (PBUH) statement so that by such a perfect and thorough thanksgiving, one could find the God as Generous Lord and perceive the sweet sense of subservience for God from depth of his/ her existence. So how higher, superior, more lovely pleasure and bliss is for God's servant if s/he knows that s/he is properly performing his/ her duty as servant of God. Thanksgiving is the real service for God and it is followed by consent and satisfaction of Almighty God and thereby the given servant will be benefitted from a lot of rewards for this service while internal and sustainable happiness and bliss is considered as some of rewards for such obedience and subservience of God.

CONCLUSION

Initially in this article, term "thanksgiving" and its meaning and concept was discussed within verses of Holy Quran and in Islamic Hadith and narratives. Similarly, thanksgiving cases and examples were characterized in three aspects (i.e. mind, speech, and practice) by means of these sources. With respect two first-hand sources like Holy Quran and Hadith (narratives) at the second part, primarily the semiotic of term "happiness" was mentioned with respect two various words, which have been used in this regard in Holy Quran. Afterward with respect to meaning of these concepts, the sources of this happiness was looked up in Holy Quran and this point that how and why divine happiness and bliss are provided only for some of God's servants and if there is any relationship among providing the happiness and actions of the servants or not. Given the explicit text of Holy Quran it is found that internal, reliable, and permanent happiness belongs to that group of God-believers, who perform good deed and fulfill thanksgiving and acknowledgement for God and also for His creature in this course. Along with all mentioned examples in statements from Pure Imams (PBUT), thanksgiving is considered as one of righteous actions, which will be followed by giving good news and pleasure since

performance of good deed causes internal happiness per se due to its coordination with divine nature in human. It is type of happiness, which will not be replaced with each of material transient happiness and pleasures and they could not be equivalent with it. Thus, one of the foremost and most effective sources for creating happiness, pleasure, and joy is noticing the origin of existence and world of being and many material and spiritual bounties, which are given by compassionate God to His servant regardless of their merit. Recognition, perception, and noticing deeply the smallest one of these bounties may prepare the ground for acknowledgment and thanksgiving along with their properly use for human. Due to coordination of this righteous action with human's nature and its compliance with the commands of Almighty God, thanksgiving for these bounties can be efficient both in increasing of bounties and in rising happiness for human.

Hence, instead of looking for happiness in external world, it is better for human first to create and initiate happiness inside him/ her. Of course, the environmental and external factors are effective in happiness for human but they are not considered as sufficient cause so that as long as human is not happy and blissful and satisfied from inside the best and most perfect external happy and healthy environments will not able to create internal reliable bliss and happiness for him/ her also due to structure of his/ her creation, the internal happiness and pleasure will not created for human except through coordination of his/ her nature with divine orders and instructions. By considering all aspects of this issue, this subject applies to this trend regarding performance of thanks and thanksgiving and implementation of this seemingly simple measure may create noticeable difference in rising of happiness and pleasure in human. Not only thanksgiving but also all righteous deeds are considered as container for happiness so that one could not expect anything else from the purely and even partially service for the merciful God.

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2- Abshara, Estebshar, Ashera, Besharat, Bashara, Bashshara, Boshra, Bashir, Batera, Bahjat, Bahij, Soroor, Faraha, Gharat, Maraha, Nazerat, Nazarat.

3 Types of relations have been used in terminology and imaging of these relations, which are excerpted from the book of "Education like training" written by Dr. Abdul Azim Karimi.