**INTRODUCTION**

One of impact to piscine religion and culture is talk about outer layer it means the appearance in society and signs are mirrors of society. Religion is set of signs which appear in society are mirrors of society. Religion is set of signs which appear in society, religious signs will inspire the followers and give those patterns and will direct the willing of society, and signs will distinguish between Muslim and infidel, dirty or clean.

Questions are here:
1. Why masoms conversations usually hold in mosques and in haj time?
2. What are mystery words and signs of haj?
3. What are messages of god signs in heaven land?

Here we have examples of conversations:
1. Jury of najran [Najram and 70 villages are in border of hejaz and yemen. In beginning of Islam it was only religion for Cristian’s which leave idols and follower Crist (yaghoot hemari, mojam Al bedan 5 , 266)]. Cristian entered medina with expensive silky clothes and golden rings and neckless entered mosques say hello to prophet but their clothes make prophet angry they didn’t find out why so Ali (p) said change your clothes and go without jewelry you will see respect najran’s ([ghomi koliat montahi al amal 1350, 108]) done so, say hello and gave the gift prophet accept before negotiation najran’s said its pray time: (majlesi behar Al anvar, 1403 , 21 ,32).

   Went the bell of church of then followers said: in our mosques and bell? Prophet said let them pray I will speak them (mofid alreshad, 1,170).

2. Hesham bell hakam said there was an infidel in Egypt which received information about imam sadegh and infidel went too, hesam says we are in mecca and pray and infidel face us his name was Abdul Malek and adjective was Abdullah and crashed by imam sadegh imam asked about name and conversation began (kolini, osol kafi, 1,72).

3. Imam sadegh (p) went haj and ibn Abi alevja saw imam and said: sir, imam said why you are here? Cause of my customs, I comes, I come to watch madness, getting bold and launching of people, imam said: Abdul karim you remain in ahereance? Abdul karim want to answer but imam said no struggle allowed in haj (kolini, osol kafi, 1,78).

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1- Signs means:
Sign in Persian equals to mystery in Arabic and symbol in European language and it means directions to things (moshiri, first dic of persian) in general signs means which means more than its appearance [7] sign is a mystery of another thing (govahi, religion dic, 787) in it and it’s close to metaphor and more than metaphorical meaning has real meaning in it and it close to metonymy but this two concepts are different and as there is no example for it to clarify meaning its more complex than metaphor and metonymy (saeed roshan , Quran language and problems, 84) signs will clarify mysteries and open doors of unknown and we, could say signs are mother of world (shovaliyeh and gar baram, signs dic, 1, 17).

Sign could be in shape of, things, planets, human, animal, colors or words. We could say the word sha’ear in Quran is equal to sign and it means signs too haj sha’ear means haj actions like vendor or prey (farahidi, aleyni , 251) tarihi in majma albuhrain book, translate shaer to sign in bellow quotation “poverty is sign of noble people” (tahirir majma al Bahrain, 3 , 439)
’safa and marva are signs of god (baqare, 158) (person whom respect god sings) (haj, 32).

2- Ancestry of signs:
One of important topic in sign knowledge is to know root signs and it called ancestry we have no scientific or historical reason in upper of signs while some people tries to collect some pieces of documents but we really final signs with some ideas about it.

3- Signs and Quran:
While holy Quran talks about real facts but it’s tongue is symbolic and it means when talk about real facts to direct humanity create a channel to reality of word for example when god said moses put of your shoes when you are holy place of tova (taha,12) this outer meaning is an order to moses (p) but it has another face and mystery|Putting shoes of is sign of:
1- Before of worlds (algeshiri, geshiritafsir lataef al eshatat (2, 255))
2- Khof and vaja, adjective of two sided (ibn Arabic rohmat men Rahman 3 – P78, 76)
3- Nature, Mohammad worlds (brosoy, roh al bayan 5 – 441)
4- Work for family (alsalabi, kashf va bayan, 6 – 239)
5- Possession’s of worlds (kashani qurantafsir 2- 20)
6- Putting side sciences a side (mosaladra, masnavi P177 and 129)
7- Order to educate to create scholar (maybodi kashf al asrar va ede albarar 6 – 11)
8- Fear of vanishing wife and child and fear of pharaoh (ginabad bayan al sa’adat fimag ham ebadat 3 – 18)
9- Interests (rozbehan – baghl araes al bayan fi haghaegh al quran 2 – 479)
Wife and child (musavi khomayni – Quran tafsir based on documens 4 – P 775 – 773)]

4- Sign in western scientist view:
Ayan bado express a definition about sign and said examples are sources of descriptive signs in religion and science or (looker) in Cristian idea and it shows a model of god in one person (barbor, science and religion 255) Peterson wrote: believe in fact which said tongue refers to god should be fully metaphoric and it cause to an important knowledge this fact says god is holy element (Peterson and others, logic and theology 276).

One of views in signs concept is idea of Paul telish. Based on telesh to perceive different aspect of reality we need different tongue for this a language which used in religion is symbolic language.

In telesh idea humanity always in danger with factors like sin and death but the vague point is here saved although we are always in danger we persist against them.

Telesh ask five questions answer to them by Cristian signs
A) How could we know an important reality for humanity?
B) How we could persist against destroying powers? God signs as an answer to culture problem.
C) How we could treat alienation. Jesus sign Cristian to answer alienation.
D) How life could be original while morals, actions and culture signs are vague sign of god soul as an answer to new culture ambiguity.
E) Is history has meaning? God authority sign as an answer to meaning of history (telesh systematic theology 2 , 73).

5- Cristian signs:
In struggle of najrani Cristian with prophet, the Cristian jury use bell and cross bell is an instrument to inform Cristian about pray time and hang it in middle of church and a big bell which hang to inform about pray time (dekhkhoda dic , 14 , 22,20,9) cross is a wood which Crist use it as neckless in Persian we call it chelipa (dekhkhoda dictionary 1956 , 10 ,11,50,33) sun is symbol of sun worship cross is symbol of sun may four line of
it are signs of seasons or four 4 elements water, wind dust and light. Using of cross was about 200 years ago after Crist by (Egyptian Cristian) mohajer , sign in Iranian arts numb 6 P 51 and 63.

6- Signs and god house:
Mosques from beginnings has important rule as science centers specially in theology education in mosque based on sacred and calmness of place increase responsibility in persons and it is in focus of attention from prophet period till now. Ali (p) whom grew up by prophet (ale emran,61) said: a person whom goes to mosque receive benefits, brotherhood, new science and firm logic directional talks and advices to avoid corruption (majlesi behar alanvar,46 , 324) mosques with view of art and science could direct people to inner believes and but haj is god home and essence of Islam and contain social, believes and moral issues “god make it as sign of worship about hiss scholar” (razi nahjalbalaghe) as human benefit it from life like entertainment and possessions will ignore the real duty (about worship) and will show pride. God with prescribing lots of prays like haj try to grow human and educate people in school of haj. If human focus on haj events will perceive most of Islam realities some hold their struggles in this place to clarify realities. Haj signs will talk about this matter.

1-6- Ibrahim (p) sign of religions unity:
Ibrahim (p) in Quran is the biggest leader of unique god worship he will be excise cause of fight against idols like Mohammad. And travel. Reform kabe to be a sign of unity and Islam is there life of Ibrahim religion (ibn Arabi fosos alhokm, 324).

2-6- masjed alharam sign of safety:
Masjed alharam is gheble of Muslim after change of it (any creature will enter it will be safe and shouldn’t be hurt although god (said entering of infidels is haram) (persons whom believes) infidel are dirty so don’t allowed to be near of masjed al haram (tobe,28) as prophet aim is to direct people and all of these cautious and fights is to reach aim we should follow any way to do some god order to prophet if there is infidel person want to hear about god and doors each about it should be safe to hear and get them to house they got mislead (tobey) masjed alharam is first mosque on earth quotation says first adample create kaba and then Ibrahim and Ismael fix it. Kaba before besat author by ghoyarsh and god create it safe home and sin sand killing and hurt and fight and robbery is avoided and when accused getting no one couldn’t punish him (mosavi khomayni tahrir alvasile P418 and 429) imam sadegh (p) about safety said: a person getting kaba will be safe and any accuser too, any danger of animals is avoided till got out (hor ameli vasaal al shia,9 , 339) in javadi amoli view safety is genetic and said; while kind up there is usual and people aren’t safe but kaba is safe not for people which respect (javadi amoli sobhay haj P151 , 153) and “we make it safe” (ankaboot ,67) while struggle and kind up are kaba safety says: meaning of safety in aye (any person enter kaba will be safe (ale emran ,97) is religion safety not genetic because most of fights and killing hold near kaba. So if there is safety it’s because of obidancy of religious orders not cause people and not for genetics (tabatabaee almizan, 3 , 354) even in mecca overcome prophet use it as a sign of bless and amnesties most of infidels. Vahshi hamed, abi sarrh were amnestied prophet slogan against mecca people was this “when people accept Islam his past will amnesty (vahghi almaghahi, 2 , 849) against those whom interested in revenge and said today is revenge day and prophet sent Ali (p) to the flag from sa’ad whom talk about revenge and get to mecca take. (ibn heshamAlsire nabovat, 4 , 49) so mecca people got safe

3-6- Ibrahim sign of unity:
Unsowed white clothes without jewelry which shows frankness and a color which scream about unity and said “the best of you is the most Piet is mof you (hojarat, 13) men in white clothes recall death and said we could have just a white shroud.

4-4- vender sign of yoke:
Man in vender time is like angels which vender god because vender is not just about body and it contain vender of havart against god this appearance vender is away to inner vender. Imam sadegh (p) said: my father said to man: when god orders to create to pray adample some struggle and said “if you use people to create corruption and make blood while we pray you and respect. Then god said: I know what you don’t know (Baqare, 30) then god got angry and order to contrition and order to vender around bayt almamor then angel do it about 70 years then they ask for nemesis and god create kaba just like byt almamor for people to contrition as do sin to be amnesties and clean (kolini force kafi, 4 , 188) vender is sign of yoke when people without any difference in color and race are the same hear god.

In quotation of imam sadegh we see: imam said byt al mamor has 4 angels because heaven has 4 angels and words which shape worlds are about 4 sentences and they are pray , yosary , stanza and takbir sadegh , man layahzar al faghih, 2 , 144) this quotation travel man from nature world and from sample world to logic world and from people said a thing which exist has four aspects:
1- Nature world
2- Example world
3- Logic world
4- Ele world

We could say kaba is an element the house which is in mecca is example world and this fact has another aspect in logic world and this fact refers to tasbih – bless – stanza which refers to god position and has another aspect (javadi amoli, sahbuy haj P 39 and 34).

5-6- azan sign of before of ignorance:
   Azan voice and religious time which won’t stop on earth because every moment and in any place has religious time and always the voice of azan and the voice of sky angel will be loud for plants, human “what ever is in the world will pray god” (al jome 1) and invite all to unity and believes human with other creators will pray god by azan voice to avoid ignorance of soul and avoid mislead too.

6-6- Ibrahim position sign of rise of god:
   Haj actions are repetitive of what god create from 4000 years ago for Ibrahim and his ansisters to do the actions the mystery of say pray behind Ibrahim position is to follow Ibrahim and walk on his steps, not only in this pray but also ever science of it means rise for god and stay in what of theism and avoid pagan and brutality in every time and generation and this rise is important toll receive to our prophet and he was in invite people to theism of god (saba, 46) haj is full of mystery and announce its message by acting and use symbols and rise in Ibrahim position is an advice to overcome the idols of recent as Ibrahim rises and step on namrod fire and in an experience try to victim Ismael and show the high level of manic for god

7-6- walk on safa and mare signs of fear and hope:
   It’s right the reading and hearing of history about theist people will direct others to them but the correct way is to observe science about rising which remain in history. Here we talk about emotions not perceptions and imagination. Walk through safa and mare veiw us we could see a little hope to show parity and hope to god bless. Man in when walk in safand marve see his self in the other world and show sign and goods and don’t know will punish or receive bless

8-6- jamare launch sign of avoid Satan:
   Satan is an angel which god exhale him cause of pride and Satan tries to deceive human and mislead then while his dependent (nastari jamare, V29) losifer is the previous name based on text in Ibrahim religion which cause to fall humanity and now get to Ibrahim to deceive him but by god order Satan failed.

9-6- hajar al asvad sign of contract of humanity and make human to perform deal as adample by contrition go to hajar al asvad and said “I do my contract and guarantee the promise” (kolini kafi, 4, 185).

10-6- no 7 sign of sacredness:
   Numbers are one of signs which used from thousands years ago and have complexities in Persian culture and world numbers and letters sometimes are sacred and have different usage in different cultures some numbers has special signs those which have sacred or those have Satan powers like 3, 4, 7, 19, 40 from number 7 was under focus of different tribe. The first tribe which use number 7 were Sumerians and Babylonians respect number 7 too bani Israel follow baby lains too and pay attention number 7 and the number of planets angels, week days and name them to angels snow this topic (moein. Series of articles, 264).
   Around kaba, 7 items walk through safa and mare and 7 items ramie jamare,. 7 for indian Europe people was sacred and for Greek 7 refers to Apollo god of medicine and industry and 7 day to new moon they gave a victim. Indian and Iranian pay attention to 7 aryan god which indian and call them “adi tia” and 7 emshespadan of ancient, shows their interest to this number. Zoroaster talks about this number and said god create it based on his power (itinlz. Iran ancient knowledge 75) [ In tafsir novin we see some wants to know about importance of this number from ancient to recent refer to Dr. moein history in gaft paykar book (shariati, tafsir novin)].

1-10-6- number 7 in Quran:
   Number 7 in Quran repeated many times in Quran here is some of them 7 skies and earth created (talaq, 12) the appearance shows earth is globe like earth in world 2- planet which we live in has 7 floors and we are on last one on shuck. 3- meaning of 7 floor refers to cotenants on earth.
   “7 thin cow, 7 fat co” (Yousef 43), (7 in hill) (alhejar 44), (7 green root) (Yousef 46).

2-10-6 number 7 in theosophy:
   In theosophy to die for god (sajad ir introduction of theosophy and tasavof 20,48).
6-11 zamzam water sign of bless and knowledge water is sign of lifter, follow and full filters and sign of refinement and sign of all of potential power and contain all improvements of humanity

In quotation about zamzam water it recall as the best water in world which prophet about its benefits said “zamzam water is the best water in earth” (kolini, kafi, 3, 264) it advised when you eat it say “god create it as good action and more bless for me(nori mostadrek al vasael 9, 348”).

In quotation of imam sadegh we see science is like water (jen,16) water is sign of unlimited science of imam which they get it to momen people (hosayni astar abadi tavil ayat al zahre, 704)

Conclusion:
Differences in thoughts and actions in intensity of world and it based on the nature of man and differences in solar system, Knowing this differences is a clear reason it use struggle in society. Ninth focus on Quran and sonnet quotation we could see this struggle is really important in Islam. In massoms ideology struggle is a fact to educate of human a person whom talk about ideas should be respected and be dear to be clarified. Massoms with holding struggles in masjed al haram in haj time we could make it easy with using signs.

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