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Comparing the moral intelligence from Imam Ali's viewpoint with theory of Borba

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Abstract

This study aimed to present the moral intelligence theory from the viewpoint of Imam Ali. The methodology of this study is qualitative with the grounded theory method. As a result, according to the moral intelligence theory of Imam Ali, moral intelligence encompasses three divine, intrapersonal and extra-personal domains. In conclusion, it seems that Imam Ali's orders provide a holistic view of moral intelligence; hence, moral intelligence can be taught paying attention to the culture of Islamic society and providing an organized educational program based on the relevant findings.

Keywords: Moral Intelligence, Imam Ali, Borba

Comparando la inteligencia moral desde el punto de vista del Imán Alí con la teoría de Borba

Resumen

Este estudio tuvo como objetivo presentar la teoría de la inteligencia moral desde el punto de vista del Imam Ali. La metodología de este estudio es

cualitativa con el método de la teoría basada en datos. Como resultado, según la teoría de la inteligencia moral del Imam Ali, la inteligencia moral abarca tres dominios divinos, intrapersonales y extra-personales. En conclusión, parece que las órdenes del Imam Ali brindan una visión holística de la inteligencia moral; por lo tanto, la inteligencia moral puede enseñarse prestando atención a la cultura de la sociedad islámica y proporcionando un programa educativo organizado basado en los hallazgos relevantes.

Palabras clave: Inteligencia Moral, Imam Ali, Borba.

1. INTRODUCTION

Moral intelligence is a new aspect of learning, emotional processes and social intelligence that have been entered into the psychology by Borba. He defines moral intelligence as capacity and ability to distinguish the right from wrong, to have strong ethical beliefs putting them into practice and to behave correctly (Borba, 2005). On the other hand, Narvaez (2010) believes that ethical intelligence is directly associated with feelings and the intellect so that ethical behaviors depend on integrated feelings, intuition, and reasoning. In fact, moral intelligence is the basic provision of bio-intelligence and social intelligence (Beheshtifar, 2011). Consideration of moral intelligence is a heavenly idea rooted in religious beliefs inspiring individuals' behaviors. Hence, this study was conducted to examine ethical intelligence's dimensions from the viewpoint of Imam Ali providing Imam Ali's theory of ethical intelligence and comparing it with Borba's theory of moral intelligence.

The methodology of this study was qualitative with the grounded theory method. This method was used to provide moral intelligence theory by analyzing Imam Ali's words within Nahj al-Balagha. The studied

subject was the text of Nahj al-Balagha that includes sermons, letters and utterances. To collect data, the author studied the mentioned book and identified data related to moral intelligence then coded them and categorized the data based on their common aspects then assessed the relationships between variables. Accordingly, the researcher found the basic categories of moral intelligence's principles and finally proposed the moral intelligence theory of Imam Ali. To ensure the validity of qualitative research, Maxwell (1992), translated by Gharachedaghi introduced different kinds of descriptive validity, interpretative validity and theoretical validity. Three observers took notes from Nahj al-Balagha to ensure the descriptive validity of the research. To ensure interpretative validity, the author used all references existing in this area. To ensure theoretical validity, Imam Ali's moral intelligence theory was compared with the Borba's moral intelligence theory. Since reliability indicates stability and similarity of measurement results and due to the continuous use of ideas of religious and academic scholars in this research, the expected reliability was well estimated.

2. PROBLEM STATEMENT

Various scientists have introduced principles of moral literature with research literature using different topics such as common moral standards, universal moral values, common moral virtue, moral intelligence principles and universal ethics. Borba introduces seven essential virtues to develop moral intelligence: empathy, conscience, self-control, respect, kindness, tolerance, and fairness (Borba, 2005). Tyler

also introduces moral intelligence as a way for human successfulness. Fawziah et al. (2012) indicated that there is a positive relationship between religion and positive emotions such as good mood, kindness, self-confidence and calmness. Fawziah et al. (2012) addressed the criteria of the moral personality of a Muslim and provided Moral Characters of Muslim Personality (MCMP). Ahmet (2014) introduces five basic values based on Islamic teachings and suggests following these values at any time.

Mokhtaripour and Siadat (2009) have examined moral intelligence dimensions from the viewpoint of scientists, the Holy Quran and Imams. In this case, Ahmadifaraz (2012) carried out a study to address the relationship between the concepts of worships contained in Makarem al-Akhlagh of Imam Sajad and mental health and moral intelligence norms. Amiri and Dehghanizanganeh (2013) developed the moral leadership theory based on the prophethood. Rashidabadi and Parsa (2014) compared viewpoints of Khaje Nasir Aldin Toosi and Borba in terms of the moral intelligence principles. Moreover, Manteghi et al. (2014) indicated moral intelligence functions in the organization. Rahmanizad and Tabatabai (2015) carried out a study to address moral intelligence from the viewpoint of Borba and Lennick and Kiel comparing it with Quran's viewpoint to determine religious lifestyle. In addition, Mirzad and Farzinfar extracted moral intelligence measures from the religious texts (Pratolo, 2019).

The conducted studies show that despite the impressive attention to moral intelligence due to the world' need to ethics over the recent years but the considered moral intelligence in Islamic area is different with

western studies since Islamic topics are adopted from the Quran, prophethood and narratives. There are few studies in this field. Imam Ali's utterances are the most valuable resources with eloquence and full of moral intelligence followed by the Holy Quran and Prophet's utterances. Accordingly, this study aimed to interfere, extract and propose Imam Ali's moral intelligence theory then compare it with Borba's theory of moral intelligence.

3. RESEARCH LITERATURE

Bird and Waters (1987) prepared a list of normative moral standards including honesty in communication, fair treatment, special consideration, organizational responsibility, corporate social responsibility, and respect for the law. Kinnier et al. (2000) have introduced the following cases as moral values: commitment to something greater than oneself, to seek the truth, to seek justice, self-respect but with humility, self-discipline and acceptance for personal responsibility, to respect and care for oneself, to not exalt oneself or overindulge to show humility and avoid gluttony or self-centeredness, to act in accordance with one's conscience and to accept responsibility for one's behavior, respect and caring for others, to recognize the connectedness between all people, to serve humankind and to be helpful to individuals, to be caring, respectful, compassionate, tolerant and forgiving of others, to not hurt others, caring for other living things and the environment. Borba (2005) presented a list of universal moral values including trustworthiness, respect, responsibility, fairness, caring and citizenship.

Dalgaard introduced six fundamental values including courage, justice, humanity, moderation, rationality and transparency based on some religions such as Confucianism, Taoism, Buddhism, Hinduism, Athenian philosophy, Christianity, Judaism, and Islam. Borba (2005) introduces empathy, conscience, self-control, respect, kindness, tolerance, and fairness as essential virtues of moral intelligence. In this regard, Lennick and Kiel (2005) consider moral intelligence, integrity, responsibility, compassion and forgiveness as basic principles for organizational and individual success. Fooziyeh carried out a study on Yemeni high school students examining the moral characters of a Muslim personality. They developed the MCMP model classifying Muslim's personality traits into eight groups: collaboration and cooperation, endeavoring with your wealth or self-sacrifice, peace and reconciliation, voluntary benevolence, integrity, promise, forgiveness and endurance. Ahmet (2014) presents five basic values for humankind based on Islam's teachings and suggests keeping these values at any time. These basic values include the ability to perform moral responsibilities, protection of life, securing food, clothing and shelter, education, the right to earn a living and to set up a family.

Mokhtaripour and Seyyedat (2009) conducted a comparative study on moral intelligence's dimensions from the viewpoint of scientists, Holy Quran and innocent Imams finding principles of wisdom, attention and respect, self-control, kindness and fairness among Borba's moral intelligence principles as the most important ones in Holy Quran and Imams' orders. In this field, Ahmadifaraz (2012) carried out a study to investigate the relationship between the concepts of ethical worships of Imam Sajad, mental health and moral intelligence's principles. In addition, Amiri and Dehghanizanganeh (2013) provided a moral leadership theory

based on the Quran and prophethood. Rashidabadi and Parsa (2014) reviewed the viewpoint of Nasir al-Din al-Tusi and Borba about the moral intelligence training in children; Nasir al-Din al-Tusi introduces dignity, fairness, tolerance, kindness, respect, self-control, and conscience as moral intelligence principles. Manteghi et al. (2014) studied the Islam's view about the moral intelligence functions in an organization and found the most important functions of integrity, responsibility, compassion, forbearances, kindness, tolerance, fairness, and negligence.

Rahmanizad & Tabatabai (2015) studied moral intelligence from the viewpoint of Borba, Lennick and Kiel comparing with Holy Quran's view and determining religious lifestyle; they found that moral intelligence could affect the human life and Islamic lifestyle to have a blissful life. Moreover, findings obtained by Bordbar in the field of moral intelligence measures extracted from the religious references indicated that secrecy measure in inherent traits, good mood in acquired ethics, and forgiveness in face-to-face interaction were the most significant measures. Ershad et al. (2015) designed the initial tests for moral intelligence based on Islamic references. The authors have recognized components of moral intelligence based on the criteria of benefaction, merits and excellence in the area of ethics including 17 characters in three divine, personal and social levels.

4. RESEARCH NECESSITY

The conducted studies indicate that moral intelligence has been less considered and studied from the viewpoint of religious teachings. Ferdowsi (2015) reviewed the bestseller book of Borba entitled building

moral intelligence and found the shortage of theological studies about consistency or inconsistency of the nature with moral intelligence in Quran literature as well as ethical functions of religious leaders in terms of 7 virtues of moral intelligence; so, he suggested to perform further studies in this area. This study proposed a moral intelligence theory from the viewpoint of Imam Ali in order to fill the gap of studies based on religious teaching in terms of moral intelligence. Since Imam Ali's utterances are the most valuable resources with eloquence and full of moral intelligence followed by the Holy Quran and Prophet's utterances, the Nahj al-Balagha Book was studied.

This study has an innovation aspect since there is not any study about Imam Ali's utterances. Findings obtained from this study that provide moral intelligence principles based on the Imam Ali's viewpoint can be used by planners of the Organization for Educational Programming and Research as well as the Office of Lesson Books of Education and Training Organization to create educational content about moral lifestyle and promote moral intelligence concepts based on Islamic teachings.

5. DISCUSSION

Moral intelligence was entered into the psychology by Borba. She defines moral intelligence as the capacity and ability to understand right from wrong, to have moral beliefs, to perform them and to behave correctly. Using Borba's theory, this paper aimed to extract and propose Imam Ali's theory of moral intelligence from the Nahj al-Balagha and compare it with Borba's theory of moral intelligence.

5.1 Moral intelligence principles in viewpoint of Michele Borba

Moral intelligence means paying attention to human life and nature, socioeconomic wellbeing, open and honest communication, and citizenship rights. Moral intelligence points to the ability to use moral principles in personal goals, values and activities of the person; it also means the capacity and ability to distinguish good issues from bad ones. In the opinion of Borba, seven essential virtues of moral intelligence are: Empathy: Identifying with and feeling other people's concerns;

1. Empathy: sympathize with the people and understand their concerns.
2. Conscience: Knowing the right and decent way to act and acting in that way;
3. Self-control: Regulating your thoughts and actions so that you stop any pressures from within or without;
4. Respect: Showing you value others by treating them in a courteous and considerate way;
5. Kindness: Demonstrating concern about the welfare and feelings of others;

6. Tolerance: Respecting the dignity and rights of all persons, even those beliefs and behaviors we may disagree with;

7. Fairness: Choosing to be open-minded and to act in a just and fair way (Borba, 2005).



Figure 1. Moral intelligence principles in viewpoint of Borba

Borba believes that three virtues of empathy, conscience and self-control form the basis of moral intelligence. In fact, these virtues are such important points for moral intelligence that she calls them the moral code. When the basis of moral code is built strongly, it is possible to other moral virtues to them that are respecting the life and kindness, which is the feeling of human modesty and compassion in relationships. Two final virtues (tolerance and fairness) are bases for justice and civilization. These seven virtues can guide your child toward a responsible life and moral behavior (Borba, 2005).

5.2 Moral intelligence theory in viewpoint of Imam Ali

Utterances of Imam Ali are the most valuable reference full of moral intelligence principles followed by the Holy Quran and Prophet's words. The nature of moral intelligence associates with the two main bits of intelligence of Gardner (intrapersonal, interpersonal and spiritual intelligence) (Rodney, 2009). According to such association, this paper provided moral intelligence principles from the viewpoint of Imam Ali within three divine, intrapersonal and extra-personal dimensions. To develop this model, the Nahj al-Balagha was studied precisely then the relevant data to moral intelligence were recognized, coded and extracted then were categorized based on their common properties examining the relationships between variables. The author could find principles of moral intelligence then designed the model of Imam Ali's moral intelligence theory as indicated in figure 2.

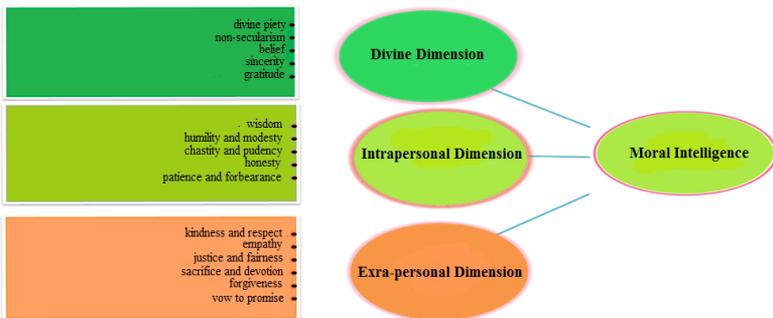


Figure 2. Moral intelligence principles in viewpoint of Imam Ali

5.2.1 Divine dimension of moral intelligence

Moral intelligence is related to spiritual intelligence. Moral intelligence is a set of spiritual abilities, capacities and resources that their function in daily life can increase the person's adaptability. Spiritual intelligence also encompasses beliefs, values, actions and the structure of our life. Hence, those virtues related to spiritual intelligence are classified into the divine level of moral intelligence in Imam Ali's theory of moral intelligence. The divine dimension includes those actions related to the relationships between the human and God including divine piety, non-universalism, certainty, sincerity and gratitude

1- Divine piety

Piety means controlling oneself in obeying divine orders and avoiding sins. Piety is one of widely used concepts with more than 80 repetitions in the Nahj al-Balagha. Sermon 193 of Nahj al-Balagha known as Homam Sermon is related to peculiarities of pious people. Imam Ali introduces piety as a shield and the way toward paradise stating, Make your heart alive with the piety and wash your sins in it. Treat your physical and mental disease with piety the make yourself ready for hereafter life. He also states, Piety and self-control prevent the human from falling into doubts. In another words, Imam Ali states, I advise you having divine piety that is provision for resurrection journey; know that piety is an undefeated and strong barrier. Divine piety is called self-control in Borba's theory. She believes that self-control helps children to regulate their behaviors and act in a way that they think is correct in their

hearts and minds. Self-control is a robust inner mechanism directing their moral behavior to make more correct and rational choices (Borba, 2005).

2. non-universalism

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3. Certainty

Belief is defined as a definite and fixed opinion of the human about a real issue. According to Imam Ali, faith is based on four bases including patience, belief, justice and jihad. The belief is also based on four pillars including sophisticated vision, understanding the truthful facts, learning

from events in the world, and pursuing the right path of the ancestors. Imam Ali believes that sleeping with a belief is superior to prayer with doubt. Imam states, Islam is the surrender to God and surrender is the belief and belief is the right opinion and right opinion is the correct confession and correct confession is fulfilling responsibilities and fulfilling responsibilities means performing religious votes. Imam Ali states in another word, the faith is based on the cognition with heart, confession with tongue and act with other organs. This precious sentence of Imam about the belief is the definition of moral intelligence. Borba defines moral intelligence as understanding the right from wrong, having strong moral beliefs, performing them, and behaving correctly (Borba, 2005).

4. Sincerity

Sincerity means cleaning the intention from non-god issues and acting just for God. Imam Ali points to sincerity in a part of sermon 1 of the Nahj al-Balagha, sincerity for the God is the perfect monotheism. He states God bless a person who acts sincerely and does good actions. The God suggests humility in worship, surrounding to the God's order, obedience with pure intention and just for the God. Imam Ali states to his Son Imam Hasan in a letter, call your God in worship with sincerity. Sincere connection with God makes the conscience intuitive and great guiding the human in life obstacles and problems. Sincerity is the origin for all of the moral virtues such as empathy, respect, kindness, and tolerance, which are moral intelligence principles mentioned by Borba.

5. Gratitude

Literary, Thanksgiving means identifying goodwill and spreading it, it means recalling and recognizing the god's blessings as well as their heart, linguistic and practical statements. Imam Ali introduces the gratitude as an independent beauty increasing blessings; moreover, ingratitude turns the blessings away. Imam Ali states about the gratitude philosophy if you are allowed to live in this world all the time that it lasts even then your actions cannot pay for His great bounties over you and His having guided you towards faith. Imam Ali describes believers as those people who remember the world all of the time during days and nights. In addition, Imam suggests forgiving enemies as the gratitude for the victory. Gratitude can be shown in different forms; the simplest form is verbal thanksgiving. However, gratitude means correct use of bounties, which is greater than a simple verbal thanksgiving.

5.2.2 Intrapersonal dimension of moral intelligence

Moral intelligence is related to Gardner's intrapersonal intelligence. He defines intrapersonal intelligence as the human's ability to understand modes, feelings and thoughts of oneself. The second dimension of Imam Ali's moral intelligence was named intrapersonal dimension based on such relationship. The intrapersonal dimension of moral intelligence is related to the personal actions in which, the relationship between the person and oneself is considered that include wisdom, humility and modesty, chastity and prudence, honesty and Patience and Forbearance.

1. Wisdom

None of the religions among divine religions has spoken about wisdom like Islam. Wisdom has been repeated in the Nahj al-Balagha more than 50 times. Imam Ali considers the wisdom as the most valuable satiety while introduces irrationality as the greatest poverty stating, there is not any wealth like wisdom and poverty like ignorance. Imam Ali points that the value of each human is related to his/her knowledge and expertise introducing wise people the persons who are like prophets believing in the science that can be seen in actions as the most prior science. Borba defines moral intelligence as an ability to understand the right from wrong. Imam Ali introduces wisdom and acceptance of different beliefs as required conditions for such understanding stating that a person who accepts various thoughts and beliefs can distinguish the right issue from wrong. Moreover, Imam believes that wisdom indicates mental health pointing to the regret as the outcome of prudery and the health as the result of forethought.

2. Humility and Modesty

Humility is one of the prominent traits of the pious and means modesty. Imam Ali states, oh Malik, arrogance makes the heart vicious, destroys the religion, and deteriorate blessings. Egotism prevents form growth and progress as a jealous of the reason and the most fearsome loneliness. Imam introduces the prayer as a fight against egotism stating that the God made the prayer obligatory to remove arrogance and egotism. Worship makes the body relax, the eyes humble, the mind modest and the

hearts unselfish, and removes egotism. Humility and modesty are moral virtues that create the basis of other virtues such as compassion.

3. Chastity and modesty

Chastity that is defined as the shame in the Persian language is an inner mode, which exists naturally in human. The chastity is the result of prudence and shame as a mental and moral step in the human. Imam Ali introduces chastity as the beautiful aspect of poverty. He also states, there is not any faith like chastity and patience. Chastity and shame lead to control and care. The logical and natural outcome of chastity and prudence is the connection between individuals, which is called empathy by Borba. Islam points to the issue of prudence and chastity as a human trait and virtue asking individuals to prevent from committing evil actions. Undoubtedly, chastity and prudence are the most important social topics so that the review of Imam Ali's attitude toward it can be effective in moral intelligence and behavior of pious people.

4. Honesty

Honesty is one of the prior traits of human ethics that has been recognized as one of the basic fields for human salvation in Islamic teachings. Honesty means conveying a real word or message. In the opinion of Lennick and Kiel (2005), honesty means creating consistency between what we believe and what we do and doing the right things and saying the right words in all periods. Imam Ali introduces honesty and integrity as the powerful shield; he also knows integrity as the trait of

pious people. Imam states Trustfulness shows the faith. In other words, Imam considers an honest man in the way of salvation while the liar at the abyss of destruction and degradation. Imam Ali recommends to managers and leaders to be trustful making people integrated and preparing their minds to accept the right words. Honesty in words, behavior and thinking is one of the moral virtues that play a vital role in human life. Excellence and progress of humanity depend on their honesty in words and actions.

5. Patience and Forbearance

Patience is an inhibitory attribute that limits the instinctive tendencies of human and makes the self to take responsibility in front of the reason Sharia. Patience and forbearance have been widely used in the Nahj al-Balagha (more than 60 repetitions). Imam Ali introduces patience as one of the faith bases stating that the faith depends on four bases including patience, belief, justice and jihad. Patience is also based on four pillars including enthusiasm, fear, asceticism and expectation. Imam Ali describes pious people in this way: righteous individuals wait in the lasting world in order to achieve the eternal comfort of hereafter world. Righteous people are patient scholars and virtuous benefactors. Imam Ali introduces forbearance as a trait that covers ethical and relationship ethical shortages, a trait for pious people, a limiter for unreasonable people, a leadership tool, a cover for faults, and esteem measure. Imam Ali states that you should be patient since patience is like the head of the body and the faith without patience is like a body without a head. Forbearance is the sixth moral virtue introduced by Borba. In her opinion, patience is an effective moral trait that reduces enmity, violence and prejudice making us treat others with kindness and respect (Borba, 2005).

5.2.3 Extra personal dimension of moral intelligence

Moral intelligence is related to Gardner's extra personal intelligence. He defines extra personal intelligence as the ability to make a relationship with others and understand them. Those individuals with high extra personal intelligence try to see subjects from the viewpoint of others to find how they think and feel. The third dimension of Imam Ali's moral intelligence is called extra personal dimension. The extra personal dimension of moral intelligence includes actions based on the relationships with other caused by social life; these actions include kindness and respect, empathy, justice and fairness, sacrifice and devotion, forgiveness and vow to promise.

1. Kindness and Respect

The Nahj al-Balagha is full of the concepts like kindness and empathy that have been repeated more than 60 times. Imam Ali states that believers are kind and gentle. One of the characters of pious people is their forethoughtful behavior. The righteous person has not an abusive language but speaks gently. The righteous person stays away from others due to piety and makes a close relationship with others based on the gentle and kind. Imam Ali wrote a letter to Muhammad bin Abu Bakr, Treat people with respect. Be kind and considerate with them. Meet them cheerfully. Be fair, just and impartial in your dealings. In Imam Ali's governance, a human has a specific dignity and deserves a gentle behavior; hence, Imam recommends treating people with kindness and respect. Imam states, Remember Malik that there is not any behavior better than kindness to win

the trust of subjects by the governor. Treat the military as parents treat their children. Your kindness for soldiers would attract their hearts. Respect is a positive feeling of honor. Honoring and commemoration are synonyms for respect. Imam Ali ordered in his governance to avoid from war fear from the unjust attack. Imam describes the pious people as a person who does not call people with bad names, does not harm his neighbors, and does not feel happy for the grief of others. Imam recommends Malik to respect merchants. Moreover, he recommends Malik to respect his relatives. Imam Ali states, not to speak badly and with your parents who taught to speak and walk. In the opinion of Borba, respect means paying attention to individuals or objects. Since the virtue makes us treat others respectfully and value human life, respect is one of the basic virtues of moral intelligence (Borba, 2005).

2. Empathy

Empathy is understanding the feeling and sensual experience of others and putting yourself in their situation. Imam Ali defines a comprehensive criterion for selecting the suitable behavior with other religious brothers and sister so that the human can use it to make an honored Islamic society. Imam Ali states, my dear son, judge others based on your soul and like for others what is good for you and do not like for others what is bad for you. Imam Ali states, avoid doing things that you do not accept from others. Borba introduces empathy as the first virtue of moral intelligence in his theory. In her opinion, Empathy means the ability to understand others' concerns. Empathy is a powerful feeling that prevents aggressive behaviors making us treat others kindly. She defines empathy as the key factor for fostering and recommends teaching children

the golden rule that has guided many of civilizations during centuries; treat others as you like to be treated; remind them to ask her/himself before doing anything; Do I like the others treat me like this? Try to choose this rule as your basic moral rule in the family (Borba, 2005).

3. Justice and Fairness

Justice is a subject with various aspects of religious belief. Justice is one of the most valuable and complicated concepts in human thought that is limited to individual and social demands of the human. Justice has been widely used in the Nahj al-Balagha. In the opinion of Imam Ali, the faith is based on four bases including patience, belief, justice and jihad and the justice is based on the four pillars of deep thoughts, deep knowledge to find a fact, great judgment and being patient. Hence, a person who thinks correctly and finds a deep knowledge achieves the fact of knowledge, drinks the water from Sharia fountain, is patient, does not exaggerate and will live with a reputation among people. Imam Ali asked his governors to treat their relatives and friends with justice and fairness. Malik, you will be happy if you keep justice among people. Imam considers the justice as the fairness stating, Good slave of the God behave fairly when he forgets about his own demands. In the opinion of Imam Ali, a person who does not follow justice when diving Beyt al-mal (house of money) is not a good leader because he overindulges in consuming the wealth and properties. Borba believes that fairness is the seventh virtue of moral intelligence. In her opinion, fairness is a virtue, which makes us treat others in a correct, impartial and fair way (Borba, 2005).

4. Sacrifice and Devotion

Sacrifice means enduring and preferring others' interests to self. Sacrifice and preferring others is an ethical action. Sacrifice in narratives has been mentioned as a great trait, the best benefit and the excellent level of faith as Imam Ali said, Sacrifice is the character of benefactors; sacrifice is the best benefit and excellent faith level. Almsgiving is an effective remedy and the behavior of slaves in the world will lead to great life hereafter. Imam Ali recommends not shying because of minor devotion since deprivation is lower than that. Imam Ali was living ascetic more than any time during his governance and stated, The God has made the fair governors to have simple life like the poor so that the poverty grief does not annoy the poor. Borba has not mentioned the sacrifice and devotion directly in her theory but has explained it as kindness. Kindness is demonstrating concern about the welfare and feelings of others. Kindness is a behavior that creates the basis for civilization, humanity and ethics (Borba, 2005).

5. Forgiveness

Forgiveness means releasing and discarding; hence, Afa Anneh is used to express discarding the sin punishment (Ghareshi, 1992). Enright et al. (1998) define forgiveness as forgiving others' faults due to either inner comfort or improving relationships with delinquent and or to do a valuable behavior. Imam Ali states about the importance of forgiveness that beneficence is defined as forgiveness; forgiveness leads to more kindness compared to relativeness; forgiveness builds the reputation; forgiveness increases human dignity. Imam Ali describes the pious people, a pious

person forgives the oppressor, grants to the person who has deprived him and joins to the person who has left him. Imam Also recommends hiding the anger, which its outcome is considerable. Be kind with those who had been angry with you to make they obey you and forgive your enemy; Join each other and forgive each other, do not forget each other and do not destroy a friendship. Oh Malik, cover bad things as much as you can. Despite the importance of forgiveness in mental health and social relationships of people, it has not been mentioned in Borba's theory of moral intelligence.

6. Vow to promise

Vow to promise is a universal principle and is considered a virtue. All of the people living in any climate and ocean pay attention to this rule considering the abjuration as a betrayal and vow to promise as a virtue. Imam Ali states about the vow to promise as a basic principle of moral intelligence, Respect promises and treaties, especially with loyalists. The God makes a promise, which has created in his name as a secure shelter for refugees. Breaking the promise makes the God anger so that the almighty God says, the great enmity with God occurs when you say something but do not fulfill it. Now, be loyal to a promise between you and enemy, be trustee when you are responsible for something, sacrifice yourself for your promise because vow to promise is the greatest divine duty. Never be a promise broker, keep your promise, and do not deceive the enemy. Despite the importance of Vow to promise in mental health and social relationships of people, it has not been mentioned in Borba's theory of moral intelligence.

6. CONCLUSION

Moral intelligence is an extraordinary talent covering all of the significant properties of life. Virtues or moral intelligence components helps human to deal with ethical crises and stresses, which are inevitable in life. Moral intelligence increases commitment and responsibility leading to improved performance of the person. This study extracted the concepts related to moral intelligence from the Nahj al-Balagha Book and developed the moral intelligence model and its principles then proposed the Imam Ali's theory of moral intelligence comparing it with Michele Borba's theory of moral intelligence. Considering the relationship between moral intelligence and Gardner's intrapersonal and extra personal intelligence and spiritual intelligence, three divine, intrapersonal and extra personal dimensions of moral intelligence' virtues and components were considered in Imam Ali's theory of moral intelligence. In this theory, the components related to spiritual intelligence called a divine dimension of moral intelligence. The divine dimension includes those actions, which are related to the relationship between human and the God consisting of divine piety, non-secularism, belief, sincerity and gratitude. The second dimension of moral intelligence is called intrapersonal dimension in Imam Ali's theory. The intrapersonal dimension of moral intelligence includes those actions, which are related to the person consisting of the relationship between a person and oneself; this dimension encompasses wisdom, humility and modesty, chastity and prudence, patience and forbearance. The third dimension of Imam Ali's moral intelligence is called extra personal dimension. This dimensions associated with those actions about the relationship between a person and others in social life consisting of

kindness and respect, empathy, justice and fairness, sacrifice and devotion, forgiveness and vow to promise.

Although Borba has divided moral intelligence's principles to seven virtues of empathy, conscience, self-control, respect, kindness, tolerance, and fairness, findings of this research indicate that the moral intelligence model of Imam Ali is more holistic encompassing various dimensions of human life. Moral components and virtues including non-secularism, belief, sincerity, gratitude, wisdom, humility and modesty, chastity and prudence, honesty, sacrifice and devotion, forgiveness, and vow to promise are the most prominent virtues that have been considered in Imam Ali's theory of moral intelligence. Kindness, fairness, respect, self-control and tolerance are the moral intelligence virtues in theory of Borba that have been also considered in precious utterances of Imam Ali.

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